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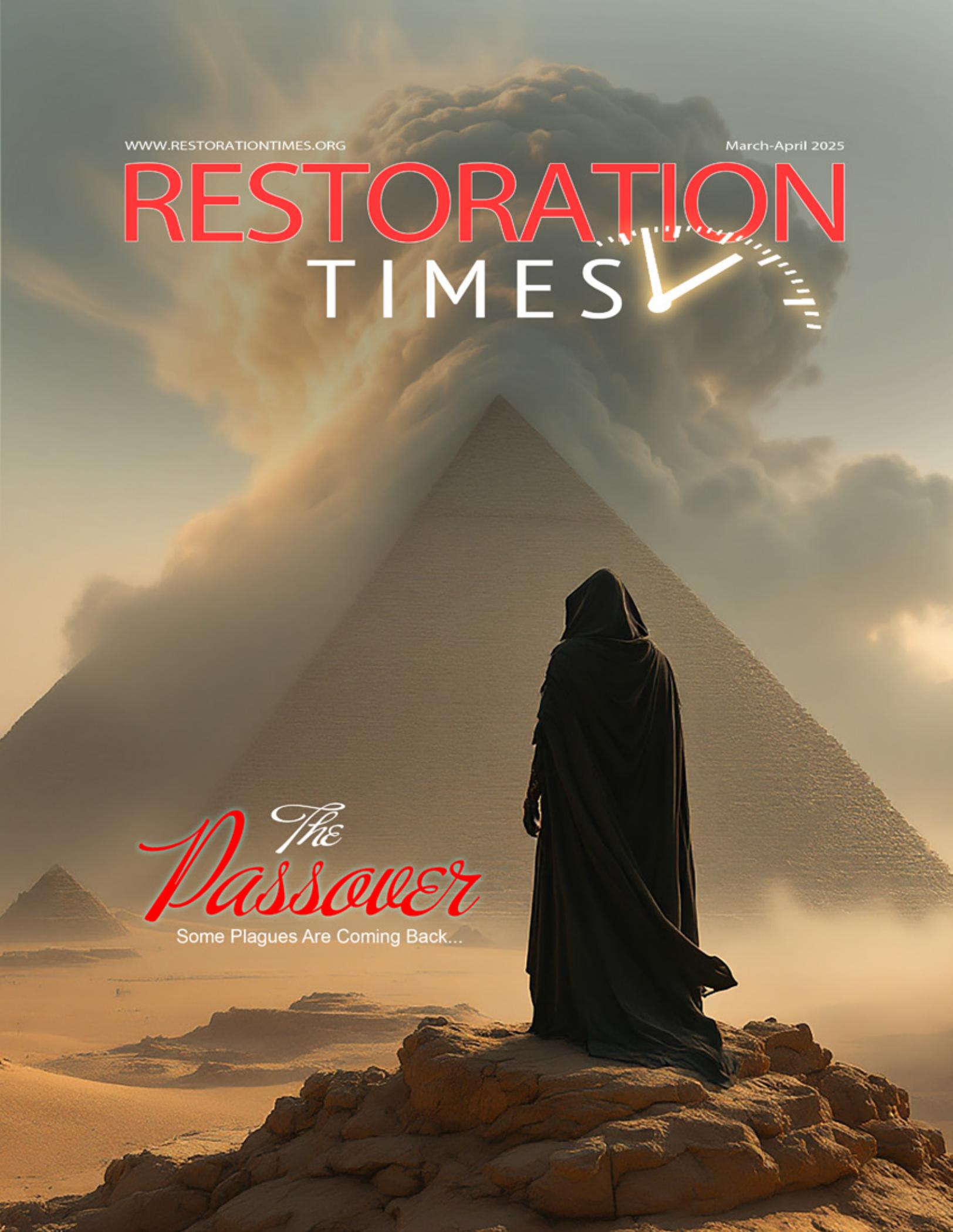
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The Passover

Some Plagues Are Coming Back...



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

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COVER:
Death angel
brought havoc
to Egypt
Open AI

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Redemption Starts at Passover

by Alan Mansager

Many believe that our Creator Yahweh's plan of redemption was finished when Yahshua was impaled on Passover day. They assume that His death marked the end of the old Israelite system, including the laws of the Old Testament.

His ascension and the Feast of Pentecost of Acts 2 also allegedly marked the start of a new faith called Christianity, which replaced Israel as the chosen of Yahweh. Consistent with this notion is the belief that Christianity has little use for the Old Testament or its commanded observances.

The facts tell a far different story, which show that the church lost its way early on. The truth is, Yahshua as the Passover Lamb holds the key role in a continuation of Yahweh's design for His human creation.

Passover: Redemption Begins

The Passover is the first of the annual observances of Yahweh and is the starting point for the rest of Yahweh's design for salvation.

Granted, the original hopes that Yahweh had of an exclusive, special people who would follow and worship Him, had now changed. Because of Israel's continual rebellion, Yahweh opened up His calling to all who would repent and turn to Him. Not only is Israel still included in His plan, but they are still central to

it. Romans 9:27 says a remnant of Israel shall be saved.

When we look at the Passover and Feast of Unleavened Bread that follows, we see a progression – and not an end – of a salvation plan that was established at creation itself.

Passover is a memorial of an actual event that occurred long ago in Egypt. Passover and the Feast of Unleavened Bread that follows also foreshadow events to occur later in the New Testament and into our own future. What Yahshua did by becoming the Passover Lamb was realized only in part. He spoke of another fulfillment of Passover yet to come. He said just as He was partaking of Passover with His disciples that He would keep it anew in His Father's Kingdom, Matthew 26:29.

We see the importance of this special observance throughout history. From ancient days all the way to the Kingdom, the Passover is key to Yahweh's blueprint for the salvation of His creation and the establishment of a coming Kingdom on earth.

When in chapter 12 of Exodus, as one Egyptian firstborn died after another, Yahweh was sending a clear message to all of mankind. It was to the firstborn that twice the family inheritance was given, which was known as the birthright. With the death of the firstborn, Yahweh demonstrated a salvational fact that those

not covered by the blood of the Lamb will have no life, meaning no inheritance in His Kingdom.

The other lesson we learn is that we can be covered by that blood only if we follow Yahweh's instructions explicitly. If anyone in Israel had not done exactly as Yahweh commanded by putting the lamb's blood on all sides of the door post then he would have faced the same consequences as the Egyptians. Yahweh had to see the blood of protection on each home, Exodus 12:23. The entire door frame had to have a blood covering, symbolic of His people's being completely surrounded and protected by the blood of the Lamb.

A Calling Out From Sin

Without the blood of Messiah covering our sins, we face everlasting death. Rather than having little meaning for us today, the Passover and Feast have serious implications. The immediate physical consequences that came anciently for disobedience translate today into serious spiritual ramifications if we are not in total compliance.

Looking back in history, we see that Yahweh began a recalling of His people at the Passover, ultimately to take them out of Egypt and unto Himself through their worship and devotion.

He does the same today in the New Covenant observance of the Passover. It

is an annual memorial and lesson for all who would be His elect to come clean and not get involved in the sin of the world. The world can easily enslave us, just as Israel was enslaved in Egypt for repeatedly refusing to obey their Heavenly Father.

Passover was an opportunity to rededicate their lives to Him, to turn back to Him again in truth.

The Passover was also Yahweh's judgment on the false religion of Egypt, and figuratively on the false religions of the world. Lest we think that this is just an ancient judgment on ancient people, think again. In today's world the Passover is a lesson in True Worship as well.

Some Plagues Are Coming Back!

The Passover, which gets its name from the passing over of the death angel, was the last of 10 plagues unleashed on Egypt and the finishing stroke that finally freed Israel.

Note that each plague was directed against a certain deity worshiped by the pagan Egyptians (see Ex. 9:14-16 and chapters 7-11):

- 1) River changed to blood (against Hapi, spirit of the Nile, who had life-giving waters)
- 2) Frogs (Hekah, frog-headed deity that symbolized fertility)
- 3) Lice (against the earth deity Geb)
- 4) Flies (Beelzebub, lord of the flies)
- 5) Murrain or disease on the cattle (against Apis, the bull deity, and Hathor, a cow deity)
- 6) Boils (ashes from the altar of Typhon, to whom human sacrifices were offered)
- 7) Hail (against Isis and Osiris, the deities of crops, v. 25, and Nut, female deity of the sky)
- 8) Locusts (Seth, deity of storms and chaos)
- 9) Darkness (RaAmon, the sun god)
- 10) Firstborn (because Pharaoh himself was worshiped as a god, his own son as heir to the throne would die).

In Revelation 6 we learn that some of the same plagues that Egypt suffered will be unleashed on earth in the last days.

With the opening of the third seal we see famine and disease; famine because of the locusts and disease from the murrain. Next is darkness. Then

devastating hail will also fall, Revelation 8:7; a third of the seas will become blood, v. 8, followed by a plague of locusts, 9:3.

Just as Israel was protected from the latter plagues but felt the effects of the initial ones, so Yahweh's people who obey Him now and faithfully keep His appointed days will be protected after the first several plagues are unleashed (Rev. 7:3). They will be sealed in their foreheads and safeguarded through Yahweh's Name, Revelation 9:4 and 14:1.

Yahweh will even have two witnesses testify of Him (11:7), just as He did in the persons of Moses and Aaron who witnessed against the Kingdom of Egypt.

A Crucial Matter

To keep the Passover is a very serious matter. Many think of Yahweh not as a Heavenly Father but as a kindly old grandfather who forever puts up with spoiled children who disobey Him. Not so.

Yahweh punished even believers in the New Testament with sickness and death for observing Passover carelessly, 1 Corinthians 11:27-31.

This year the Passover will be observed on the evening of April 12, which is the 14th day of Abib, the first biblical month. The Jews keep it a day later, on the first day of the Feast of Unleavened Bread, making Passover a High Day.

John 18:28 shows that in Yahshua's day, after Yahshua had observed the Passover and was arrested around midnight, the Jews still had not yet kept it. But from John 13:27-30, among many other passages, we see that the Passover is a memorial. It is not a High Day where no buying or selling or work may be done.

Therefore the Passover is called the preparation day, a preparation for the Feast that follows, John 19:14, 31. One could not do preparation work if it were a High Day, nor would it be called a preparation for the Feast of Unleavened Bread if it also fell on the first day of the Feast.

Exodus 12:19-20 is a warning against anyone who would not take the Feast of Unleavened Bread seriously enough to avoid eating leavening. "Seven days

shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

Remove Offensive Leaven

Each time we participate in the Passover and the Feast of Unleavened Bread, we undergo a renewal with Yahweh. Our obedience to these commanded times resonates with Him and carries untold blessings. No other observances of the world do that. That is why it is necessary to keep these annual set times and forget the empty, man-made holidays.

Most important of all, He calls them "My feasts." They honor Him. And they are central to the redemption of His people.

The Feast of Unleavened Bread is a time to rededicate our lives to the Father as we recount the sacrifice of His Son, and remove leaven from our lives in the seven-day Feast that follows Passover.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh: How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim?" (Heb 9:13-14)

Suppose you took a survey and simply asked, "What is leavening?" More women than men would probably know, by virtue of their experience in the kitchen. Most who know would probably answer yeast. But for yeast to be considered leavening it must be mixed with a grain.

And it is what leavening symbolizes that is important for the Truth seeker.

Leavening in the Scriptures pictures hypocrisy, false teachings, and wickedness. When leaven is removed, the evils that it represents are symbolically removed as well. Yahweh's people are called "peculiar" in Titus 2:14 (KJV): "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This verse speaks directly of



Yahshua's sacrifice at Passover and what it does to renew our dedication to Him. "Peculiar" means a people who are His possession. Additionally, if you are not seen as "peculiar" by the world around you, then you need to reassess your walk with Yahshua.

Yahweh's people should be an exceptional beacon of righteousness to those around them. And the further this world sinks into darkness, the more your light should stand out as a witness.

Losing the Sense of Sin

Yahweh's people should be vastly different from the world and distinct from churchianity. Churchianity sets its standards and values mostly by tradition and public opinion, just as the world does. If the masses don't like a certain stand the church may take on a moral issue, today's church will water it down to be less offensive and more inclusive.

But Truth doesn't change with the times or with public opinion. If you harbor sin in your life, the Word will offend you because it opposes sin in its many manifestations.

Today's appalling lack of right biblical counsel from those who are supposed to represent the Word is throwing the floodgates wide open to self-destruction. If more who claim to teach the Bible had the backbone to speak out against sin, the less we would find sin acceptable today. Look back only 50 years to see the difference in the culture when the Word was preached with authority and less compromise.

Come the judgment, Yahshua isn't going to take a public opinion survey to determine the worthiness of an individual. His standards are right and true forever. And if we don't meet them, we face His judgment. We answer to the supreme Judge and no one else. He doesn't come down to our level, we rise up to His.

Society's moral collapse is an example of biblical leavening. It permeates every-

thing and works slowly to induce change. Spiritually, it is corruption of the heart.

When we were in grade school science, we learned of the various changes to substances. The simplest was physical, like water to ice or steam. A physical change leaves the molecular structure intact. Then there are chemical changes that change the very nature of the substance.

Leavening induces a chemical change. It symbolizes changes that alter our spiritual constitution. To be constantly

attack and held up to ridicule.

The fallout today is an unending stream of perversion and iniquity that is force-fed families through many powerful conduits. Each year the Evil One pushes more limits and tramples more moral barriers until what would never have been tolerated even 10 years ago is now acceptable.

The masses are preconditioned and, like leavening, their thinking and behavior have been permeated with corruption. No wonder Yahshua asked that when

He returns, would He find faith on the earth? Luke 18:8.



Return to the Source of Truth

Many are searching for meaning in all the wrong places.

It is testimony to Yahweh's power that at the beginning of our world's intense moral decay, Yahweh was calling believers to begin a restoration of the truth of His Name and Sabbaths. It is during a time of great decline that Yahweh is

exposed to the leaven of hypocrisy, false teachings, and wickedness of the world will eventually create a dynamic spiritual change in a person not unlike the substance change brought on by leavening.

Deception of Leaven

The lesson of the Feast of Unleavened Bread makes us aware that we live among influences that can alter our behavior and the way we live if we are not careful. To be unaware of leaven is to be unaware of the Satanic influences that can destroy us spiritually.

You can't continually be bombarded daily by trash and not get any on you. You may even come to accept it as normal. That is what we see today. People are not recognizing sin for what it is.

The evil of the 1960s was in its iconoclasm. At no other time in history have so many bedrock traditions and societal authorities come under such

raising up a people who will stand for His truth and challenge not just the corruptions of the pop culture but also years of false teachings.

Yahweh tells us, "Here is the way, now walk in it." But most will accept anything so long as it isn't the Truth. People thirst for the latest dead-end craze. But to go back to the foundation of all teachings for life itself, the Old Testament? Not on your life!

For 2,000 years churchianity has been ignoring the Bible's true teachings that were first established with ancient Israel, in favor of empty traditions mixed with dead-end mystery worship.

Discover the real thing. Forget hollow traditions of man. Learn the teachings that Yahshua and His disciples taught from the Old Testament, which are fundamental to Truth. Accept the entire Word. When you do, the Bible will finally start to open up and make sense. 



Easter's Hare-Raising History

by Alan Mansager

Humans have a peculiar tendency to fiddle with historical facts. We add to, change, or rewrite truths so they are no longer reliable.

Take the second most popular holiday in Christendom. If you could have questioned any of the disciples in 45 CE about their Easter plans, they would have been aghast. “Do you mean Astarte, the pagan Babylonian deity?”

Why such a response? Because when the Savior walked this earth, and for a couple of centuries afterward, there was no biblical observance like today’s Easter.

The observance we know as “Easter” is an anachronism. The **ONLY** place in the *King James Version* where this word appears is in Acts 12:4. The source word there is the Greek *pascha*, which is derived from the Hebrew *pesach*, or Passover.

The error of inserting “Easter” in that verse is corrected in modern translations to read “Passover” (see the following: *New International Version*, *The Jerusalem Bible*, *New American Standard Bible*, *The New King James Bible*, *Revised Standard Version*, *The New English Bible*).

If the original observance were none other than Passover, and today’s Easter was unknown in Scripture, then from where does Easter derive? And how do

colored eggs in baskets of plastic grass, along with Peter Cottontail in a green nest, fit into the resurrection of the Savior?

Pagan Substitute

The answer is simple. Easter simply evolved on mere human authority and design. Easter is a deliberate merging of pagan beliefs with biblical motifs.

The following excerpts are from *The New Schaff-Herzog Religious Encyclopedia*, “Easter,” pp. 43-44:

“That the Jewish Christians continued to keep the Jewish festivals is altogether probable, if not certain, from Paul’s habit...

“So far then it would appear that the pascha observance was a time of grief and it is left uncertain whether the resurrection was observed annually by a special day, or, if observed at all, whether it was observed separately from the festival of the death of [Chr-st].

“Eusebius further says that the churches in Asia Minor derived their custom of observing the pascha from the Apostle John and Philip. Without doubt Christian elements were [later] incorporated into the celebration.

“Certainly in the fourth century the term pascha stood for both the resurrection and the death of [Messiah]. It was then called ‘the holy feast, the pascha of our

salvation’ by the Council of Antioch 341.

“Finally, in the fourth century pascha came to be used in a limited sense for Easter Sunday alone...”

A big reason for the switch was anti-Jewish bias. Passover was wrongly considered only “Jewish,” when in fact it is called “Yahweh’s Passover,” Exodus 12:11, Leviticus 23:5.

The real problem is that Easter is a man-made observance with no biblical precedent or command.

An eye-opening statement comes from the *Encyclopaedia Britannica* (Macropedia, Vol. 4, p. 601):

“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.”

This fact begs the question: if the only grounds for celebrating the popular church holidays is mere tradition of men and not the Bible, isn’t it dangerous to keep them over those feasts that ARE specifically commanded by Almighty Yahweh Himself? Yes!

Scripture clearly shows that the proper memorial of the resurrection is in the solemn act of baptism. See Romans 6:3-5, Galatians 3:27, Colossians 2:12, and 1Peter 3:21. No annual celebration for the resurrection exists!

Fertility Symbols

One problem with popular religious observances based on human tradition is that much of that tradition is grossly heathen in origin. It's no different with Easter: "As at Christmas, so also at Easter, popular customs reflect many ancient pagan survivals—in this instance, connected with spring fertility rites, such as the symbols of dyed Easter egg and the Easter hare or rabbit," *Britannica*, p. 60.

Our English name Easter has nothing to do with the idea of "resurrection." It is an Anglo-Saxon word from the name of an old Teuton goddess of spring and sex worship. In Chaldea this heathen deity was Astarte, one of the titles of Beltis, the queen of heaven. In Babylon, she was also Ishtar (pronounced "Aestar").

The celebration anciently honored this queen of heaven and the fertility and procreation she represented, for which springtime, rabbits, and eggs were symbols.

Sunrise Worship

One strange rite is key to the Easter celebration—the Easter Sunrise worship service. Why is this service so much a part of the Easter experience? Because Yahshua rose Easter Sunday morning? Not at all. Clearly, He was already risen by nightfall Saturday night, according to Matthew 28.

The real origin of the sunrise service traces to idolatry. It was even practiced by people professing Yahweh, and their behavior He strongly condemned.

In Ezekiel 8:16 the prophet is shown this abomination taking place right on the steps of the Temple. "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 worshiped the sun toward the east."

This abominable practice is the same thing still done in the name of Easter sunrise services today. It is nothing more than perpetuating ancient sun worship. "Learn not the way of the



Terracotta plaque depicting the goddess Ishtar standing on a lion. From Mesopotamia, ancient-Babylonian, 19th to 17th century BCE.

heathen," Yahweh thunders. Who today is listening?

Roots of Lent

Neither Yahshua nor His disciples observed Lent, and they said nothing about it in the Bible. Yet people today by the millions do so, thinking it is scriptural.

The 40-day fast of Lent traces to the worship of the Babylonian goddess Semiramis (a.k.a. Ishtar, Easter). This pagan observance was a "preliminary to the great annual festival in commemoration of the death and resurrection of Tammuz, her son and sun-god," *The Two Babylons*, p. 105.

Weeping over the death of Tammuz marked this celebration, whence sprang the practice of fasting or giving up

something in anticipation of the hoped-for resurrection.

You Are Obligated

How can someone be a True Worshiper and indulge in practices firmly grounded in ancient paganism that is condemned in Scripture? Yahweh calls these things abominations.

Once you know and understand the truth, you are entirely obligated to follow it. "If we sin willfully after we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries," Hebrew 10:26-27.

Giving up the customs and heathenism of the world may not be easy, but it is the only way that leads to everlasting life. ✓



DECODING THE ZADOK CALENDAR

By: RANDY FOLLIARD

There is increasing interest in the Zadok Calendar today. What is this calendar and should believers be following it? Does it align with Scripture? Did Yahshua and the apostles observe this calendar? How does it differ from today's Jewish Calendar?

It is time to decode the Zadok Calendar. The Zadok calendar traces back to the Qumran community. For this reason, it is variously called the *Essene Calendar*, the *Qumran Calendar*, and the *Priestly Calendar*.

What many may not know is that this calendar is not based on the Bible but on the *Book of Jubilees* – a book that was rejected as Scripture and never canonized by the Jews. The *Encyclopaedia Britannica* states the following regarding the *Book of Jubilees*:

“Jubilees, in its final form, was likely written about 100 BC, though it incorporates much older mythological traditions. Its isolationist religious spirit and its strictness led the Essene sect of Jews at Qumran in Palestine to quote extensively from it in the Damascus Document, one of their major works. Jubilees is also closely connected with the Genesis Apocryphon, which also parallels Genesis and was favoured by the Qumran community. Several fragments of the original Hebrew edition of Jubilees were found in the Qumran library” (*britannica.com/art/apocalyptic-literature*).

It's important to recognize that the *Book of Jubilees* is late in its composition, dating to around 100 BCE. The *Encyclopaedia Britannica* also notes a connection between the *Book of Jubilees* and the “Genesis Apocryphon.” The *Genesis Apocryphon* is an ancient Jewish text written in Aramaic, discovered among the Dead Sea Scrolls at Qumran in 1947. The book itself is part of what is called “intertestamental literature,” referring to the period between the Old and New testaments.

We also know that the *Genesis Apocryphon* is a retelling and expansion of certain narratives found in the *Book of*

Genesis, focusing on figures like Noah and Abraham. It also provides additional details and embellishments that are not found in the *Book of Genesis* that we know today. The *Genesis Apocryphon*, as with many of the other non-canonical books, adds to what we find in Scripture.

There's also a large time gap between the content and composition of the *Book of Jubilees* and the *Genesis Apocryphon*. Based on biblical chronology, there is about a 1,800-year difference between the life of Abraham and the composition of these non-canonical books. Here's why this is important – the authors of these books were roughly 1,800 years removed from the context they were writing about. It's even hard to write about an event that took place a hundred years ago, which makes 1,800 years removed nearly impossible.

Non-canonical simply refers to those books outside of the Bible or those books that were not canonized by Judaism and Christianity. Why did the Jews not canonize the *Book of Jubilees*? Here are three reasons:

- As we've already noted, Jubilees was likely written around the 1st century BCE, which was later than many other canonical texts. Its late authorship made it less authoritative in the eyes of the Jewish religious leaders, who generally preferred older texts attributed to well-known prophets or historical figures.
- The *Book of Jubilees* includes unique interpretations and expansions on Genesis and Exodus, often reinterpreting these stories in ways that were not universally accepted in Jewish communities. It adds laws and customs that are not found in the biblical texts.
- The canonization of the Hebrew Bible was a complex process, and by the time the final decisions were being made (around the first century CE), the core set of texts had largely been established. Books like *Jubilees*, which didn't have widespread acceptance among various Jewish communities, were not considered essential for inclusion.

Calendar Mechanics

Let's compare the mechanics of the Zadok Calendar with Scripture. Here is a summary of how this calendar is calculated.

- The Zadok Calendar begins on the 4th day of the week, corresponding to the creation of the luminaries as described in Genesis 1:14.
- It consists of 12 months, each containing 30 days.
- Four extra days are added to mark the seasons, placed at the end of the 3rd, 6th, 9th, and 12th months. Thus, 360 days plus 4 additional days equals a total of 364 days.

Even though the *Book of Jubilees* does not specifically mention the equinox, followers of this calendar begin on the Wednesday after the vernal equinox.

Let's compare Genesis 1:14 to a similar passage we find in Jubilees 2:9-10.

Genesis 1:14: "And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

Jubilees 2:9-10: "And [Elohim] appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years. And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth."

These texts are not the same. The *Book of Jubilees* focuses entirely on the sun and specifically mentions Sabbaths, Feasts, Sabbaths of years, and Jubilees. In contrast, Genesis 1:14 mentions two lights – one light to divide the day and one light to divide the night. This is a reference to the sun and moon. It also says that these lights are to be used for signs, seasons, days, and years.

Let's take a closer look at these words: The word "signs" comes from the Hebrew *oth*. According to *Brown, Driver and Briggs*, in Genesis 1:14 this word refers to changes of weather and times.

The word "season" derives from a Hebrew word many are familiar with, *moed*. *Brown, Driver and Briggs* defines it as, "...the sacred seasons as fixed by moon's appearance." The "sacred seasons" is a reference to the annual Feast days. We also see here a reference to the moon and its use in the annual Feast days. Ironically, *Jubilees* opposes the use of the moon as part of Yahweh's calendar.

The word "day" comes from the Hebrew *yom* and means a day. And lastly, the word "year" comes from the Hebrew *sana* and refers to a year as a measure or division of time.

The main issue here between Jubilees and Genesis is the absence of the moon and the inclusion of the Sabbath, Feasts, Sabbath of years, and Jubilees – all in reference to the sun.

Going to the Source

Let's now read about the Zadok Calendar from the source document – the *Book of Jubilees*: "And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the

seasons in the four divisions of the year. These are written and ordained as a testimony for ever. And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him. And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth. And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them. And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad. And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained. And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth. And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets. And there is no neglecting (this commandment) for a single year or from year to year. And command thou the children of Israel that they observe the years according to this reckoning – three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances. And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years. For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance. For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon" (*Jubilees* 6:23-36).

The *Book of Jubilees* speaks about four divisions of time containing 13 weeks. When we multiply 4 by 13, we have a total of 52 weeks. And if we multiply 52 weeks by seven, we have a total of 364 days. You might be asking, what about the 30-day lunar cycle?

The 30-day lunar cycle is never specifically mentioned in *Jubilees*, only inferred by its readers. However, we find the concept in another non-canonical book, the first *Book of Enoch*. In 1Enoch 72, verses 11-12, it says, "And the sun completes a journey through its gates twelve times, in 364 days, returning to the same position and degree in the same gates each year. Each month has thirty days."

While the Enoch and Zadok calendars are NOT the same, they share many of the same concepts, including a 364-day year and 30-day months. Now *Jubilees* 6:32 specifically calls out a 364-day year. It says, “And command thou the children of Israel that they observe the years according to this reckoning—three hundred and sixty-four days.”

The last item to point out here is the opposition towards the moon. Verse 36 of *Jubilees* 6 says, “For there will be those who will assuredly make observations of the moon – how (it) disturbs the seasons and comes in from year to year ten days too soon.” Here the Zadok calendar does not use the new moon. It discourages it. It goes on to say that those who use the new moon will be 10 days too soon. This is because the lunar year is 10 days shorter than the 364 days of the Zadok Calendar.

Scriptural Evaluation

We now answer the question – does the Bible support the Zadok Calendar? For this we must answer two questions:

- What constitutes a biblical month?
- How and when do we begin the biblical year?

Let’s begin with the biblical month. YRM begins the month by the observation of the new moon crescent. In contrast, the Zadok calendar follows a 30-day cycle beginning on the Wednesday following the vernal equinox.

One method is by observation and the other is by calculation. Do we find scriptural support for one of these methods? As we’ll see from both Scripture and Jewish antiquity, the month was determined by sighting the new moon crescent.

Deuteronomy 16:1 begins by instructing, “Observe the month of Abib.” How do we observe the month? The word “observe” comes from the Hebrew *shamar*, which *Strong’s* defines as, “to hedge about (as with thorns), i.e. guard; generally, to protect, and attend to.”

The *Brown, Driver, and Briggs Hebrew Lexicon* provides nine definitions for this word, although similar in meaning: “to keep, to have charge of; to keep, to guard, to keep watch and ward, to protect, to save life; watch, a watchman (participle); to watch for, to wait for; to watch, to observe; to keep, to retain, to treasure up (in memory); to keep (within bounds), to restrain; to observe, to celebrate, to keep (sabbath or covenant or commands), to perform (a vow); to keep, to preserve, to protect; to keep, to reserve.”

It should be noted that based on the context, *Brown, Driver, and Briggs* states that *shamar* means, “to observe, to celebrate, to keep.” However, as seen from its other definitions, there is also a strong connection to watching and this is precisely how we are to observe the month.

What about the word month? This derives from the Hebrew word *chodesh* and means, “the new moon; by implication, a month: -month (-ly), new moon.” The primitive root of *chodesh* is *chadash*, meaning, “to be new or to rebuild.” So, what is Yahweh commanding here? He expects us to watch (*shamar*) for the new moon crescent (*chodesh*).

As a side note, some believe that the new moon is the astronomical or dark moon. The problem is, Yahweh commands

us to watch for it. How do we watch for a dark or invisible moon? It can’t be done!

We also find evidence for the new moon in Exodus 12 and 1Samuel 20:5. In Exodus 12, Yahweh defines the new moon of Abib as the first biblical month and the month of Passover. We will review this later. In 1Samuel 20 David observed the new moon by dining with the king. We also see evidence that the new moon will be observed in the coming Kingdom, Isaiah 66:23 and Ezekiel 46:1.

Scholars Testify to New Moon

We find verification for the new moon crescent from scholarship. Consider the following:

“The Hebrew or Jewish calendar had three stages of development: the pre exilic, or biblical; the post exilic, or Talmudic; and the post-Talmudic. The first rested on observation merely, the second on observation coupled with calculation, and the third on calculation only. In the first period the priests determined the beginning of each month by the appearance of the new moon” (*International Standard Bible Encyclopaedia*).

“As the festivals, according to the Mosaic law, were always to be celebrated on the same day of the month, it was necessary to fix the commencement of the month. This was determined by the appearance of the new moon; for the new moon was reckoned not by astronomical calculation, but by actual personal observation. On the thirtieth day of the month watchmen were placed on commanding heights around Jerusalem to watch the sky. As soon as each of them detected the moon he hastened to a house in the city kept for this purpose and was there examined by the president of the Sanhedrin. When the evidence of the appearance was deemed satisfactory, the president stood up and formally proclaimed it, uttering the words, “It is consecrated.” The information was immediately sent throughout the land from the Mount of Olives by beacon fires on the tops of the hills. The religious observance of the day of the new moon may plainly be regarded as the consecration of a natural division of time” (*New Unger’s Bible Dictionary*).

“Originally, the New Moon was not fixed by astronomical calculation, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon... By the middle of the fourth century, the sages had established a permanent calendar and the public proclamation of the New Moon was discontinued” (*Encyclopaedia Judaica*, Vol. 12, p. 1039).

“Until Hillel II instituted a permanent calendar based on calculations (ca. 360), the fixing of the new moon was determined by observation and the evidence of witnesses” (*Encyclopedia of the Jewish Religion*, p. 78)

Eye-Witness Testimony

In addition to the aforementioned word, we find eye-witness testimony confirming the new moon from the Jewish Mishnah:

“How do they examine the witnesses who come to testify about the new moon? They deal with them in order, as the pair of witnesses that arrives first they examine first. They bring in

the greater of the two witnesses, and they say to him: Say how you saw the moon. Was it in front of the sun or behind the sun? To its north or to its south? How high was the moon over the horizon, and in which direction did it tilt? And how wide was it? If, for example, he said that he saw the moon in front of the sun, he has not said anything of substance, as this is impossible and therefore he is either mistaken or lying.

“And after they finish hearing the first witness’s testimony, they would bring in the second witness and examine him in a similar manner. If their statements match, their testimony is accepted and the court sanctifies the New Moon. And the court then asks all the other pairs of witnesses certain general matters, without probing into all the details. They do this not because they require the additional testimony, but so that the witnesses should not leave disappointed, and so that the witnesses should be accustomed to coming to testify, and will not hesitate to come the next time, when they might be needed. After the witnesses have been examined and their testimony accepted, the head of the court says: It is sanctified. And all the people respond after him: It is sanctified; it is sanctified” (Mishnah Rosh Hashanah)

The Mishnah was the first major written compilation of the Jewish oral tradition, known as the Oral Torah. It’s believed that the Mishnah was compiled around 200 CE. Although the Mishnah itself did not exist during Yahshua’s lifetime, it documents many of the teachings and practices that did exist, including how the Jews determined the month.

The questioning of the moon spotters not only provides strong validation to watch for the new moon crescent, but also shows the error of the conjunction (invisible dark moon) reckoning.

Beginning of the Year

Let’s now answer the question – when does the biblical year begin? According to those who follow the Zadok Calendar, the vernal equinox begins the year. The same is also true for the Enoch Calendar. For those unfamiliar with the vernal equinox, this is when the sun is positioned directly over the equator forming equal day and night at the equator.

Those who support the use of the equinox will generally use Genesis 1:14 and the Hebrew word *tequwphah*. Genesis 1:14 reads, “And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.”

Proponents of the equinox reckoning will use a variety of justifications, including:

They focus on the word *moed*, which is translated as “seasons” or “appointed times” in Genesis 1:14. They contend that since *moed* refers to appointed times or festivals, and the equinox marks a significant point in the solar calendar where day and night are of equal length, it could be seen as a natural marker for the start of an annual cycle or “season.”

Genesis 1:14 mentions the lights in the firmament, particularly the sun, to divide the day from the night and to be for signs, seasons, days, and years. Proponents highlight the sun’s role in this verse, suggesting that the equinox, a solar

event, is a logical point to begin the year as it signifies a renewal of the solar cycle.

Some claim that the equinox represents a precise astronomical event that can be calculated and observed universally, providing a consistent, natural calendar anchor. Because Genesis 1:14 speaks of signs and seasons, they infer that the equinox serves as a clear, unchanging signpost in the yearly cycle.

However, these arguments encounter challenges on two significant fronts: first, there is a clear absence of any direct reference to the equinox in the scriptural text, a silence that cannot be easily dismissed. This omission is not merely incidental but pivotal, undermining the foundation of the equinox-based theory. Second, this passage lacks the clarity and precision necessary to serve as an authoritative guide for determining the commencement of the year. The broad language of Genesis 1:14 is open for ambiguity and the need for further investigation. In short, it is impossible to draw the use of the equinox solely based on Genesis 1:14.

Meaning of *Tequwphah*

What about the word *tequwphah*? Adherents say this word refers to the equinox. **Strong’s** defines *tequwphah* as, “a revolution, i.e. (of the sun) course, (of time) lapse.” The **Brown, Driver, and Briggs Hebrew and English Lexicon of the Old Testament** states, “a coming round, a circuit of time or space, a turning, a circuit.”

While *tequwphah* refers to a revolution or cycle, including of the sun, there is nothing specifically pointing to the equinox. Even more compelling is the fact that it appears only four times in the Hebrew text of the Old Testament, but never specifically references the equinox.

Below are the few passages where we find *tequwphah*.

- “And thou shalt observe the feast of weeks, of the firstfruits of the wheat harvest, and the feast of ingathering at the year’s end” (Ex 34:22). Here the word *tequwphah* is used to describe the end of the agricultural and sacred season. The Feast of Ingathering, i.e., Tabernacles, marks the end of the seasonal crops for that year and is generally viewed as the final, annual observance.
- “Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of Yahweh” (1Sam 1:20). In this passage, the word *tequwphah* refers to the timing of Samuel’s birth.
- “And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus” (2 Chron. 24:23) Here *tequwphah* refers to the end of the year when Syria came against Jerusalem.
- “His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof” (Ps 19:6). In this final instance, *tequwphah* refers to the revolution of the sun, but no mention of the equinox.

What do we learn from these examples? First, there's no scriptural example of *tequwphah* referring to the vernal equinox. And second, as seen in Exodus 34:22 and 2 Chronicles 24:23, this word often refers to the end of a cycle rather than the beginning of one, which is counterintuitive to the vernal equinox.

Young Ears of Grain

Let's now consider the biblical evidence for the beginning of the year. Reading now the entirety of Deuteronomy 16:1:

"Observe the month of Abib, and keep the Passover unto Yahweh thy Elohim: for in the month of Abib Yahweh thy Elohim brought thee forth out of Egypt by night."

The critical word here is "Abib," as it provides an essential clue on how to determine the beginning of the year.

Consider the following definitions for Abib:

- "...from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan" (**Strong's**).
- "Month of ear-forming, of greening of crop, of growing green Abib, the month of the Exodus and the Passover (March or April)" (**Brown, Driver, and Briggs**)
- "...barley that is already ripe, but still soft, the grains of which are eaten either rubbed or roasted" (**The Theological Wordbook of the Old Testament**)
- "The name of the month, so called because corn [grain] was then forming in the ear, a few weeks before harvest; falling somewhere about March or April; afterwards called Nisan, the first month of the Hebrew year" (**Wilson's Old Testament Word Studies**)

We find a common theme from these sources for Abib – a connection to agriculture, specifically to the barley or young ears of grain. The most comprehensive definition is from the **Theological Wordbook of the Old Testament**, which again states, "...barley that is already ripe, but still soft, the grains of which are eaten either rubbed or roasted." The stage of grain this is referring to is called soft dough; at this stage, the barley must be roasted before being consumed.

Keep in mind that the Israelites were an agricultural nation – everything revolved around agriculture, including the Feast days. The three pilgrimage Feasts, i.e., the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles, were all tied to agriculture.

The Feast of Unleavened Bread commemorated the barley harvest. This is why barley was used to begin the month of Abib, as it was during this Feast when Israel offered the

omer offering, i.e., firstfruits of the barley harvest to Yahweh. The omer offering also prophetically pointed to Yahshua's resurrection. The Feast of Weeks or Pentecost marked the wheat harvest. And lastly, the Feast of Tabernacles marked the end of the year crops, which included grapes, figs, pomegranates, and olives. As a believer, this connection to agriculture and specifically between the barley and the beginning of the year is essential to recognize.

Evidence of Abib barley can also be found in Exodus 9:31: "And the flax and the barley was smitten: for the barley was in the ear [Abib], and the flax was bolted." This passage took place during the seventh plague of Egypt. And we find here a clue to the beginning of the year. When this plague occurred, it says that the barley was in the "ear." This word is



from the Hebrew *Abib*. This passage reads, "...the barley was in Abib."

We know that this seventh plague took place just days before Israel would go free from Egypt and Yahweh would mark the beginning of the year.

In Exodus 12:2, Yahweh declared: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Based on the meaning of *chodesh*, this passage could also be rendered, "This new moon shall be unto you the beginning of months: it shall be the first month of the year to you."

To ensure we fully grasp the importance of what we find here, let's reiterate a few points: In Exodus 9:31, the barley in the land of Egypt was in the Abib stage. This indicates that the barley was ripe or nearly ripe, marking the agricultural readiness of the crop. In Exodus 12:2, we again see the establishment of the beginning of the biblical year, which coincides with the month of Abib, aligning the calendar with the agricultural cycle, specifically the ripening of barley.

Between the meaning of Abib and the clear link of the

barley to the beginning of the year in Exodus, the connection between the ripening of the barley and the beginning of the biblical year is clear.

Barley in the Talmud

The evidence for barley does not stop there. Jewish antiquity also provides critical evidence for the use of the barley, including from the Jerusalem Talmud (400 CE) and Babylonian Talmud (500 CE).

As a word of caution, while we can verify truths from these Jewish references, it's important to recognize that they also contain many man-made traditions not found in Scripture. So, we must use discretion when delving into these sources.

The Jerusalem Talmud in Sanhedrin 1:2 discusses three items used by the Jews to determine the need to add a 13th month. It reads, "For three indications one intercalates a year: because of fresh grain, the equinox, and tree fruits. One intercalates because of two of them, because of a single one does not intercalate; but if they intercalated, it is intercalated. If fresh grain was one of the reasons, everybody was happy. For three regions one intercalates a year, because of Judea, Transjordan, and Galilee. One intercalates because of two of them, while because of one of them one does not intercalate; if they did intercalate it is not intercalated. If Judea was one of the reasons, everybody was happy since the 'Omer was brought from there."

Based on this, what three items were used to determine if a 13th month were required? It states: 1) fresh grain, i.e., Abib barley, 2) the equinox, and 3) tree fruits. Even though the equinox is mentioned here, as we've already seen, it's missing from Scripture and was only used by the Jews after the Messiah.

We also find here that two of the three indicators had to be true to intercalate the year by adding a 13th month. It says here that if fresh grain was one of the reasons, everybody was happy. Why do you suppose this was? Everyone respected the use of the Abib barley with its long history and clear scriptural mandate! Keep in mind that this was approximately 370 years since the Messiah and we still find the Jews acknowledging the use of the barley.

We also see mentioned here the omer offering, i.e., the first-fruits of the barley harvest. Beyond the meaning of Abib and the evidence found in Exodus, the omer offering provides one of the strongest reasons for using the Abib barley to begin the year. And the reason is simple: if the barley were not Abib you could not offer the omer offering and would need to postpone the year. For Israel, equally important was not starting the year too late and negatively impacting the barley harvest. This is why using the equinox would not work in an agricultural society, such as we find in ancient Israel.

Two Calendars, But Only One Truth

Let's now consider the Babylonian Talmud. Sanhedrin 1:2 of the Babylonian Talmud states, "The court may intercalate the year for three matters: For the ripening of the grain, if it is not yet time for the barley to ripen; for the fruit of the trees, if they

have not yet ripened; and for the equinox, i.e., to ensure that the autumnal equinox will precede Sukkot."

As we saw in the Jerusalem Talmud, we see again here the three items the Jewish court used to determine whether a 13th month was required. The first item mentioned is grain. Specifically, it refers here to barley that is not ripened. We also see references to the fruit trees and to the fall or autumnal equinox.

While the Torah speaks about fruit trees, it never does so in the context of Abib or the first biblical month. Also, there is no mention of the autumnal equinox. These last two items in connection to the beginning of the year are strictly rabbinic.

As we have seen, the Zadok Calendar is not supported by Scripture. As a short summary, here are the three major differences between the biblical and Zadok calendars.

The biblical calendar:

- Begins the year when the barley reaches the Abib stage, i.e., soft dough or later.
- Begins each month with the sighting of the new moon crescent.
- Was observed by the general populace and by Yahshua and the apostles.

In contrast, the Zadok Calendar:

- Begins the year on the Wednesday following the vernal equinox.
- Begins each month after the completion of the previous 30-day cycle, unless it's the third, sixth, ninth, or twelfth month. In this case, it adds one additional day. This is to ensure a 364-day complete cycle.
- Was observed by a group of separatists known as the Essenes at Qumran.

We are instructed to prove all things and hold fast to what is good, 1Thessalonians 5:21. This principle extends to how and when we worship Yahweh, making it a matter of great importance.

Each of us has a responsibility to study and understand our Father's calendar and His appointed Feast days. For those who are still studying and uncertain about the biblical calendar, we extend grace as we all grow in understanding together. May Yahweh grant us the wisdom to continue growing in knowledge and the desire to faithfully follow Him. 🙏

BIBLICAL FEASTS OF 2025

Join us at Holts Summit!

** Slight chance observed a day earlier*

Passover Memorial: *April 12 (evening)	Feast of Unleavened Bread: *April 14 - 20
	Feast of Weeks: June 8
	Feast of Trumpets: September 24
	Day of Atonement: October 3
	Feast of Tabernacles: October 8 -14
	Last Great Day: October 15

Q *Why are the Feasts necessary today when the Bible says they must be kept at Jerusalem, along with animal sacrifices at the temple? How is that even possible?*

A This argument is frequently made by those who resist observing the Feasts that Yahweh commands for His people to keep “forever,” Leviticus 23:14,21, 31,41; Jeremiah 7:23.

Scripture never says they must be kept at Jerusalem. Not everyone who kept the Feasts in the Old Testament kept them at Jerusalem. Israel kept Passover and Unleavened Bread in Egypt (Ex. 12:11 and 9:26) and in the wilderness of Sinai after leaving Egypt, Numbers 9:5. They also kept these days on the plains of Jericho, Joshua 5:10.

In the New Testament Paul kept the Feasts as well, including the Days of Unleavened Bread at Philippi, Acts 20:6, and Pentecost at Ephesus, 1 Corinthians 16:8.

Yahshua told the woman of Samaria that the time is coming when neither in this mountain nor at Jerusalem would you worship Yahweh, John 4:21. Yahweh commanded 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 special Feast day also, being included with the Feasts in Leviticus 23. Who would argue, then, that the weekly Sabbath must also be kept by all worshipers at Jerusalem? Further, if the Feasts cannot be kept without animal sacrifices, then neither can the weekly Sabbath, as sacrifices were also required on the seventh-day Sabbath, Numbers 28:9-10.

Today our sacrifices are spiritual, 1Peter 2:5, 9. We still sacrifice, but now it is through praise, the calves of our lips, Hosea 14:2. The believer’s life itself is also a sacrifice.

Q *Deuteronomy 24:16 says, “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.” Yet 2 Samuel 12:15-18 shows that the baby born to David and Bathsheba died, obviously because of their sin. Later, in 2 Samuel 21:5-9, Saul’s seven grandchildren were put to death because of his sin in order to bring the three-year famine to an end. How do you explain these contradictions?*

A Deuteronomy 24:16 lays down a general principle that each person stands on his own record before Yahweh. If one is personally guilty of unbelief or wickedness and fails to repent and trust in Yahweh’s mercy through Yahshua’s shed blood, that person will die for his own sin, not for that of his father.

Although this legal principle of dealing with each person according to his deeds is firmly laid down in Scripture, it is also made clear that Yahweh retained for Himself the responsibility of ultimate judgment in the matter of a capital crime. In the case of Bathsheba’s child conceived of David when she was married to Uriah, the loss of the baby was a judgment visited on the guilty parents for their gross sin, which actually merited the death penalty under Leviticus 20:10. It is by no means suggested that the child was suffering punishment for his parents’ sin but that

they themselves were being punished by his death.

In the case of King Saul’s grandchildren, no ordinary crime was involved. It was a matter of national guilt on a level that affected Israel as a whole. It was a grave breach of a covenant entered into back in the days of Joshua and enacted in the name of Yahweh (Josh. 9:3-15). All the nation was bound by this oath for all the days to come, even though it had been obtained under false pretenses.

Therefore when Saul, as head of the Israelite government, committed this atrocity against the innocent Gibeonites, Yahweh saw to it that this covenant violation did not go unpunished. He sent a plague to decimate the population of all Israel, until the demands of justice could be met.

Under special circumstances, then, the general rule of safeguarding children against punishment for the sins of their parents was subject to exceptions, so far as Yahweh’s administration of justice was concerned.

Q *If there is a Mighty One, why does He allow suffering in our world?*

A Yahweh’s answer is found in Deuteronomy 31:17: “Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our Elohim is not among us?”

Rather than blaming Yahweh for the trials that we create, we need to blame ourselves. We are the problem.

Down through history the teaching has been the same—sin produces pain and suffering. And still man has not learned the lesson. By rebellion and rejection of Yahweh, humanity prefers pain and suffering.

The basic problem is that we need to repent of sin against our Creator, turn back to Yahweh, and be blessed. Unwilling to humble ourselves and do that, we will continue to suffer from lack of blessings that our rejection of Him produces.

If Yahweh intervened and stopped us each time from making a mistake or sin, then we would not have free will. For His part, Yahweh allows man to make a mess of his life to demonstrate the simple fact that the way of true happiness man does not know. Defying Yahweh produces its own problems.

Yahweh tells us, “Even from the days of your fathers you are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, says Yahweh of hosts...” (Mal. 3:7).

If everyone were suddenly to turn to Yahweh in obedience to His laws and teachings, we would have immediate utopia on earth. No armies and no police forces would be needed. Hospitals would close for lack of patients; without clientele, abortion clinics would shut down, and without cases to try, courthouses would be locked up as crime would cease.

Instead of pain and heartache, worldwide obedience to Yahweh would bring universal peace and joy. This is the promise Yahweh gave to Israel. He chose them out of this rebellious world to be a model nation: to show the rest of mankind what keeping His covenant can and will produce—blessings, and prosperity beyond imagination!



Q *The Sabbath law in the Fourth Commandment speaks of rest but not worship. Is it necessary to worship with others on the seventh day beyond just abstaining from work?*

A The Sabbath is a memorial of Yahweh's rest at creation, Genesis 2:1-3, and we memorialize His rest by resting ourselves. Beyond that, the day is set apart for Yahweh, verse 3. The word is "sanctified," and denotes worship through setting this holy day apart for worship.

A more detailed command is in Leviticus 23:3, where the Sabbath not only is for rest, but also for "holy convocation," which means a coming together (Hebrew *miqra*, a public meeting, assembly, gathering). The Sabbath is sanctified and that includes convoking in worship. The Sabbath in the Kingdom will be when all flesh comes to worship Yahweh, Isaiah 66:23. Yahshua's own example was to attend the synagogue service on the Sabbath: Mark 1:21; 6:2, Luke 4:16, 6:6. The Apostle Paul did the same: Acts 13:14, 42; 18:4. Paul wrote in Hebrews that we must not forsake the assembling of ourselves, especially in these latter days, Hebrews 10:24-25.

Q *Paul wrote in 1 Corinthians 10:23, "All things are lawful for me." Was he saying that he was above the law or that the law was no longer in effect?*

A The key to understanding many Scriptures is in the context we find them in. In the rest of that verse he also says, "But all things are not expedient and all things edify not." Paul in the last part of this chapter from verse 23 onward picks up on the question of eating meats sacrificed to idols, a recurring subject he has been revisiting since chapter 8.

Paul at times approached issues based on the circumstance of his audience. Here he is saying that it doesn't matter to the true Faith whether one eats meat sacrificed to pagan idols, as those gods are nonexistent. However, doing so in the presence of potential converts is not especially wise at this point in their learning. Being ignorant of the Truth that they had yet to learn, and because of their pagan past, they may be offended to witness such meats being consumed. At this point, being that it doesn't matter one way or the other to the follower of Truth, it would be wise to abstain and not risk turning them off.

A multitude of passages prove that Paul advocated for the law both in his teachings and life. See Romans 3:31; 5:13; 7:12; 8:4; 1 Corinthians 7:19.

Paul attested to the veracity of the law in Romans 8:7, "Because the carnal mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be."



Q *Who or what is the scapegoat of Leviticus 16?*

A Leviticus 16 shows the procedure followed on the Day of Atonement (*Yom Kippur*), the tenth day of *Tishri*, September/October each year. There were to be two goats set aside for this ceremony, one for a sin offering (*hattat-h*) and the other for a burnt offering (*'olah*). The former was to be sacrificed on the altar, according to the usual requirement for sin offerings. But the latter was chosen by lot to be a live sacrifice, called *azazel* ("a goat of departure"). The Septuagint follows this latter reading, translating the Hebrew into the Greek as *chimaros apompaios* ("the goat to be sent away"). The high priest was to lay his hands on the head of this goat, confess over him the sins of the nation Israel, and then send him away into the wilderness, symbolically carrying away all the guilt of Israel with him (Lev. 16:21). It was essentially putting the sins of Israel back on the originator of sin, ostensibly Satan.

Q *Does Yahweh accept having multiple wives when the seventh commandment commands against adultery, Exodus 20:14? What about the patriarchs who had more than one wife? How do we reconcile this with Yahshua's teaching on Genesis 2:23-24 that monogamy is Yahweh's will for man?*

A From the beginning polygamy was not Yahweh's plan for marriage. Note:

- 1) He made only one wife for Adam as a model for marriage;
- 2) He said kings must not multiply wives, Deut. 17:1;
- 3) It rarely went smoothly for those who had multiple wives (see Abraham, Jacob, David, Solomon, Elkanah).

By Yahshua's time monogamy was the rule among Jews, Greeks, and Romans. We don't see polygamy among Believers in the New Testament. In Matthew 19:4-5 Yahshua said that two, a man and woman, make one flesh, not three or four. Yahweh tolerated polygamy in the Old Testament, but that was not His intent for marriage.

Q *Genesis 9:3 says, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Am I now free to have a ham sandwich?*

A The Bible never contradicts itself. Unclean meats are clearly prohibited in Leviticus 11 and Deuteronomy 14, which was the law Yahweh gave AFTER Genesis 9:3. Verse 9:3 is a general approbation. Note that it includes green herbs in its culinary consent. It doesn't give the "all clear" to eating meat that Yahweh prohibits, any more than it allows the consumption of all green plants that include poisonous ones. We must rightly divide the Word in everything.

Read past issues of
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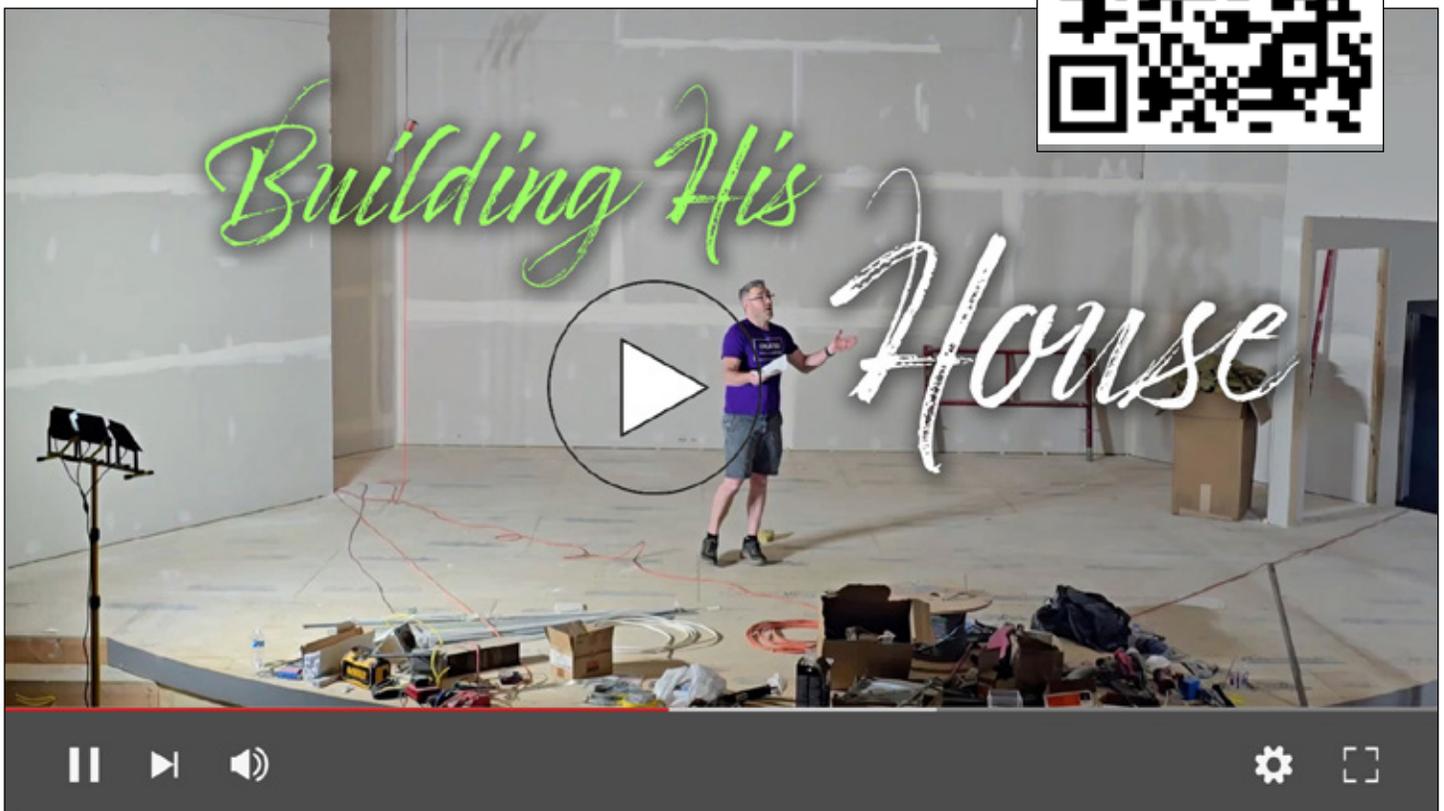
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Help us get in our new sanctuary before the Feast of Tabernacles!

We are excited about the new addition to our facility and the future it will bring. This addition will make YRM a true event center and allow us to host many more compelling events, as well as improve our festivals, teachings, and worship. This building has been planned for some time and is the final piece in our facility to make it all work harmoniously. For those who have kept Feasts with us you may have noticed that we have many constraints with our small meeting hall and stage. This new addition will solve these problems and allow us to open new doors for evangelizing and worship. We have plans for youth events and possibly a national conference, as our location is optimal being that we are centrally located in the U.S. Last year we hosted music artist James Block from Jerusalem for a night of worship, and we hope to do that again in the future. We are just inches away in making what was just a dream of a few into a reality for many.

Progress has been moving along but so have expenses. Construction can be very costly and we have done all we can do to maximize cost savings by doing much of the work, design, and contracting ourselves, as well as purchasing materials during price dips and always shopping around for the best deals on materials and subcontractors. After the HVAC and drywall are completed, our building account will be depleted. But we do not want to stop! If you feel it in your heart to get this building over the finish line then please watch the video link below with Lucas. He gives a tour and progress report on the new facility and breaks down what we still need for completion. If you are looking for a worthy effort to support, this may be it. This facility will be used to further Yahweh's Name and truths for many future decades, reaching many around the world. yrm.org/building-list

Scan the QR code to watch





Current progress

בִּבְלוּל
 HEBREW WORD
 LESSON

כבוד
 T

Kabowd

Phonetic: Kaw-bode

Composition: Kaf, gamets, bet, holem waw, dalet

The Hebrew word **Kabowd** (H3519) (Root kaved= to be heavy is a Masculine Noun and means weight, splendor, copiousness

And Yahweh said to Moses, "I will do the very thing you have asked, because I am pleased with you and I know you by name." Then Moses said, "Now show me your **glory**."

Exodus 33:18

Outreach Program's Current Partners

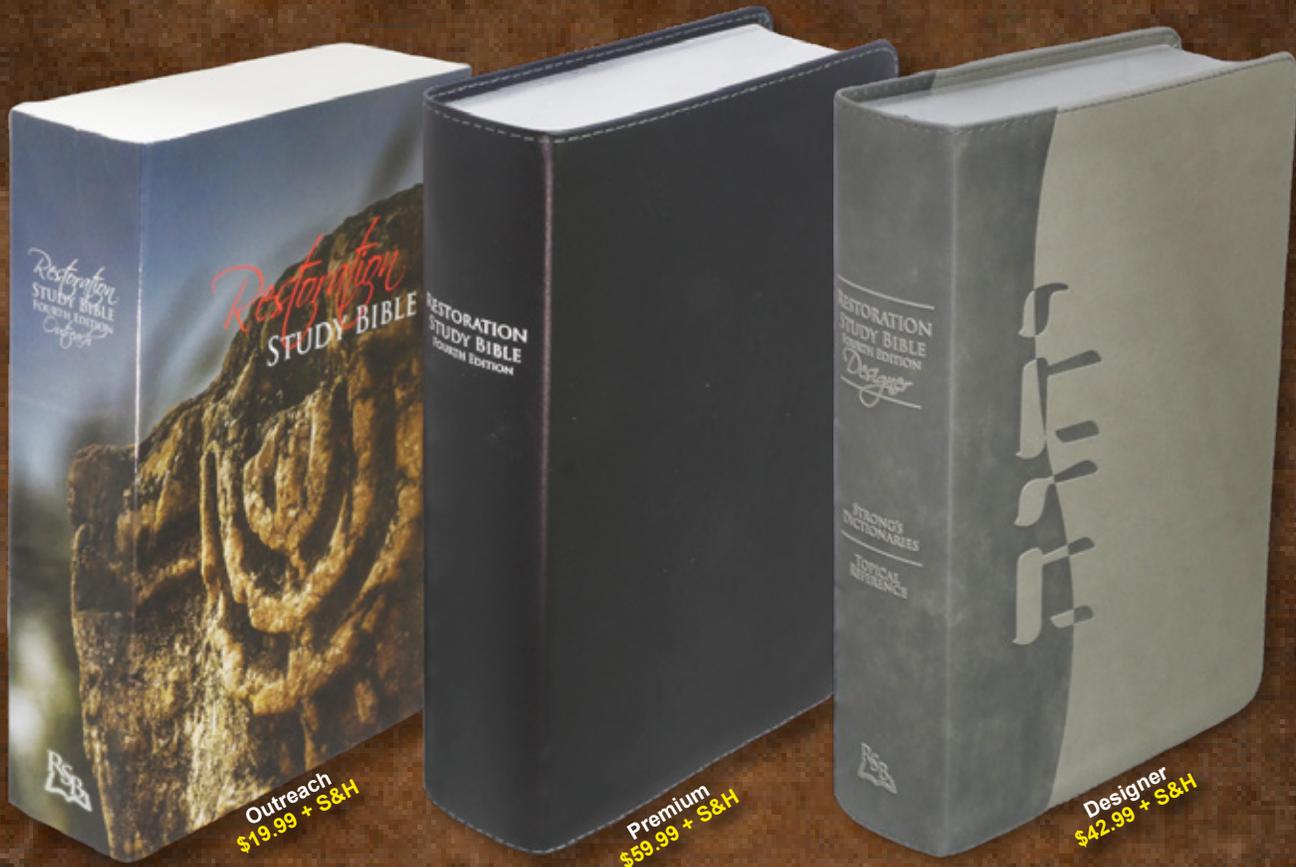
We recognize our outreach partners for their outstanding dedication to the Truth in their efforts to fulfill the Great Commission. If you are interested in becoming an outreach partner to help us spread the Truth, visit: <http://www.yrm.org/outreach> or call us at (573) 896-1000 during normal office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

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4th Edition



In addition to restoring the sacred names Yahweh and Yahshua, this unique Bible includes: in-depth book introductions, thousands of eye-opening study notes, cross references, instructional and archaeological charts, chronological timelines, and an extensive topical reference section. This study Bible has Strong's numbering for all significant words in the text and Strong's Hebrew and Greek dictionaries at the back so you can confirm meanings yourself. It even has a family record section for recording important life events. It is three books in one – a real value.

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ELDERTORIAL

It's Crunch Time!

As you may have seen on our site at yrm.org and in several issues of the *Restoration Times* magazine, we are expanding the meeting hall at Holts Summit. We have outgrown our current meeting and dining space, especially during Feasts. Accommodation is getting tighter all the time.

We have purposely held off this expansion project until absolutely necessary. Growing pains the last couple of years have forced us now to "take the plunge."

The present worship hall was designed about 18 years ago for a much smaller congregation. To accommodate our growth, especially during Feasts and often for Sabbath worship, part of the audience must watch a video of the same worship service on a screen in the adjacent fellowship hall.

The new expanded sanctuary will hold at least 300. It will have an enlarged stage with side rooms. It will also accommodate additional dining space at the rear. An expanded control room and music room will enhance and improve each service.

A multi-use lower floor will include a kitchen, space for children's classes, a security room, and a badly needed storage room. All the video and sound systems presently in use will be moved over to the new facility to save costs.

The HVAC installation awaits completion, along with painting of the ceiling and walls on both floors, connecting all the plumbing and electrical

systems, including lighting and security cameras, and installing flooring.

We have been frugal in each process, saving costs by relying on talented local brethren to do much of the construction work. Many materials were purchased last year before prices skyrocketed.

But we are reaching the end of our resources to finish the construction. Further work will stop until we can marshal more funds.

These are our needs now and we trust that with your help that Yahweh will supply what is necessary, as He has for the past 25 years of this ministry. To date we have not had to make a loan for any part of this construction, thanks to the generosity and sacrifice of the brethren.

To put us over the top, if you can help with this effort, go to www.yrm.org/buildingfund. May Yahweh bless you richly as we join hands to fulfill this need.



"I am from Mumbai, India. Your ministry is such a blessing to individuals like us who have no local support to understand His Word in the right doctrine.

"I had one question regarding tithe and offerings. I am aware that we need to tithe from whatever we earn from our jobs or business. But what about money which is received as gifts or maybe inheritance? I came across in scriptures in Numbers 31:25 to 31 which probably gives some guidelines to follow when you have not laboured."

– RT

Numbers 31 is about dividing the spoils of war. In Genesis 14:20 Abram paid tithes to the priest Melchizedek that came from war booty. In Genesis 28:22 Jacob vowed to tithe all that Yahweh gave him.

*Jacob said whatever Yahweh gives him he would tithe, Genesis 28:22. However you gain your increase you are to give Yahweh a 10 percent tithe because it is holy to Him, Leviticus 27:30, Malachi 3. This is explained in the **Restoration Study Bible's Topical Reference** under "Tithe."*

*In 2Chronicles 31:5 Israel gave a "tithe of all things brought they in abundantly." Proverbs 3:9 says, "Honor Yahweh with **all** your substance, and with the first fruits of **all** your increase." In Matthew 23 Yahshua emphasized that the tithe should not be left undone.*

Simplify Your Hectic Life

You can conveniently donate to Yahweh's Restoration Ministry automatically using our mobile app. Simply download the app and connect a debit card with the "Give" function. Never forget your tithes and offerings again! Help even more by choosing to cover the processing fee (optional).

Download the YRM app to your phone by scanning the QR code at right with your smartphone camera and click the link, or visit our website: <https://yrm.org/new-yrm-app>. (For assistance call 573-896-1000.)





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