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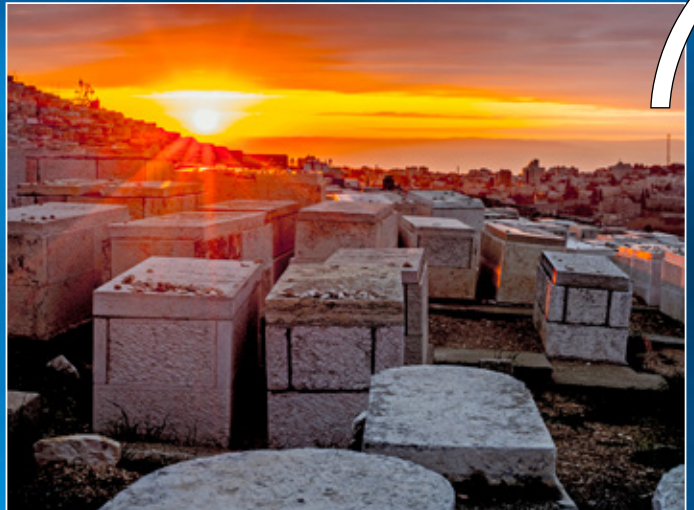
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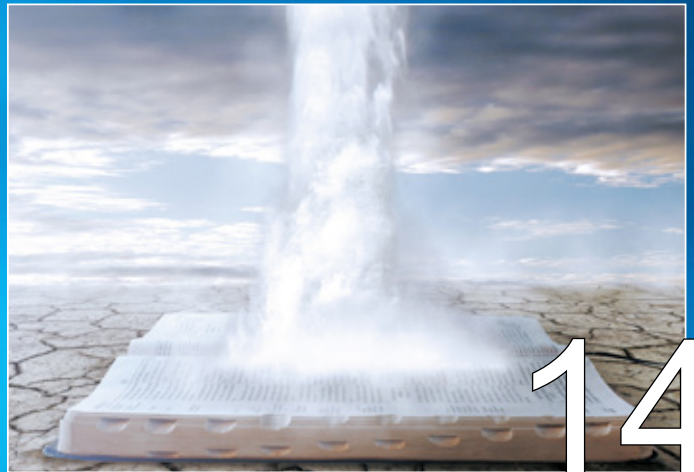


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Restoration Times expounds the close ties between the Old and New Testaments. We teach the continuity and harmony that extend from Yahweh's actions anciently down through His present activity in Yahshua the Messiah. This was also the conviction of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

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COVER:
Yahshua is the Word, our living water. Time to "take the plunge."

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Rewriting the New Testament



Over time myths and legends can be accepted as truth even if they lack a basis in fact. One of these legends says that George Washington threw a silver dollar across the Potomac River, even though silver dollars did not exist at the time and the Potomac was a mile wide.

Paul Revere was supposed to have ridden from Boston to Lexington crying, “The British are coming,” even though at that time most residents of Massachusetts considered themselves British.

Many religious convictions are awash in myths that grew and flourished over the centuries and yet are nowhere in the Word. Knowing how fables involving George Washington and Paul Revere became generally accepted in the course of only a couple hundred years, imagine how facts can be skewed after a couple thousand years when it comes to the Scriptures.

Have you ever wondered why the typical paintings of a Hebrew Messiah show an individual having western European features of a narrow nose, blue eyes and long, golden hair? Illustrations in some Bibles depict ancient Israelites of the Middle East sporting Renaissance garb 1500 miles away and 1500 years into the future.

Ancient tradition and foreign beliefs have seriously altered the way the Bible is portrayed and understood today. Perceptions

sometimes stray so far from the truth that for the sake of accuracy we must stop and take a serious look at what we have been told or believe. Debunking traditional error is a key part of the work of Yahweh’s Restoration Ministry.

Coming down this path are many doctrinal disparities that were shaped by cultures and practices of people who came later. As a result, truth suffered substantially. Blinded by faulty teachings, many today don’t adhere to the truth even when it’s pointed out clearly and plainly.

The Bible as a Hebraic Book

Most of society looks at the Bible through Western filters, rather than in the light of its native Hebraic language and culture. This problem has proved so stealthy and persistent through the millennia that most will never question traditional notions. And they also don’t realize what is at risk. Until you understand that the New Testament is an extension of the Old, with only a few key revisions, you will never grasp it properly.

Let’s dispel the first issue we raised regarding the Savior. The Messiah Yahshua (being a Jew with a Hebrew Name) never had His portrait done by an artist or sculptor. Even if some were lurking around Galilee He never would have posed for them. With Him it was never about vanity.

No one today knows what He looked like. Scripture doesn’t offer any description, except to indicate that He was average in appearance without long, blond locks, 1 Corinthians 11:14, Ezekiel 44:20. With His beard, Isaiah 50:6, He looked so much like any other Hebrew of His day that He could pass through a crowd of Jews unrecognized.

If the Bible had provided a description of His appearance, many would create and worship His image rather than concentrate on what He said and did. But they do that anyway.

Many also do it in another way, focusing entirely on His person and overlooking His primary teachings about a coming Kingdom and the part the called-out can have in it.

Our Savior was certainly no frail European, but a rugged Hebrew craftsman who worked with wood and stone. Being that His mother was Jewish, he had the typical dark, curly Mid-Eastern hair and features that reflected years of hard work and ministry carried out in the hot sun of the Middle East.

But this is only the tip of the iceberg. Anomalies concerning the simplest biblical facts underscore the work of the Adversary to derail both a correct understanding of Bible truth as well as the proper worship that would naturally flow from it.

To understand the harm in misconstruing

both testaments, we first must be open to their thousands of connections.

The Western world looks at the Bible through Western eyes. In actuality, the Bible is a book about Middle Eastern peoples known as Israel and their Hebrew beliefs in an Almighty Creator named Yahweh. This fact applies to the New Testament as well as the Old and is basic to realizing what happened in the first several hundred years of the New Testament.

The fact is, the New Testament body of believers was still Hebraic in thinking and behavior. They had inherited a “Jewish” Messiah and it was their own Hebraic roots that the early church would seek to suppress any way they could. Almost from the beginning the emerging universal church became entrenched in Greco-Roman trappings.

From Hebrew to Greek

To disconnect their worship from its Israelite moorings, another “Sabbath” day was

obvious makeover.

Paul was given a Westernized face-lift to advocate no-law disobedience in his letters. Peter’s experience was misinterpreted in Acts 10 to say swine and shellfish had been cleansed and were now edible.

Apostolic writings were ripped from their Israelite framework and force-fitted into Greco-Roman mindsets. Over time a vast gulf would develop between original biblical truth and modern beliefs. The pivotal question becomes: Is the New Testament a Hebrew book, a Greek work, a Latin volume, or a hopeless mixture? And does it make any difference for True Worship?

Even Bible students with a basic understanding of Scripture know that Hebrew is the language of the Old Testament manuscripts. It’s the language found in the text of the Dead Sea Scrolls, the oldest Bible texts in existence.

The common belief is that the New Testament was originally written in Greek simply because Greek is the language of

wrote his letters specifically to Greek-speaking assemblies in Asia Minor and the Mediterranean region ostensibly to convince them to switch to a new faith.

This has worked to the advantage of those who want to keep the Old and New testaments separated and not viewed as a single continuum of truth.

As we read Philippians 3:5, which is part of Paul’s autobiography, let us ask ourselves whether slicing the New Testament away from the Old is proper or just another tactic of the Adversary to derail correct understanding and worship.

Paul writes of himself, “Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews: as touching the law, a Pharisee.” Paul’s expression, “an Hebrew of Hebrews” is a Hebrew idiom that means a Hebrew through and through – in thinking, language, and lifestyle.

Paul, whose actual name was the Hebrew Shaul (the KJV also calls him Saul), was in



Greek Gospel, 10th century CE

created. Biblical holy days, which were seen as Old Testament obligations meant only for ancient Israel, were replaced by celebrations that would become predominately secular over time.

Passover, the memorial of Yahshua’s death, was morphed into Easter, a brand new celebration for His resurrection. But the Roman church had zero authority from the Scriptures to create a resurrection observance.

New Testament writings of Hebrew men like Matthew, Mark, Paul, and Peter were given a different spin to support an array of new doctrines, some of which reflected the teachings of Greek philosophers. Even their Hebrew names were Grecianized in an

the oldest available manuscripts of the New Testament. By the same reasoning, however, the Greek text also was the oldest available text of the Old Testament until the Dead Sea Scrolls, written in Hebrew, were discovered in 1947. More evidence is coming to light that the New Testament was first composed in Hebrew as well, consistent with being written by Hebrews.

In the minds of reformers the New Testament included Jews who were in the process of switching from their Israelite faith to Grecianized-Romanized beliefs and language.

Along with that was a common belief that Paul, the major New Testament writer, was a Hellenist Jew from Tarsus who

fact a complete Hebrew. As for his politics, Paul was a Pharisee, a prominent sect of Judaism. Paul also grew up in Jerusalem, which was the center of Pharisaic Judaism.

At this point you might be saying, yes I realize that Paul may have been a Hebrew, but he was educating various Greek-speaking churches through the Greek language.

In reality Scripture reveals that Paul’s letters or epistles were written to various groups of the Jewish dispersion. Each group or assembly he founded contained a core of Jews along with others, including gentiles and Hellenists or Jews who spoke Greek. The Hebrews among them would transmit the biblical message from Paul’s letters to others in their circle.

Note what one authority writes: “...we must not forget that Christianity grew out of Judaism ... The Pauline epistles were letters written by Paul to small [Messianic] congregations in Asia Minor, Greece, and Rome. These early believers were mostly Jews of the dispersion, men and women of Hebrew origin ... The Epistles were translated into Greek for the use of converts who spoke Greek” (*The Holy Bible from the Peshitta*, by George Lamsa).

Just as teachings became Grecianized and Romanized, so were facilities. Greek gods were worshiped by the Greeks in Greek temples. These temples were later re-purposed into Christian churches. Many of the old Roman basilicas, which were public buildings in ancient Rome, were also appropriated for use as churches beginning in the 4th century. The circle of Greek and Roman influence was complete.

Paul Sustains Sabbath Obedience

An example of how the Apostle Paul ministered first to the Hebrew-speaking Jewish element wherever he went is found in Acts 17. Here Paul and Silas come to Thessalonica where there is a synagogue of the Jews. In verse 2 we read: “And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.”

Why did he go specifically to the synagogue, on three consecutive Sabbaths no less, if he was not interested in teaching the Jews the truth of the Savior?

Paul was a Jew and as a Jew he kept and taught seventh-day worship as well as Yahweh’s seven annual Feast days. He continued doing so even after being instructed and trained by the resurrected Messiah, showing us that nothing there changed with the death of the Savior. The law was still in effect.

Another instance is his letter to the assembly at the Greek city of Corinth in 1 Corinthians 10. There Paul talks about “our fathers” who were in the Exodus from Egypt, meaning their Israelite forefathers.

Repeatedly we find that Paul went to the synagogue on the Sabbath where both Jews and Gentiles were worshiping. And he never told them to stop doing so. He never explained about any resurrection switch that made Sunday the new day to worship. Both Jew and Gentile still kept the true Sabbath.

Also critical to our understanding is the question, which books did Paul teach from? The only books in existence at the time were what were known as the Scriptures, the Old Testament.

This is highly significant because it is the Apostle Paul who is a preeminent transmitter of the New Testament, after the Savior Himself, of course. He taught from the Old Testament in his letters. The Old Testament was a Hebrew collection of books about Hebrew people, not Greeks or Romans, but Israelites and their faith, which included almost the same covenant we are to make with Yahweh.

Notice what he said in Acts 24:14: “But this I confess unto you that after the way which they call heresy (a sect or party), so worship I the Elohim of my fathers, believing all things which are written in the law and in the prophets.” The word “heresy” here refers to men following their own tenets.

By continuing to teach from the Old Testament as a foundation for their New Testament worship, Paul made some people very uncomfortable. Some even went so far as to call his ministry a heresy or in the vernacular, a cult, for teaching from the Law and prophets, which was another way of saying the Old Testament Scriptures.

In addition, Paul included in his ministry and writings what he had learned from the resurrected Messiah Yahshua. Obviously Paul saw no contradiction with combining fundamental Old Testament truth with what Yahshua had revealed for the New Testament worshiper.

Yahshua Himself said in Matthew 5:17 that He did not come to destroy the law or the prophets but to fulfill, or live out the Old Testament Scriptures in obedience to His Father.

But Paul had critics coming at him from the other side too. In Acts 24:5 he is being accused by the religious establishment of being a ringleader of the “sect” of the Nazarenes or the followers of the Savior of Nazareth. So he was getting it from both angles: those who thought the Old Testament was obsolete, and those who could not bear to hear about the New Testament Savior Yahshua.

Clearly, Paul harmonized Old and New testament doctrines in his writings. Being that he was directed to do so by the risen Savior, his approach is proper for us

today. In fact, this is what Paul had told the young Timothy in 2 Timothy 3:16-17. “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 Yahweh may be perfect, thoroughly furnished unto all good works.”

“All Scripture” refers here specifically to the Old Testament and only later would include the New Testament once the New Testament was written.

How did it happen that two major but divergent world religions exist, with one supposedly based on the Old Testament and the other ostensibly founded on the New Testament?

If the Old and New testaments teach the same basic truths, why the dichotomy? Is the Bible designed as two separate books, revealing one way of faithful obedience for Hebrews and a different way of simple faith for today’s believer?

Not a Divine Misstep

One fact is crystal clear: Yahweh said in Malachi 3:6 that He doesn’t change. His design for salvation is the same from the beginning. Through command and through His writers, Yahweh instructed His people to obey Him.

Yet, many continue to believe that Yahweh’s laws must have been given to Israel by mistake, an error committed by the Father that Yahshua corrected by purging our lives of Yahweh’s statutes in this age of grace.

Hebrews chapter 11 tells us about law-observant Hebrew patriarchs who will be in the coming Kingdom because of their faithful obedience. So why will Yahweh specifically reward them for their faithfulness to His laws if obedience is unnecessary and irrelevant for salvation?

If Paul in the New Testament were teaching a Grecianized faith, why did he quote from a Hebrew Old Testament? Why did he use lessons about Old Testament Israelites (for example, 1 Cor. 10) if today’s worship is under an entirely different system based on faith alone?

In truth, none of the apostles had ever heard of the terms “Old Testament” and “New Testament.” The first use of the term New Testament is by the theologian Tertullian more than a century after the death of the apostles.

The simple truth is that Paul upheld

Old Testament obedience. He wrote: “Do we then make void the law through faith? Certainly not: yea, we establish the law” (Rom. 3:31).

The Messiah Taught the Law

Something is clearly amiss if we believe that the New Testament teaches a whole new system of faith and conduct disconnected from the Old. Yahshua Himself upheld and even amplified the necessity to obey His Father Yahweh.

Read Matthew 5:17 to the end of the chapter. In that passage He starts out with, “Think not that I am come to destroy the law or the prophets.”

Yahshua Himself taught from the Old Testament. He quoted the law books, or Torah, some 60 times. There are nearly 700 individual citations from the books of the Old Testament found in the New. If you include references to the Old Testament as well as quotations of it in the New, the number would be over 4,000, according to *The Expositor’s Bible Commentary*.

The Messiah Yahshua in John 10:35 says Scripture cannot be broken. And yet for 2,000 years persistent efforts have been made to break the New Testament away from the Old Testament. Claiming that the New Testament was written in Greek has had the effect of disconnecting it from its foundational Hebraic roots.

New Testament Is Hebrew Based

An abundance of internal evidence points clearly to the unavoidable conclusion that the New Testament was originally written in the Hebrew language and was translated into Greek only later.

This fact alone provides the essential tie that binds Israelite worship in the Old Testament with the faith of spiritual Israel of the New Testament.

Paul says in Romans 11 that the believer today is grafted into that same Israelite Covenant promise given in the Old Testament. He wrote in Romans 11:25, “For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.”

Paul writes that both believing Israelite

and believing gentile will receive the reward of salvation, confirming the continuity of the testaments. Now let’s look at the text itself.

Survivals from the Hebrew Originals

If the New Testament writings were originally Greek, then we could reasonably expect to find an occasional Greek word surviving in English from the Greek original.

Instead we find many Hebrew words and expressions in the New Testament that have survived into the English. That’s because the Greek had no word to convey



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certain Hebrew words and expressions when the Hebrew New Testament text was translated into the Greek and from there into English.

For example, we find in the King James New Testament and other versions the purely Hebrew-Aramaic word “Abba” (which means dearest father); “Messiah” (anointed one); “Sabbath” (repose, desist from exertion); “Eli, eli lama sabachthani” (my El, my El, why have you forsaken me?); “talitha cumi” (meaning maid arise); “mammon” (riches), and “hosanna” (savior we beseech).

If we were translating a book from German to English, would we throw some

Russian words into our English translation? Russian words would survive our English version only if the original were translated from Russian. So finding Hebrew words and expressions in supposed Greek manuscripts is powerful evidence that the original was not Greek at all but Hebrew.

Also scattered through the New Testament we find many Hebrew (and Aramaic) idioms, which are expressions that cannot be translated accurately in the Greek so they were left virtually untranslated. They make perfect sense in Hebrew, but not in Greek or in English, for that matter.

Such expressions include: “If your eye is evil” (Matt. 6:23); “let the dead bury the dead” (Matt. 8:22); and “you shall heap coals of fire on his head” (Rom. 12:20).

Many other examples show clear evidence in the text itself that the New Testament was originally a Hebrew work that only later was translated into Greek.


When Yahshua returns, His feet will not touch down on Mount Olympus in Greece, or on one of the seven hills of Rome, but on the Mount of Olives in Jerusalem. He is coming to redeem Israel and those who are faithful to the same covenant that Israel accepted.

We read in Zechariah 14:4: “And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave [split] in the midst thereof.”

Notice what Paul wrote about the believers of the New Testament Assembly. “And are built upon the foundation of the apostles and prophets, Yahshua the Messiah being the chief corner stone,” Ephesians 2:20.

He mentions both apostles and prophets as establishing the foundation of the New Testament Assembly. We know that the apostles are those who lived in the New Testament era and were with the Messiah Yahshua, but who are the prophets?

Simply defined, “prophets” is a general term used for the Old Testament proponents of Truth. In Luke 16:29 Yahshua the Messiah in His parable implored us to listen to Moses (the law) and the prophets. Interestingly, both are in the Old Testament.

By citing only a few of these facts, and there are many more we could list, we can see a clear harmony between both Old and New testaments. 

DO WE DIE FOR HEAVEN'S SAKE?

by Randy Folliard

As Richard sat in his pew listening to his minister explain the afterlife, he was baffled as to why there was such a discrepancy between what he was hearing and what the Bible taught. How was it possible for his minister and the vast majority of ministers to be so wrong?

Even though Richard did not fully comprehend the truth of what Scripture says about the afterlife, he understood that there was something wrong with the message he was hearing.

If you are also trying to make sense of what happens after death, rest assured that you are not alone.

Most of what we hear today about the life to come clashes with Scripture. Many of these teachings are the result of Greek mythology and centuries of tradition embraced by the church.

It is time to get down to the facts and determine exactly what the Bible says about death. For example, does Scripture really say that the righteous go to heaven while the ignorant or rebellious burn forever in an unending, relentless hell-fire? You might be surprised at what your Heavenly Father Yahweh reveals in His Word.

No Man Has Ascended

Possibly the most shocking discovery is what our Savior, Yahshua the Messiah, says in

John 3:13. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

No one but Yahshua Himself has ever gone to heaven. The word "ascended" comes from the Greek *anabaino* and means, "to go up" (*Strong's Exhaustive Concordance*). *Thayer's Greek Lexicon* adds, "to rise, to mount, to be borne up, to spring up."

Peter confirms this truth in his dynamic sermon on the day of Pentecost: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day...For David is not ascended into the heavens" (Acts 2:29, 34).

If anyone would have been found worthy of going to heaven don't you suppose it would have been David? After all, he had a heart after Yahweh's own. He had a relationship with his Father that few have ever had. He will be a king in the coming Kingdom right under Yahshua, Ezekiel 37:24.

With all this, any rational person would believe that David would have ascended to heaven after he died. Based on what Peter states, however, this never happened.

What about our Savior's description of heavenly mansions in the Book of John? Did He not promise a heavenly paradise for the saved? Let's investigate.

We read in John 14:2-3. "In my Father's

house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there you may be also."

On the surface this passage seems to be describing a heavenly paradise. However, as we often must do, we need to look below the surface. Yahshua here is not speaking of dwelling places but of positions within the heavenly family. The word "house" is from the Greek *oikia*, which by extension refers to a family, and the word "mansions" is derived from the Greek root *meno*, meaning "to stay in a given place, state, relation or expectancy" (*Strong's Concordance*).

This passage should be better rendered "In my Father's family are many positions: if it were not so, I would have told you. I go to prepare a position for you." When the Messiah returns Scripture states that the saints will receive positions as priests in Yahweh's Kingdom (Rev. 20:6) and will reign on the earth (Rev. 2:26; 5:10).

Spirit Returns to Yahweh

If we don't go to heaven, where then do we go? What happens to our spirit, what happens to our thoughts, what happens to our consciousness when we go to the grave?

We find the answer from David's son

Solomon in Ecclesiastes 12:7. He wrote, “Then shall the dust return to the earth as it was: and the spirit shall return unto Elohim who gave it.”

When we die our bodies return to dust and our spirit returns to Yahweh. What is our spirit? Is it an immortal soul? This word is from the Hebrew *ruach* and means “wind, by resemblance, breath.” Strong’s Concordance. The ***Brown, Driver, and Briggs Hebrew and English Lexicon of the Old Testament*** defines *ruach* as “spirit (used of the living, breathing being in man and animals): as a gift, preserved by [Elohim]. [Yahweh’s] spirit, departing at death.”

The word *ruach* literally means “wind,” and by extension “breath.” It represents the life that Yahweh our Father in heaven breathes into every living soul or human being. At death, this life returns to Him where it is preserved until the resurrection.

It’s important to understand that *ruach* here does not refer to an immortal soul, which

reward: for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished: neither have they any more a portion for ever in anything that is done under the sun.”

King David verified this concept in Psalm 146:4: “His breath goeth forth, he returned to his earth: in that very day his thoughts perish.” When the *ruach* returns to Yahweh two things happen. First, our bodies return to the earth and, second, our thoughts perish. The word “thoughts” is the Hebrew *eshtonah* which literally means, “thinking” (Strong’s). The word “perish” comes from the Hebrew *abad*, which is a primitive root meaning, “to wander away, i.e. lose oneself: by implication to perish or destroy” (***Strong’s***).

From the Hebrew we find that when our spirit returns to Yahweh our thoughts come to an end. Thus far we have verified that when we die our physical bodies return to the earth, our life or *ruach* returns to Yahweh, and our consciousness ends.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

Death is a type of sleep. Many view death as a permanent state, but death is only temporary. While we lose awareness or consciousness in the grave, this state is transitory or momentary.

Only two possibilities exist in the second resurrection: we will either be raised to everlasting life or be condemned to everlasting death. Whichever it will be depends on us.

If we strive to live a moral, obedient life according to our Father’s Word, we will have an opportunity for everlasting life. For those, however, who know and understand and yet through their own rebellion refuse to obey, they will find themselves in an unfavorable condition. As Paul admonishes in Philippians 2:12, “...work out your own salvation with fear and trembling.” What we do today will determine what we receive in the life to come.



Tomb of Absalom, Jerusalem—Recent scholarship dates this tomb to the 1st century C.E.; however, an earlier monument to Absalom did exist in the area. Historian Josephus mentions it in *Antiquities*. For centuries, it was the custom among passerby Jews, Christians, and Muslims—to throw stones at the monument. Residents of Jerusalem would bring their unruly children to the site to teach them what became of David’s rebellious son.

First Resurrection

When do these resurrections occur? Paul in I Thessalonians 4:13-18 reveals that the first resurrection takes place at the Messiah’s Second Coming:

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Yahshua died and rose again, even so them also which sleep in Yahshua will Elohim bring with him. For this

is a foreign concept that never appears in Scripture, but to the life-force that He infuses into each living being.

Perish the Thought

When our spirit returns to the Father, we lose all thought and awareness. Solomon also wrote in Ecclesiastes 9:5, “For the living know that they shall die: but the dead know not anything, neither have they any more a

Critical Condition

What happens after we are placed in the grave depends on us. The Bible speaks about two resurrections. How we live now will determine whether we receive everlasting life in the first resurrection or be judged in the second resurrection.

Daniel 12:2 provides one of the first insights in Scripture of the resurrection:

we say unto you by the word of Yahweh, that we which are alive and remain unto the coming of the Master shall not prevent them which are asleep. For the Master himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of Elohim: and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Master in the air: and so

shall we ever be with the Master. Wherefore comfort one another with these words.”

This is the greatest promise we have as believers. When Yahshua the Messiah, our Savior, returns to the earth, those who died in Him will rise first, followed by the righteous who are still alive. Remember that death is not final for those who are found worthy of Yahweh’s grace; death is but the beginning. Imagine seeing our Savior coming down from heaven with thousands of angels and seeing the saints by the thousands coming forth from their graves to meet their Savior in the clouds!

This is the reward that awaits those who are found worthy. There’s not a greater assurance than the resurrection. When Yahshua descends from heaven the saints will hear the shout of an archangel and the trumpet of Yahweh. This will be an event all will see. Contrary to popular belief, this is not a secret rapture, but a very visible return or Second Coming. It says the saints will always be with the Master. Imagine being with the Messiah forever!

Kingdom Bound

What comes next for those who are found worthy of the first resurrection? In Revelation 20:6 we find the answer. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of Elohim and of Messiah, and shall reign with him a thousand years.”

Those in the first resurrection will rule as a kingdom of priests with the Messiah for a millennium. Imagine, at this time the saints will be changed from mortal to immortal, from corruptible to incorruptible, and will be with our Savior forever.

Notice here that the second death will have no power over those in the first resurrection. As Israel was exempt from most of the plagues of Egypt, those in the first resurrection will be exempt from the second death. Do you comprehend the significance of this promise? Yahweh is guaranteeing everlasting life to all who will devote their lives to Him! At this time His chosen will be immortal and will be with their Savior forever.

Where will the saints dwell during the thousand-year millennial Kingdom? Most would say heaven, but Scripture says otherwise. Revelation 5:10 says, “And hast made us unto our Elohim kings and priests:

and we shall reign on the earth.” We see here undeniable evidence that the saints will be on the earth during the millennial Kingdom. This dispels the myth that the elect are taken to heaven upon death.

What will the saints be doing on earth? The millennial Kingdom is a time of restoration. Along with the Messiah, the saints will be teaching those who survived the Great Tribulation without the opportunity to know or serve Yahweh, Isaiah 30:20.

What about those who died who never had the opportunity to learn and live the truth and be in the first resurrection?

Second Resurrection to Judgment

John of Patmos provides a description of the second resurrection, otherwise known as the Great White Throne Judgment, in Revelation 20:11-15. It reads. “And I saw a great white throne, and him that sat on it from whose face the earth and the heaven fled away: and there was found no place for them. And I saw the dead, small and great, stand before Elohim: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and the grave delivered up the dead which were in them: and they were judged every man according to their works. And death and Hades 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.”

The Great White Throne Judgment is for all mankind, except for those who were found worthy of the first resurrection. We also see that books were opened. While Scripture doesn’t say what information these books contain, we can safely assume that one contains a record of how we lived. The other book is likely Yahweh’s Word, the standard of judgment, which will be the Constitution in the coming Kingdom.

At this time all of mankind will be judged from these books based on how they lived, meaning their works, verse 13.

This message of the Kingdom is nonexistent in modern teachings. Many believe that we are under grace alone, that there’s no need to worry about works. This is not the message we find in Scripture. Yahweh states that we will be judged according to our

works. So where does this leave grace? While salvation is free, based on our Father’s grace or favor (Rom. 6:23), that fact doesn’t remove our obligation to obey or to be found worthy.

In Jude 4 we find this warning. “For there are certain men crept in unawares, who were before of old ordained to this condemnation, wicked men, turning the grace of our Elohim into lasciviousness, and denying the only Sovereign Yahweh, and our Master Yahshua Messiah.”

Yahweh’s grace does not provide a license to continue in sin. Upon repentance we are to change our lives and abide by the morality of our Father. This is accomplished by obedience to His commandments, John 2:3; Revelation 12:17; 14:12; 22:14. Those who teach that the commandments are no longer obligatory are guilty of turning Yahweh’s grace into lasciviousness (lawlessness).

What about those who were not law observant because of ignorance? Will they be given an opportunity for salvation? Those who lived a moral life based on what they understood will certainly receive grace in the judgment. Yahshua alludes to this in John 9:41: “Yahshua said unto them. If ye were blind, ye should have no sin: but now ye say. We see: therefore your sin remaineth.”

While Yahweh’s law is always present, His condemnation is not. Yahweh doesn’t condemn for that which is not understood. If we are indeed ignorant of certain commandments (e.g. the Sabbath, Feasts, Yahweh’s Name, etc.), He overlooks that disobedience. We also find this principle in Acts 17:30, “And the times of this ignorance Elohim winked at: but now commandeth all men everywhere to repent.” Notice here that once we know the truth we are responsible to repent and follow that truth.

Traditions of Hellfire

Willful ignorance will not be acceptable to our Father and Savior.

We read earlier from Revelation 20, “And death and hades were cast into the lake of fire.” The word *hades* is traditionally rendered “hell” and has been understood as a place of perpetual torment. The fact is, this belief is not found in the Bible but in myth and man’s traditions.

According to authors Alan F. Johnson and Robert E. Webber in their book *What Christians Believe - A Biblical and Historical*

Summary, the current concept of hell developed from Greek influence.

“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’ [quotation 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 is a place of damnation and 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.

As confirmed here, the current concept of hell as an ever-burning fire is absent from the Old and New testaments and arose only through pagan traditions of man. This belief was further propagated and solidified in the 14th century through “Dante’s *Inferno*,” the commencement of Dante Alighieri’s *Divine Comedy*. In this poem he depicts *sheol* or *hades* as a place of fire and torment. Images of this epic poem continue to influence New Testament believers today.

Gehenna, Sheol, and Hades

While these words come from different languages, within Scripture not one refers to an ever-burning hell fire. Let’s examine each one of these words individually.

Let’s first review *sheol*. This word appears 66 times in the Old Testament and is rendered in the KJV as “grave, hell and pit.” *Strong’s Exhaustive Concordance* defines *sheol* as, “Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates.”

Notice that *Strong’s* defines this word as the “world of the dead.” This “world” included both the righteous and the wicked, as verified in Genesis 37:35. “And all his sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said,

For I will go down into the grave [Heb. *sheol*] unto my son mourning. Thus his father wept for him.” In this account Jacob is mourning the supposed death of his righteous son Joseph.

Gehenna refers to the Valley of Hinnom. It was a place where the Israelites burned their trash and committed their children to Molech, an abominable practice abhorred by Almighty Yahweh. This word occurs 12 times in the New Testament and in every instance is rendered “hell” by the KJV. Strong’s defines this word as, “...of Hebrew origin [OT: 1516 and OT:20 11]: 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.”

The Valley of Hinnom was not a place of perpetual torment, but one of total eternal destruction. In other words, those who go to “hell” will suffer from the totality of Yahweh’s judgment. However, the concept of burning forever is foreign to Scripture.

The third and final word is *hades*. It appears 11 times in the New Testament and means, “the place (state) of departed souls,” Strong’s. *The Complete Word Study New Testament* Lexical Aids, states that *hades* “corresponds to *sheol* in the Old Testament” and that “both words have been inadequately translated in the KJV as hell.”

According to *Thayer’s Greek Lexicon*, in biblical Greek this word was associated with “Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. Usually Hades is just the abode of the wicked, Luke 16:23: Rev 20:13.14: a very uncomfortable place.” Keep in mind that this understanding developed through Greek thought and philosophy. For this reason it’s essential that we interpret this word based on the context of Scripture.

Scriptural Definition of Hell

If hell or *hades* were a place of the wicked, why then do we find it used in reference to believers? For example in Acts 2:27 and 31 we find that Yahshua the Messiah was in hell:

“Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption...He seeing this before spake of the resurrection of Messiah, that his soul was not left in hell, neither his flesh did

see corruption.”

If hell is reserved only for the wicked, why then was Yahshua there? While some propose that Yahshua went to “hell” to preach to the wicked, Scripture is clear that He was in the heart of the earth or grave for three days and three nights, Matthew 12:40. Further verification is found from the context of verse 31 where Paul connects “hell” with corruption or decay, a state only associated with the grave.

The Apostle Paul in 1 Corinthians 15:55 provides another example. “O death, where is thy sting? O grave, where is thy victory?” The word “grave” here is derived from *hades*. Interestingly, this is the only passage where *hades* appears as “grave.” Not only is this verse referring to the saints, those who will be found worthy of the first resurrection, but it also connects *hades* with the grave.

Clearly, hell is not reserved only for the wicked and is not a place of continual torment in the Scriptures.

Eternal Fire?

You might be asking, what about eternal fire? To the surprise of many, this phrase does not refer to an everlasting punishing. From Sodom and Gomorrah we find that “eternal fire” simply refers to the totality of Yahweh’s judgment. “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,” Jude 7.

In our *Restoration Study Bible* we find that this phrase “refers both to its ability to continue burning in the presence of sufficient fuel, as well as its lasting effects....” The latter explains the eternal nature of this punishment.

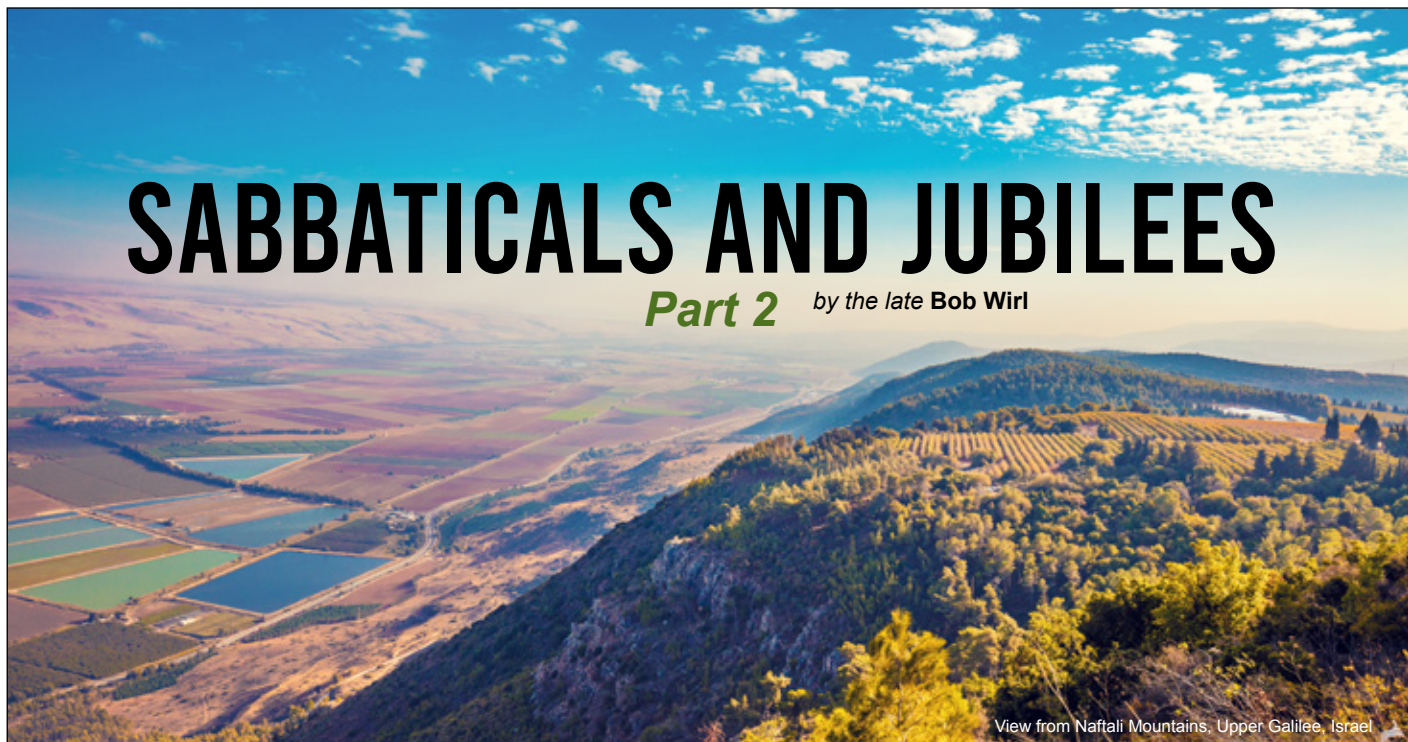
It’s not the fire that burns forever, but the punishment or judgment that remains forever. Sodom and Gomorrah no longer burn, but their judgment will be forever remembered. Two additional examples are found in Jeremiah:

“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 17:27.

(please turn to p. 15)

SABBATICALS AND JUBILEES

Part 2 by the late Bob Wirl



View from Naftali Mountains, Upper Galilee, Israel

In order to have a proper understanding of a particular doctrine, it is many times necessary to look at most if not all of the Scriptures that apply to the subject. Yahweh's Word does not contradict itself. Therefore, the answer to the question, "When does the Sabbatical begin and end?" should be clear to us if we allow the Scriptures to speak for themselves.

The story of Joseph in Egypt and his interpretation of Pharaoh's dream in Genesis 41 alludes to the Sabbatical cycle of seven. However, the first mention of the Sabbatical commandment is found in Exodus 23:10. "Six years you shall sow your land and gather in its produce, but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard and your olive grove" (*All Scriptures are from the NKJV*).

Regarding the observance of the Sabbatical cycle and specifically the Sabbatical year, verse 10 shows that the first commanded action to be taken is to sow the land. The second commanded action was to gather in the land's produce. The only information we are given about the Sabbatical cycle is that it begins with sowing and ends with

gathering in the produce.

The climate of the Holy Land is such that there are only two seasons, wet and dry. The wet season begins in the Fall and ends in the Spring. The dry season begins in the Spring and lasts until the Fall. The expression "former and latter rains" refers to the first rain in the Fall which must take place before the barley, wheat and other crops could be planted, and the latter rain refers to the last rain in the Spring.

"Be glad then, you children of Zion, And rejoice in Yahweh your Elohim; For He has given you the former rain faithfully, And He will cause the rain to come down for you – the former rain, and the latter rain in the first month" (Joel 2:23).

Because there are only two seasons, the Holy Land's agricultural seasons are different from what we are used to in the U.S. For instance, in the Spring following the wheat harvest there are no crops planted. This is because it is the dry season; there is not enough moisture to sustain any kind of crop. For the most part, the only things that are grown are garden vegetables and herbs. These are watered by hand.

During the dry season a farmer would spend most of his time with his flocks and herds and harvesting any early fruit crops. He would patiently wait until the Fall of the year for the major harvesting of the olives and grapes. That process would begin after

Feast of Tabernacles and would last until sometime before the rainy season began. The grapes were either dried to preserve them or they were sent to the winepress and turned into grape juice and wine. The olives were either preserved in salt water or they were sent to the olive press and turned into olive oil.

Prophetically speaking, the gathering of the clusters of grapes (i.e. people at the end of the age) and then casting them into the great winepress of the wrath of Yahweh, takes place at the end of the age of man after the seventh angel sounds his trumpet.

Figuratively, the following passages show that the Sabbatical ends in the Fall, and that that is the time when Yahshua returns and the time when Yahweh's final judgment takes place. "Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Sovereign and His Messiah and He shall reign forever and ever!'" (Revelation 11:15)

"Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, 'Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of

the earth is ripe.’ So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped. Then another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, ‘Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.’ So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of Yahweh. And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.” (Revelation 14:14-20)

These events will not take place in the Spring, but rather in the Fall. Therefore, the cycles of seven and the Sabbatical year would begin and end in the Fall and not the Spring.

This is contrary to the Sacred year, which begins in the spring. “Now Yahweh spoke to Moses and Aaron in the land of Egypt, saying, ‘This month shall be your beginning of months; it shall be the first month of the year to you’” (Exodus 12:1-2).

If the Sabbatical year coincided with the Sacred year, the Israelites would not have sown seed in the Fall. Why would they sow seed that would bring forth crops that could not be harvested? By beginning the Sabbatical in Abib you would have to add the six months prior because you could not sow crops. There would be no point in sowing in the Fall, and then because the crops in the fields were obviously not volunteer (that which grows up of itself) you could not harvest any of the crops.

There would be no point in sowing in the Fall if you begin the Sabbatical in the Spring. Beginning the Sabbatical with Abib would add six months extra to the Sabbatical year. The Sabbatical must begin with not

sowing and then not gathering produce (crops planted). The only way that this is possible is if the Sabbatical begins in the Fall and not the Spring.

The aspect of first sowing and then gathering is the basis for the Sabbatical cycles. This is clearly seen in Leviticus 25:2-5. “Speak to the children of Israel, and say to them: ‘When you come into the land which I give you, then the land shall keep a sabbath to Yahweh. Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to Yahweh. You shall neither sow your field nor prune your vineyard. What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land.’”

The Sabbatical year, like the weekly Sabbath, is the culmination of cycles of seven. In the case of the weekly Sabbath, we are dealing with days that begin at sundown. Preparations to keep the Sabbath begin on Sunday and end on Friday. Preparations to keep the Sabbatical begin the first year of the cycle, and end in the sixth year. That cycle begins with sowing, and ends with gathering or reaping the harvest.

The Second Coming of Yahshua.

One of the most important reasons for beginning the Sabbatical in the Fall and not in the Spring is because the Sabbatical years (and Jubilee years) foreshadow Yahshua’s Second Coming. Each of Yahweh’s Feast days has special prophetic significance, and the Feast of Trumpets is no exception; in fact it is the next feast day to have its prophetic fulfillment. Consider Colossians 2:16-17. “So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Messiah.”

Yahshua applied the fulfillment of the Sabbatical and Jubilee years to Himself as the one who will proclaim a release for the captive, liberty to the oppressed and to proclaim the acceptable year of Yahweh.

“So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah.

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“These are the Feasts of Yahweh, which you shall proclaim to be holy convocations.” - Leviticus 23:37

And when He had opened the book, He found the place where it was written: ‘The Spirit of Yahweh is upon Me, Because He has anointed Me to preach the good news to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of Yahweh.’ Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, ‘Today this Scripture is fulfilled in your hearing’” (Luke 4:16-21).

We know that Yahweh’s Holy Days individually represent fulfillment of important aspects of the plan of salvation.

For instance, Passover depicts deliverance from sin and a blood covering from the Lamb of Yahweh, Yahshua the Messiah. The Feast of Weeks represents the Matan Torah and the gift of the Holy Spirit along with obedience to Yahweh’s Covenant.

Yom Teruah represents the sounding of the last trumpet and the second coming of our Savior. The Day of Atonement points toward the Marriage Supper of the Lamb described in Revelation 19. Feast of Tabernacles is a type of Yahweh’s Kingdom on this earth. And the Last Great Day points toward the time when Yahweh’s throne is established on the earth.

To say that the Sabbatical year begins in the Spring (Abib) does not support the teaching of Yahshua’s second coming. The scriptures are very clear on the fact that Yahshua has fulfilled the first half of a Sabbatical cycle. And it is shown that He was cut off in the middle of that cycle of seven.

“And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. Then he shall confirm a covenant with many for one week; but in the middle of the week. He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate” (Dan. 9:26-27).

The events depicted here will take

place near the end of the final Sabbatical and Jubilee cycles, at the close of the age. Yahshua will not return in the middle of a Sabbatical because He has already completed half of a Sabbatical cycle. Instead, He will return at the end when the Last Trumpet sounds. That being said, the Sabbatical cycle must begin in the fall and not in the Spring.

Consider the following passages which relate to the return of Yahshua.

“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other” (Matthew 24:29-31).

“Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of Yahweh and of His Messiah and He shall reign forever and ever!” (Rev. 11:15).

“Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He clothed with a robe dipped in blood, and His name is called The Word of Yahweh. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He

Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty Yahweh. And He has on His robe and on His thigh a name written: KING OF KINGS AND RULER OF RULERS” (Revelation 19:11-16).

Sabbatical Year and Gezer Calendar

One of the oldest known Hebrew documents is the Gezer Calendar (see image below). It was written in the time of David or Solomon (1,000 BCE), some 400 years before the Jews were taken into Babylonian captivity (586 BCE). This ancient document describes the agricultural year for the land of Israel, and it begins that annual cycle in the Fall and not the Spring.

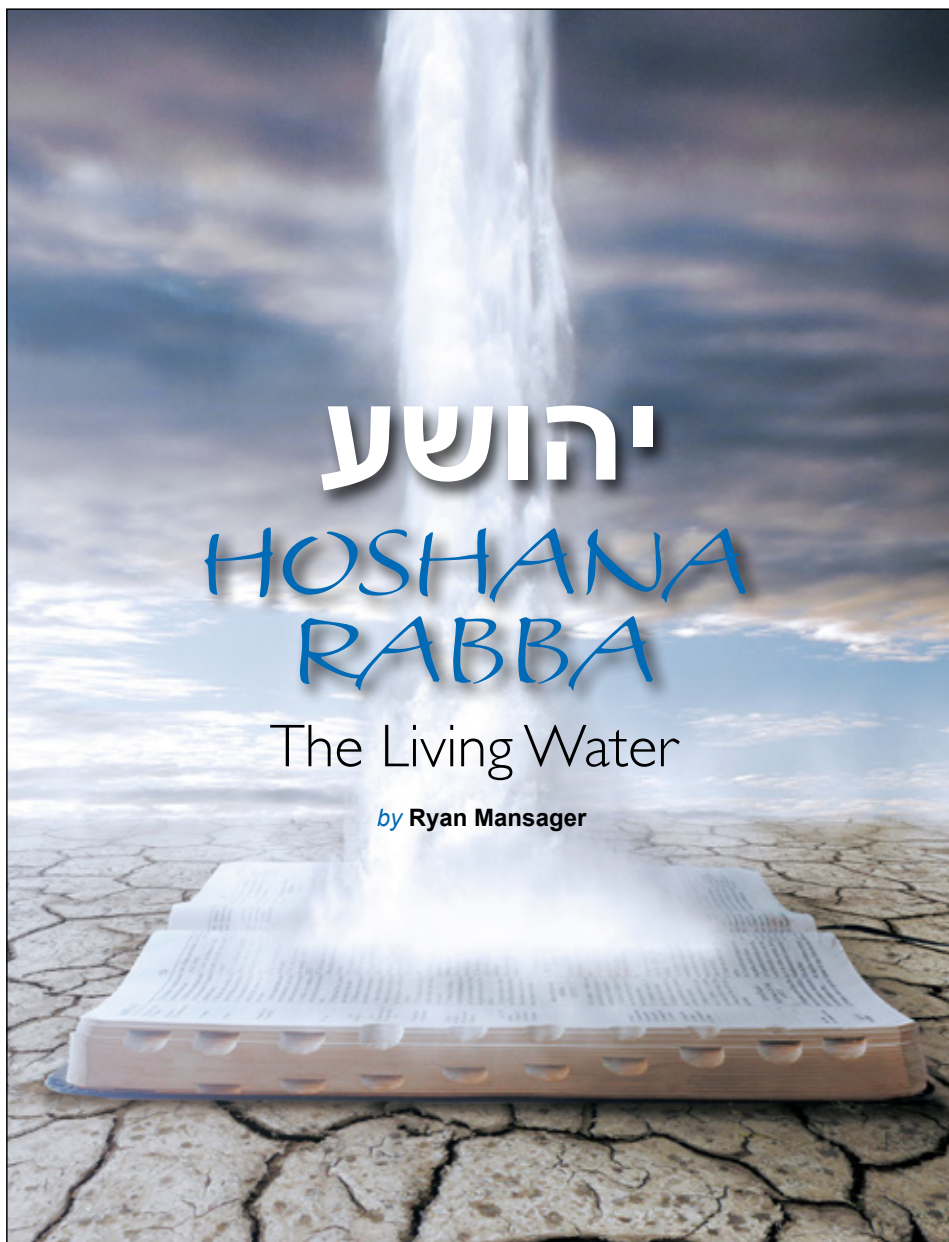
Leviticus 25 explains that the Sabbatical year begins by NOT sowing your field or pruning your vineyard. Consider Leviticus 25:3-12,

“Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to Yahweh. You shall neither sow your field nor prune your vineyard. What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land. And the sabbath produce of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you, for your livestock and the beasts

that are in your land — all its produce shall be for food. ‘And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. And you

(please turn to p. 15)





by Ryan Mansager

On the first day of the Feast of Tabernacles the priests would bring up to the temple a golden container of water from the pool of Siloam in a great ceremonial procession. This water will last all seven days of the Feast. On the seventh day this water libation ceremony reached its apex. Temple priests circled the altar seven times and poured out the water on the altar. For seven days the people would cry out for redemption and salvation while shaking palm branches.

This day is traditionally called Hoshana Rabba. According to the *Mishnah* (Sukkah 4:5), they would gather willow branches and encircle the altar once a day and stand the branches upright at the sides of the altar, sounding the shofar and reciting:

“Hoshiah na! Save us, please!”

Rabba in biblical Hebrew means “master” or “great” and *hoshana* has the meaning of rescue, save, deliver, or savior. The title Rabbi comes from this term *Rabba*. Yahshua prohibits calling a man Rabbi because only Yahshua Messiah is our “master.” “But be not ye called Rabbi: for one is your Master, even Messiah.” Matthew 23:8. Interesting note: the Assyrians (who spoke Aramaic) called their chief military leader the Rab-shaqeh. The title “rab” is well attested in Aramaic, which Yahshua spoke.

Regarding Hoshanna Rabba *The Jewish Virtual Library* notes: “In Second Temple times this was a source of

controversy between the Boethusians and the Pharisees who gave the ceremony biblical authority even though it is nowhere mentioned in the Bible. They considered it to be *halakhah le-Moshe mi-Sinai*, i.e., as having been instructed verbally to Moses during his stay on Sinai.”

Although not mentioned by name, this event seems to correlate with the prophetic Messianic Psalm 118:22-26: “I will give you thanks, for you answered me; you have become my salvation. The stone the builders rejected has become the cornerstone; Yahweh has done this, and it is marvelous in our eyes. Yahweh has done it this very day; let us rejoice today and be glad. Yahweh, save us Yahweh, grant us success! Blessed is he who comes in the name of Yahweh. (Prophetic reference to the Messiah who came in Yahweh’s name and is Salvation Yah-shua.) From the house of Yahweh we bless you. Yahweh is our Elohim, and he has made his light shine on us. With boughs in hand, join in the festal procession up to the horns of the altar.”

When we analyze the biblical Hebrew an interesting correlation appears. The word “save” in this verse is the Hebrew word *yasha*, “to deliver,” the same word origin in the name contraction of Joshua or Yahshua, from YHWH and Yasha (See Strong’s 3091, *Biblehub*).

So Yahshua is standing at the Temple on the seventh day of Sukkot as the people cry out for salvation for the coming Messiah to deliver them, as they have traditionally done for hundreds of years. In a prophetic and emotional display, with the crowd waving palm branches, the priests circle the altar seven times, and pour out the water on the altar. And then Yahshua cries back in a loud voice so all the crowd could hear Him: “If anyone thirsts, let him come to Me and drink,” John 7:37.

Continuing in verse 40, “When the crowds heard him say this, some of them declared, “Surely this man is the Prophet we’ve been expecting.” Others said, “He is the Messiah.”

Jews believe this day is also a day of judgment similar to Yom Kippur. An interesting note from the *Jewish Virtual Library* gives this insight: “The celebration of Hoshana Rabba acquired considerable solemnity and religious-mystic significance. In Jerusalem a




large gathering took place on the Mount of Olives which was circled seven times ... The *piyyut* (poem) of Hoshana Rabba which opens with the words, 'the power [or, the truth] of Thy salvation cometh,' which deals with the splitting open of The Mount of Olives (Zech.14:4) and the resurrection of the dead, probably has its origin in this ceremony."

Zechariah prophesies: "And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west..." "The voice of the herald brings good tidings and proclaims: Your mighty salvation comes! My Beloved is coming! — the voice heralds. He comes with myriads of regiments of angels to stand on the Mount of Olives! — the voice heralds. He approaches to sound the Shofar, beneath Him the mountain shall split, — the voice heralds," *Chabad.org*

Could it be that Tabernacles, as a harvest festival, also signifies the general harvest of the Firstfruits spoken of in Revelation and the return of the Messiah? Yahshua was born during Sukkot, he answers the call of salvation during Sukkot, and His people are gathered from the world at this time. "Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their foreheads. And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder."

The *Talmud* mentions that during Hoshana Rabba, poems are recited calling upon Yahweh to not only rescue and redeem but also to send seasonal rains.

Water is an important element during Hoshana Rabba. Zechariah 14:17 warns of no rain for those who will not keep this festival after the return of the Messiah: "If the Egyptian people do not go up and take part, they will have no rain. Yahweh will bring on them the plague he inflicts on the nations that do not go up to celebrate the Festival of Tabernacles."

The importance of keeping Sukkot cannot be overstated. It is a pilgrimage festival which means you are not to stay home to keep this Feast but travel where Yahweh places His name. These Messianic prophecies culminate in a general Harvest of Firstfruit believers gathered as a wave sheaf that Yahshua will offer to Yahweh at His return as our High Priest. Just another important reason to keep the Feast! 

(continued from p. 10)

"Therefore thus saith my Sovereign Yahweh; 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," Jeremiah 7:20.


These prophecies would be fulfilled later when Judah was conquered by Nebuchadnezzar, the king of Babylon. In these examples this fire would not be "quenched." This word comes from the Hebrew *kabab*, a primitive root, meaning, "to expire or (causatively) to extinguish (fire, light, anger)." Similar to Sodom and Gomorrah, this is not referring to eternal fire, but to fire that no one shall put out until it has completely burned up its fuel, alluding to the totality of Yahweh's judgment.

Heavenly Paradise on Earth

What occurs after the Great White Throne Judgment? John of Patmos provides an image that could be described only as "heavenly paradise on earth." He states, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from Elohim out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of Elohim is with men, and he will dwell with them, and they shall be his people, and Yahweh himself shall be with them, and be their Elohim. 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," Revelation 21:1-4.

For those found worthy of our Father's calling this is the prize. After the Millennium and the second death Yahweh, our Father in heaven, will bring His holy city, New Jerusalem to earth. In this Kingdom there will be no more tears, no more death, no more sorrow, no more crying, and no more pain.

This life now is only transitory, but the life to come is eternal, full of abundant happiness and blessings beyond measure. There will be no end to Yahweh's Kingdom on earth.


Regardless of our current afflictions, we can have hope for better promises ahead. May we live today for the promise of our Father's Kingdom. 

(continued from p. 13)

shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine. For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field."

How could the Israelites have been influenced by the Babylonian calendar, as some claim, when that calendar didn't even exist when this document was in use?

The Gezer Calendar proves that the Sabbatical begins in the Fall.

Leviticus 25 makes it very clear that the Sabbatical follows the seven year cycle which begins and ends in the Fall of each year. It always mentions sowing your field first and then pruning your vineyard. Sowing in the Land of Israel always takes place in the Fall after the Feast of Tabernacles. The pruning of the vineyard takes place at the end of the Sabbatical just prior to the sowing of grain in the Fall. 

ELECTRIC LINES RELOCATION FUND (Please Help)

YRM is growing and we have reached a point where future growth demands we enlarge our facility. As those who come for weekly Sabbaths and Feasts know, we are experiencing a shrinking meeting hall.

To expand our worship area the first step is to relocate the buried electric lines that serve the building. The existing lines are encroaching on the road easement and they must be moved to make room for expansion and to meet building code. We wish we could skip this step, but it is necessary and we need your help.

The estimate to relocate the lines is \$15,000 and we have raised \$7,420, with \$7,578 remaining. We appreciate anything you can give toward this fund.

May Yahweh bless you richly!

Q I am a believer married to a man who is not. He is not against the Bible but he puts up resistance when I practice my beliefs like when I keep the Sabbath, Feasts, and worship. What can I do to help him see truth?

A You are to be commended for standing strong. Being a wife, you face a more difficult challenge than if the roles were reversed. Your husband as head of the family has leadership already in his favor.

A seasoned sister in the faith with the same issues had valuable advice for those in your situation. You need to show him that because you are a believer there is nothing but advantages for him. Instead of seeing your devotion to your beliefs as a pulling away from him, he must see it as bringing you closer in a stronger marital bond.

First, your whole family will be blessed with special protection that will accrue through your faith: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy," 1Corinthians 7:14.

Second, if you have younger children, they will be raised with biblical values, ethics, and morals by your everyday teaching and example. There is little that is more important for their developing years and that this culture needs more than anything.

Third, your marriage will be protected, stable, and fortified because when you live by the Scriptures your husband can trust you. Your marital bond will be stronger because of the blessings Yahweh rewards for fidelity.

As the Word guides your life it also strengthens your commitment to him and confirms your husband as the head of your family. "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the behavior of the wives, while they behold your chaste behavior coupled with fear," 1Peter 3:1-2.

Trying to force your husband to accept the faith rarely works, however, no matter how much you want him to commit to Yahweh. Be patient, don't push him, but show by your fruits that both of you will enjoy the peace and harmony of your spirit-led life.

Q In Job 1:6, weren't the sons of Elohim rebellious angels that sinned and who then cohabited with women to produce giants?

A The notion that these sons of Elohim are fallen angels likely came from the Book of Enoch, which is an apocryphal book that was not written by the patriarch Enoch, father of Methuselah.

The book of Enoch says 200 angels cohabited with mankind. The work is likely from pagan mythology, where the pagan gods regularly came down to earth to indulge themselves with humans. Jude 1:6 says those rebellious angels that sided with Satan are chained in darkness until the day of judgment. Furthermore,

Yahshua said that angels as spirit beings do not procreate. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of Elohim in heaven," Matthew 22:30. No evidence exists that angels ever procreated. Imagine what a spirit being like Satan would do if he could duplicate Himself! He would not have needed to convince a third of the angels to rebel with him. He would be too busy cloning trillions of his own evil spirit beings.

Some believe that Genesis 6:1-3 refers to sinning angels as the "sons of Elohim" whose union with women produced giants.

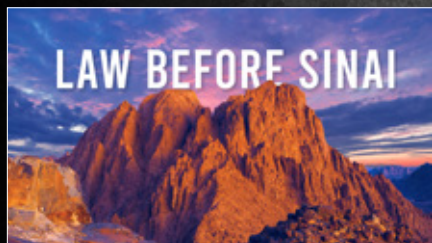
The passage reads, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of Elohim saw the daughters of men that they were fair: and they took them wives of all which they chose. And Yahweh said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

Notice again that Yahweh says "my spirit shall not always strive with MAN." His problem was with man, not with sinning angels. Obviously the sons of Elohim here are men, His "sons," who offended Yahweh by mixing with pagan women.

Verse 4 reads, "There were giants in the earth in those days: and also after that, when the sons of Elohim came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. Notice the words "after that."



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The "giants" existed BEFORE the sons of Elohim mated with the daughters of men. Furthermore, "giants" is the Hebrew *nephilim*. Aside from giant, *nephilim* can also mean one who has fallen, a depraved one, a bully or tyrant. It is from the root *naphal*, meaning to fall, cast down, fall away.

In verses 5-7 He is angry with man and wants to destroy the human race. If the angels were instigators, His wrath would be aimed at them, not man.

The term "sons of Elohim" exists four times in the Old Testament, Job 1:6, 2:1, and 38:7. In Daniel 3:25, Nebuchadnezzar sees four men in the fiery furnace, the one who looked like a son of Elohim (singular) is indeed an angelic being, verse 28, and also the ones referred to in Job 38:7.

Sons of Elohim in Job 1:6 and 2:1 cannot be angels. In both verses we read that there was a day when the sons of Elohim came to present themselves before Yahweh. Angels are always in the presence of Yahweh, as the angel Gabriel tells us in Luke 1:19. Yahshua confirms that angels "always behold the face of My Father," Matthew 18:10.

These sons of Elohim were righteous men who had come to the Feasts, Exodus 23:17 and Deuteronomy 16:16. Satan is there to disrupt these holy convocations. In the New Testament the term son of Elohim is used of a righteous believer who worships the Heavenly Father (Heb. 12:7-8). A son of Elohim believes on His Name, John 1:12, is led by the spirit, Romans 8:14, and is blameless, harmless and without rebuke, Philippians 2:15.

Q I need more clarity on Ephesians 4:8, which says He led captivity captive, and gave gifts unto men, KJV. I'm not sure if my interpretation is correct because I hear preachers saying that it speaks of people that were dead and Yahshua took them to heaven. If I read verse one correctly I think it is about us who are in Messiah as captives and who received gifts accordingly.

A The passage begins by saying that He (Yahshua) ascended on high, meaning He was resurrected from the grave and ascended to heaven. By His death he gained control over sin, which by sin's nature makes us captive to it. We might say he captured sin and put it away.

Vines Complete Expository Dictionary says of Ephesians 4:8, "'He led captivity captive' which seems to be an allusion to the triumphal procession by which a victory was celebrated ... The quotation is from Ps 68:18 and probably is a forceful expression for [Yahshua's] victory, through His death..."

The gifts He gives (1Cor. 12) are explained in vv. 11-12, meaning offices of authority that will be given in the kingdom on earth for the benefit of the Body.

בִּיבְלִי חֵבְרֵא וּוּרְדָּ לֶעֶשֶׂן

רב

Rab

rav or rab

Composition: Resh, Pathach,
Soft Bet.

The Hebrew word **Rab** (H7229) is an Aramaic adjective that means great, chief, lord or master. It occurs 15 times in the Masoretic text. Below we see rab translated lord in the KJV this one time, rather than from Adonai.

"There is not a man upon the earth that can shew the king's matter: therefore there is no king, **lord**, nor ruler, that asked such things at any magician, or astrologer, or Chaldean."

Daniel 2:10

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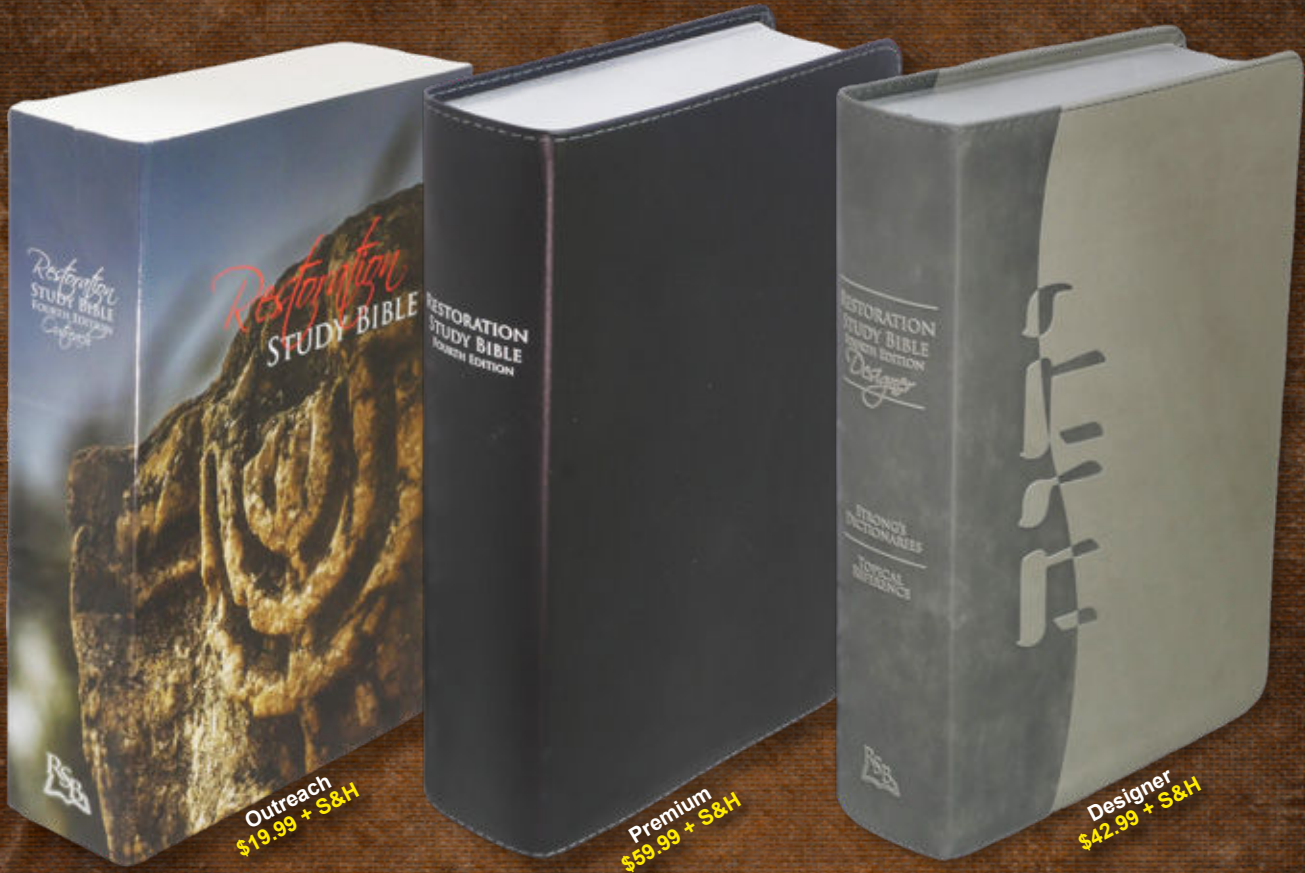
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"I am so grateful that I found YRM. I was born and raised a Catholic and questioned teachings as I got older. I found WCG about 40 years ago, but became disenchanted when things started to fall apart. Then I found RCG and followed them until I found out things ... which made me question that organization. I found YRM through Google about a year before the pandemic. Your videos are so informative and enlightening. I found truth, which is what I was looking for. I'm hoping it was Yahweh that led me here and that he has a plan for me." – BK

"I am a newborn Christian and it was a blessing that I found your website while looking to search the Scripture about Easter. Thanks for the info I got from one of the videos that I've watch on Youtube." – LL, South Africa

"I am a 16 year old boy who has recently found faith. My Mother isn't religious, and doesn't want me to be

either. How can I obey my mother on Earth without dishonoring my Father in heaven?" – SP

"After I submitted my question about the Gap Theory, I did some more digging on your Website and found your articles on that very subject. So I was delighted to discover that we are on the same page as to the six-day creation event as outlined in Genesis 1. We have been so indoctrinated from our youth that the earth, sun, moon, stars are billions of years old, that it is hard for most to even contemplate that creation came about by Yahweh in only six days as the Scriptures state (and even engraved on the Tablets of Stone via the Fourth Commandment). And we know from the genealogies and certain biblical time markers that the creation, as described in Genesis 1, happened approximately 6000 years ago. I believe the idea that "the heavens and the earth are billions of years old" crept into the modern day belief system because it is deemed necessary for evolution to work; the evolution theory requires a long, long time period to accommodate the mutating and evolving of the species. It is interesting that the Gap theory added to Genesis 1 by theologians, was being introduced about the same time the evolution theory was taking root in academia. To make Genesis 1:1-2 say that a perfect creation "became" empty and waste and then interject a whole narrative about HOW it became empty and waste after being created billions of years ago, is an attempt to synchronize the Bible with

the teachings of "science so-called". It takes a lot of faith to just believe what Yahweh says, rather than believe the scientists and astrophysicists that are esteemed so highly in our modern day world.

"...It was very heartwarming to find a ministry who just follows the Bible and not the traditions that I was taught in the COG movement/ministries/organizations." – Constance

"I'm trying to get a grasp on when the Passover meal shall be observed and eaten. In Lev. 23:5 Yahweh said, 'In the fourteenth day of the first month at even is Yahweh's Passover.' Is 'even' the part of the day going into the 14th day or does evening mean leaving the 14th day going into the 15?" - E.

There is only one evening per day. Sunset, or evening, starts the scriptural day. Therefore, Passover is the beginning of the 14th at sunset. -ED

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