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Truth Taught
Through You

THE
QUESTION OF **HELL**

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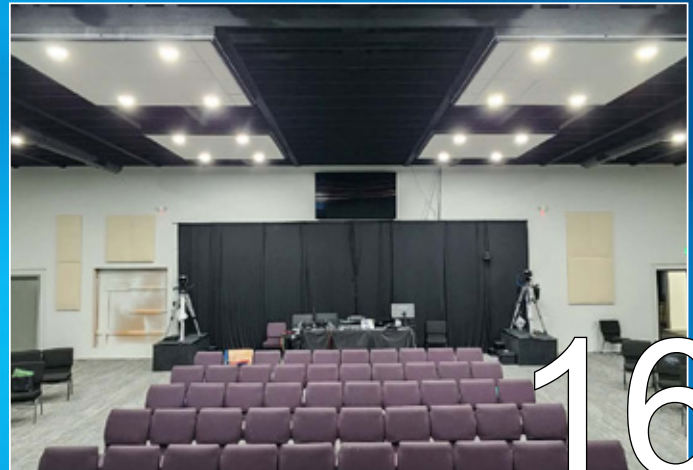


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Restoration Times expounds the close ties between the Old and New Testaments. We teach the continuity and harmony that extend from Yahweh's actions anciently down through His present activity in Yahshua the Messiah. This was also the conviction of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

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Kirk Cameron & THE QUESTION OF HELL

by Randy Folliard



For those who may follow Kirk Cameron, you know that he and his son recently sparked quite a controversy on the topic of hellfire.

On an episode of *The Kirk Cameron Show*, he and his son James openly discussed the Bible's teachings on hell – including whether the traditional picture of eternal conscious torment is what the Bible teaches. In that video, they both stated that they lean toward a view called annihilationism and conditional immortality.

Annihilationism is the belief that the wicked will eventually be destroyed rather than exist forever in a conscious state of suffering.

What made this moment note-worthy was their willingness to discuss—and go against—mainstream teachings and simply ask a foundational question: What does the Bible say?

Since the episode aired, the response has been significant. Prominent Christian leaders have publicly challenged Cameron's remarks, with some calling his reinterpretation of hell a serious error.

In the days that followed, Cameron addressed the backlash in a follow-up podcast titled “Did I Change My Mind?” In that episode, he clarified that he still believes in hell and judgment, but questions whether the punishment

is eternal torment or culminates in a final destruction.

This discussion has reopened an ancient conversation—not just about hell, but more importantly, about how we read the Bible and how we understand Yahweh's justice and mercy.

In fact, it was Yahweh's character that sparked this discussion between Kirk Cameron and his son. In short, they found it difficult to rationalize how a loving Elohim could torment someone forever—even the most egregious sinner. I am sure many of us have had this same thought: how could a loving Mighty One allow someone to burn forever in anguish simply for not acknowledging Him or repenting from their sins?

With this controversy in mind, I will explore the concept of hellfire to better understand what the Bible says.

Defining Annihilationism

Before we delve into the Word, it is helpful to give a quick definition of this concept of annihilationism.

According to the site *bible.hub.com*, “Annihilationism is the teaching that the final fate of the unrepentant or wicked is complete destruction rather than unending conscious suffering. According to this view, those who reject salvation cease to exist after

judgment instead of undergoing eternal separation from [Elohim] in a literal, conscious state of torment. In many discussions, annihilationism is paired with the concept of conditional immortality, which teaches that only those who receive salvation in [Messiah] are granted an immortal existence, while all others are ultimately destroyed.”

As we see from this reference, annihilationism says that the wicked are completely destroyed rather than suffering forever. This stands in complete contrast to modern orthodoxy, which believes that hell is a place of eternal torment and suffering. We also see the concept of conditional immortality, which teaches that only those in Messiah are saved, while everyone else is ultimately destroyed.

We see many examples of conditional immortality in the Bible.

The resurrection bears witness to this principle. The Bible speaks about two resurrections. The first resurrection is reserved for those in Messiah, while the second is for the remainder of mankind.

This raises an important question: what will be the standard of judgment in the second resurrection?

Revelation 20:12 states: “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.”

We find here that judgment in the second resurrection will be based on a person’s works.

The Biblical Meaning of Hell

Let us now refocus on the concept of hell. In Greek, the word derives from *Gehenna*.

Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction.”

As we can see, this concept of an ever-burning hellfire refers to an actual location in Jerusalem known as the Valley of Hinnom. The Valley of Hinnom is located on the south side of Jerusalem. From the Mount of Olives, looking westward, one can see the Kidron Valley, the Mount of Olives, the City of David, the traditional Temple Mount, and the Valley of Hinnom.

This valley was ancient Israel’s

between myth and reality.

Today, the Valley of Hinnom is quite pleasant. Photos taken from within the valley during our trip to Israel show that nothing is burning there now. If anything, it resembles a park rather than a place of agony and perpetual torment. During ancient times the valley looked very different, as trash continually burned and smoke rose from the waste and dead carcasses.

Old Testament’s “Unquenchable Fire”

So where does Christianity find the concept of an ever-burning hellfire?



Strong’s defines *Gehenna* as: “Valley of (the son of) Hinnom; *gehenna* (or *Ge-Hinnom*), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment.”

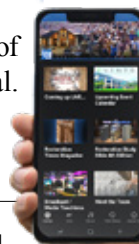
Thayer’s Greek Lexicon states: “Hell is the place of the future punishment called ‘*Gehenna*’ or ‘*Gehenna* of fire.’ This was originally the valley of

garbage dump and where apostate Israel sacrificed their children to Molech. Because of this, the Valley of Hinnom was continually burning. It is from this real location that the notion of an ever-burning hellfire originates.

The fire in the Valley of Hinnom was not perpetual. This distinction is critical and represents the difference

One of the most cited Old Testament passages is Isaiah 66:24: “And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

Because Isaiah speaks of worms not dying and unquenchable fire, many believe this passage supports



the doctrine of eternal torment.

First, we know that worms are not immortal. Therefore, another explanation must exist beyond the idea of worms that never die. The phrase “their worm shall not die” is a reference to Yahweh’s complete annihilation of the wicked. The worms continue their work until nothing remains, demonstrating that Yahweh’s judgment ends in total destruction—not ongoing torment. Another explanation is that the worms are maggots that don’t die but change into flies.

The same applies to the phrase “the fire shall not be quenched.” This unquenchable fire symbolizes the completeness of Yahweh’s judgment. The fires will not be extinguished until His judgment is fully accomplished, resulting in destruction rather than eternal suffering.

How can we be certain, though, that this refers to annihilation and not eternal torment?

The phrase “fire not being quenched” appears throughout the Old Testament, and in every instance, it clearly does not mean forever.

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

This message was given to King Josiah in response to the sins of Judah. Although Yahweh’s wrath was declared unquenchable, we know historically that Judah was eventually forgiven and restored from Babylonian exile. This shows that “not being quenched” does not mean eternal.

The same concept appears in Jeremiah and Ezekiel. Jeremiah states, “Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? 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 mighty ones, that they may provoke me to anger. Do they provoke me to anger? saith Yahweh: do they not provoke themselves to the confusion of their own faces? 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... 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,” 7:17–20, 27.

Here Yahweh describes Judah’s sins in vivid detail. Entire families participated in idolatry—children gathering wood, fathers kindling fires, and women preparing offerings to the “queen of heaven.” Because of this persistent rebellion, Yahweh declares that His anger would be poured out on Jerusalem and that the fire would “not be quenched.”

Yet we know that Jerusalem is not burning today. This is critical. If “shall not be quenched” meant an eternal fire, then Jerusalem should still be burning. Instead, the fire burned until Yahweh’s judgment was fully accomplished—culminating in Judah’s destruction by the Babylonians and seventy years of exile—after which

Yahweh restored His people to the land. This demonstrates that “unquenchable fire” refers to unstoppable judgment, not endless duration.

We see the same language used by the prophet Ezekiel: “And say to the forest of the south, Hear the word of Yahweh; Thus saith Yahweh Elohim; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I Yahweh have kindled it: it shall not be quenched,” 20:47–48.

Once again, Yahweh declares a fire that “shall not be quenched.” The language is sweeping and severe—every green tree, every dry tree, all faces burned from south to north. Yet this prophecy was fulfilled historically, and the land is not burning today. Just as with Jeremiah, the fire continued until judgment was complete, not forever.

Hell in the New Testament

Let us now turn our attention to the New Testament and begin with Matthew 5:22, where Yahshua speaks about the danger of hellfire.

“But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.”

The word “hell” here is the Greek

2026 Biblical Feasts

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Passover Memorial:

April 1 (evening)

Feast of Unleavened Bread:

April 3-9

Feast of Weeks (Pentecost):

May 24

Feast of Trumpets:

September 13

Day of Atonement:

September 22

Feast of Tabernacles:

September 27 - October 3

Last Great Day:

October 4

Gehenna, which, as we know, refers to the Valley of Hinnom. This again is where the Israelites would burn their trash.

Yahshua provides a warning here to those who are unjustly angry with their brother and states that they are in danger of *Gehenna*, symbolizing Yahweh's final judgment and destruction. It is important to note that while we do not see *Gehenna* as a place of perpetual torment, we do see it as a real place of judgment and fiery destruction—a literal, tangible warning of the consequences of sin.

We see another reference to hell in Mark 9:43–48: “And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of Yahweh with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched.”

Yahshua describes hell here as a place where the fire is not quenched, and the worm does not die. From the Old Testament, we have already verified that this phrase, “shall not be quenched,” does not mean forever.

Recall that Judah suffered the same fate by the Babylonians, and as we know, this punishment was not forever. Again, this language refers to annihilationism – to Yahweh's complete destruction. The same is also true for the worm not dying.

Many will point to Matthew 13:50 as evidence for an ever-burning hell-fire: “And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

The belief here is that Yahshua's description of “wailing and gnashing of teeth” is proof for an ever-burning hellfire. But there is no evidence here of a long and perpetual state of torment—only that some will suffer in the fires of *Gehenna*, and during this time there will be wailing and gnashing of teeth.

Again, while we do not see *Gehenna* as a place of everlasting torment, we do believe it refers to an actual burning fire where the wicked will be consumed.

Matthew 25:41 and 46 is another



passage often used to support this belief. “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels... And these shall go away into everlasting punishment: but the righteous into life eternal.”

Yahshua speaks here of everlasting fire and everlasting punishment. But as we have seen, this concept of fire not being quenched simply refers to annihilationism—to the complete destruction of the wicked.

As we saw from the books of Jeremiah and Ezekiel, Judah suffered from fire that would not be quenched, but as we know, Judah today is no longer burning. So why should we

believe this would be different from what we see in the Old Testament?

Some may ask, what about Yahshua's reference here to everlasting punishment? It is important to realize that there is a difference between “punishment” and “punishing.” Punishment refers here to an everlasting state, while punishing refers to something that is continuous. Yahshua tells us here that the state of judgment will be forever.

Lazarus and the Rich Man

Let us now consider a passage that many use to defend the idea of an ever-burning hellfire. In Luke 16, we find the parable of Lazarus and the rich man.

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

“And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify

unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

First, it is important to recognize that this is a parable. As with all parables, Yahshua is communicating truth through symbolism, not providing a literal description of the afterlife.

So, what message is He communicating? In short, He is using this parable to speak against the division between Jews and Gentiles, with the rich man representing the self-righteous Jews of his day and Lazarus representing the Gentiles—those considered unclean and outside of the covenant Yahweh gave to Abraham.

In the parable, Lazarus is described as longing to eat the crumbs from the rich man’s table. We find the same language in Matthew 15:26-27 between Yahshua and the Canaanite woman: “But he answered and said, It is not meet to take the children’s bread, and to cast it to dogs. And she said, Truth, Master: yet the dogs eat of the crumbs which fall from their masters’ table.” This parable is speaking about the disparity between Jews and Gentiles.

Many will also point to verse twenty-four, where the rich man is described as being in torment and asking for a drop of water, as proof of an eternal hell fire. However, verse twenty-three states that the rich man was in Hades—the grave—not Gehenna. Furthermore, a single drop of water would be entirely insufficient if this were a reference to the lake of fire. Such a request only makes sense if the setting is the grave, where dryness and thirst would be the primary concern.

In reference to the “great gulf,” this further illustrates the deep separation

between Jews and Gentiles. Ironically, those who believed themselves closest to Abraham find themselves cut off, while those once despised are shown resting in Abraham’s bosom. In short, this parable is not describing an ever-burning hell fire, but a rebuke of self-righteousness and a warning against trusting in lineage over obedience.



*As we have seen
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fully accomplished.*

Symbolic Language

One of the most cited references for the lake of fire is found in Revelation 19:20: “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.”

We see that the beast and the false prophet are thrown into the Lake of Fire. This passage clearly speaks of judgment and destruction. However, what do we not see in this verse?

We see no mention of eternal fire, no reference to everlasting torment, and no statement that these entities will suffer forever. The text simply states that they are cast into the lake of fire.

Even if someone were to argue that later passages imply duration, we must remember what we have already

established from the Old Testament that fire, brimstone, and destruction are frequently symbolic and do not necessarily mean perpetual suffering.

As we have seen repeatedly in the prophets, fire that “cannot be quenched” burns without interference until Yahweh’s judgment is fully accomplished—no more and no less. Once that judgment is complete, the fire ceases.

Revelation 19:20 does not support the idea of eternal, conscious torment. Instead, it aligns with the consistent biblical theme of annihilationism—the complete and final destruction of Yahweh’s enemies.

Two Most Challenging Passages

Two of the most challenging passages to explain are also found in Revelation.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of Elohim, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name,” Revelation 14:9-11.

Revelation 20:10, 14-15: “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever... And death and hell were cast into the lake of fire. This

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is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”

In reference to the phrase “where the beast and the false prophet are...” (Revelation 20:10), it should be noted that the word “are” was added by translators. The Greek reads, “where also the beast and the false prophet, and they will be tormented...” Knowing that the beast and false prophet will be consumed by Yahshua at His return, this passage should read, “where the beast and the false prophet were [cast].” The word “are” conveys that they exist alongside Satan the devil. However, this would be impossible since one thousand years will pass between Yahshua’s coming and the Great White Throne Judgment.

We must still contend with the most problematic portion found in these passages.

Referring to those who receive the mark of the beast, Revelation 14 says, “He shall be tormented with fire and brimstone... And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night.”

Revelation 20 echoes the same message for Satan the devil, “and shall be tormented day and night for ever and ever.”

In addition to Jeremiah and Ezekiel, who prophesied that Judah would be “cut off” or “burned forever,” we find another Old Testament prophecy that holds the key to understanding these passages in Revelation.

Isaiah 34:8–11 speaks about the judgment of Edom and Bozrah: “For it is the day of Yahweh’s vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant

and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.”

This prophecy is understood to be for the future. According to verse 6, Yahweh’s wrath here is focused on Bozrah and Idumea, or the land of Edom. Both locations are within the modern nation of Jordan. Again, according to verse ten, the fire will not be quenched in Bozrah and the land of Edom, and their smoke will ascend forever, from one generation to another. This sounds eerily familiar to the language found in Revelation in reference to those who receive the mark and to the destruction of Satan the devil.

However, there is more to observe here in Isaiah 34. The text also says that Bozrah and Edom will lie in waste, and that wild beasts and birds will make it their home. This detail is significant because it shifts our understanding of the imagery from literal, unending fire to symbolic language describing complete devastation.

If the land were consumed by fire forever, it could not support life, not even wild animals. The fact that animals and birds are depicted as inhabiting the land shows that the fire and smoke imagery is not intended to describe perpetual burning but rather total destruction and desolation. In other words, the land is rendered uninhabitable for human civilization, yet nature continues in a transformed state.

This example, along with the words of Jeremiah and Ezekiel, testify of the true nature of forever torment and smoke going up forever. The language is not literal, but symbolic, including the complete destruction of the wicked and Satan the devil.

There is one last and crucial reference to share. Jude 7 states:

“Even as Sodom and Gomorrha, 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.”


The passage is clear that Sodom and Gomorrah serve as an example of eternal fire. Yet we know with certainty that these cities are not burning today. In fact, during our last trip to Israel, we visited what many believe to be the ancient site of Gomorrah, and I can testify firsthand that there is no ongoing fire there. What we do see instead is a landscape filled with ash, with sulfur balls scattered throughout the area. This physical evidence reinforces what Scripture itself demonstrates—that the fire that destroyed Sodom and Gomorrah was not eternal in duration, but eternal in effect.

Wicked Never to Live Again

So, what, then, does Jude mean by “eternal fire”? It refers not to perpetual, conscious torment, but to annihilationism—the complete and irreversible destruction of the wicked.

Sodom and Gomorrah are an example precisely because they were destroyed, never to be restored as functioning cities. The fire accomplished its purpose, and the judgment was final. It’s the same pattern throughout Scripture.

In summary, the biblical language surrounding hellfire consistently points to final judgment and complete destruction rather than to eternal, conscious torment. When examined in their historical and scriptural contexts, terms such as unquenchable fire, everlasting punishment, and smoke ascending forever describe the certainty and permanence of judgment, not its endless duration.

From Gehenna to Sodom and Gomorrah, Scripture presents fire as a means of annihilation whose effects are eternal, not about its process. Ultimately, the Bible presents the fate of the wicked as irreversible destruction, while eternal life is reserved only for those in Messiah. 



The Sabbatical Cycle Is Based on Planting and Harvesting

by the late Bob Wirl

Yahweh has given His people the weekly Sabbath as well as the land Sabbath, called the Sabbatical. The Sabbatical occurs every seven years, when no planting or harvesting is to take place, Exodus 23:10. 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 Sabbatical year differs from the biblical year, which begins in the spring. “Now Yahweh spoke to Moses and Aaron in the land of Egypt, saying, ‘This month [Abib] shall be your beginning of months; it shall be the first month of the year to you’ (Exodus 12:1-2). 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.

If the Sabbatical year coincided with the Sacred year, the Israelites would not have sown seed in the Fall. Why plant crops that could not be harvested the following spring and summer? The Sabbatical must begin 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

Biblical Observances at a Glance

Weekly Sabbath Falling on the seventh day of the week, it commemorates creation and redemption. We observe this day by rest from secular work, and worship and study of the Word.

- **Passover** Observed on the 14th of the scriptural first month. It looks back at Israel’s deliverance from the death angel and Yahshua’s shed blood for human sin.

- **Feast of Unleavened Bread** Beginning on the 15th of the first month, no leaven is eaten, signifying riddance of error and sin.

- **Pentecost** Also known as the Feast of Weeks, it falls 50 days from the waving of the barley sheaf during Unleavened Bread. Traditionally a time when the law was given and the Holy Spirit was sent.

- **Day of Trumpets** First day of the seventh month, it has yet to be fulfilled. Trumpets herald important heavenly events. Yahshua is to return at the last trumpet sound.

- **Day of Atonement** Falling on the 10th day of the seventh month, and regarded as the holiest day of the year, it is marked by fasting. Signifying a covering of our sins, it awaits a final fulfillment.

- **Feast of Tabernacles (and Last Great Day)** Beginning on the 15th of the seventh scriptural month, it depicts the Kingdom coming to earth under Yahweh and His laws. Yahweh’s people observe it for eight days by coming to where Yahweh places His Name and staying in temporary dwellings, as Israel did in the wilderness.

Join YRM online or preferably in person at these observances!

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.”

Sabbatical Tied to Yahshua’s Coming

One of the key reasons for beginning the Sabbatical in the Fall and not in the Spring is that 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 was handed the book of the prophet Isaiah. 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.



Yahshua will not return in the middle of a Sabbatical because He has already completed half of a Sabbatical cycle. He will return at the end and so the cycle must begin and end in the Fall.

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 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 summation, 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 that 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).

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of Yahweh. And the armies which were in heaven followed him upon

white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of El Shaddai. And he hath on his vesture and on his thigh a name written, King of Kings, and Sovereign of Sovereigns” (Revelation 19:11-16).

Sabbatical Year and Gezer Calendar

One of the oldest known Hebrew documents is the Gezer Calendar. 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 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 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.

What Dates Are Sabbatical Years?

Dr. Ben Zion Wacholder of Hebrew Union College, Cincinnati, a scholar on the Sabbaticals, wrote several books on the subject of the Sabbaticals and Jubilees, including: *The Calendar of Sabbatical Cycles During the Second Temple and the Early Rabbinic Period* (1973), *The Timing of Messianic Movements, the Calendar of Sabbatical Cycles* (1975), and *The Calendar of Sabbath Years During the Second Temple Era: A Response* (1983)


Wacholder proposed a set of sabbatical years that are offset by one year later than the mathematician Benedict Zuckermann’s set of years, which is the other popular timing. Wacholder had access to legal documents from the time of the Bar Kokhba revolt that were not available to Zuckermann.

Only within the last 50 years has it become possible through archaeological discoveries, etc., to determine with almost certainty what the exact Sabbatical years’ sequence was and is. Interestingly, the Sabbatical dates that fall on today’s Gregorian calendar are all evenly divisible by seven.

Two brilliant historical studies by Wacholder have solved the riddle of when the Sabbatical years occurred in ancient times, and when they are observed today.

The following historical events reveal the Sabbatical year sequence, with the year 2022-2023 being the most recent of them:

- The recital of Deuteronomy 7:15 by Agrippa I in a post-Sabbatical year, making the Sabbatical year 41/42.
- A note of indebtedness from Wadi flurabba’at in the 2nd year of Nero, 55/56 CE, indicating 55/56 as a Sabbatical year.
- Rental contracts of Simon bar Kosiba indicating 132/133 as a Sabbatical year.
- Three fourth and fifth century tombstones near Sodo’rii indicating 433/434 and 440/441 CE were Sabbatical years. (When farmers are keeping Sabbaticals by letting their fields rest, they are free to do building projects. And so...)
- CE 41-CE 42: King Agrippa I started building the expansive third wall around the northern parts of Jerusalem.
- CE 62-CE 63: Agrippa II started to rebuild Caesarea Philippi. And then there are key historical events that hinge on Sabbath years:
- CE 69-CE 70: Destruction of Jerusalem in the latter part (*motsae*, “going-out”) of the Sabbatical year 69/70.
- CE 132-CE 133: Bar Kokhba revolt of the Jews against the Romans.

A chart on p. 233 in the *Restoration Study Bible* (Fourth Edition) shows Sabbatical years from the years 1777-2149. The next Sabbatical year will be 2029-2030. 



It's February 14. Chubby Cupids sporting wings and little bows and arrows that shoot love and desire are seen everywhere. Merchandise of cards, chocolates, heart shapes, paper lace, birds, and flowers are everywhere.

Just where did these Valentine's Day symbols and their rites come from? Should we be celebrating this seemingly innocent day on which so many remember sweethearts and lovers?

Priest with a Heart

The origin of this day is cloudy, as there is more than one explanation. The most accepted legend is that a Roman priest named Valentine had a special feeling for young people.

When the Roman Empire needed soldiers, Emperor Claudius decreed that no one could marry or become engaged. Claudius believed that marriage made men want to stay at home instead of fighting wars.

The kindly Valentine defied the Emperor's decree and secretly performed weddings for a number of young couples. He was arrested, imprisoned, and put to death.

Another legend holds that Valentine was aiding persecuted Christians and was imprisoned. A jailer and his family were so impressed by his sincerity that they became Christians themselves. Valentine was fond of the jailer's blind daughter and by a miracle restored her sight. On the morning of his execution he sent her a farewell message signed, "From your Valentine."

February 14 Fertility Festival

February 14, when Valentine is supposed to have died, was also the eve of an important Roman festival, the Lupercalia. On this evening Roman youths drew names of girls who would be their partners during this spring ceremony (February came later than it does today.)

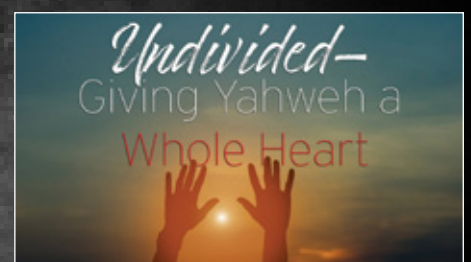
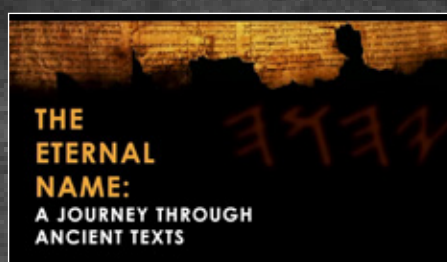
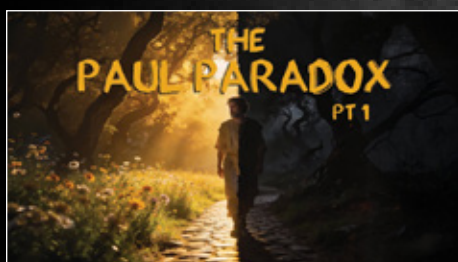
To the Romans, Lupercalia was serious business. Mark Antony was master of the Luperci College of Priests. He chose the Lupercalia festival as the proper time for offering the crown to Julius Caesar.

On February 15 the Luperci priests gathered at the cave of Lupercal, where according to legend, Romulus and Remus were nursed by a mother wolf. (Lupus is Latin for wolf.)

Following a sacrifice, two youths of noble birth were brought forward. After a ceremony, they ran through the Roman streets, lashing about with goatskin thongs. The streets would be crowded with young women, because a lash of the sacred thongs was believed to increase their fertility.

The goatskin thongs were called *februa*, the lashing of the *februtio*, both stemming from a Latin word meaning to purify. From it comes the name for the month of February.

Long after Rome had become a



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[yrm.org/live archives](http://yrm.org/live/archives)

walled city and the seat of a powerful empire, the Lupercalia lived on. When Roman armies invaded what are now France and Britain in the first century BCE, they took with them many pagan customs. Included were those of the Lupercalia.

By the fourth century Christianity became the dominant religion in Rome, and the Lupercalia was declared unlawful. Throughout the empire, the church endeavored to stamp out pagan practices brought in by the heathen.

“Unable to abolish some of the pagan festivals that the people loved, they accepted these and gave them Christian names” (from *The Story of Valentine Symbols*, by Edna Barth).

Barth goes on to say, “So it was with the Lupercalia, which survived late into the 5th century. St. Valentine’s name was given to a festival that had celebrated springtime and fertility in human beings and other animals. And, do what the church might, the ancient meaning never quite left it. Memories of the Lupercalia as a celebration of mating were handed down, attaching themselves to the saint’s name.”

It was the eve of the ancient feast of the Lupercalia, when the Romans habitually preserved the memory of an ancient rural deity, Faunus.

It is not difficult to imagine that the public beheading of Valentine the Christian was a pagan’s victory—the priest who upheld the Bible beheaded at this heathen celebration!

Frank Staff writes in his book, *The Valentine and Its Origins*, “In later years when the early Christian fathers were busy obliterating pagan superstitions and dates by substituting those of the Christian belief, names of many of the martyred Saints were used to replace the old festivals.

“In this way St. Valentine, having suffered on the eve of the Lupercalia, the 14th of February, was now to perpetuate forever the memory of this festival of the return of the Spring when a young man’s fancy lightly turns to thoughts of

love and when the birds begin mating.

“Centuries later it was usual on St. Valentine’s Day for young men to draw by lots the names of young women, a custom that lingered in some of the more remote villages of the British Isles right up to Victorian times. Some accounts written during the Victorian era of St. Valentine’s Day maintain that the putting of the names of young women into a box to be drawn for by the men was part of the ceremony of the Lupercalia, and has been repeated so often as to be believed true. But it has been authoritatively stated that this has yet to be proved.”

Not all writers agree with author Staff, but see a direct connection between drawing names for Valentine’s Day and the Lupercalia.

There is strong evidence that the custom of sending valentines and other festivities on February 14 has erotic origins and it likely was a licentious festival. Lupercalia was a spring festival involving peculiar fertility rites and especially involved young people.

The little cherub called Cupid, from the latin *cupido* or “desire,” is actually the Greek deity of love known as Eros. Alexandrian poets made him popular in Rome (*Funk and Wagnalls Encyclopedia*, p. 2542).

Most European countries, with the exception of Germany and Britain, have little to do with St. Valentine’s Day. The customs in the United States go back to the early settlers who brought this rite from Europe.

Bottom Line: the Dollar Sign

St. Valentine’s Day is perpetuated by manufacturers of greeting cards and retail merchants who see the opportunity to induce customers to buy special gifts for their “valentine.”

Through slick advertising, the public is made to feel guilty in neglecting to give just the right gift to their valentine. The implication is that if they don’t give a gift, they don’t really care, for this is the day to show our love for others.

One big problem with getting involved in worldly holidays and special days more often than not is that man lets these days stemming from pagan practices overshadow and replace the days Yahweh has given us for our own good. Satan, the deity of this world, has many more promoters of his pagan days than Yahweh has for His Sabbath and Feast days.

The merchants who seem to live from one holiday to another, are all trying to make a buck, even for St. Valentine’s Day. They include greeting card makers, florists, cosmetic manufacturers, candy and toy makers, bakeries, and clothiers.


Notice the subtle influences we are subject to when shopping. Signs, displays, leaflets, newspapers, magazines, and TV all call attention to their goods “when you care enough to give the very best.”

It is up to us as believers in the Bible not to place anything before Yahweh and His way of life. We should not wait for a special day of pagan origins to show our love to others, but to exhibit fraternal concern and love every day in every way we can.

The Adversary hopes that worldly holidays will totally overshadow the really important times commanded now and which will be observed for all time in Yahweh’s Kingdom.

It is amazing how much our world is steeped in heathen, truth-transplanting tradition. The days of Lupercalia are with us even in subtle ways. Consider one writer’s observation:

“Today we still refer to one who fancies himself with the ladies as something of a ‘wolf,’ and when a pretty girl walks down the street young men give a ‘wolf’s whistle,’ which shows that the spirit of the Lupercalia is still with us.”

Yahweh’s true Spirit is here as well, and available to those who have a real desire to live honestly and purely for Him. A position of rulership in His Kingdom awaits those who do. 

TEST YOUR TUTELAGE

Restoration Times Edition



Sunday as a day of weekly worship is nowhere found in the Bible.

- A. True
- B. False

Scripture nowhere sanctions Sunday as a weekly day of worship. Sunday worship was adopted by the Roman Church as it accommodated incoming pagans and many of their rites. In turn, Sunday was accepted by most Protestant denominations.

As with many teachings of the Roman Church, they are unabashedly forthright about making the change from Saturday (the seventh day) to Sunday (the first day of the week), by the sole authority of the Church. ***The Faith of Our Fathers***, a Catholic writing, admits the following: "...you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify," James Cardinal Gibbons, Archbishop of Baltimore, 88th edition, p. 89.

Sabbath-keeping is the singular mark of Yahweh's called-out people, Exodus 13:9-16; 31:13. The RSB footnote on Exodus 31:13 reads, "Yahweh has chosen the Sabbath as the only sign between Himself and those who follow Him. The word 'sign' is derived from the Hebrew *owth* and refers to a distinguishing mark or banner." *Correct: A*

Why should we observe the biblical Feasts?

- A. Yahweh commands that we observe them.
- B. They offer prophetic understanding of Yahweh's plan of salvation.
- C. Yahshua and the apostles observed them in the New Testament
- D. All of the above

Yahweh's people are to observe the Feasts because He mandates them (Leviticus 23 and Deuteronomy 16). They also offer prophetic insight (Colossians 2:16-17), and Yahshua along with His apostles observed them (Matthew 26; Mark 14; John 7:2, 37; Acts 12:3; Acts 2:1; 20:6, 16; 1 Corinthians 5:8; 16:7). In addition to these reasons, we know all flesh on earth will observe the Sabbath and Feasts in the coming millennial Kingdom (Isaiah 66:23; Ezekiel 45-46; Zechariah 14:16). As significant as the holy days are, why would we choose to ignore them? *Correct: D*

What tithe is reserved for attending the Feasts?

- A. First
- B. Second
- C. Third
- D. Fourth

While the first tithe is holy to Yahweh and is to be used for His work (Lev. 27:30-33; Malachi 3:8-11) and the third for the ill-fated and needy (Deut. 14:27-29), the second tithe was given to ensure that a person had sufficient funding for the Feasts. Deuteronomy 14:22-26 reads, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before Yahweh thy Elohim, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear Yahweh thy Elohim always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which Yahweh thy Elohim shall choose to set his name there, when Yahweh thy Elohim hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which Yahweh thy Elohim shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before Yahweh thy Elohim, and thou shalt rejoice, thou, and thine household." *Correct: B*

Which of the fall Feasts uses a scapegoat?

- A. Feast of Trumpets
- B. Day of Atonement
- C. Feast of Tabernacles
- D. Last Great Day

On the Day of Atonement (Heb. *Yom Kippur*), Israel would select two goats. One as a sin offering and the other as a scapegoat. As we explain in the ***Restoration Study Bible*** the word scapegoat is "...called *azazel* in the Hebrew, meaning, 'the goat of departure.' This goat likely represented Satan, who is led away into the wilderness. Upon this goat, Aaron was to lay both his hands and confess over it all the sins and transgressions of Israel, in effect transferring all sin back onto the Adversary, the originator of sin. Then, a fit man, likely symbolic of Yahshua, led the goat away into oblivion (v. 22) and there he would die, Romans 16:20 *Correct: B*

Which king of Israel made a feast in the eighth month, similar to the Feast of Tabernacles?

- A. Solomon
- B. Jeroboam
- C. Rehoboam
- D. Ahab

King Jeroboam, the first king of Israel (the Northern Kingdom), made a feast in the eighth month to mimic the Feast of Tabernacles. Not only was he guilty of changing the date that Yahweh established, but he also made two golden calf idols and made priests of unqualified men. His wicked ways set a pattern of deviancy from which the Northern Kingdom never recovered. The full account of Jeroboam's deeds can be found in the twelfth chapter of 1Kings. *Correct: B*

The Feast of Tabernacles is as optional as Thanksgiving.

- A. True
- B. False

None of the Feasts and Sabbaths are optional. The Bible mandates seven Feasts, three of which are pilgrimage Feasts: the Feast of Unleavened Bread, the Feast of Weeks (Pentecost), and the Feast of Tabernacles. The Feast of Tabernacles is also unique in that it mandates that we stay in booths or temporary shelters. This, then, requires that we leave our homes and congregate with others of like faith.

Yahweh's Restoration Ministry has been holding the Feasts nonstop as an assembly since the year 2000. Some of us since 1968.

According to the prophet Zechariah, Tabernacles will be required for all nations in the millennial Kingdom. He states, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yahweh of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Yahweh of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith Yahweh will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." *Correct: B*

Both the weekly Sabbath and annual Holy day Sabbaths prohibit buying and selling.

- A. True
- B. False

Because both the weekly Sabbath and annual Holy days are to be sanctified, no commerce is allowed on them. Nehemiah 10:31 states, "And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day." *Correct: A*

Besides teaching the Word in person, how else can the believer further the Truth?

- A. Distribute literature and RSB Bibles
- B. Support those who are teaching Truth (3John 1:8)
- C. Raise a child up in the way of the Word
- D. All of these

Correct: D

BONUS QUESTIONS

How did David, out herding sheep, ascertain the biblical calendar without the help of the U.S. Naval Observatory?

The calendar of the Bible is quite simple and based on sightings and simple arithmetic:

- Start and end days at sunset (Gen. 1:5; Deut.16:1).
- Start weeks with day one and end on day seven, the Sabbath (Lev. 23:15-16).
- Start months with the sighting of the first visible new moon crescent (Isaiah 66:23).
- Start years in the month barley is harvestable, called Abib (Lev. 23:4-14).

Following the biblical calendar, David simply observed the sky and crops around him (Genesis 1:14). He didn't need to add or subtract days or months to align with the stars or the vernal equinox.

Where did the notion of holy water come from?

Use of holy water was introduced by Alexander, a bishop of the Roman church. He taught that baptismal water must first be blessed and consecrated for religious purposes. This originated from the heathen custom of dipping their hands in water and sprinkling it on themselves when they entered pagan temples. It was later believed holy water had the power to frighten away devils, to remit venial sin, to elevate the mind and dispose it to devotion. 🙏



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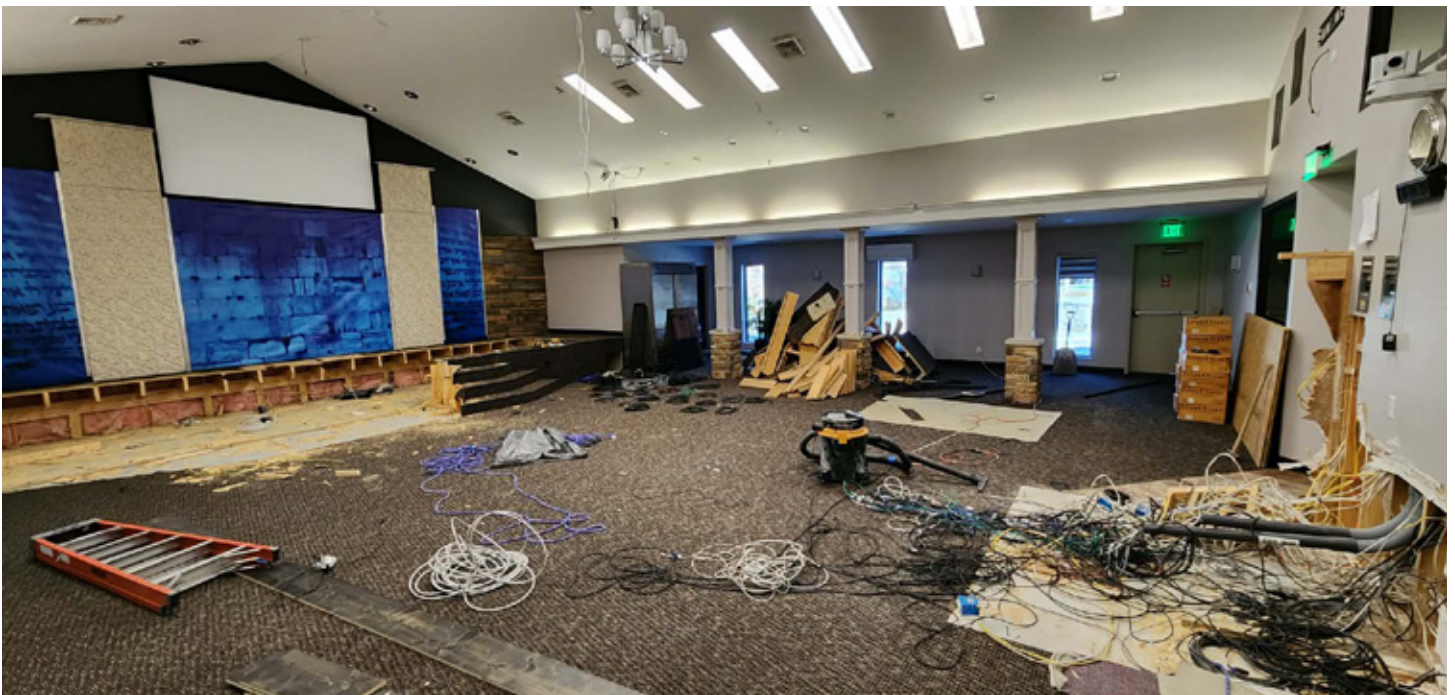
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Meeting Hall Update

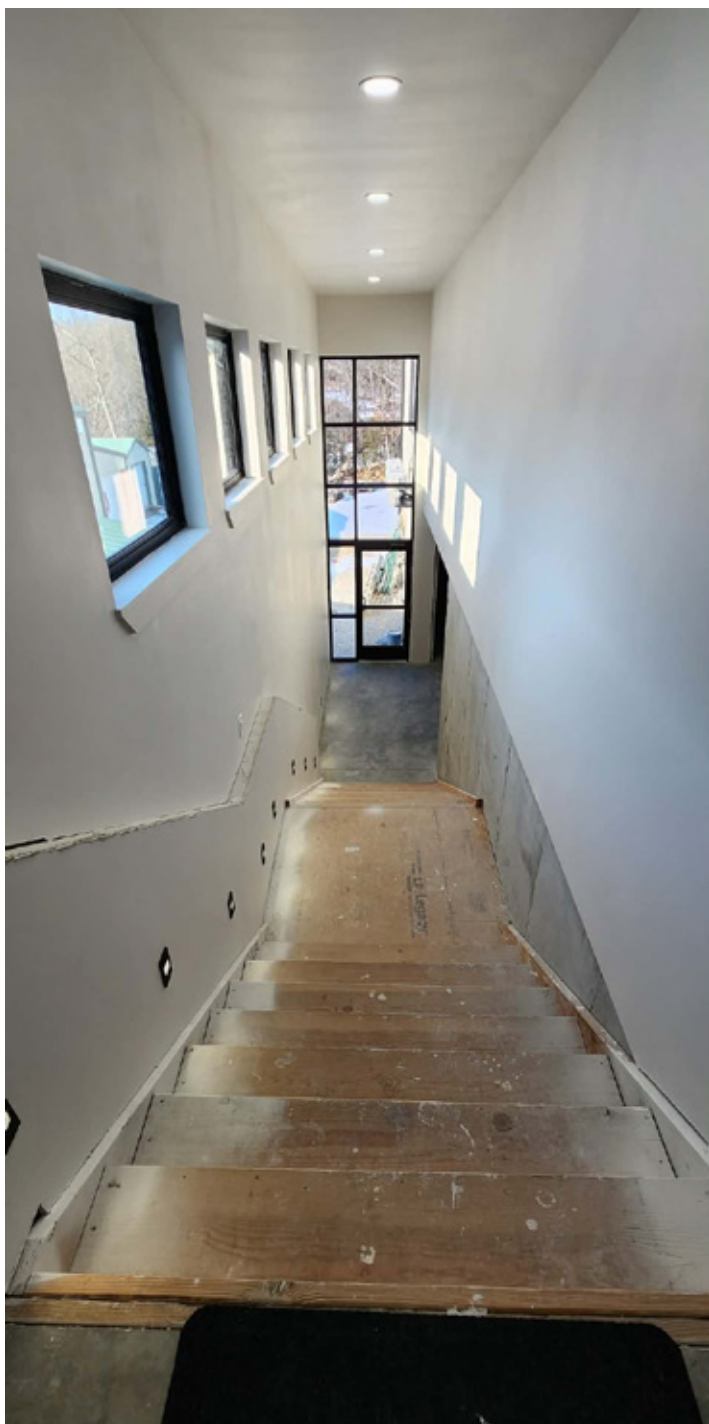
Work has been ongoing at YRM as we prepare for the next phase of meeting hall expansion. We will be removing much of the wall of the old sanctuary and building a new audio/visual control booth as well as two more sets of rear doors at the back of new sanctuary. We have demoed the old sanctuary stage as well as the old control booth. The main staircase leading from the upper to the lower floor is nearly complete. To help us wrap this project up please help with a donation. - yrm.org/buildingfund



A makeshift control booth sits in front of sheeting covering an opening into the old meeting hall.



Most of the old sanctuary stage and old audio control booth have been removed. We will expand into this area with a new control booth and more fellowship hall seating.



Main stairwell to the lower floor almost completed

Biblical Hebrew Word Lesson

שְׁאוֹל

Sheol SHE-OL

Composition: shin, shewa,
aleph, holem waw, lamed

The Hebrew word **Sheol**
(H7585) is feminine noun that
means: grave, hell, pit.

All his sons and daughters came
to comfort him, but he refused to
be comforted. "No," he said, "I will
continue to mourn until I join my son
in **the grave**." So his father wept for
him.

Genesis 37:35

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4th Edition



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ELDERTORIAL

The Truth Taught Through YOU

Many of us discovered the Sabbath as our first step to truth. As we began weekly keeping this day that Yahweh has said is holy to Him, we discovered more Truth.

Then as we started putting into action the other laws of Yahweh, still more understanding was opened to us and we began growing, Psalm 111:10. Since we started our walk, we have been astounded by the deeper insight we were given into the Scriptures, and yet we know nothing as we should, ICorinthians 8:2.

Even though we know and use the sacred Names of Yahweh and His Son, Yahshua, we realize that this is but a part of His supernal Truth. We simply cannot close our eyes and say that we now have all Truth or that there is nothing more for us to know. There remains much deeper knowledge in Yahweh's Word yet to learn.

The Scriptures are very clear about what Yahweh wants. He says in Hebrews 10:24-25 that we should also not forsake the assembling of ourselves together, encouraging one another and inspiring one another to self-sacrificial love and good works. This is a key reason to convocate on the days that Yahweh has decreed for His worship.

We read in Acts 2:42 that the apostles continued steadfast in fellowship. They knew that the time of teaching the Good News of the Kingdom was short, and that they would do all they could to encourage each other, as persecution was soon to befall those who were loyal to Yahshua and His Word.

In Malachi 3:16 we read a prophecy for our time, in which they that fear Yahweh

speak often one with another.

One of the clear lessons of the Scriptures is that there is not a single example in the New Testament where an individual discovered the true way of salvation all on his own.

A person may well have had the Scriptures to study and may have heard some of the great Truths. Nevertheless, the message of salvation came only through one of Yahweh's people as they were guided by the Holy Spirit.

Not even angels were given the task to teach the Evangel. For example, in the Book of Acts an angel told Cornelius to find Peter in order to learn about salvation.


Let us all do what we are able to further the truth of Scripture in our time.

We know the time allotted for the end-time message is growing shorter. Each passing day means less opportunity to get the true message of the Kingdom to the world.

For this reason alone we should do all we can to help and encourage one another. We know that there will also be a time of persecution before Yahshua returns. It will be directed against Yahweh's people. Satan himself will be the instigator of it as he knows his time is short, Revelation 12:12.

A knowledgeable Bible student once remarked that he now knew everything there is to know when it came to Bible truth.

"Why don't you teach me something new?" he asked an elder.

The minister responded, "Then why don't you take your knowledge and share it with others not so endowed with understanding? Isn't that what we are told to do and not hide our light under a bushel?" 

"Greetings to your congregation and blessings on your leadership! I am so thankful to Yahweh for bringing your assembly into my life and daily worship.

"Thank you for your broadcast of sermons. I recently subscribed with the help of my daughter who showed me how this is done. This will allow me to follow your program during Tabernacles. I intend to watch each blessed day, and belatedly worship with you. It will be an instant in the eyes of Yahweh, who has no time.

"Congregation, there are times when we think that we are alone. That is true in some cases, like mine, not being aware of any "Names people" in our area. We are never alone. Yahweh, Yahshua and Ruach Yahweh are always with us and in us. There are many throughout the U. S. and areas in the world who know them. We are now brought together by YouTube.

"Yahweh bless thee, and keep thee: Yahweh make his face shine upon thee, and be gracious unto thee: Yahweh lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them," Numbers 30:24-27. – HS

We appreciate your interest in this ministry. More than watching online, we also encourage you to join us at the Feasts, where you will benefit not only from great fellowship but also from the knowledge and blessings that come with obedience – ED

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