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Post-Feast Report

THE BIBLICAL FEASTS ARE YOUR APPOINTMENTS WITH YAHWEH

FOCUS
On the Eternal

Eldertorial
AWOL on the Sabbath

RESTORATION TIMES

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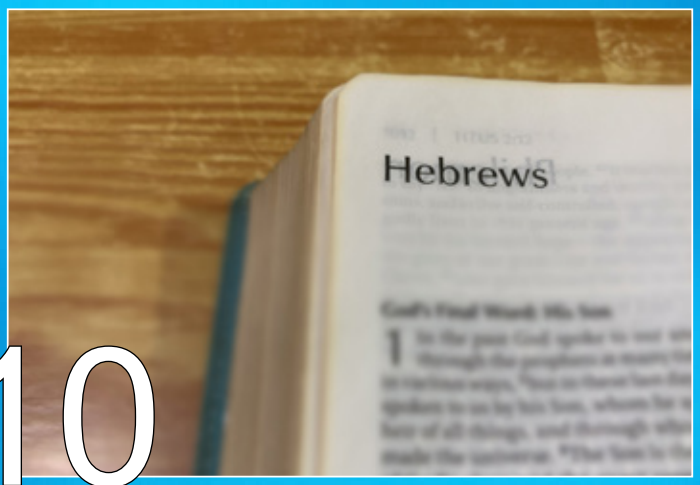

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Restoration Times expounds the close ties between the Old and New Testaments. We teach the continuity and harmony that extend from Yahweh's actions anciently down through His present activity in Yahshua the Messiah. This was also the conviction of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

This publication is made possible through the tithes and offerings of those who desire to see the truth of Scripture restored in our day.

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COVER:

The YRM front entrance with sukkah ready for decorating (Lev. 23:40)

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The Biblical Feasts Are Your Appointments with Yahweh

by the late **Donald R. Mansager**

For many, Yahweh's Feasts are more like vacations than obligations. They may attend or they may not, depending on finances, family issues, work conflicts, or any one of a dozen impositions that put them before Him.

Yahweh, however, sees the seven annual Feasts as personal appointments we diligentlty keep with Him seven times a year. And He's not interested in excuses.

Yahweh specifically commanded Israel to keep seven Feasts in honor of Him throughout the year. These seven Feasts were in addition to the weekly Sabbath.

The purpose of the Feasts was and is to keep Yahweh always in the minds and hearts of His people. Yahshua the Messiah and His disciples kept the Feasts. They are a pattern for us. Observing the Feasts also brought His people together as a family and helped unite them as a nation.

In addition to the Feast of Tabernacles, there are two other convocations that are known as "pilgrim Feasts." These are the Feast of Unleavened Bread and the Feast of Weeks (a.k.a. Pentecost).

To observe a pilgrimmage Feast we are expected to leave our homes and travel to attend these "appointed times" (Strong's No. 4150, Heb.= *moed, moedim* [plural]). These three Feasts depict our journey through life as pilgrims and travelers seeking a better country, and a City that Yahweh prepares for us (Heb. 11: 16).

We aspire to the Kingdom of Yahweh, which will come to this earth. His Feasts help us understand that coming Kingdom and how it will be administered.

Harvest Celebrations

These three great Feasts were celebrated at the three times the harvest fruits of the earth were gathered: the barley harvest at Unleavened Bread, wheat harvest at Pentecost, and the oil, honey, and grapes at Tabernacles.

The Feasts are reminders of Israel's historic events. Passover in the first month of the year (March or April) memorializes the deliverance of Israel from Egyptian bondage. Fifty days later Pentecost marks the ratifying of the law (making a Covenant) at Sinai. Tabernacles on the fifteenth day of the seventh month commemorates Israel's settlement in the Land of Promise.

A Time for Release and Joy

At last Israel was home and finally at peace under King Solomon. After 40 years of wandering in the wilderness they now possessed the land. Tabernacles was a thankful and holy remembrance of past wanderings without a fixed dwelling.

At that time Israel took boughs of palm and willows of the brook and made temporary huts. They sat under these booths just as did Joshua upon settling the land:

"And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness" (Neh. 8:17).

During the time of Solomon (Heb. "king of peace") Israel was at home and enjoyed peace and prosperity

throughout the land. "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon" (1Kings 4:25).

Tabernacles and the Ark

The last vestige of wilderness life ended when the Ark of the Covenant was taken from the portable tent and placed in the magnificent Temple of stone in the seventh month. The event was further celebrated by observing the Feast of Tabernacles on the fifteenth day of the seventh month:

"Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of Yahweh out of the city of David, which is Zion. Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month. And all the elders of Israel came; and the Levites took up the ark," 2Chronicles 5:2-4.

After the Captivity

Finally, on the 23rd of the seventh month, Solomon sent the great congregation away, glad in heart for the goodness Yahweh had showed to David, Solomon, and His people Israel. Home at last! The Ark of the Covenant was now back in the security of its Temple home. What a great wonderful event to associate with the Feast of Tabernacles.

Take note, it was at the beginning of the seventh month after their return from Babylonian captivity that the Jews gathered under Ezra and Nehemiah. Nehemiah 8:2-3 says:

"And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law."

The returned captives gathered in Jerusalem the second day of the seventh month to listen to Ezra the priest read from the book of the law. In it they learned that there was a convocation to be observed on the fifteenth of this seventh month:

"And they found written in the law which Yahweh had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

We come to the Feasts with the intent and attitude that above all we are going to enjoy Yahweh's special times.

"Also day by day, from the first day unto the last day, he read in the book of the law of Elohim. And they kept the feast seven days; and on the eighth day [was] a solemn assembly, according unto the manner" (Neh. 8:14-18). Just as the returning captives were unaware of the Feast of Tabernacles, so are many today. As soon as the Jews learned that they were expected to keep the Feast, they proclaimed the coming Feast and urged those in all their cities to prepare for the full eight days of the Feast.

Spiritual Meanings

The Passover points to Yahshua as the true Passover Lamb Who was sacrificed for the sins of the world. Because we believe in the atoning work of His sacrifice, we are to keep the Feast of Unleavened Bread:

"Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Messiah our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth" (1Cor. 5:7-8).

Pentecost (Feast of Weeks) is a memorial of the giving of the Law at Sinai, and the descent of the Holy Spirit to enable us to keep the Law. Having the Law written on our hearts is more effectual than having it written on stone. His law within us guides us day by day and we make His law come alive as we obey and follow it day by day:

"[Forasmuch as you are] manifestly declared to be the epistle of Messiah ministered by us, written not with ink, but with the Spirit of the living Elohim; not in tables of stone, but in the fleshly tables of the heart," (2Cor. 3:3).

The day of Trumpets is announced by the thin crescent moon just after sunset, which ends the sixth and begins the seventh month, in our September or October. It is the beginning of the civil year in Judaism. However, the month of Abib in the spring is Yahweh's beginning of His religious year, usually March-April.

The day of Trumpets calls our attention to the beginning of Yahweh's seventh month. The sounding of the trumpet traditionally warned of an alarm, war or danger such as we find in Zephaniah. "A day of the trumpet and alarm against the fenced cities, and against the high towers" (Zeph. 1: 16).

Trumpets is to prepare us for the return of the Messiah and His setting up the Kingdom. We keep our mind on heavenly things, being alert to signs of His return.

Ten days after the day of Trumpets comes the day of Atonement. It is known in the Rabbinical writings as the "holiest day of the year." From the day of Trumpets to Atonement is a time of deep introspection and self-appraisal. It was the time when the

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High Priest emerged from the Holy of Holies to the shouts of joy of the people, knowing their sacrifice was acceptable. Atonement marks the day our High Priest Yahshua comes out from the heavenly Holy of Holies to assure us His atoning sacrifice for our sins was acceptable to the Heavenly Father.

There is much rejoicing at the Feast of Tabernacles, which starts on the 15th of the seventh month, with the celebration ending with the Last Great Day on the 22nd. "The voice of rejoicing and salvation [is] in the tabernacles of the righteous: the right hand of Yahweh does valiantly" (Psalm 118:15).

The Jews of the captivity had not kept Tabernacles in their exile, but were now excited over the command to observe it. "And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of [Yahshua] the son of Nun unto that day had not the children of Israel done so. And there was very great gladness" (Neh. 8: 17).

Calling Us Out in the Latter Days

Those Yahweh is calling out of this world to keep His Feast of Tabernacles and the Feasts of the seventh month should make every effort to do so. If Yahweh's Spirit has sparked an interest in your heart to start keeping His Feasts, do not quench that desire. The entire family is expected to keep the Feasts together.

The Bible also speaks of a second tithe that we set aside throughout the year so that we have the means to keep the Feasts. This second tithe is to insure Yahweh's people that if they are diligent and set this amount aside, they can enjoy the Feasts to the fullest. It is retained by the individual and is often called "the Festival Tithe." The entire family is to enjoy the Feasts.

"You may not eat within your gates the tithe of your corn, or of your wine, or of your oil, or the firstlings of your herds or of your flock, nor any of your vows which you vow, nor your freewill offerings, or heave offering of your hand: But you must eat them before Yahweh your Elohim in the place which Yahweh your Elohim shall choose, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite that [is] within your gates: and you shall rejoice before Yahweh your Elohim in all that you put your hands unto" (Deut. 12:17-19).

Of the three annual Sabbath celebrations known as "Pilgrim Feasts," the Feast of Tabernacles still awaits complete spiritual fulfillment.

A Deeply 'Moving' Time

Those who attend the Feast of Tabernacles will always remember their first one. Some newcomers arrive at the Feast site somewhat circumspect, not fully knowing what to expect. But soon the experienced Feastgoers help their new neighbors get settled and ready for the eight wonderful days of fellowship and Bible studies. Friendships come easy as the brethren realize they are united in purpose and goals, as Israel was.

Having once attended a Feast, one looks with great anticipation to the next one. It soon becomes a family reunion as spiritual brothers and sisters who share the faith gather as Yahweh's children to worship Him and study His Word.

The word feast is from the Hebrew *moed* [*mow-ed*] meaning appointment, a fixed time or season, specifically a festival. The sense or meaning is that these special times have been ordained by Yahweh and set aside for His worship.

Another word translated feast is *chag* (*Strong's* No. 2282), meaning a festival and is from *chagag (*No. 2287), a primitive root to move in a circle. It is translated celebrate, dance, keep or hold a (solemn) feast, holiday. *Chag* has the sense of a joyful time. We are reminded as we attend these annual festivals of Yahweh's admonition, "You shall rejoice," Deuteronomy 16:11.

We are to come to the Feasts with great expectations and with the intent and attitude that above all we are going to enjoy Yahweh's special times.

Join Us!

The Feasts of Yahweh are primarily centered on learning more of Him. Fellowship one with another is an added benefit. The Feasts are an appointment we make with Yahweh to meet before Him in worship and brotherly fellowship. We must not remain home and worship by ourselves in a tent in our backyard (Deut. 12:17-19). We are expected to make every effort to join others in His *pilgrim* observances.

Speaking of the Feasts, in Deuteronomy 14, Yahweh says, "If the way be too long for you..." or if the place be too far where He places His Name – all show that with pilgrim Feasts traveling is required. Observing them at home does not satisfy Feast requirements.

All people of good will are invited to join us in observing his special times as a witness to the world that we are but sojourners on this earth, seeking the coming Kingdom of Yahweh. The Feasts are an appointment we make with Yahweh to meet before Him in worship and brotherly fellowship. These commanded events also increase our love of Yahweh and Yahshua.

Interesting Fact

During the time of the Second Temple, Jews from across Israel traveled to the holy city of Jerusalem to celebrate the Feasts. Scholars estimate that as many as 300,000 people made the pilgrimage. That's a BIG Feast!

FOCUS יהוה ON THE ETERNAL

Overcoming the Distractions of Life

by **Randy Folliard**

Micah was known throughout the city for one thing–his incredible and valuable collections. From rare coins and ancient scrolls to luxury watches and exotic furniture, his home was a museum of treasures.

Every week he would post photos online, showing off his newest acquisitions. People envied and admired him, even followed him just to see what he would acquire next.

He was not a greedy man in the traditional sense. He didn't flaunt his wealth with parties or wasteful living. But he obsessed.

His thoughts were consumed with growing, preserving, and perfecting his collections. He often said, "If I can leave behind something no one else has, I'll be remembered forever."

One night, as Micah sat polishing a centuries-old vase, he looked out the window and saw a young family walking, laughing under the streetlights. Something stirred inside of him, an emptiness he couldn't name.

That night he went to the "religious artifacts" section in his collection. He opened to Ecclesiastes, where he read: "Vanity of vanities, says the Preacher, vanity of vanities! All is vanity" (Ecclesiastes 1:2).

A chill ran down his spine. He kept reading: "Is there anything of which it may be said, 'See, this is new'? It has already been in ancient times before us. There is no remembrance of former things…" (Ecclesiastes 1:10-11).

The words pierced him. All he had collected–would it really endure? Would it even matter?

He flipped forward to the New Testament and landed in 1Timothy 6: "Righteousness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out." (vv. 6-7) "But those who desire to be rich fall into temptation… For the love of money is the root of all evil…" (vv. 9-10).

Micah gazed into the dark. For the first time, he realized that what he thought was fulfillment had become his bondage.

A final verse came to mind, something he had heard as a child: "Take heed, and beware of covetousness, for a man's life does not consist in the abundance of the things he possesses" (Luke 12:15).

The next morning he made a quiet but radical decision. He began selling off his collection–not to buy better things, but to bless others. He started giving to the poor, funding orphanages, and visiting the lonely. For the first time his house was filled not with things but with people. Laughter replaced silence. Warm meals replaced locked display cases. His life, once obsessed with legacy, now overflowed with purpose.

Lessons from Micah

Although Micah's story is fictional, it illustrates how many live today and gauge their worth. As with Micah, many base their worth on what they accomplish in life, not realizing that this life is temporary. They spend their time engrossed with things that have no value and that will eventually fade away. But as we know, our goals are not in this life but in the future.

Why is it important that we focus on the future? First, life is short, but the life to come is forever. Second, when

we focus on the future we have a better quality of life in the present.

We stop obsessing over things we can't control, we appreciate what we have rather than chasing more, we spend time on what really matters, we're more patient and forgiving with others.

Also, challenges feel lighter when we see the bigger picture, our daily lives have meaning beyond just survival, we're less concerned with what others have or achieve, we're less shaken by the temporary, and the more we are grounded in hope, long-term thinking helps us make choices that last, and we can rest in knowing our future is secure, no matter what happens in this life.

In our story of Micah, it referenced Ecclesiastes 1:2, which reads, "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."

The word "vanity" comes from the Hebrew word *hebel*, and according to Strong's, means "emptiness or vanity; figuratively, something transitory and unsatisfactory."

For a moment let's consider the author of this verse. King Solomon wrote the Book of Ecclesiastes – a man renowned for his wisdom. The Bible says that he was wiser than any other man.

Why is it important that we recognize Solomon's wisdom? When we realize the depth of his sagacity we come to realize the value of Ecclesiastes. If anybody understood the reason and purpose for life, it was Solomon. Some may rightly point out that he went astray near the end of his life, but this does not diminish what we find in Ecclesiastes.

This book offers incredible insight and wisdom on life. In fact, when it comes to the meaning and purpose of life there may be no better book in the Bible.

The fact that Solomon began here by saying, "vanity of vanities, all is vanity," it is worth noting. In addition to wisdom, Yahweh also blessed him with incredible wealth – he had everything a person could ever want. But even with this, he still saw life as empty and transitory. Even though this man had everything a person could want – including wisdom, wealth, and prestige – in the end he saw life as empty and vain.

The Brevity of Life

Scripture speaks about life being short. This is a common theme in Job and Psalms. Job 14:1–2 says: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

Most are familiar with the story of Job, but for those who aren't, here is a quick summary. Like Solomon, Job had both wisdom and wealth. At the beginning of his story Yahweh allowed Satan to test Job. In a very short time this man lost everything – his children, his wealth, and his health.

There's a reason Job is often used as an example for those going through trials. Nobody suffered like Job. Except for his wife, who was less than supportive, he had everything of value stripped away.

Nevertheless, we know that he was greatly blessed of Yahweh with wealth and children. Even though Job had a season of suffering, Yahweh never forsook him. As believers we should keep this lesson in mind.

Sometimes we don't know why Yahweh allows certain actions to happen, but we know He has a plan and He will never test us beyond our limits.

In 19:25-26 Job said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see Eloah."

Even though Job had a somewhat fatalistic view on life, he also understood there was a greater life to come.

A similar example is Psalm 39:5, "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity."

Here, life is compared to a handbreadth. In Hebrew it means the palm of the hand. Metaphorically it also refers to a measurement that is small or short. In Jewish understanding a handbreadth or palm is about 3½ inches. The handbreadth is very small. The same concept also applies to life. We see the same message in Psalm 90:5 and 103:15–16. From these passages we again find that life is short.

Life is compared to grass in the field, which is here today and gone tomorrow. According to many, Psalm 90 was written by Moses and Psalm 103 by King David. Both of these great men understood that life was transitory. When Moses and David wrote these words, they were comparing this life to the life to come. Both men understood that this life was inferior to what awaited.

The sad reality is that the vast majority today are so focused on this life that they are missing the most important opportunity promised to mankind.

When it comes to salvation and the promise of eternal life, Yahweh does not discriminate. He gives every person the same opportunity, and all we must do is obey His commandments and follow the examples of our Savior, Yahshua the Messiah, as we see in Revelation 12:17 and 14:12.

Three Common Distractions

While not inherently evil, there are three common distractions that often pull us away from Yahweh and the promise of eternal life. Those items are: an unhealthy concern for wealth, prestige and self-worth, and the future.

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We begin with the first distraction, money.

Solomon was blessed with incredible wealth, and he understood the pitfalls of money. In Ecclesiastes 5:10 he wrote, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?"

Solomon here focuses on riches and provides a clear warning: if our goal in this life is just money or wealth, we will never have enough. This is a critical lesson, especially for this current age.

As we saw from our story of Micah, there are many people today who have fallen into this trap. No matter what they achieve, it will never be enough.

I've seen many examples of this throughout my years in the ministry, and I can assure you, wealth does NOT bring happiness or fulfillment.

Happiness is not found in materialism. It simply means more to worry about. When we have more belongings we tend to worry about them, and this worry becomes a distraction and a liability. While there's nothing wrong with having wealth, we should never make it our priority or entire focus.

We also find this lesson from the Apostle Paul in 1Timothy 6:6–10: "But holiness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

What does Paul mean by "the love of money"? He is speaking about having an unhealthy obsession with wealth. This shows that there's a difference between having wealth and having an unhealthy obsession with money.

A second lesson from Paul is that we are to be content with the basics of life. In my experience those who have little are often happier than those who have much. I believe this is because wealth often becomes a distraction from what's really important.

In Matthew 6:24, Yahshua asks who we will serve: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve Yahweh and mammon."

Yahweh determines our value by the life we live, which includes living morally and ethically according to His Word and Yahshua's example.

Yahshua does not say here that money is inherently evil. Rather, He says that one cannot serve both Yahweh and money equally. As believers, we must decide which one we will serve to the utmost.

The Distraction of Self-Worth

In Luke 12:15, Yahshua emphasizes that a person's value is not determined by their belongings: "And he said unto them, take heed, and beware of covetousness: for a man's life consists not in the abundance of the things which he possesses."

A person worth a million dollars is no more valuable to Yahweh than a person without a penny. In some cases, the person without money may be more valuable. A person driving a BMW is no more important than someone driving an old beat-up VW Bug.

We are not defined by what we have or achieve in this life. In fact, the Bible shows that the more we have, the more trouble it often brings. Yahweh determines our value by the life we live, which includes living morally and ethically according to His Word and Yahshua's example.

Paul provides several key passages warning against the sin of unhealthy obsessing over self-worth.

- "For if a man think himself to be something, when he is nothing, he deceiveth himself," Galatians 6:3.
- Romans 12:3: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as Elohim hath dealt to every man the measure of faith."
- Philippians 2:3: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

As human beings it's essential to realize that we are not the most important in the universe. As believers we are to walk humbly. However, this does not mean we should have no sense of value. Yahshua reminds us in Luke 12:6 that even the smallest creatures matter to Elohim: "Are not five sparrows sold for two farthings, and not one of them is forgotten before Elohim? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." The lesson is clear: Yahweh values mankind, especially those who follow Him.

The secret is balance. We all have self-worth and value that we can bring to others. For example, as parents, consider the positive impact we bring to the family. As members of the assembly consider the positive contributions we can make to the ministry and to those within it. Self-worth becomes an issue when we are obsessively focused on ourselves and believe we are superior to others.

The consequences of such a belief include no longer depending on

Yahweh, feeling superior, becoming unteachable, seeking constant praise, resisting service, developing self-righteousness, and failing to examine our hearts. No matter who we are or what we've accomplished in life, when we die this world will continue without us. A healthy sense of self-worth is acceptable if it is grounded in humility.

The Distraction of the Future

Our final distraction is an unhealthy obsession with the future. Yahshua speaks about this in Matthew 6:34, saying, "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (*NIV*). The *KJV* reads, "…take no thought for tomorrow." The word "thought" here comes from the Greek *merimnao*, meaning "to be anxious." Synonyms include nervous, worried, or concerned.

For some, this may not be an issue; in fact, some people are so carefree that they don't plan. But having no concern for the future is also not good. Solomon reminds us in Proverbs 21:5 that "the plans of the diligent lead to profit, as surely as haste leads to poverty." Yahshua is not saying we should not plan; He is saying we should not be overly concerned or obsessed about the future or that which is outside of our control.

The drawbacks of being obsessed with the future are numerous. First, it shows a lack of trust in Yahweh's provision and care, putting the burden of control on ourselves. Second, being consumed by "what ifs" causes us to overlook today's opportunities to become better believers and disciples of Yahshua. Third, overthinking the future can lead to anxiety, fear, and spiritual paralysis. Fourth, being too future-focused may make us try to control outcomes instead of walking by faith.

Beyond these, obsessing about the future is unhealthy and may even jeopardize the promise of Yahweh's Kingdom. We cannot know or change the future; all we can do is plan responsibly and trust Yahweh to provide.

Life can still throw curveballs, whether tragedy, illness, or sudden change, no matter how carefully we plan. Yahshua's teaching is that we should not be obsessed with what is outside of our control.

Let us heed the lessons of Micah, Solomon, and Job, turning our hearts from fleeting treasures to the eternal promises of Yahweh. By prioritizing faith, humility, and love for others, we build a legacy that endures beyond this life. May we live with purpose, trusting Yahweh's plan, and find true fulfillment in the hope of His everlasting Kingdom.

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, 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.

Proofs that the New Testament Is Hebraic

by **Alan Mansager**

When you first began studying the New Testament, you probably started at the beginning with the Book of Matthew. The first chapter of Matthew can be somewhat confusing. Not in what it says but in the names listed there.

The chapter starts out showing the offspring of Abraham. Verse 2 mentions "Judas"– Jacob was the father of "Judas." Verse 10 says "Ezekias begat Manasses." In verse 11 we read of Josias and Jeconias.

Who are these men? Oh wait... Judas is Judah, one of the 12 tribes of Israel. Ezekias is Hezekiah and Manasses is Manasseh and Josias is Josiah and Jeconias is Yahconiah. Now we see what's going on here. These are Hebrew patriarchs, who have been given Grecianized names with the usual masculine "s" endings in Greek.

So the Savior's Name Was Changed

Let's read further. Matthew 1:21 in the 1611 KJV version reads, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

There's that pesky -s ending again. Do you suppose that what happened to the names of these Hebrew patriarchs also happened to the Name of the Savior? Yes, His Name was forced from Hebrew into Greek. That's consistent with the Grecianization of these other Hebrew names in the New Testament.

What about the meaning of His Name? The angel revealed that "He shall save His people from their sins." Is that what J-e-s-u-s means? Not even close. In fact, that name has no philological meaning. It cannot be defined in either Hebrew or Greek and it does not appear in any of the source manuscripts.

However, the Name that does mean "He shall save His people from their sins" has within it the shortened Hebrew word for salvation, *shua* with the Father's Name prefixed. His Name Yahshua is from the Hebrew, meaning "Yah is Salvation," while "Jesus" is a Latinized-Greek hybrid with no etymological meaning.

What is not so obvious to most is that just as these names in Matthew were Grecianized from the Hebrew text, the Christian religion was also transformed by the Roman church.

The Roman church became infused with Greek culture, thinking, and ways. This included the nonbiblical beliefs in the immortality of the soul and going to heaven or hell at death. Not to mention the worldly holidays.

These aren't Hebrew concepts or practices, they're Greek. Read Plato. Read the ***Apology of Socrates***. Learn about the Greek gods and you'll see a profound influence on today's doctrines.

Enlightened scholars know that the New Testament is indelibly linked to the Old Testament via the Hebrew. What is especially significant is the fact that the Sacred Name is in the original New Testament text. But when it was filtered through Greek, the Name was hidden.

Can you see why the conventional belief in a Greek original text has such appeal? If the original New Testament text is Greek then a Grecian name for the Savior is reflected in it, as well as popular doctrines that are rooted in pagan Greek and Roman culture.

Evidence Requiring a Verdict

We are going to see specific evidence that reveals an original Hebrew New Testament. If the New Testament were originally composed in Greek, then why does it contain many untranslated Hebrew words? If I were writing a book in English, would I stick in a bunch of strange Russian words?

Why would the writers go to all the trouble of using common Hebrew words in their Greek writings, making the Greek more difficult than it already

is to translate? Especially when Romans 3:1-2 says the Jews, not the Greeks, were given the Bible to preserve. "What advantage then has the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of Elohim." Oracles = utterances, meaning the Scriptures inspired by Yahweh.

Paul says the Jews have all the advantages. Why? Because the Scriptures were given to them to preserve (but not to set doctrine, which is already set in the text). Paul is writing in the New Testament Book of Romans when he talks about oracles. He's speaking about ALL Scripture, meaning that the New Testament was also preserved in the Hebrew, the language of the Jews.

Following are some Hebrew words left untranslated in the New Testament (You can find a list on p. 1512 of the 4th Edition of the ***Restoration Study Bible***, which also has Strong's numbers with each.)

Abba – "dearest friend"

Messiah— "anointed one"

Rabbi– "my teacher"

Hosanna – "Save. We Beseech"

Amen – suggests trust, faithfulness

Ephphatha (Efpatha)– "be opened"

Corban –A dedicated gift

Sabbath – "repose, rest, desist from servile work" (7676, *Shabbat*)"

Satan – "adversary"

Mammon– "riches"

Raca–"to spit in one's face"

Cummin – "herb"

Maranatha – "Master, I pray you overthrow"

Passover – "Pass over"

Emmanual – "El with us"

Question: If the New Testament were first written in Greek (by Hebrews, no less) then why do the writers quote Yahshua speaking phrases in Hebrew? If their Savior spoke Hebrew, then the text would reflect the same, unless translated into Greek.

Matthew 27:46: "And about the ninth hour Yahshua cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, "My El, my El, why hast thou forsaken me?"

Does this not strike you as significant? Obviously His question was preserved in the original Hebrew.

Obvious as well is that our Savior spoke Hebrew (or possibly the cognate language Aramaic) and so all these quotations of His when He talked to the Hebrew disciples and other Jews in the Evangels, Acts, and Revelation, were in Hebrew.

He used Hebrew because they were Hebrews. They would have written in Hebrew as well, because their mother tongue was Hebrew.

Seventy-five percent of the 900 Dead Sea Scrolls are in Hebrew, with some in Aramaic. The scrolls covered the time of the New Testament and its writings.

The Jews were not fans of the Greeks, let alone the Greek language. The Jewish historian Josephus said the Jews detested their Greek conquerers who tried to convert Jerusalem into a pagan Greek city.

It was Antiochus Ephiphanes, the villainous, Zeus-worshiping Greek ruler who invaded Israel, forced the Jews to worship Zeus, plundered the Jerusalem temple furnishings and incited a rebellion by the Jewish Maccabees.

Knowing this, why would the Hebrew Apostles write in the language of that despot, who was despised by the Jews? Historian and priest Flavius Josephus (Yosef ben Mattityahu) said that the Greek language was very unpopular in Judea.

He writes in ***Antiquities 20:11:2:*** "…I have so long accustomed myself to speak our own language, that I cannot pronounce Greek with sufficient exactness: for our nation does not encourage those that learn the languages of many nations."

If this scholar and priest was unable to speak Greek sufficiently, how could uneducated fishermen write their books in Greek, or why would they even want to? Besides, Yahshua commanded them to go to the lost sheep of the house of Israel with the Good News, Matthew 10:6. He specifically told them not to go to the Gentiles with the Evangel, which would include Greeks.

Paul Went to the Hebrews First

What about the Apostle Paul, or Shaul? He was a Pharisee of the Israelite tribe of Benjamin. He calls himself a Hebrew of Hebrews in Philippians 3:5. The ***NIV Study Bible*** note says the expression, Hebrew of Hebrews means "in language, attitude and lifestyle."

He wrote in Hebrew to various assemblies of the Dispersion. He took the truth "To the Jew first and then to the Greek," Romans 1:16.

The Jews in these assemblies would receive Paul's letters and teach the Gentiles among them. Imagine the Apostle Paul writing his 13 letters in Greek. How counterproductive. Most Jews in the assemblies he targeted, being the lost sheep of Israel, would never read them in Greek even if they could!

But we don't need to stop with cultural conditions to show an original Hebrew underlying the New Testament. Many problematic verses are cleared up when we go to the Hebrew source language of the New Testament.

Impossible Debt and a Leg Tattoo?

Let's look at an strange example in the parable of Matthew 18:24 about a servant owing his master 10,000 talents (in the Greek text). One talent equalled 6,000 days of labor. It is an amount impossible ever to repay. His master in his largess forgives the debt.

The Hebrew word behind the Greek word translated "talent" is "*rabbutha,*" which simply means a large amount.

Another odd and baffling verse is

Revelation 19:16: "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND SOVEREIGN OF SOVEREIGNS. Does this mean Yahshua will sport a tattoo on His leg? Some scholars contend that the Greek translator confused the similar Hebrew letters *dalet* and *resh*, getting *degel* and *regel*. And so instead of banner he translated it thigh.

Another key issue is Mark 10:9, speaking of marriage. The Greek says, "What therefore Elohim hath joined together, let not man put asunder." The Hebrew however, reads, "Whatever Elohim has joined together man is *unable* to separate." Big difference!

The Hebrew clears up another misrendering found in Mathew 11:7. Here are Yahshua's alleged words, "And as they departed, Yahshua began to say unto the multitudes concerning John, What went you out into the wilderness to see? A reed shaken with the wind?"

Who would go to the wilderness to watch grass swaying in the breeze? The translator misrepresented the Hebrew "*qanya mitza beruha*." He took *qanya* to be a reed and with this interpretation construed "*ruha*" to be wind. The correct translation from the same consonants is: "a zealot shaken by the spirit." They would go to the wilderness to see the zealot John the Baptist, not grass.

Textual Evidence in the Word Order

More evidence for a New Testament originally composed in Hebrew is found in the Hebrew word order of many sentences. This is a dead giveaway.

In Hebrew many sentences have the verb first, then the noun or subject, which sounds peculiar to us who speak English, but it's common in Hebrew and Semitic languages. "Ran he to the house." "Spoke I to him yesterday."

A Hebrew example is Job 3:1: "After this opened Job his mouth and cursed his day." (classic Hebrew) A New Testament Hebrew example is found at Matthew 24:2: "And Yahshua said unto them, SEE YOU not all these things?" (verb-noun-object) Linguists tell us that some of the grammar of the New Testament does not reflect good Greek, but is perfect Hebrew grammar.

In the book ***Documents of the Primitive Church,*** Charles Cutler Torrey speaks of the Greek version of Revelation: "It swarms with major offenses against Greek grammar." He calls it "linguistic anarchy" and says, "The grammatical monstrosities of the book, in their number and variety and especially in their startling character, stand alone in the history of literature."

Why is that? Obviously because it is translated from a Hebrew original into incompatible Greek. It is like pounding square pegs into round holes. Shem Tob's Hebrew Matthew is the earliest and complete Hebrew text of the Evangel known.

In his book, ***Hebrew Gospel of Matthew***, George Howard of the University of Georgia, writes, "In my judgment, Shem Tob the polemist did not prepare this text by translating it from the Latin Vulgate, the Byzantine Greek, or any other known edition of the Gospel of Matthew. He received it from previous generations of Jewish scribes and tradents."

Idioms Unlock the True Source

More solid evidence for an original Hebrew New Testament is the Hebraic idioms and expressions scattered throughout the New Testament text.

Idioms are expressions that sound odd or even ridiculous to everyone except the native speakers who use them. All languages have them.

English idioms include: he hit the roof; get real; what a cop-out; I got ripped off; cut me some slack; pull yourself together; it's crunch time. Say these to a foreigner and you'll see deer in the headlights! We once had a Filipino visitor ask us, "What do you mean, "It drove me up the wall"?

More support for a Hebrew New Testament is from the website *Jerusalemperspective.com*: "The text of the New Testament contains many Semitic elements, some of which are Hebraisms. The Synoptic Gospels show evidence for the existence of wordplays and idioms that are typical of Hebrew. In the same website, scholar David Bivin wrote, "There are many expressions in the Greek texts of Matthew, Mark and Luke that seem to derive from Hebrew idioms."

We often wrestle with certain verses in the New Testament that are Hebrew idioms, which make perfect sense in the Hebrew language of the time. For example,

Yahshua said in Matthew 6:23, "If your eye be evil," an idiom found in four Old Testament passages in Deuteronomy and Proverbs. A similar idiom is in Luke 6:22: "Cast out your name as evil" (defame you).

And then there is the well-known, "You shall heap coals of fire on his head" (Paul in Rom. 12:20). It is quoted from Prov. 25:22. "If your enemy is hungry feed him, and if thirsty give him drink." It means returning good for evil. In Paul's day they carried essentials like food, water and even hot coals in jars on the head for cooking. Giving your enemy food and water is being kind to him, the same with giving him the needed heat to cook with.

"Taste of death" is a Hebrew idiom in Mark 9:1. "Bring forth therefore fruits" is another one in Matthew 3:8.

Hebrew Idioms in a Greek Text?

There are many flowery idioms in the New Testament that are dead giveaways to the Hebrew original.

A beautiful expression in classical Hebrew is in Luke 16:23: "he lift up his eyes and saw;" "Lay these sayings in your ears;" "He set his face to go"; "The appearance of his countenance was altered." (Meaning he was not a happy camper, that's an English idiom explaining a Hebrew one.)

The point is, had the original New Testament been in Greek, Hebrew idioms would not appear in the text. That would only complicate things; the Greek language does not have Hebrew idioms, which require explanations for a Greek reader.

Not to slight the Greek, because Greek also has idioms, like: "Take the egg and give it a haircut" (signifying an impossible task); "On the deaf man's door knock all you want."

Whole sentences or even paragraphs in the New Testament can be retrofitted word-for-word back into the Hebrew. For example, Luke 10:5-6: "And into whatsoever house you enter, first say Peace be to this house. And if the Son of peace be there, your peace shall rest upon it. If not, it shall turn to you again." This is a synthesis of several vivid Hebrew idioms unknown in Greek.

But idioms are not the only textual evidence supporting a Hebrew original New Testament. There is a Hebrew letter called the *waw*, the third letter in Yahweh's Name. We call it "w." By itself, the *waw* stands for "and," a literary device. In consecutive sentences it is called the "*waw* consecutive."

Normally "and" is a conjunction. But in Hebrew the *waw* consecutive has a subordinating effect. When it starts a sentence it means that which is now added is a consequence of what preceded it. For example, Notice Genesis 1. Nearly every sentence in the chapter starts with "And" – the *waw* consecutive, as well as Genesis chapters 2-7. It is a uniquely Hebrew literary device.

There are many other examples of the *waw* consecutive in Old Testament Hebrew, like Isaiah 10 and most of chapter 11. But what is significant is what we find in the New Testament. You find the *waw* consecutive in Acts 2:42-46, for example. But where we find extensive use of the Hebrew *waw* consecutive is in Revelation chapters 5, 6, and chapters 8-13.

Yahshua Himself used the *waw* consecutive in Matthew 10:11-14: "And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."

The Greek has no *waw* consecutive and would not likely use it, especially so many times throughout the New Testament. This fact alone betrays its Hebrew origin.

What Does This All Mean?

There are 456 Old Testament passages about Yahshua. He and the Hebrew apostles taught from the Old Testament as the New Testament had not yet been written. The connections between Old and New Testament are many.

The New Testament directly quotes the Old Testament 263 times. The Old constitutes 80 percent of the New in quotations and references. There are 1600 quotations and allusions linking the Old Testament with the New Testament.

These all attest to the undeniable bond between Old and New Testament through the Hebrew language and text.

The link in teachings and doctrines is also solid. Yahshua instructed His Apostles to go to the lost sheep of the House of Israel, not to the Greek philosophers in Athens and Alexandria. Not to the Latin-speaking prelates in Rome but to first get the wayward Israelites to return to their roots and Messiah.

Paul got it, but it took a fall from his high-horse first. He said, "But this I confess unto thee, that after the way which they call heresy, so worship I the Elohim of my fathers, believing all things which are written in the law and in the prophets," Acts 24:14.

He said he worshiped the Elohim of his ancestors, the Old Testament. And he believed and followed Yahweh's laws and the prophetic books, the Old Testament.

If you ascribe to the belief that the Old Testament is outdated, antiquated, non-operational, and with no value in the New Testament era, then I invite you to get our ***Restoration Study Bible*** and turn to the chart appearing before the Book of Matthew. It is titled, ***Remarkable Harmony of the Testaments***. You'll be slack-jawed in awe when you see with your own eyes the great harmony between Old Testament and New Testament.

This clear fact is foundational to the very Truth and like no other opens up new vistas of understanding when you see the Bible as one book.

Q How should I observe the Feast of Tabernacles?

A The Feast of Tabernacles is a seven-day observance with the first day being a holy convocation and Sabbath, requiring believers to come together with others of like faith and abstain from work and commerce. Even though there is only one Sabbath or High day (not including the eighth day, which is technically a separate Feast), we know that Israel worshiped and sacrificed on all seven days of the Feast, Numbers 29:12-34.

As believers today, we are called to follow in this example and observe all seven days and not just the first or last few days, as some do. From Deuteronomy 16:13-15, we also know that this is a family observance and a time of rejoicing. The Feast at Yahweh's Restoration Ministry is always jammed-packed with activities for the family as well as great dining and feasting on the Word.

Q How should I observe the Feast of Trumpets?

A The Feast of Trumpets was celebrated in Israel by the blowing of the trumpet and shofar announcing the all-important seventh month of four yearly Feasts. It was honored as a high Sabbath day as were other annual Sabbath days in the biblical seventh month. It is also a new moon day, the first day of the biblical month, when Yahweh's people watch for and confirm the thin lunar crescent, Isaiah 66:23. This high Sabbath is observed by ceasing from work and commerce and when able, congregating in worship as well as studying the Word. Some will blow trumpets or shofars as well on this day. Our live service is available on *YRM Mobile, Facebook Live, Youtube* and *yrm.org/live.* Past livestreams are found at yrm.org/live archives

Q I have been told tithing is a fallacy today because there is no Levitical priesthood functioning. Is this correct?

A The first time tithing is found in the Bible is in Genesis 14:20, where Abraham tithed "of all" to Melchizedek, priest of the Most High. This was long BEFORE the Levitical priesthood was established. Yet, we see that the man called "the father of the faithful" is tithing. The writer of Hebrews (7:1-28) establishes the great importance of Melchizedek, who resembles the Son of Elohim in many respects, including the references "King of Salem (peace)," and "priest of the Most High," without beginning of days or end of life. Abraham gave tithes to the priest Melchizedek hundreds of years before there ever was a Jew or a Levitical priest.

Therefore, the patriarch Abraham is subordinate to Melchizedek. From the loins of Abraham came both the future Levitical priests and those who tithed to them. Furthermore, the Levitical priesthood is inferior to Melchizedek's. The Levites who took tithes were mortal, but the Melchizedek priesthood is without beginning of days or end of life (Heb. 7:3). Yahshua remains a priest forever after the order of Melchizedek, Psalm 110:4. The argument of Hebrews is that Levi paid tithes to Melchizedek through Abraham, which implies that both Levi and his descendants are also subordinate to Melchizedek. Biblical texts describe a restored Levitical order in prophecies about the Millennium, particularly in Ezekiel and Malachi 3:3-4, which pictures a future purification of the Levites as in the days of old.

The Levitical priesthood is now in abeyance and will not function again until a Temple or Tabernacle comes into existence. Ezekiel 40:46 speaks of the priests, the sons of Zadok of the tribe of Levi, who will minister for Yahweh in the Millennium. "Chambers" or storerooms will be there for the priests and Levites and for the tithes and offerings.

Jeremiah 33:14-20 also tells of the establishment of the Levitical priesthood, which includes the mandate to tithe. It is clear that the tithing principle is from antiquity, going back to Genesis 14, and extends to the future when kept in the Kingdom. We are presently under the Melchizedek priesthood, which is an older and greater priesthood under the Messiah. He Himself, speaking of tithing, told the Jews, "These things ought you have done and not left the other undone," Matthew 23:23. The tithing principle is still with us today.

Giving ten percent is one of the most neglected truths practiced in the Old and New testaments but is part of the millennial reign of the Messiah and is therefore necessary today. If ours is the Kingdom we will be expected to teach tithing to others (Rev. 2:26-27). Can we openly and honestly teach others to do in the Kingdom what we ourselves have never done?

Q I've read on several messianic websites about taking the Mark of the Beast. Where is that stated in Scripture? The sites that state this imply we will have nothing to worry about.

A The main passage describing the mark of the Beast is Revelation 13:16-18. There are also a few others (Rev. 14:9, 11; 15:2; 16:2; 19:20; 20:4) but they don't add any additional detail as to what the mark is, except to show the punishment for those who accept it. Taking the mark and worshiping the Beast's image go together, 19:20. There is an element of consent involved, so that the mark is not forced but is willingly accepted. While there are books and countless articles written about the mark of the Beast, the Bible provides only a handful of verses describing this mark. What we know is that the mark will serve to identify those with allegiance to the Beast and will be required in order to buy and sell under the rule of the Beast or Antimessiah. Unless Yahweh intervenes, which He will for many (Rev. 12:14-17), those who resist the Beast may risk their lives. We know that many will be slain for their testimony, Revelation 6:9-11. Those who are, however, will be rewarded priesthood in Yahweh's kingdom, Revelation 20:4-6. Regardless of what happens in the future, we can take heart in knowing that this life is transitory, but the life to come is forever!

Q What did Yahshua mean when He said, "Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses? (Matthew 23:13–14, *NKJV*).

A The Pharisees and scribes abused, oppressed, and neglected Yahweh's people. The scribes and Pharisees should have been protecting widows and been compassionate toward them. Instead, the phrase "devour widows' houses" means greedily cheat widows out of their property. In ancient times widows held little or no power in the courts. It was not uncommon for a husband to appoint in his will a Jewish legal expert – a scribe or Pharisee – to be the executor of his widow's estate. Essentially, this gave the executor authority to oversee the widow's finances

and assets. It would not be hard for a corrupt lawyer to find legal ways to trick a widow out of her house and other property—which is what religious leaders were doing. Caring for widows was a key duty of spiritual leaders. Yahweh warned in Deuteronomy 27:19, "Cursed be he that perverts the judgment of the stranger, fatherless, and widow."

Q When a man dies is he fully perished or does he continue to exist? What did Yahshua mean when he said, "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in Gehenna"?

A A key to understanding what happens after death is to know the difference between the soul and spirit. As we explain in the ***Restoration Study Bible*** (***RSB***), the word "soul" is "from the word *nephesh*. It is the same word translated "life" in Genesis 1:20, "creature" in 1:21, and "body" in Numbers 19:11. Yahweh said the soul, or *nephesh*, that sins shall die (Ezek. 18:4, 20). The word *nephesh* occurs 754 times in the Old Testament, with 472 of those being translated soul and the rest through a variety of terms. In 13 passages *nephesh* is associated with the grave, pit, and silence of the grave. It is used of man as being cut off by Yahweh and as being mortal and subject to death. It also refers to the body and the dead body.

In addition to a soul we have a spirit. The RSB note on Ecclesiastes 12:7 states that the word "spirit" comes from the Hebrew *ruach*, meaning wind or breath – and is the life force that Yahweh provides to every living being. When we die our life force returns to Yahweh. Our body, *nephesh*, ceases to exist, but our spirit, *ruach*, continues in a preserved but unconscious state (Ps. 146:4) awaiting the resurrection. The Scriptures do not detail how the resurrection will be accomplished. The Bible states only that those in the first resurrection will be raised incorruptible and immortal by the Holy Spirit, Romans 8:11, 2Corinthians 3:18. While it is certain that the spirit (*ruach*) returns to Yahweh at death, the rest is unknown. As the prophet Isaiah states in the 55th chapter: "For my thoughts are not your thoughts, neither are your ways my ways, saith Yahweh. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," verses 8-9. Regarding Matthew 10:28, the word for "soul" is derived from the Greek *psuche* and refers to the breath of man or beast. While man can destroy the body, he cannot destroy the spirit or breath within us, as seen again in the Book of Ecclesiastes.

Q What difference does it really make whether we worship on Saturday or Sunday?

A Our Father in heaven established the Sabbath on the seventh-day of the week at creation when he rested, the seventh day as an example for us. As Yahshua said, the Sabbath was made for man. This is Saturday, not Sunday. Furthermore, the Sabbath was only changed through civil law and church dogma, neither of which had the authority to make any change in worship or in the day that we worship on.

As we state in our booklet, *Sabbath Keeping – Answering the Arguments*, "In his famous edict of 321 CE, Constantine declared, 'On the Venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost."

Think about that – a sun worshiper changed the day that our Father in heaven established in favor of a day that was being honored and observed to the sun. This edict undeniably verifies the paganism of Sunday worship. There is, again, not a single verse in the New Testament confirming that the day of worship changed from the seventh to the first-day of the week. This change was only through the pen of man, not through the inspiration of Almighty Yahweh, the one with whom we should be concerned.

Q I was in a secular bookstore and noticed a book on witchcraft. The author used Isaiah 45:17 to justify the occult. Can you explain this verse?

A Isaiah 45:7 reads, "I form the light, and create darkness: I make peace, and create evil: I Yahweh do all these things." An understanding of the original language gives the right rendition. The word "create" in Hebrew has wide meaning. The ***Companion Bible*** explains: "The *Poel* [intensive passive] participle of the verb *bara* (create) which, with 'evil,' requires the rendering 'bring about.' Not the same form [of create] as in vv. 8, 12, or 18, in connection with [creation of] the earth."

In this verse the Hebrew word *rah*, translated "evil," has broad connotations. ***Strong's Concordance*** Hebrew Dictionary notes that aside from evil, *rah* can also mean adversity, affliction, calamity, displeasure, distress, and misery. The ***Companion Bible*** more accurately prefers "disturbance" rather than "evil," in contrast with "peace," which is the contradistinction Isaiah apparently is making at once in this verse.

Other ways the phrase in verse 7 has been translated in various versions include:
- "...I make well-being and create woe," ***NAB***
- "...[I am] author alike of prosperity and trouble," ***NEB***
- "...causing well-being and creating calamity," ***NAS***
- "...I bring prosperity and create disaster," ***NIV***

Isaiah had already shown in 10:5-12 that Yahweh brings calamitous judgment upon men because of their sins. He typically used the wicked nations surrounding Israel as a tool to punish Israel.

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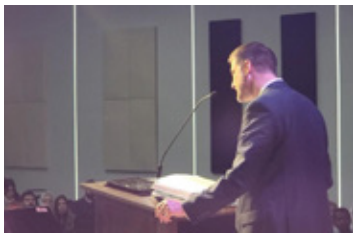
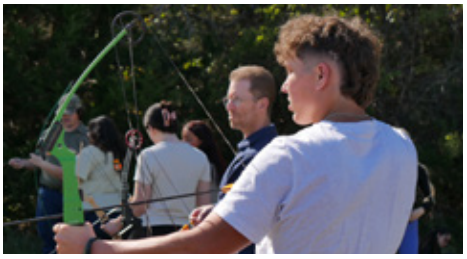
Tabernacles 2025 Report

This year's Feast of Tabernacles was one of personal transformation. The messages consistently focused on gratitude and appreciation for the blessings in our lives. Yahweh was moving as the speakers were unaware of each other's topics. A shared theme wove through each message—a clear sign that the Spirit was at work. As with most Feasts, there was no shortage of fellowship. Many new friendships were formed, and five new believers were added to the body of Messiah. Lucas Cecil was added as a new Elder along with our newly recognized Deacon Randy Dimmett. The new meeting hall was a wonderful addition, enhancing the services. For the first time in years we could all be in the same room to worship Yahweh. Some highlights of the Feast included: Pioneer dress-up day, chili cook-off, campfires under the stars, pickleball & cornhole tournaments, Fouts' delicious cheesesteaks and we can't forget the ladies night, a special bonding event, complete with a generous spread of treats. The youth braved an adventurous ropes course high in the air. And the ever-popular puppet show brought joy to both the young and young at heart. This year's Feast was a great success as we all left fulfilled in Yahweh. Make plans to bring your family and join us next year!





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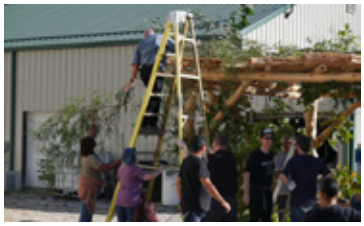

Biblical Hebrew Word Lesson

תהו

Tohu

Toh-hoo

Taw, holem, heh, Shureq

The Hebrew word **Tohu** (H8414) is a masculine noun that means: empty, without form, nothing, chaos

Now the earth was **formless** and empty darkness was over the surface of the deep, and the Spirit of Elohim was hovering over the waters.

Genesis 1:2

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 willl explain how you can join this group committed to spreading the Good News!

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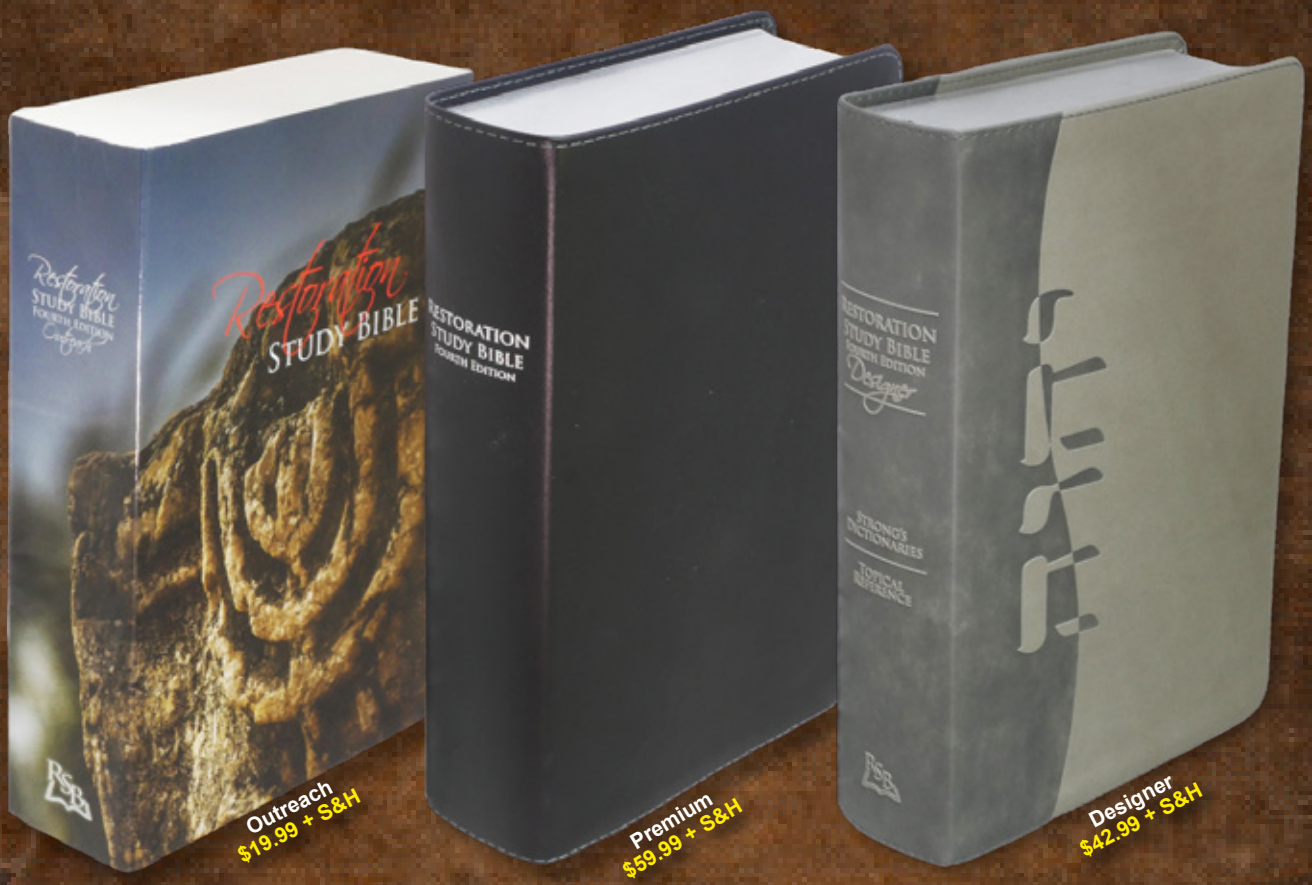

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ELDERTORIAL

AWOL on the Sabbath

A brother was asked why he was making such little effort to attend Sabbath meetings with others of like faith. Why was he hiding his talents and gifts?

It was a question of genuine concern, as we are expected to join others in weekly worship. The Word teaches worship in both Old and New testaments.

Hebrews 10:25 expressly tells us we should not be "forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more as we see the day approaching."

Once we comprehend the basics of Truth, having turned from error, new Truth comes less frequently. Now our task turns to applying what we know to helping others to grow in truth and learn the importance of the Body. We need fellowship to do that.

By definition communal worship is not all about me. We attend because we desire to worship the One who gave us life and to honor Him. We attend to help others and encourage others in their trials of life.

The Sabbaths are an appointment we make with Yahweh to meet before Him in brotherly fellowship and worship. That Yahshua's Assembly is to meet is clear from Paul who said that Yahshua gave works for the Body. These include: apostles, prophets, evangelists, pastors, and teachers, Ephesians 4:11. These are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Messiah," Ephesians 4:12. Gifts don't operate in a vacuum. Each member of the Body of Messiah is important and is given a special talent, 1Corinthians 12. These gifts are for the mutual profit of the Assembly.

Paul continues to emphasize in this chapter that each member is a part of the Body of Messiah, and has a part to play just as do the various parts and organs of our physical bodies. He designed the Body membership with unique abilities to function together as a unit.

"But now has Yahweh set the members of each one of them in the body, even as it pleased Him," 1Corinthians 12:18. Is it pleasing to Him when we opt out? Every member of the body is necessary, says Paul, and each member should have real care for one another, 1Corinthians 12:25.

When we became part of the covenant through immersion, we became obligated to help fellow believers. We MUST assemble with brethren of like faith at every opportunity, helping one another grow spiritually and in proper understanding. We are to be an encouragement and an example. Each part of the Body is necessary.

Neither we nor the brethren can grow when we withdraw and bury our talents in the sands of life. The supreme Judge will hold us accountable one day for what we do or don't do now.

"I became a Sabbath keeper in 2009 and started to watch your Sabbath services in about 2010 after a friend told me about your ministry. It was an important support for me after 20 years in a Sunday church. I appreciate you and want you to know that your ministry has helped my walk. Your doctrine is pretty much in line with what I have discerned from Scripture. I give away quite a few Bibles; I do jail ministry and almost all the incarcerated request them. I also give them to others that I have a chance to share with. I was giving another sacred Name version, but realized recently that it was a trinitarian Bible. So I switched to your version last year. I really do believe that the trinity destroys the personality of Yahweh and His Son. I need more Bibles now so I am ordering another 24 copies." – **RP**

"Finding YRM is a blessing. When I send a check to get the ***Restoration Study Bible***, which will be this week, I will be able to see clearly what the Bible teaches." – **PT**

"I love this website!" – **SB (yrm.org)**

Did You Know?

Many who profess to believe do not have fellowship with Yahweh. They have fellowship with one another about Yahweh.

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