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March-April 2023

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Pharaoh summoned Moses and Aaron and said,
“Up! Leave my people, you and the Israelites!
Go, worship Yahweh as you have requested.”

Exodus 12:31

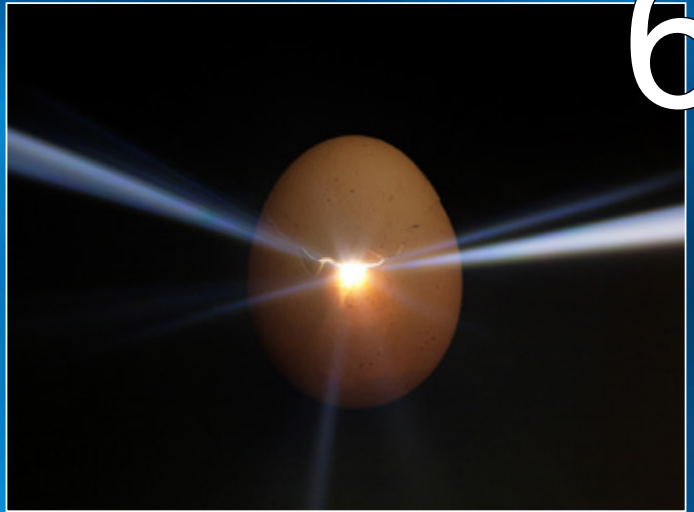
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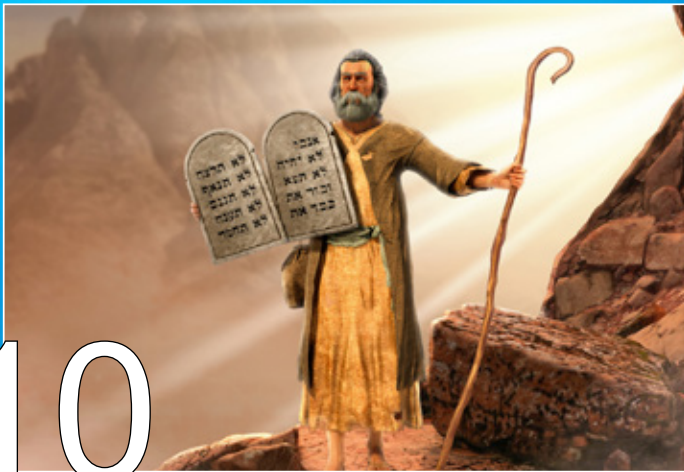


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Restoration Times expounds the close ties between the Old and New Testaments. We teach the continuity and harmony that extend from Yahweh's actions anciently down through His present activity in Yahshua the Messiah. This was also the conviction of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

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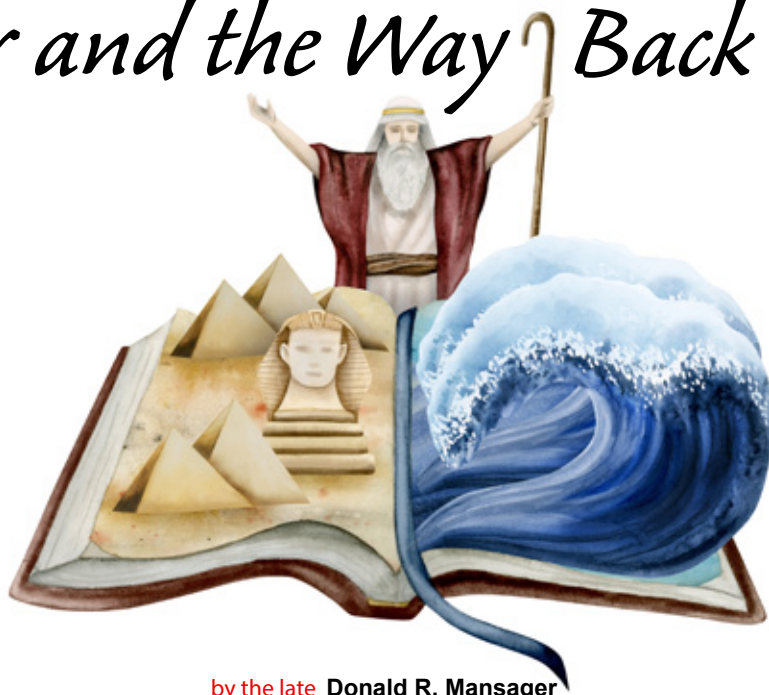
EDITOR Alan Mansager
COPY EDITOR Debra Wirl
GRAPHICS / LAYOUT Ryan Mansager
CONTRIBUTING WRITER Randy Folliard
DIGITAL PUBLISHING Lucas Cecil



Yahweh's Restoration Ministry
PO Box 463
Holts Summit, MO 65043

Telephone: 573-896-1000
Office hours M-F 8am-4pm
www.yrm.org info@yrm.org

Passover and the Way Back to Truth



by the late Donald R. Mansager

Increasing numbers of Bible believers are searching for fundamental truths that have been missing or neglected for centuries. Many sense a void in today's teachings when the heart and soul of the Scriptures are tossed aside in favor of man-made traditions.

Yahshua the Messiah showed by word and action what a True Believer is, yet the core of what He came to reveal continues untaught in our day.

A spiritual reawakening to the truth of the Scriptures is under way exactly as prophesied for our time in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of Yahweh. And he shall send Yahshua Messiah, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which Elohim hath spoken by the mouth of all his holy prophets since the world began."

There it is. There will be a return to Bible truth prior to the appearance of the Messiah. It will be far more than an emotional response to miracles and acts

of wonder, healings, and unexplained phenomena. It will be the very essence of what Yahshua taught for the sake of salvation.

The hearts of the children are returning to the fathers. More are awakening to the fact that original teachings of Yahweh's Word never went away. On the contrary, they form the basis for biblically accepted beliefs and practices today. Key to the foundation of the practices of Yahshua and His apostles are the annual feasts.

Feasts for the Truly Obedient

Each spring those living in the northern hemisphere anticipate the warming sun and the coming growing season. To sincere Bible students spring presumes much more, however. Spring includes the month of Abib, a Hebrew word meaning "young ears" (of grain), heralding the beginning of the new year, Exodus 12:2.

Barley, which was planted in the fall, responds quickly. It will be one of the first cereal crops to be harvested. Wheat will follow some seven weeks later.

True Bible-believers cannot help

seeing the correlation between the earth's coming to life after a dormant winter and the rejuvenation of our spiritual growth, which we renew each spring at Passover.

In His wisdom Yahweh has given us seven annual holy times to remind us just why we were born. These annual Sabbaths also bring us into a closer spiritual relationship with Yahweh and the working out of His purpose here on earth.

A deeper, blessed spiritual experience is ours as we participate in the commanded Feast Days given us in the pages of the Bible. These Feast Days existed long before Moses.

Passover is fairly well known to Bible readers. It took place when the Israelites were slaves of the Egyptians, and it was the final plague whereby Pharaoh let Israel go. Passover occurred in the midst of the Egyptians, which is a type of the world. All other convocations took place outside of Egypt.

The lesson is, we cannot approach Yahweh through our own works, our own ways. We come through the atoning work of the Redeemer of Israel,

the Lamb of Yahweh who takes away the sins of the world, John 1:29.

Abel brought a sacrifice of a lamb, and Hebrews 9:22 tells us, “without the shedding of blood there is no remission” of sins. Cain by his own reasoning brought the works of his hands, which was rejected. Jude 11 indicates that Cain’s religion is man-made religion.

Passover is mentioned in Leviticus 23 along with seven annual festivals. It is to be kept annually, at the beginning of the year (Ex. 12:2), which is in the spring, usually March or April. Deuteronomy 16:1 commands us to keep the month of Abib, meaning “young ears” (of grain).

The Messiah kept all of Yahweh’s laws perfectly, which included the Passover and all other annual Sabbaths. We read in Matthew 26:17-19, Mark 14:12-18, and Luke 22:8-15 that Yahshua desired to keep “the Passover at your house with My disciples.”

Matthew 26:26-29 shows that He kept the Passover with unleavened bread and the fruit of the vine. He said He would drink of the fruit of the vine new with the disciples in the Father’s Kingdom. He Himself was offered as the “Passover Lamb.”

Beware of Imitations

There is no biblical precedent for taking the fruit of the vine and the unleavened bread at any other time than at the Passover. Those who partake of the so-called “eucharist,” “mass,” “communion,” or “L-rd’s Supper” are doing so without scriptural authority.

Some take this “memorial supper”

every three months, monthly, every Sunday or daily, which is unbiblical and not sanctioned by Yahweh. We are told in the Bible to partake of these emblems at the time of Passover, in the spring of the year, which is when our Savior gave us the example “the same night in which He was betrayed.” We never see Yahshua or His disciples taking communion, a man-made ritual.

There is a passage which is used as justification for partaking of “the cup and the bread” at one’s inclination. A portion reads as follows: “. . .this do as oft as you drink it in remembrance of Me. For as often as you eat this bread and drink this cup, you do show the Master’s death until He comes,” 1Corinthians 11:25-26.



We show our love for the Savior when we keep His commandments, John 14:21

Other translations read differently, instead of “oft” and “often,” the word “whenever” is used. In no way does it mean to partake of it at any time we please. If we are told, “Be sure to serve turkey whenever you observe Thanksgiving,” do we then observe the Thanksgiving holiday monthly, weekly or daily? Passover is observed at a specific time of year, as stipulated in the law (Ex. 12; Lev. 23; Deut. 16).

In the New Covenant era we do not sacrifice a lamb when we partake of Passover. Paul shows in 1Corinthians 5:6-7 that the Messiah is considered our Passover Lamb.

In the original Passover observance there was no mention of drinking wine. Nowhere in the Bible is the cup said to contain wine. The Savior called it “the fruit of the vine,” thus it could not have been water. It was *gennema* (Strong’s No. 1081), meaning product of the grape

that could be drunk, the squeezed-out juice. The morsel of unleavened bread signifies Yahshua’s body. The partaking of the cup signifies His blood.

Apostle Paul Observed Passover

Passover from early Bible times looked forward to the greater Passover Lamb, our Savior, who was to die for the sins of the world. We are to remember His death by observing the Passover. Then immediately follow the seven days of Unleavened Bread.

Paul kept the Passover. He was of the tribe of Benjamin, a Pharisee. He was the Apostle to the Gentiles, and he taught them to observe what are inaccurately called the “Feasts of the Jews.”

Corinth was a metropolitan city, quite Hellenistic, and a crossroads of trade and commerce. If Passover and Unleavened Bread were done away, why did Paul write to the Corinthians, “Purge out therefore the old leaven that you may be a new lump as you are unleavened. For even the Messiah our Passover is sacrificed for us. Therefore let us keep the feast. . .?” 1Corinthians 5:7-8.

Why could Paul write to the Corinthian brethren about Yahshua being the Passover Lamb if these days were done away at Yahshua’s death and not necessary for Gentiles? Why did he further say, “Let us keep the feast”?

Obviously these Feast days were still obligatory some 25 years after the death and resurrection of the Savior. And the record is preserved in the Bible for you and me to follow in our day as well.

We know that the Savior told the disciples, “This do in remembrance of Me,” Luke 22:19. He also promised that He would partake of the Passover anew in the Father’s Kingdom, Matthew 26:29. Leviticus 23:14 says this is a statute forever, throughout all generations.

We show our love for the Savior when we keep His commandments, John 14:21.

Time for a Choice

Yahweh is working to establish a dedicated people. He is calling select

Holy Days in 2023

*Passover Memorial - April 4
(evening)*

*Feast of Unleavened Bread - April
6-12*

Pentecost - May 28

Feast of Trumpets - Sept. 17

Day of Atonement - Sept. 26

Feast of Tabernacles - Oct. 1-7

Last Great Day - Oct. 8

ones out of the world to keep the days that He ordained. These days will be taught, kept, and administered in the Millennial Kingdom, Ezekiel 45:21-25; Zechariah 14:16-18; Hosea 12:9. They were never abolished, and are not just for Jews but for all who will follow Yahweh as their true Heavenly Father. No other annual celebrations are found in the Scripture.

Single-day, man-made observances like Sunday, Easter, and Christmas have no sanction in the Scriptures and are nowhere found in Yahweh's Word. They were created by the Roman Church as substitutes for Yahweh's days like the Sabbath and Passover. The church readily admits this. (See the *Catholic Encyclopedia*.)

It is nothing short of staggering to contemplate that anyone can elect now to do exactly as the Savior did in keeping

these special days as directives from His own Father. The True Worshiper must observe the weekly and annual Sabbaths now, learning what to do and when to do them as part of a closer walk with the Savior.


This is part of what the Word means by a "revival."

The annual observances are so basic to Yahweh's plan that He will send Yahshua back to earth at the time of one of His sacred appointments – at the sound of the trumpet, 1Thessalonians 4:16. Once here, Yahshua as ruling monarch will teach these days to people of the earth for a thousand years of His Kingdom.

Train now to be a part of the Kingdom reign that Yahshua will establish. Prepare to be a priest of the Most High, showing others the same teachings that will be taught in the

Kingdom (Rev. 5:10; 20:6).

Those in the kingdom who object will be forced to keep these days or suffer severe penalties. Resistance will be futile and will only turn out badly for those who reject them, Zechariah 14:17-18.

Obeys your Creator now and prepare for the blessings of His glorious Kingdom to come. 

10 Key Points of Passover

- 1) The word "Passover" derives from the primitive root, *pacach*, and means "to hop, skip over."
- 2) The Passover is to be observed at even, between sunset and complete darkness, dusk, Exodus 12:6.
- 3) The Passover marked the redemption of Yahweh's chosen people in both Old and New Testaments.
- 4) The first Passover was a family observance that later became a communal event, Exodus 12:3; Deuteronomy 16:2; 2Chronicles 35:4-7.
- 5) While leavening is not prohibited on Passover day, Abib 14, it is disallowed with the Passover memorial.
- 6) Unlike today's communion, the Passover is observed once a year.
- 7) The Old Testament Passover required all participants to be physically circumcised, Exodus 12:44. Today, this is fulfilled through baptism into Yahshua's Name, Colossians 2:11-13.
- 8) The Passover is the only observance not considered a high day or annual Sabbath, Leviticus 23.
- 9) The Passover is the only appointed time with a prescribed second "backup" observance, which is limited to those who are unclean or on a long journey during the first Passover, Numbers 9:10-11. The Feast of Unleavened Bread is to be included when keeping this second month observance, 2Chronicles 30:13.
- 10) Those immersed into Yahshua's Name who ignore the Passover are cut off from among Yahweh's people, Numbers 9:13.



What Is the Feast of Unleavened Bread?

While in Egypt Israel did what the Egyptians did. So much so that they forgot Yahweh and had to be reintroduced to Him through Moses. He began by reaffirming His Name, Ex. 3:14. His Name is fundamental to who He is and the worship He expects.

Now when it came time to leave Egypt, Israel's freshly mixed dough was unleavened. It meant they were about to start a new life free from the corrupting influence of Egypt. It meant they were about to embark on a quest for sincerity and truth, symbolized by bread that has not been leavened.


We live in spiritual Egypt. The world influences us in powerful and insidious ways whether we want it or not, whether we know it or not.

The world has a strong way of rubbing off on us if we aren't careful.

Yahweh says to come out of the world and be separate and touch not the unclean thing.

Take Lot. Genesis 19:15-16 says Lot didn't WANT to leave Sodom. He hesitated, was reluctant. He had grown accustomed to that environment of sin, even though he didn't partake of it. Gross sin should have grossed him out, but this was his home so he put up with it. Until the angels literally pulled him out.

Yahweh says come out of the world and keep my Feasts. Lot-like, many who know they must, and who understand the command, will linger indecisively. Some just wait for an excuse to do otherwise.

Do you care for the world more than for Him who gave you the gift of life? Obedience in keeping the Feasts is the truest test of your faith. 



Hatching Easter

by Alan Mansager

Young voices squeal with delight as little “private eyes” search caches for tasty blue, gold, and green treasures hidden among trees and in grassy knolls. “I found one,” a five-year-old excitedly chirps, grabbing the oval booty. “Me too,” his friend chimes in, splitting the tall grass to reveal a cellophane-cloaked chocolate rabbit.

The scene is common in April as communities across the nation host Easter egg hunts in city parks with local churches joining the ritual. The rite is as old as the hills, reaching back to the ancient hills of Babylon and its fertility worship.

Ask why they indulge in this spring tradition, the parents of participating youngsters will shrug and say, “It’s for the kids. We did it when we were young and we want the children to have fun, we don’t ask why.”

Followers of the Bible must ask, why? Isn’t Easter billed as a religious observance? Don’t even those who hardly ever attend church reluctantly show up on Easter Sunday? If Easter is religious, what’s with the eggs and the rabbits, the parades and the hot-cross buns? Did Yahshua’s disciples eat jelly beans, dye eggs, and search for chocolate rabbits on Easter morning?

Eastera’s Fertile Hybrid

The following fact from a standard encyclopedia should jar the conscience of every Bible-professing, church-goer today:

“Early Christians celebrated the Jewish feasts. The New Testament contains no reference to distinctively Christian festivals.” (*Funk and Wagnall’s Standard Reference Encyclopedia*, 1966 ed., vol. 10, p. 3461).

Early Believers Kept Feast Days

The questions begging for answers are, why did the very early New Testament believers continue to keep the Old Testament holy days, and why aren’t today’s most venerated observances like Easter in the Bible?

A common human urge is to tamper with what is already well and good. In Exodus 12, Leviticus 23, and Deuteronomy 16 Yahweh gave man seven annual observances, beginning with the Passover. These were to be kept “forever, throughout your generations” as part of a covenant between us and our Creator.

But these observances were apparently not good enough for New Testament churchmen. They wanted

to fashion their own celebrations in the image of what they thought was good. They didn’t like those old “Jewish” days anyway.

Easter grew from just such an environment.

The *Encyclopaedia Britannica* reveals, “Unlike the cycle of feasts and fasts of the Jewish Law, the Christian year has never been based upon a divine revelation. It is rather a tradition that is always subject to change by ecclesiastical law,” vol. 4, p. 601.

This source says about the Sabbath, “From the beginning, the church took over from Judaism the seven-day week. Before the end of the apostolic age (first century CE), as the church became predominantly Gentile in membership, the first day of the week, or Sunday, had become the normative time when Christians assembled for their distinctive acts of worship, in commemoration of the L-rd’s Resurrection” (*Ibid.*).

Sunday in Honor of the Sun

As the early Romish church welcomed more and more Gentiles, it adhered increasingly to Sunday, the veneration day of the heathen who worshiped the sun deity. This church gradually

switched over its observance of the Passover to Sunday as well. It was often easier to incorporate aspects of their pagan worship than to try to convert the heathen Gentiles.

“The earliest Christian celebrated the L-rd’s Passover at the same time as the Jews, during the night of the first full moon of the first month of spring (Nisan 14-15). By the middle of the 2nd century, most churches had transferred this celebration to the Sunday after the Jewish feast. But certain churches of Asia Minor clung to the older custom, for which they were denounced as ‘Judaizing’” (*Ibid*).

“Eusebius further says that the churches of Asia Minor derived their custom of observing the pascha [passover] from the Apostles John and Philip. Without a doubt Christian elements were incorporated into the celebration. It was not a question of whether a day corresponding to the Passover should be celebrated, but a question of the time at which it was to be celebrated,” *The New Schaff-Herzog Religious Encyclopedia*, vol. 4, p. 44.

Fiddling with the Biblical Calendar

To break clean from the Jews, the Roman Church took the first in a long list of shocking liberties. Two calendars were extant in the fourth century—the biblical lunar calendar and the Egyptian solar calendar. Judaism held to the lunar reckoning while Rome adopted the Egyptian calculations based on the sun.

Rome wished to adjust the lunar calendar that established Passover to the solar year so that everyone could observe Easter on Sunday.

“Anxiety over the date of Easter was thus a reason why Constantine the Great in 325 A.D. summoned the famous council of Nicaea. It was decided that Easter must be celebrated everywhere on the same day and this day must be a Sunday. It must be the first Sunday after the full moon following the vernal equinox, March 21, with one reservation: In the English prayer book it is stated thus: ‘and if the full moon happens upon a Sunday, Easter-day is the Sunday after.’ The reason for this exception reveals

the depth of the division between the Church and the Synagogue. For whenever the full moon fell on a Sunday, Easter would be celebrated on the same day as the Hebrew Passover. Hence, the postponement for a week, to avoid the coincidence,” *Encyclopedia Americana*, vol. 9, p. 507.

The Christian church wanted a Holy Week beginning with Palm Sunday, proceeding to Good Friday and ending on Easter Sunday, commemorating the supposed resurrection on Sunday. Never mind that there is no mention of any of these days in either Old or New testaments. It was all the result of a church council’s ruling.

The following, from *History of the Church Through the Ages* (Brumback), admonishes, “Watch the work of the councils. New doctrines were being advocated by those who were seeking for prominence. When a council would later be called the matter would be placed before the council and a vote taken and thus a doctrine foreign to G-d’s word would be bound upon the church. Had there been no councils, no conferences, and if people had been content to take G-d’s word as their guide there would have been no apostasy...Weak-minded people might have made changes through ignorance, but responsibility for these changes rests upon the ecclesiastical dignitaries, upon the clergy who forced these things upon the people,” p. 40.

A Strange Mix

Through the influence of converts from mystery religions, this newfound but ancient celebration called Easter took on abominable customs.

The name Easter itself comes from Eastre or Eostre, a Teutonic dawn deity of love to whom sacrifice was offered in April. She traces back to the goddess Inanna, daughter of Anu, the supreme mighty one in Sumerian times before the Old Babylonian period.

The Babylonians called her Ishtar (note the similar pronunciation to “Easter”), the goddess of love and

Why the Name ‘Easter’?

“It is well known that the name ‘Easter’ is not a Christian expression – not in its original meaning. The word itself, as the dictionaries and encyclopedias explain, came from the name of a Pagan Goddess – the goddess of spring. Easter is but a more modern form of Ishtar, Eostre, Osatera, or Astarte. Ishtar, another name for Semiramis of Babylon, was pronounced as we pronounce ‘Easter’ today...Not only is the name ‘Easter’ of pagan origin, but we shall see that the traditional customs and observances of this season originated in paganism also.”

(*Babylon Mystery Religion, Ancient*

and Modern, Woodrow). Image: Goddess Ishtar on an Akkadian empire seal, 2350-2150 BCE. She is equipped with weapons on her back, has a horned helmet, and is trampling a lion held on a leash. She was the goddess of beauty, love, war, justice, and fertility to the ancient Mesopotamian heathen.



fertility. The worship of Ishtar through fertility rites carries over to the egg and the rabbit symbolism of the modern Easter celebration.

Easter sunrise services trace directly to the worship of Eastre or Estera, the dawn deity. Ancient pagans worshiped the sun, which they saw as the sustainer of life.

The Savior was not resurrected Sunday morning, but was already gone when the women visited the tomb Sabbath evening. The word “dawn” in Matthew 28:1 is *epiphosko*, meaning “draw on to.” This was the end of the Sabbath at sundown, not Sunday morning.

Ironically, Yahweh has strong words against indulging in the only worship ceremony that many will ever attend, Easter sunrise services:

“And he brought me into the inner court of Yahweh’s house, and, behold, at the door of the temple of Yahweh, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Yahweh, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them,” Ezekiel 8:16-18.

In Jeremiah 10:2, Yahweh warns us not to learn the ways of the heathen.

We must never borrow pagan customs and incorporate them into any worship of Yahweh. That’s a direct violation of the first two commandments that reserve worship of Yahweh and only Him alone.



The eight-pointed star was Inanna/Ishtar’s most common symbol. Here it is shown alongside the solar disk of her brother Shamash (Sumerian Utu) and the crescent moon of her father Sin (Sumerian Nanna) on a boundary stone of Melisnas-Shipak II dating to the twelfth century BCE.

Ignorance Allowed Apostasy

How was it possible that this happened? “The answer is found in the failure of those who were the people of the L-rd to know what G-d’s word taught. Lack of this knowledge made it possible to introduce new doctrines and new practices into the teaching and worship of the church. The apostasy of the church and the corruption of the gospel resulted from neglect of the church to study G-d’s word,” *Brumback*, p. 19.

The hot-cross buns so popular at Easter are just one legacy of paganism, condemned in Jeremiah 7 when Judah was perpetuating the practice. “The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the

queen of heaven, and to pour out drink offerings unto other deities, that they may provoke me to anger,” verse 18. The word for “cakes” is from the Hebrew *kawan*, literally the word bun.

The cross placed on today’s hot cross buns among other things is the symbol for woman (see cross, p. 13). In hieroglyphics the cross means living or life and is the worship of life and fertility that Easter of yesterday and today glorifies.

Choose True Worship

In a day when more and more churchgoers know less and less about the Bible they profess to follow, Almighty Yahweh gives us a choice. We can continue in darkness or we can leave the abominations of man and come clean, a pure bride ready to join the coming Savior for an everlasting life in His Kingdom.

The true follower of the Word finds mixing pure worship with ancient rites of mystery religions repugnant. This conviction is upheld in the Word of Almighty Yahweh.

“And what agreement has the Temple of Elohim with idols? For you are the Temple of the living Elohim; as Elohim has said, ‘I will dwell in them, and walk in them; and I will be their Elohim, and they shall be My people.’ Wherefore ‘come out from among them, and be separate,’ says Yahweh, ‘and touch not the unclean thing; and I will receive you,’ “2Corinthians 6:16-17.

Pure worship is described as a narrow, more taxing and challenging road, and few will be walking on it. But the rewards for those who do will be indescribable! ✓

Did Yahshua Become Our Sabbath Observance?

Churchianity believes the law was eliminated by Yahshua's death. It also teaches that He kept the Sabbath so we don't need to. An online Christian blog to this effect reads, "There is no other Sabbath rest besides Jesus. He alone satisfies the requirements of the Law, and He alone provides the sacrifice that atones for sin. He is God's plan for us to cease from the labor of our own works."

Yahshua satisfied all the requirements of the law by observing all of them. He did it NOT so that we don't need to, but so that we will follow His example and do likewise. That does not mean earning our salvation, however, but becoming worthy in His eyes to be called and ultimately chosen for a Kingdom position. There is a key difference. Yahshua will not choose any unrepentant, lawless individual for His Kingdom, John 9:31.

Yahshua said 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 fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in [among those in] the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

If you ignore and break even a small commandment you will be called least by those in heaven. Is the Sabbath a "least" commandment? Why would Yahshua even say this if He came to

eliminate lawkeeping with His death?

The fact is that He didn't eliminate obedience by His own obedience!

Second, He makes a sobering statement in Matthew 5:20: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Were the scribes and Pharisees small-potatoes when it came to lawkeeping? We challenge anyone to out-do a Pharisee when it comes to the letter of the law. But here Yahshua said you must do BETTER than the Scribes



***Sabbath keeping
is the very sign of
Yahweh's people,
Ezekiel 20:12***

and Pharisees at obeying Yahweh's commanded statutes or you won't see the Kingdom. Obey BETTER, not less, and certainly not avoid obedience.

Even so we hear the nice, smiling minister say you don't need to obey a thing because Yahshua is your surrogate. He obeyed in your place and by His sacrifice He took away the law for you. Think about that. If there is no law to obey then we have no sin, 1John 3:4. If we have no sin then we have no need of a Savior's sacrifice to pay for our sin. The law is still critical.

But the Word says Yahshua came as our **example** of obedience, not as the Great Eliminator of obedience. We


find in 1John 2:6 that we must follow Yahshua, living as He did: "He who says he abides in Him ought himself also to walk as He walked." Paul said in Romans 8:29 to conform to the image of our Savior; Peter said in 1Peter 2:21 to follow in Yahshua's footsteps. He is the author of salvation to all who obey Him, Hebrews 5:9.

Why do we find 55 New Testament passages telling us to be obedient? Why did Paul make the gentiles obedient, Romans 15:18? Why did he write in Romans 6:16-23 that when we are free from sin we must serve in righteousness (lawfulness)?

Why are there 1,050 commands in the New Testament for the True Worshiper to obey, including the Ten Commandments? If Yahshua abolished the need for obedience, why do we see the law all over the New Testament?

What specific examples did Yahshua set for us regarding the Sabbath? Luke 4:16 reads: "And Yahshua 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 for to read." Luke 13:10 says, "And he was teaching in one of the synagogues on the sabbath."

After Yahshua's resurrection, how could Yahshua relieve Paul of Sabbath rest when Paul was still keeping the Sabbath? See Acts 13:14 and 42; 16:13; 17:2; 18:4.

Sabbath keeping is the very sign that we are Yahweh's people: Ezekiel 20:12: "Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am Yahweh who sanctifies them." We are also sealed with His Name. 

Love Is Basic to Obedience

by Randy Folliard



Yahweh's truth is more than a set of rules and regulations. Yahweh's truth is a state of mind, an attitude. For us to truly follow Yahweh's law and Yahshua's footsteps we must always remember that the greatest commandments have to do with love.

The Savior showed us this in Matthew 22:37-40. "Yahshua said unto him, Thou shalt love Yahweh thy Elohim with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Without love in our lives Yahweh's Word would never have an opportunity to truly perfect us. We can see time after time in the Scriptures where Yahweh tells us to love one another and admonish one another in love.

Love is such a small word, yet

the meaning is great. Love means not thinking of yourself. Love is having a deep concern for our spiritual family members and showing respect for those around us. Love is putting ourselves to the side and helping others first. Love is never selfish, but always giving. Yahweh told us that it is better to give than to receive.

Love is the first fruit of the spirit. "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22). Love is what the entire Law hangs on. "On these two commandments hang all the law and the prophets" (Matt. 22:40).

Love Over All

In the passage commonly known as the love chapter, the Apostle Paul emphasizes how necessary love is for the True Worshiper:

"Though I speak with the tongues of men and of angels, and have not

charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that

which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity” (1Cor. 13: 1-13).

This chapter starts out by listing many gifts we can receive through the Holy Spirit. Paul tells us in each case, however, that if we have not love, that gift has gained us nothing.

Love is patient. We must always have patience with our brothers in the faith and the world around us.

The second quality Paul lists is kindness. That perfection that Yahshua spoke about in Matthew 5:48 is the goal of the True Worshiper. We must always show kindness toward others, just as Yahweh has shown kindness to us.

We have all fallen short of the glory of Yahweh. Paul tells us we are not to envy one another. With envy comes jealousy. James reminds us that through jealousy comes only confusion and every vile deed.

“But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such ‘wisdom’ does not come down from heaven but is earthly, unspiritual, or of the devil. For where you have envy and selfish ambition, there you find disorder and every evil practice” (James 3:14-16, NIV).

Love Incompatible with Selfishness

Paul goes on to tell us that love is not being rude to the people around us.

The world needs an example that comes from Yahweh’s Spirit. Love is never self-seeking. We must always think of others before self. Further in the chapter the Apostle says that love is not easily angered, because we are the light to this present-day world. We are the salt of the earth that cannot

lose its flavor.

Love keeps no score of wrong, Paul writes. We cannot go through life keeping a tally on everybody who has ever wronged us in some way. If we forgive then our Heavenly Father will be faithful to forgive us. Paul explains that we must always rejoice with the truth and allow Yahweh’s glory to shine in the world around us.

Paul lists four more qualities that are essential to our salvation. He tells us we must always protect, always trust, always hope, always persevere. The chapter ends with many examples of prophecies, tongues, and knowledge – saying that all shall pass away and only three qualities will remain. Those qualities are found in the 13th verse: “And now these three remain: faith, hope, and love. But the greatest of these is love.”

Love Not the World

John tells us that we are not to love this present world. Those who love the world do not have the love of the Father in them. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of Elohim abideth for ever.” (1John 2:15-17).

Do these verses give us the right to go around hating the world with an unhappy attitude? John tells us that the world is full of man’s sin. Yet, he by no means promotes a bad attitude concerning the world.

One of the fruits of the Spirit found in Galatians 5:22 is joy. John shows that we are not to have joy in the sin of this world but through Yahweh’s righteousness.

Yahshua the Messiah tells us to lay up our treasure in heaven where it will not pass away. He explains that where our treasure is, there will our heart

be also. “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also” (Matt. 6:19-21).

Let our hearts always be focused upon Yahweh’s righteousness and Kingdom. Paul tells Timothy to be satisfied to have our needs met. “For we brought nothing into this world, and it is certain we can neither carry anything out. And having food and raiment, let us be therewith content” (1Tim. 6:7-8).

Paul reminds Timothy that we cannot allow ourselves to be caught up in the riches of this world, rather, to be content with what we have. Our hearts and treasure must always be focused upon Yahweh, while being a bright and shining light to this world.

Love Your Enemies

The Messiah told us to love our enemies and pray for them. “You have heard that it was said, you shall love your neighbor, and hate your enemy: but I say to you, love your enemies, and pray for them that persecute you” (Matt. 5:43-44).

We as Yahweh’s True Believers should always keep our faith in Yahshua the Messiah, and look past the faults of others, including those of our enemies. We should strive for the perfection that Yahweh wants. Keep in mind that when we were caught up in the sins of this world we were Yahweh’s enemies. Through the love Yahweh showed us by giving us His only son and allowing us an atonement for our sins, we try to show the same love toward our enemies.

Yahweh tells us that if we keep His commandments we love Him. Those who do not keep His commandments, the love of the Father is not in them. “But whoso keeps his word, in him is the love of Yahweh perfected: hereby

know we that we are in him,” John 2:4-5. Yahshua said, “If you love me, keep my commandments” (John 14:15).

The same message is found in John 3:24; 5:3; 14:21-24; and 15:9-10. Many other verses show that through obedience to Yahweh’s Word, we are showing Yahweh that we love Him.

When we want to show love and respect to our earthly parents, we honor and obey them. We show similar respect and love by keeping our Heavenly Father’s commandments.

Love Your Neighbor

When Yahshua was asked by a scribe what commandment was foremost, He replied, “The first of all the commandments is, hear, O Israel; Yahweh our Elohim is one master: And you shall love Yahweh your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment. And the second is like, namely this, you shall love your neighbor as yourself. There is none other commandment greater than these” (Mark 12:29-31).

Yahshua shows that the second greatest commandment is to love your neighbor as yourself. We can see that same commandment given by Moses in Leviticus 19:18, “But you shall love your neighbor as yourself: I am Yahweh.” What does that mean? It means to treat the people we come into contact with as we want to be treated ourselves. “If you fulfill the royal law according to the scripture, you shall love your neighbor as yourself, you do well” (James 2:8).

The follower of Yahweh will love and respect those around him, including his enemies. “For if you love them that love you, what reward have you? Do not even the publicans so?

And if you salute your brethren only, what do you more than others? do not even the publicans so? Be therefore perfect, even as your father which is in heaven is perfect” (Matt. 5: 46-48).

By loving your neighbor you are fulfilling the law (Rom. 13:8-10). Loving your neighbor means that you will do nothing unlawful against him. Yahshua also tells us that there is no greater love than to give the ultimate sacrifice: “Greater love has no man than this, that a man lay down his life for his friends,” John 15:13.

Yahshua demonstrated this by giving His own life so that we would have an atonement for our sins and could appear before Him without blemish: “As the Father knows me,

even so know I the father: and lay down my life for the sheep” (John 10:15).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise Elohim our savior, be glory and majesty, dominion and power, both now and forever” (Jude 24-25).

Let us love one another from the heart, and allow Yahweh’s spirit to grow within each one of us. May we remember that with the right heart we are already keeping Yahweh’s commandments. May we keep the faith of our only Savior and appear before His throne unblemished. May Yahweh lead us toward His Kingdom. ✓



You can see it everywhere. Entertainers, media figures, sports figures, average citizens – all publicly wearing a cross on necklaces or tattooed on their bodies. Are they trying to make a religious statement or just following a fad?

Those who display it for biblical reasons may want to check which religious tradition they are brandishing. The *Encyclopaedia Britannica* reveals eye-opening facts about the cross:

“From its simplicity of form, the cross has been used both as a religious symbol and as an ornament, from the dawn of man’s civilization. Various objects, dating from periods long anterior to the Christian era, have been found, marked with crosses of different designs, in almost every part of the old world. India, Syria, Persia and Egypt have all yielded numberless examples, while numerous instances, dating from the later Stone Age to Christian times, have been found in nearly every part of Europe.

“The use of the cross as a religious symbol in pre-Christian times, and among non-Christian peoples, may probably be regarded as almost universal, and in very many cases it was connected with some form of nature worship...It wasn’t till the time of Constantine that the cross was publicly used as the symbol of the Christian religion,” *Encyclopaedia Britannica* 11th (Cambridge) edition, p. 506.

The word “cross” comes from the Greek *stauros*. *Vine’s Expository Dictionary of Biblical Words* states, “*Stauros* NT:4716 denotes, primarily, ‘an upright pale or stake.’ On such malefactors were nailed for execution. Both the noun and the verb *stauroo*, ‘to fasten to a stake or pale,’ are originally to be distinguished from the ecclesiastical form of a two beamed ‘cross.’ The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country

The Cross – Legacy from Mystery Worship



Pagan Assyrian king Shamshi-Adad V wears a large maltese cross around his chest as an alternative symbol of Shamash, god of the sun. (reigned 824-811 BCE)

and in adjacent lands, including Egypt.

“By the middle of the 3rd cent. A. D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the ‘cross’ of Chr-st.”

Several key facts should be noted here.

- The “cross” is translated from *stauros* and denotes a single, upright stake and not to a pole with a crosspiece. Another word for cross in Greek is *crux*

and is never used in the *koine* Greek of the New Testament. For this reason alone the Messiah likely died on a single, upright stake and not on a cross.

- The symbol of the cross is associated with the worship of Tammuz. According to scholarship, Tammuz was a Mesopotamian god of fertility symbolized by the sun. The Bible is very clear that we are not to adopt paganism in any form, Jeremiah 10.

- The cross gained acceptance, along with many other pagan items and practices, as gentile influence gained dominance in the church. Many scholars verify that it was the policy of the church to amalgamate pagan ideas within the church. This was partly done to appease the growing gentile members along with a desire to move away from anything “Jewish.”

Following are additional references confirming the pagan origin of the common cross:

“In the Greek New Testament two words are used for ‘the cross’ on which the L-rd was put to death. The word *stauros*, which denotes an upright pole or stake, to which the criminals were nailed for execution. The word *xulon*, which generally denotes a piece of a dead log of wood, or timber, for fuel or for any other purpose. Is not like *dendron*, which is used of a living, or green tree, as in Matthew 21:8; Revelation 7:1, 3; 8:7; 9:4, etc.

“As this latter word *xulon* is used for the former *stauros*, it shows us that the meaning of each is exactly the same. The verb *stauroō* means to drive stakes. Our English word “cross” is the translation of the Latin *crux*; but the Greek *stauros* no more means a *crux* than the word “stick” means a “crutch”. Homer uses the word *stauros* of an ordinary pole or stake, or a single piece of timber. And this is the meaning and usage of the word throughout the Greek classics. It never means two pieces of timber placed across one

(continued on inside back cover)

Q Why does it say that women can't preach? What are they supposed to do when the spirit is poured upon them in the end days if no one thinks they can preach? They're not going to listen to the prophecy. Joel 2:28-29 says, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

A In Joel 2:28, "prophecy" is not limited to speaking prophetically. Nor is it limited to standing at a pulpit in a formal worship service. It is the Hebrew *naba* and in **Strong's Hebrew and Aramaic Dictionary** means "speak (or sing) by inspiration (in prediction or simple discourse)."

Prophecy can be simple one-on-one discussions with others. Older women are told to teach younger women, Titus 2:3-4, and of course children. Many wives are more knowledgeable in the Word than their husbands, and better at teaching the Word to their children as well. And they can also teach one another.

However, nowhere in the New Testament is a woman seen standing at a pulpit and preaching, and the Thyatira assembly was castigated for allowing the woman Jezebel to teach, Revelation 2:20. New Testament women are to keep silent in the worship setting. Paul writes in 1Corinthians 14:34-35, "Let your women keep silence in the assemblies: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the assembly."

The **NIV** note on 1Corinthians 11:3 reads, "The subject of this section is propriety in public worship, not male-female relations in general. Paul is concerned, however, that the proper relationship between husbands and wives [husbands being the head] be reflected in public worship."

This was not an issue before today's women's liberation movement.

Q I am curious why you don't eat a meal at the Passover like the Jews do their Seder, with four cups of wine, matzah, bitter herbs, and veggies?

A The final Passover memorial that Yahshua held with His disciples began as a meal, but then Yahshua changed the direction of Passover by instituting emblems with new meanings in the cup and unleavened bread. These emblems signify His blood and body respectively, sanctified as payment for our sins. The emblems constitute the essence of the Passover under the New Covenant.

The Corinthian brethren had made the Passover into a self-serving supper as the wealthy separated from the poor who were left out. Paul says eat

said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Master's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Master, unworthily, shall be guilty of the body and blood of the Master. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Master's body."

The apostle shows that Passover in the New Covenant is not about the meal but about the importance of taking the memorial emblems of Yahshua's death.

Q You say that the word Easter in Acts 12:4 should be translated Passover in the King James Bible. Easter seems a far more appropriate holiday for a pagan like Herod.

A The family of Herods were Idumeans or close relatives of the Jews. Herod Antipas in Acts 12 was a vassal ruler for Rome who played both sides with the Romans and the Jews. He defended the Jews and their religion as a go-between ruler to act as a cushion between Rome and the Jews who despised Rome.

In Acts 12 he pleased the Jews when he killed James and, being on a roll, then took Peter also. If he were trying to placate the pagans he would have infuriated the Jews, which was the last thing he or Rome wanted.

Easter is a clear mistranslation of the Greek *Pasch* or Passover. The Jews in Acts did not celebrate Easter in Judea. Every other modern translation of the Bible renders it correctly as Passover. The Christian translators of the KJV made a huge, inexplicable blunder by rendering the Hebrew word for Passover with "Easter," which we detail in the footnote of Acts 12:4 in the **Restoration Study Bible**.



at home and then come for what the Passover service truly expresses, a memorial of Yahshua's sacrifice. He shows this in 1Corinthians 11:20-29:

"When ye come together therefore into one place, this is not to eat the Master's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the assembly of Yahweh, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Master that which also I delivered unto you, That the Master Yahshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and



Q Are the Feasts for here and now? I was told they had to be kept at the Temple in Jerusalem.

A The Feasts are for every era. Some say the Feast days must be observed with animal sacrifices at the ancient Temple as well. Some also say Acts 18:21 is spurious.

Not everyone who kept the Feasts in the Old Testament kept them at Jerusalem. Israel kept Passover in Egypt (Ex. 12:11 and 9:26) and in the wilderness of Sinai in Arabia after leaving Egypt, Numbers 9:5. They also kept it on the plains of Jericho, Joshua 5:10.

In the New Testament, Yahshua told the woman of Samaria that the time was coming when neither in this mountain nor at Jerusalem would you worship Yahweh, John 4:21. Yahweh commands us to keep His days “at the place where He shall choose,” Deuteronomy 16:16. That does not limit the location only to Jerusalem.

The weekly Sabbath is a Feast day as well. Who would maintain that it can be kept only at Jerusalem? If the Feasts cannot be kept without animal sacrifices then neither can the weekly Sabbath, because sacrifices were also required on it, Numbers 28:9-10.

Yahshua became our sacrifice and therefore animal offerings have been replaced by His. Today our sacrifices are spiritual, 1Peter 2:5, 9.

We still sacrifice, but now it's through praise, the “calves of our lips,” Hosea 14:2. And we still gather on days Yahweh commanded His people to be kept “forever” (Lev. 23:14, 21, 31, 41). The feasts will also be mandated in the coming Kingdom, Zech. 14, Isa. 66:23.

Acts 18:21 is not found in some modern Christian translations, but it is in the **King James Version**. The **Restoration Study Bible** note says, “I must be all means keep this feast that cometh in Jerusalem – the Greek texts omit this clause, but not the Syriac, which was monitored by the eastern church. The **Pulpit Commentary** note reads, ‘It is certainly difficult to account for such words being inserted in the text if they were not genuine: whereas it is easy to account for their omission,

either by accident or from the fact that the brevity of the allusion to his visit to Jerusalem in verse 22 might easily mislead a copyist into thinking that St. Paul did not go to Jerusalem at this time, and therefore that the words were misplaced. Observe how St. Paul's fixed purpose to reach Jerusalem as soon as possible tallies with the account of his vow.”

George Lamsa's **Holy Bible from Ancient Eastern Manuscripts** quotes Paul, “I must by all means celebrate the coming feast as is my custom at Jerusalem...” Lamsa derives his translation from the ancient Aramaic Peshitta text. Aramaic was a language spoken in Israel in Yahshua's day.

Q I see that you use the word Assembly instead of church. Why?

A In 123 passages of the Hebrew Old Testament, the chosen ones of Yahweh were known as the *kahal*, from which we get our word call. The term congregation, which is found 86 times in the Old Testament, derives from either *moed* (a fixed time and by implication a convened assembly), *edah* (a stated assemblage) or *kahal* (to call out).

Other terms for the select ones in the Old Testament are assembly and company (each used 17 times) and multitude (3 times).

In the Greek New Testament the word used for the Body of Messiah is *ekklesia*, which is parallel in meaning to *kahal*, denoting a “gathering of called-out ones.” *Ekklesia* occurs 115 times but New Testament translators always rendered it “church.”

“Church” is not a proper word to describe True Worshipers because of its origins. According to Appendix 186 of the **Companion Bible**, church “is derived from the Gr. *kuriakos*, [meaning] of or belonging to the L-rd's house (Gr. *oikos*) being understood. It comes to us through an Anglo Saxon word *circe* (Scottish *kirk*).”

Circe was the Greek goddess who turned men into animals in the pagan Greek myths.

In his book, **History in English Words**, Owen Barfield writes about

the origin of “church”: “The Greek ‘*kuriakon*,’ from which it is said to be derived, was in use in the Eastern provinces, as opposed to the ‘*ekklesia*’ adopted by Latin Christianity, and our pagan forefathers probably picked it up accidentally while they were pillaging the sacred buildings in which their posterity was to kneel,” p. 44

The term “church,” therefore, has no proper roots in Scripture. Because of its murky and suspect origins, we avoid this term in favor of Assembly, which is far more accurate and true to the original meaning of who True Worshipers are, and without the pagan connotations.



What Is Mardi Gras?

“Mardi Gras is a Christian [Roman Catholic] holiday and popular cultural phenomenon that dates back thousands of years to pagan spring and fertility rites, including the raucous Roman festivals of Saturnalia and Lupercalia. Also known as Carnival or Carnaval, it's celebrated in many countries around the world—on the day before the religious season of Lent begins.

“When Christianity arrived in Rome, religious leaders decided to incorporate these popular local traditions into the new faith, an easier task than abolishing them altogether. As a result, the excess and debauchery of the Mardi Gras season became a prelude to Lent, the 40 days of fasting and penance between Ash Wednesday and Easter Sunday.

“*Mardi* is the French word for Tuesday, and *gras* means “fat.” “Fat Tuesday.” Traditionally, in the days leading up to Lent, merrymakers would binge on rich, fatty foods – meat, eggs, milk, lard and cheese—that remained in their homes, in anticipation of several weeks of eating only fish and different types of fasting.

“The word carnival, another common name for the pre-Lenten festivities, also derives from this feasting tradition: in Medieval Latin, *carnelevarium* means to take away or remove meat, from the Latin *carne* for meat.

“New Orleans and other French settlements began marking the holiday with street parties, masked balls and lavish dinners. When the Spanish took control of New Orleans, however, they abolished these rowdy rituals.”

history.com/topics/holidays/mardi-gras

Q My church teaches that salvation comes through faith alone and without works. What do you teach?

A The only place in the Bible where the two words “faith” and “alone” are found in association is in James 2:17: “Even so faith, if it has not works, is dead, being alone.”

Faith that is not backed up by action (works) is an empty faith. It is mere profession without the possession. In verse 14 James explains how powerless profession of faith is if it is not manifested and proved by actions:

“What does it profit, my brethren, though a man says he has faith, and have not works? Can faith save him?”

The teaching of faith alone for salvation was born in the Protestant Reformation. It has been said that Martin Luther wished that the Book of James had not been in the canon of New Testament books because of what it says about the necessity of works and obedience.

Does that mean that obeying Yahweh is “earning” salvation by works? Not at all. We are not saved by any human works. Human righteousness is as filthy rags to Yahweh, Isaiah 64:6. Salvation can only come by the graciousness of Yahweh, as Paul explains on Ephesians 2:8: “For by grace are you saved through faith; and that not of yourselves; it is the gift of Elohim.”

Salvation begins with justification, where upon repentance we ask Yahweh’s forgiveness for our past sinful

life. At that point, we stand before him just as if we had not sinned, which is a meaning of justification. As we read in Romans 3:28, “Therefore we conclude that a man is justified by faith without the deeds of the law.”

From that point on, we live our lives for Yahweh, giving up our past of sinfulness. This is called sanctification, or being set apart for a holy purpose. Under sanctification is where “works” come in – we begin living a new life in Messiah by obeying our Heavenly Father in all things. We are now different from the world as evidenced in our very worship and in our personal life. As we mature spiritually, the attractions of the world and flesh become of little interest, while the spiritual takes on greater and greater importance in our outlook. We realize that living for Yahweh is what really matters – what this world has to offer will pass in a relatively brief time.

No amount of law keeping can “earn” you a place in the coming Kingdom. At the same time, you can relinquish your Kingdom crown by deliberate disobedience. In addition, Revelation 22:14 tells us that those who do His commandments have right to the tree of life, and verse 12 says that when Yahshua returns He will reward everyone according to their works. Being found worthy through obedience opens the door to salvation and generates Kingdom rewards as well.

Hebrews 10:29 explains: “Of how much sorer punishment, suppose you, shall he be thought worthy, who has trodden underfoot the Son of Yahweh, and has counted the blood of the

covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of grace?”

The last phrase, “done despite unto the Spirit of grace,” means to insult the unmerited favor and blessing that come from Yahweh by deliberate disobedience. For example, suppose we know we need to keep the commandments, Feasts, and Sabbaths, but we choose otherwise for any one of a number of human reasons or pressures from family, friends or employer.

What is Yahweh to think of our attitude? The blood of His Son shed for our redemption is not esteemed highly enough to keep worldly influences from hindering our way of obedience.

In other words, where Yahweh should come first, He is relegated to second or third place in our lives after human wants or worldly pressures or fleshly pleasures. In any of those cases we are putting another elohim before Yahweh, and breaking the first Commandment.

As one begins to live one’s life for Yahweh, one is regenerated or spiritually and morally reformed. Yahshua spoke about that in Matthew 19:28: “And Yahshua said unto them, Verily I say unto you, That you which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

We become sanctified, set apart, through obedience. That means Yahweh comes first. Here is what Yahshua promises those who live for

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Him by making personal sacrifices:

"And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life," Matthew 19:29.

No matter what we do in serving Yahweh, He always sees that we will be rewarded, either now or in the future Kingdom. We can never go wrong putting Him first, and one day will be very glad we did.

Q *Should we not buy any food from the grocery that is grown on the Sabbatical or Jubilee?*

A Exodus 23:10-11 shows that the land was to enjoy a Sabbath of rest every seven years (Sabbath = *sabbathown*) and lie fallow. One can eat of the volunteer crops and fruits, but must not plant or sow the resting land as with this year. The land Sabbath began as did the Jubilee year, on the day of Atonement in the fall of the sixth year after the crops were harvested, and extended until the day of Atonement the seventh year. The Jubilee came every 50 years, but is not stated here as being a Sabbath for Yahweh.

Some have taken the proscription of Sabbath land rest to another level by not buying any food that was grown anywhere on the Sabbatical. However, Joshua entered the Promised Land on a Sabbatical year, based on Leviticus 25:2. Israel ate of the old grain that the former land tenants, the Canaanites, had planted but not harvested, Joshua 5:11-12. Israel was allowed to eat what had been grown by others on the Sabbatical.

In another instance, under Joseph's direction food was stored by Pharaoh in the seven years of plenty to carry them over the seven years of famine in Egypt. One of those years had to have been a Sabbatical year. Yet the heads of the 12 tribes of Israel and Jacob himself bought of that stored grain planted and harvested by others in a Sabbatical year.

The point is, we have no control over the world's activities. Our concern is only what's under our control: not to plant our gardens on the Sabbaticals. We cannot be certain that the car we bought was not made on Saturday by ambitious, overtime workers. Or that the gasoline we buy on Sunday was not delivered or processed on the Sabbath. The same for anything made that we buy.

Our focus is to strive to keep the Sabbaths holy by refraining from polluting them through our own direct activities.

בִּיבְלִי HEBREW WORD לֶשׁוֹן

עדה

T..

Edah Ay-daw'

Composition: ayin, tsere, dalet, gamets, heh

The Hebrew word **Edah** (H5712) is a feminine noun and means congregation. It comes from the root "yaad" which means "to appoint."

"Now when both are blown, all the **congregation** shall meet you at the entrance of the tent of meeting."

Numbers 10:3

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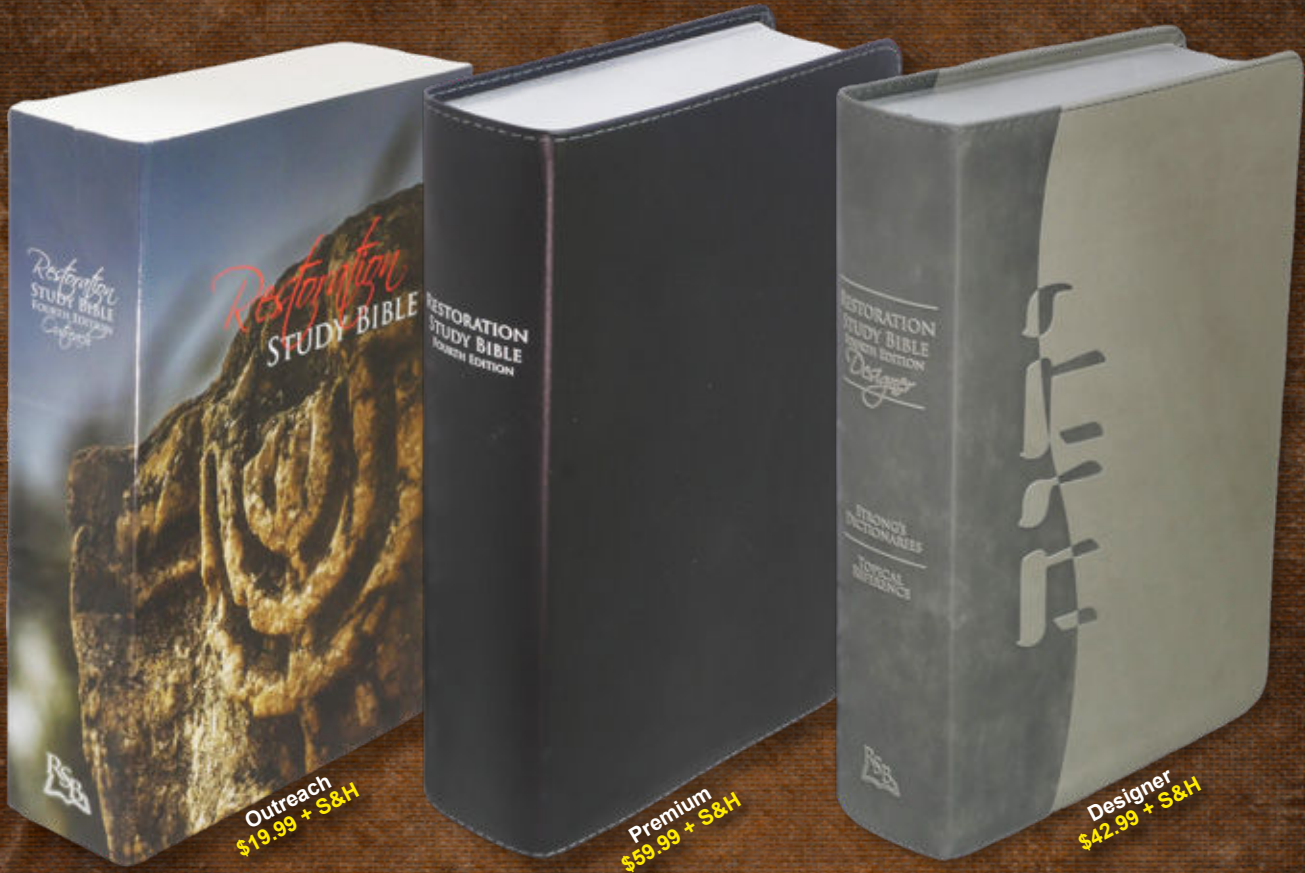
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in my life and with Yahshua. I'm very interested in the biblical calendar, effective witnessing, and would like to find out if I was baptized correctly or not. Also, what does Yahweh say about women in ministry (prophets, teachers, evangelists) and burial vs cremation? There is one more thing I am not understanding well. Why does the woman need to cover her head when she is prophesing or praying? The man is not to cover his head, but what about our hair? All I want to do is please my Saviour."

– SW

A woman's hair is her glory, 1Corinthians 11:15, and Paul said she should cover her hair in the assembly so that she does not out-glorify her husband. "Covering" in that verse means as a frame for her face (peribolaion). The covering that conceals is katakalupto in the Greek, used in verse 6, and means a veil. The other topics you raised are addressed online at yrm.org. – ED

"You are wonderful for what you do and we are very grateful for all the literature you have given." – LA

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"I have learned so much of the Bible through many of your teachings."

– MS


Cross – Legacy

(continued from p. 13)

another at any angle, but always of one piece alone. Hence the use of the word *xulon* in connection with the manner of our L-rd's death, and rendered 'tree' in Acts 5:30; 10:39; 13:29; Galatians 3:13; 1Peter 2:24. This is preserved in our old English name rood, or rod.... There is nothing in the Greek N.T. even to imply two pieces of timber," *Encyclopaedia Britannica* 11th (Cambridge) edition, volume 7 p. 505.

The Catacombs in Rome bear the same testimony: "'Chr-st' is never represented there as 'hanging on a cross', and the cross itself is only portrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner." *Companion Bible*, Appendix 162.

"The earliest mention of the use of the crucifix was made by writers of the 6th century... the sign of the cross was in use as an emblem before the Christian Era. The *crux ansata*, or cross with a handle, is common on Egyptian monuments, and was the symbol of immortality... The Spanish conquerors found the cross among the natives of Central America where it was a symbol of the god of rain" ("Cross," *Universal Standard Encyclopedia*, p. 2130).

It is common for man to add to or replace the Word through traditions. 

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