

The background of the entire page is a photograph of a long, straight path lined with tall palm trees. The path is made of light-colored sand or dirt, and the palm trees are planted in rows on either side, creating a perspective that leads the eye towards the horizon. The sky is a clear, bright blue. The title text is overlaid on the upper portion of the image.

# THE SACRED NAME BROADCASTER

7/2023



# THE SACRED NAME BROADCASTER

An *Assemblies of Yahweh* publication.  
*Assemblies of Yahweh, The Narrow Way Newsletter, The Sacred Name Broadcaster, The Sacred Name Broadcast, The Sacred Scriptures, The Sacred Name Telecast, and WMLK Radio* are Service Marks and Trademarks of Assemblies of Yahweh, Bethel, PA 19507

July 2023  
Volume LV, Number 4

## CONTENTS



Page 1



Page 20

**The Sacred Name Broadcaster** is published monthly by the Assemblies of Yahweh, Bethel, PA 19507. Your subscription has been paid by the willing co-workers of this ministry who are concerned that this message of salvation should be made available free of charge to all the world as a witness before the Second Coming of Yahshua the Messiah. While no charge is ever placed upon this publication, CONTRIBUTIONS (all of which are tax deductible) are gratefully accepted to help defray expenses. We hope you will share in making this information available to others.

All quotes in **The Sacred Name Broadcaster** are from **The Sacred Scriptures, Bethel Edition**, 1981, Assemblies of Yahweh, Bethel, PA 19507, unless otherwise stated. All translations of the Bible quoted herein have been corrected to be consistent with the oldest available manuscripts. Copies of **The Sacred Scriptures, Bethel Edition**, are available. For information about purchasing your copy, write to Assemblies of Yahweh.

© Copyright 2023 Assemblies of Yahweh. All rights reserved. Periodical postage paid at Reading, PA 19612 (ISSN 879320). Telephone (717) 933-4518. POSTMASTERS: Send form 3579 to Assemblies of Yahweh, PO Box C, Bethel, PA 19507.

**Founder and Author: Elder Jacob O. Meyer**

### 1 **The Sabbatical Year in Review**

*Having kept Yahweh's Sabbatical Year for almost 50 years, the Assemblies of Yahweh has accumulated a great storehouse of knowledge on the subject.*

### 15 **Radio Message: An Introduction to Yahweh**

*The time has come to acquire a more accurate knowledge of the infinite glory of Almighty Yahweh.*

### 20 **Television and Radio Program Guide**

*The restoration message declaring the coming Kingdom of Yahweh and salvation and remission of sins in the Name of Yahshua the Messiah is being heralded to the end of the earth. Tune in today!*

### Our Cover:

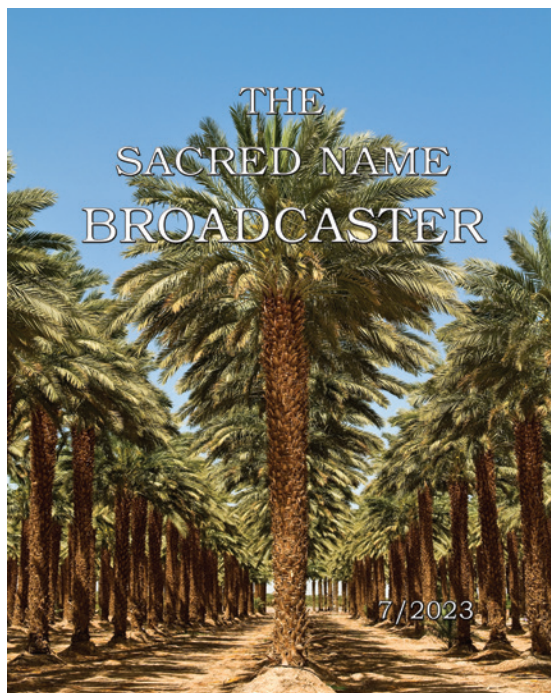
*This month's cover depicts one of the many date palm farms that are found throughout Israel, especially in the Jordan Valley, from the Sea of Galilee to the Dead Sea.*

*Once very abundant and prolific in Israel, these dates were renown throughout the Roman Empire. However, over the centuries their numbers dwindled significantly until the Jewish settlers, in the 19th and 20th centuries, replanted date farms throughout Israel.*

*During an excavation of Masada in the 1960s, a jar of date seeds was uncovered in Herod's Palace. In 2005, an agricultural scientist was able to sprout some of these 2,000-year-old seeds and grow date palms from this ancient variety.*

**"The righteous shall flourish like the palm-tree..."** (Psalm 92:12a). Are you planted in the house of Yahweh—flourishing in His courts? The righteous will also bring forth fruit even in old age—full of vibrant growth.

*It is never too late to begin your journey to the Kingdom of Yahweh—never too late to bear abundant fruit to the glory of Yahweh!*





# THE SABBATICAL YEAR

IN  
REVIEW



Could you recently have *missed* a heavenly blessing for obedience to a scriptural commandment? At the Feast of Tabernacles almost two years ago, **the Assemblies of Yahweh obeyed a commandment which will bring a blessing to all of those who kept it.** Let us read the commandment together, remembering that Yahweh the Most High will bless all those who OBEY His commandments.

---

by Elder Jacob O. Meyer

---

*“And Moses wrote this law, and delivered it to the priests the sons of Levi, that bore the ark of the covenant of Yahweh, and to all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the set time of the year of release, **IN THE FEAST OF TABERNACLES**, when all*

*Israel has come to appear before Yahweh your Elohim in the place which he shall choose, you shall read this law before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and your sojourner that is within your gates, that they may hear, and that they may learn, and fear Yahweh your Elohim, and observe to do all the words of this law; and that*



*their children, who have not known, may hear, and learn to fear Yahweh your Elohim, as long as you live in the land which you go over the Jordan to possess.”* (Deuteronomy 31:9-13).

Note the blessing promised for obedience to Yahweh’s commandments. ***“I call heaven and earth to witness against you this day, that I have set before you life and death, THE BLESSING AND THE CURSE: therefore choose life, that you may live, you and your seed, to love Yahweh your Elohim, to obey his voice, and to hold fast to him; for he is your life, and the length of your days; that you may dwell in the land which Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”*** (Deuteronomy 30:19-20).

The commandment to which the author referred relates to the reading of the book of Deuteronomy every seventh year during the Feast of Tabernacles held during the Sabbatical Year. Remember, the Sabbatical Year begins (and ends) when the trumpet sounds at the end of the Day of Atonement (Leviticus 25:9-10). The reading of the Law from the book of Deuteronomy must be carried out during the Feast of Tabernacles, in the year of release, the Sab-

batical Year.

Occasionally, people ask the question why the Bible indicates in Exodus 12:2 that the scriptural year begins in the spring, whereas the sounding of the trumpet to inaugurate the Sabbatical and Jubilee Years is sounded in the fall.

The answer to this question is not difficult if you have had an agricultural background. The fields are planted with seeds of grain (barley, rye, wheat) in the FALL of the year, for harvesting the following summer. Therefore, Almighty Yahweh has decreed that the agricultural year shall begin and end in the fall, since that is when the new planting season would begin, leading to the harvest the following summer. Actually, in the Holy Land, the rains usually began soon after the people of Israel had returned from keeping the Feast of Tabernacles. The moistening of the ground allowed the fall plowing and planting to begin. Usually, during the month of November, or early December, the winter grain is planted, which will be harvested the following summer.

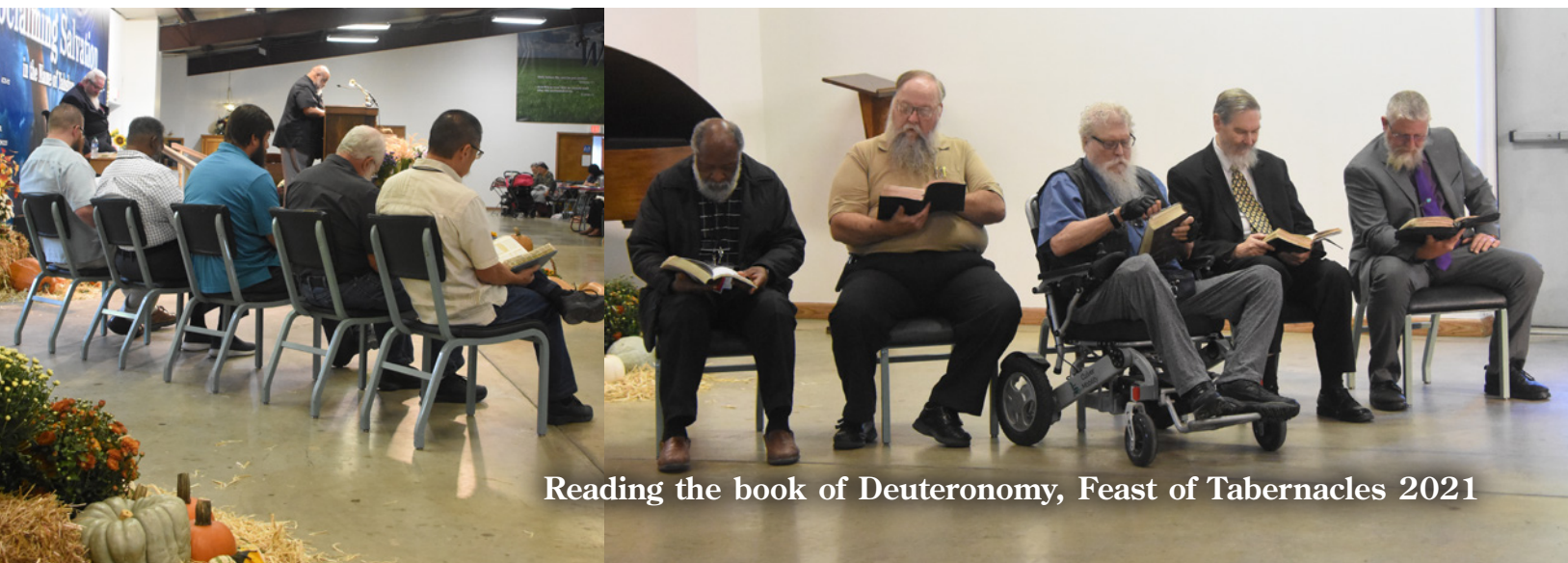
### **Timespan Between Blessings**

Did you notice that the commandment of Deuteronomy 31:9-13, can only be obeyed

EVERY SEVEN YEARS? Even in that seventh year, the time to obey it is limited to just seven days. Sadly, this means that if you MISS a blessing in the seventh year, at the conclusion of the Sabbatical cycle, YOU CANNOT RECOVER THAT BLESSING FOR ANOTHER SEVEN YEARS! Consequently, you should readily perceive that meticulous Law-keeping in every facet of Yahweh’s Covenant is absolutely necessary if the True Worshiper wishes to please Almighty Yahweh.

The Assemblies of Yahweh members first began reading the book of Deuteronomy at our annual holy Feast of Tabernacles convocation in 1970. That was not a Sabbatical Year, however. Nevertheless, the first reading of the book of Deuteronomy to fulfill Yahweh’s commandment occurred during the Feast of Tabernacles in 1972. Since then, Assemblies of Yahweh members who faithfully observed Yahweh’s holy convocation, the Feast of Tabernacles, have read the book of Deuteronomy in 1979, 1986, 1993, 2000, 2007, 2014, and 2021 (and, in addition, also at other times).

Following the reading of the book of Deuteronomy during the morning service at the Feast of Tabernacles in the year 1986, the author and his family returned



Reading the book of Deuteronomy, Feast of Tabernacles 2021

to their succoth (tents) for lunch. He remarked to his youngest daughter, Sarah, aged nine years, “*The next time you can obey this commandment you will be 16 years of age.*” This made quite an impression upon her, and we discussed various aspects of this Law encapsulated in Yahweh’s Torah as lunch was in preparation and while we were eating.

Tragically, the last time the book of Deuteronomy was read at Yahweh’s Feast of Tabernacles, some people MISSED obeying this significant commandment in the Sacred Scriptures! Therefore, **seven more years** must elapse before they can participate in reading the book of Deuteronomy, or hearing it read, and receive their heavenly blessing. With the precarious nature of life, some may never be able to keep it again before they make the grave their final house (see Job 17:13-16), or until Yahweh’s Kingdom is established!

Perhaps you were one of those people who missed the blessing the last time the book of Deuteronomy was read. Perhaps at the

location where you kept the Feast of Tabernacles (if you did at all), the book of Deuteronomy was not read. Therefore, we trust that you will make plans immediately to be present for the next reading of the book of Deuteronomy in the fall of 2028, which the Assemblies of Yahweh will again obey, if Yahweh is willing, and if Yahshua Messiah has not yet returned.

### The Law of Release

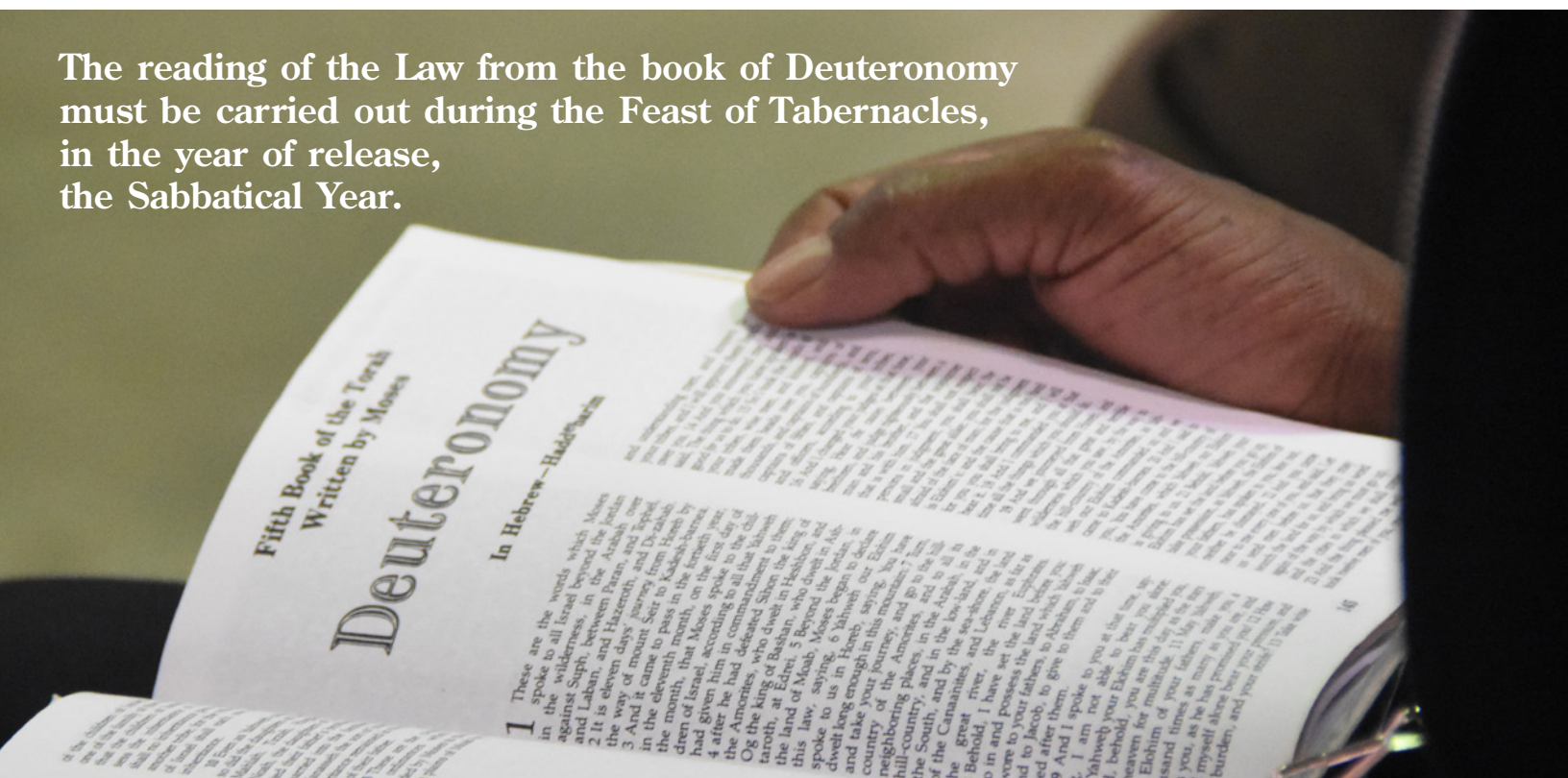
**Will you miss yet another blessing by not keeping Yahweh’s Sabbatical year?** To the best of our knowledge, the Assemblies of Yahweh is the only organization keeping Yahweh’s commandments (while believing in the Messiah in sound doctrine) that has been, and will be obeying the Sabbatical Year (Hebrew *shemittah*—release). Some of the Jewish people living in Israel keep the shemittah, or Sabbatical Year, also. As a matter of fact, an organization has been established in Israel to raise millions to assist Israeli farmers who want to keep the Sabbatical Year correctly and are not yet prepared to do so. They

plan to import feed grains for the livestock so that no grain crops will be sown on various sections of land in Israel during this next Shemittah (Sabbatical Year).

Sadly, however, some of the Jews will be taking the easy way of liberalism. Previously, in the Golan Heights, automated tractors operated by computer and radio controlled were used to sow grain during the Sabbatical Year. With such a system, the Jews will not actually be doing the work of planting. Or will they? Surely someone must fuel the tractors, repair the equipment when it breaks down, and even put the grain in the drills. These jobs cannot be done robotically.

Some of the more liberal rabbis in Judaism selling the land of the Jews (in their minds) to non-Jews—a practice that was begun in 1889 by Rabbi Spektor of Prague. Then they will consider themselves to be merely tenants on the land and will actually continue farming it during the Sabbatical Year. Other ways to sidestep Yahweh’s commandments are being regularly invented; however, only

The reading of the Law from the book of Deuteronomy must be carried out during the Feast of Tabernacles, in the year of release, the Sabbatical Year.





a small percentage of the Jewish farmers faithfully abide by the literal commandment.

It has long been taught in rabbinical circles that when the Jews finally keep two shemittahs properly, the Messiah will come. Some have interpreted these two shemittahs (or releases) as the seventh-year rest of the land and the weekly seventh-day Sabbath. Do you, dear reader of **The Sacred Name Broadcaster** magazine, keep both of these releases properly and correctly as Yahweh has legislated in His Word? It is our hope that more of the members of the Assemblies of Yahweh and people of good will should desire to draw closer in humble obedience to our Heavenly Father. Perhaps, then, the prophetic cycles will swing into position for the Second Coming of Yahshua the Messiah, and the Kingdom of Yahweh can be established on this earth at His return. Yahshua must find a prepared people ready to serve Him when He returns. They will be educated in the Kingdom way of life so they can be of assistance to the Messiah, the Sovereign of this earth, as He rules in Yahweh's Millennial Kingdom, the seventh one-thousand-year time period of the earth.

### **Will You Keep the Proper Sabbatical?**

Some questions have come to the Headquarters of the Assemblies of Yahweh here at Bethel asking whether we can prove the accuracy of the Sabbatical Year as we observe it. It is obvious from our research that the year the Assemblies of Yahweh organization is keeping is the very one that should be observed. The Jews are keeping the correct Sabbatical Years, just as they are keeping the true weekly seventh-day Sabbath. They have kept a record of each of

**It is our hope that more of the members of the Assemblies of Yahweh and people of good will should desire to draw closer in humble obedience to our Heavenly Father.**

them since the Second Temple era. Various historical works corroborate this fact.

Articles have appeared in past **The Sacred Name Broadcaster** magazines, which have concentrated upon the subject of the Sabbatical Year. A chart of the Sabbatical Years was published with these articles.

Just as we are compelled to prove which day is the seventh day of the week so that we can keep Yahweh's correct and proper Sabbath day, similarly, we must also prove to ourselves which year is the Sabbatical Year and observe it. The land which is under our control, regardless if located in the literal Middle Eastern Israel, or on any other continent, is our personal responsibility. We must care for it according to the Will of Almighty Yahweh, our Father in Heaven, just as He assigned Adam the job of caring for His creation in Genesis 2:15. We must obey His commandments. His commandments are plain in this regard when we read the Law of Yahweh and apply it to ourselves.

Appearing prominently in Yahweh's Covenant is a commandment not to be misunderstood—the keeping of the Sabbatical Year. We cannot acknowledge that we keep Yahweh's entire Covenant Law unless we observe His Sabbatical Year every seventh year. The Sabbatical Year plainly constitutes an integral part of Yahweh's com-

mandments.

We will find the Sabbatical Year commandment, for example, in the Covenant Law of Exodus 23:10-11. ***“And six years you shall sow your land, and shall gather in the increase of it: but the seventh year you shall let it rest and lie fallow; that the poor of your people may eat: and what they leave the beast of the field shall eat. In like manner you shall deal with your vineyard, and with your olive grove.”***

Notice the context of this passage. It follows the mention that Israel was once a sojourner and had been enslaved in the land of Egypt. Yahweh planned the Sabbatical Year to be a release from servitude (liberty and freedom) for a full year. Therefore, as Adam was given a full year vacation after working for six years, we share in that release.

Following the commandment to keep the Sabbatical Year, the passage of Exodus 23:12 comprises the commandment that legislates the keeping of **the seventh day of the week holy**. Consequently, the importance of keeping the Sabbatical Year must certainly be recognized immediately from the context in which it appears. **IT IS OF EQUAL IMPORTANCE WITH THE WEEKLY SABBATH.**

We find further instructions regarding the Sabbatical Year in Leviticus chapter 25. Read it yourself, because it would be too

**Perhaps, then, the prophetic cycles will swing into position for the Second Coming of Yahshua the Messiah, and the Kingdom of Yahweh can be established on this earth at His return.**

cumbersome to publish the entire chapter here. However, you may note that the beginning of Leviticus 25 explains the importance of keeping the seventh year as the Sabbath of land rest. Then the passage swings into an explanation of the Jubilee Year, until the middle of the chapter where it deals with various peripheral commandments regarding the Sabbatical Year sale of the land for a period of time: redeeming it, the cities of the Levites as regulated with regard to the Sabbatical Year, and the manumission of Hebrew slaves (or indentured servants).

Paging further along through the Sacred Scriptures, we find another chapter mainly devoted to the keeping of the seventh-year Sabbatical rest of the land and various peripheral commandments related to it in Deuteronomy 15. This chapter follows a very similar pattern to Leviticus 25, except that it does not mention the Jubilee year. (Again, you should read the entire chapter.)

We can note from 2 Kings 19:29 and Isaiah 37:30, along with a comparison of 2 Chronicles 32, that Almighty Yahweh mentioned the Sabbatical Year and the Jubilee year during the crisis of the foreign invasion from Assyria during the reign of King Hezekiah. The chronologers have specified the Sabbatical Year as being the 14th year of Hezekiah's reign, with the 15th year of the reign of

King Hezekiah pointed out as the Jubilee. This is confirmed first by the scriptural historians and also from common chronology.

### **Observance is Commanded**

To understand the importance of keeping Yahweh's Sabbatical Year, let us quote from 2 Chronicles 36:11-21. (Notice especially verses 19-21.) ***"Zedekiah was twenty-one years old when he began to reign; and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of Yahweh his Elohim; he did not humble himself before Jeremiah the prophet speaking from the mouth of Yahweh. And he also rebelled against king Nebuchadnezzar, who had made him swear by Elohim: but he stiffened his neck, and hardened his heart against turning to Yahweh, the Elohim of Israel. Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Yahweh which he had hallowed in Jerusalem. And Yahweh, the Elohim of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwellingplace: but they mocked the messengers of Elohim, and despised his words,***

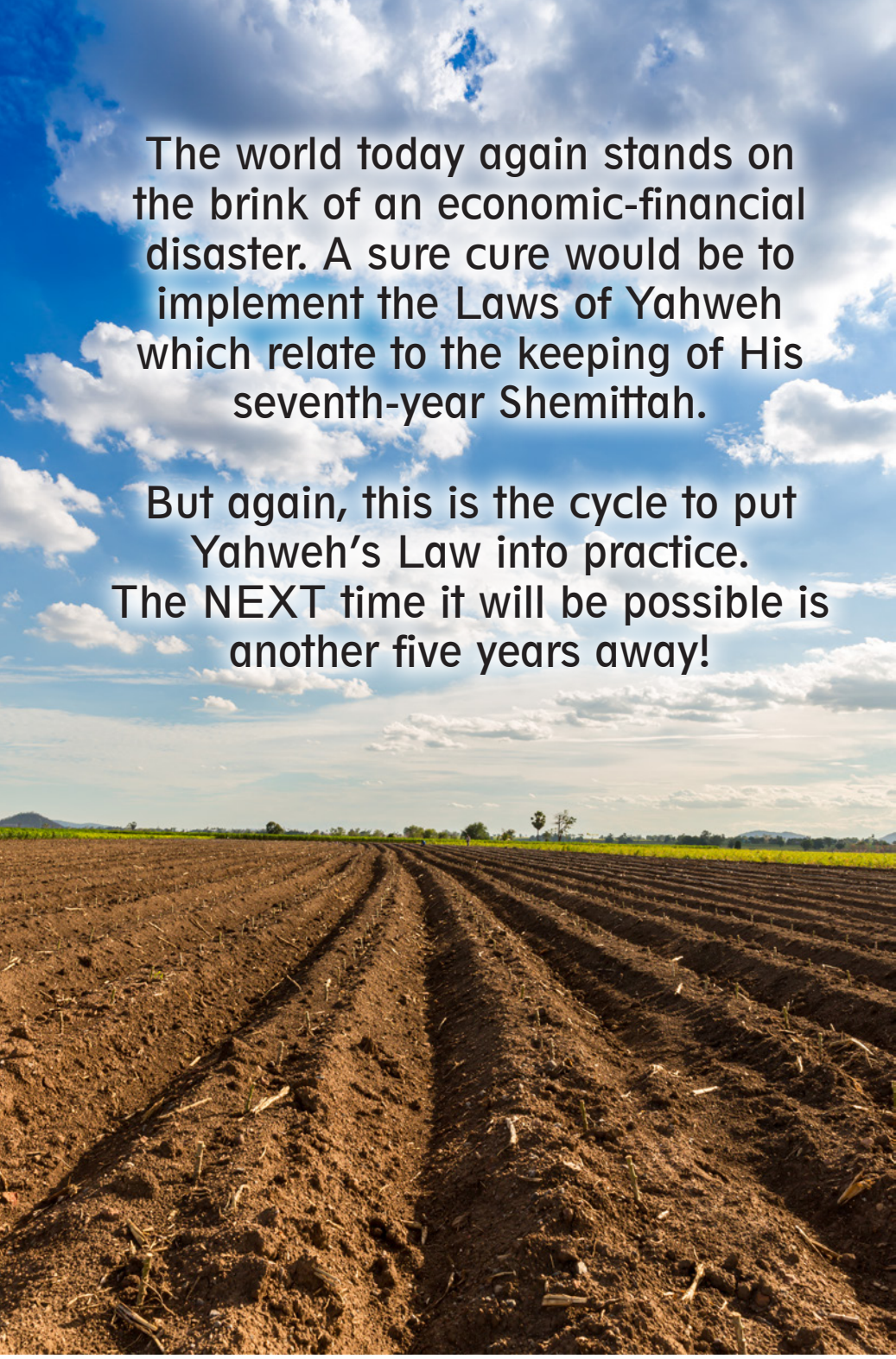
***and scoffed at his prophets, until the wrath of Yahweh arose against his people, till there was no remedy.***

***"Therefore he brought upon them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or gray-headed: he gave them all into his hand And all the vessels of the house of Elohim, great and small, and the treasures of the house of Yahweh, and the treasures of the king, and of his princes, all these he brought to Babylon. And they burnt the house of Elohim, and broke down the wall of Jerusalem, and burnt all the palaces of it with fire, and destroyed all the good vessels of it. And them that had escaped from the sword he carried away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of Yahweh by the mouth of Jeremiah, UNTIL THE LAND HAD ENJOYED ITS SABBATHS: FOR AS LONG AS IT LAY DESOLATE IT KEPT SABBATH, TO FULFIL SEVENTY YEARS."***

Israel, the ten-tribed northern nation, did NOT keep Yahweh's commandments. Read the chapter of 2 Kings 17 to understand why Almighty Yahweh punished the ten northern tribes. Nevertheless, Judah followed in the footsteps of the northern kingdom, and eventually Almighty Yahweh punished them also for their mounting sins. One of the sins they had committed was rejection of Yahweh's Sabbatical Year, wherein the land must be rested every seventh year.

The remnant of Judah returned to the Holy Land during the time of Zerubbabel (Yahshua, the High





The world today again stands on the brink of an economic-financial disaster. A sure cure would be to implement the Laws of Yahweh which relate to the keeping of His seventh-year Shemittah.

But again, this is the cycle to put Yahweh's Law into practice. The NEXT time it will be possible is another five years away!

Priest), Ezra, and Nehemiah, during the prophetic ministries of Haggai and Zechariah. Nehemiah records the following: *"They joined to their brethren, their nobles, and entered into a curse, and into an oath, to walk in Elohim's law, which was given by Moses the servant of Elohim, and to observe and*

*do all the commandments of Yahweh our Sovereign and his ordinances and his statutes; and that we would not give our daughters to the peoples of the land, nor take their daughters for our sons; and if the peoples of the land bring wares or any grain on the sabbath day to sell, that we would not buy of*

*them on the sabbath, or on a holy day; and that WE WOULD FOREGO THE SEVENTH YEAR, and THE EXACTION OF EVERY DEBT. Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our Elohim."* (Nehemiah 10:29-32).

We can notice from Ezekiel 46:16-18 (especially in verse 17), the year of release, or liberty, is mentioned. *"In this manner says the Sovereign Yahweh: If the prince gives a gift to any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance. But if he gives of his inheritance a gift to one of his servants, it shall be his TO THE YEAR OF LIBERTY; then it shall return to the prince; but as for his inheritance, it shall be for his sons. Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession, that my people be not scattered every man from his possession."*

Again, when Yahshua the Messiah began His ministry, it was to proclaim **the acceptable year** (the SABBATICAL or JUBILEE Year) of Almighty Yahweh, Luke 4:19. This is a quote from Isaiah 61:2. *"To proclaim the year of Yahweh's favor, and the day of vengeance of our Elohim; to comfort all that mourn...."* (Isaiah 61:2).

Consequently, the Sabbatical Year is firmly established as a valid commandment, whereupon disobedience in not keeping it brings captivity. Tragically, it seems that most people desire to remain enslaved by Satan's system, rather than to receive the blessings of the glorious



**liberty of keeping Yahweh's Laws.** The remarkable parallel to the mark of the beast of Revelation 13 should be very evident as we contemplate end-time prophecy.

The world today again stands on the brink of an economic-financial disaster. A sure cure would be to implement the Laws of Yahweh which relate to the keeping of His seventh-year Shemittah. But again, this is the cycle to put Yahweh's Law into practice. The NEXT time it will be possible is another five years away!

### Study With Open Eyes

The following discussion will be directed toward answering questions which focus on which year should be specified as Yahweh's year of release.

In his article titled, "The Calendar of Sabbatical Cycles During the Second Temple and the Early Rabbinic Period," which was published in the **Hebrew Union Annual**, 1973, Dr. Ben Zion Wacholder examines some historical references to Sabbatical Years from a variety of manuscripts, histories, and inscriptions from the period of the Second Temple and the century immediately following.

The references that he considers in his article range from dates of 587 B.C.E. to 135 C.E. However, the sincere Bible student cannot read only his material, but should personally consult the sources (if possible) as quoted in the context of his article, the historical *sitz im leben* (life setting), and the rich wealth of other research material published on the same subject. To read his article without consideration of these far-ranging factors will give a myopic and **extremely misleading view** of the Sabbatical Years.

We insist again that **the Jews have kept or recorded the correct Sabbatical Years**, just

as they have correctly kept the weekly seventh-day Sabbath from antiquity. The dating for the consecutive Sabbatical cycles has never been lost, even though some scholars will continue to create controversy to sell their publications. (Let us not forget some of the critical material published against the necessity to use the sacred Name exclusively in worship, all of it can be interpreted to teach the acceptance of the sacred Name doctrine.)

Wacholder, then, as a **virtually lone dissenting voice**, is attempting to explain references to the Sabbatical Years that he does not understand and terms confusing. His method for explaining discrepancies about the Sabbatical Years is to weakly claim that POSSIBLY the Sabbatical Year should be one year later.

However, closely scrutinizing his reference material, you soon discover that **each one of his cases is very easily explained without such a drastic reorganization of what is already a well-known and widely accepted historical chronology**. Many events of history have related to known Sabbatical Years, as you may note from the following references. Why should Wacholder then disagree with them as a virtually lone dissenting voice?

• **The Sabbatical of 164-163 B.C.E.** Concerning the defeat of Judas Macabbees at Beth-Zur, it has already been answered by Dr. Don Blosser of Goshen College (and alluded to earlier in our present article) that the hardship of the Jews **at that time was not during the seventh year**, but could only have been at the end of, or after, the Sabbatical Year. There would be no hardship during the seventh year, because every year the people eat produce from the previous year's harvest. If there

was no planting in the seventh year, however, then obviously it was during the eighth year when the hardship would occur, since no crops had been grown.

Please note what Yahweh says in Leviticus 25:20-22. **"And if you shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase; then I will command my blessing on you in the sixth year, and it shall bring forth fruit for the three years. And you shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, you shall eat the old store."**

In the sixth year, planting progressed as normal, which provided ample food for the seventh year. The hardship had to occur in **the eighth year**, when the produce from the seventh year would normally have been exhausted. This is the reason some ancient Jewish historians will explain: "The reason for the hardship was that the Sabbatical Year occurred then." But they mean that the hardship resulted when the food ran out, in the **eighth year**, before a new harvest could be reaped.

• **The Sabbatical of 136-135 B.C.E.** Josephus mentions a Sabbatical in connection with the murder of Simon the Hasmonean, and Antiochus' conquest of Jerusalem in 135-134 B.C.E. However, he gives no date for Simon's death and, therefore, this incident certainly cannot change or affect the established Sabbatical count. You can only learn that the Sabbatical was being observed about that time.

Historians, including Josephus, date Simon's assassination based upon **an established shemittah** of 136-35. Is it then proper to work backwards? The same situation occurs in 132-133 C.E.,



wherein the Bar Kokba Rebellion is dated by the Sabbatical Year. We will discuss that situation several paragraphs hence. The true scholar **cannot ASSUME a Point A, and on that basis dogmatically argue that Point B (proven by the assumption of Point A) is certain!**

• **The Sabbatical of 38-37 B.C.E.** Herod besieged Jerusalem and a famine occurred because the Sabbatical Year fell at that time. In his article, Wacholder states that the defense of the Holy City against Herod took place in the spring and summer of 37 B.C.E. However, Wacholder's chart shows a Sabbatical for 37-36 B.C.E., when the famine is supposed to have occurred as a result of the Sabbatical Year. Therefore, Wacholder's chart holds an obvious error since the summer of 37 (the siege) would have belonged to the scriptural year 38-37, not 37-36! The actual quote from Josephus is, "*They also searched the dead, and whatsoever was found, either of silver or gold, or other treasure, it was carried to the king, nor was there any end of the miseries he brought upon them; and this distress was in part occasioned by the covetousness of the prince regent, who was still in want of more, and in part by the Sabbatic Year, which was still going on, and forced the country to lie still uncultivated, since we are forbidden to sow the land in that year.*" (**Josephus**, William Whiston, translator, "Antiquities of the Jews," Book XV, Chapter 1, section 2, Kregel Publications).

Virtually all historians agree that 37 B.C.E. was the year of Herod's conquest of Jerusalem, but there is substantial disagreement as to the exact time within that year.

"Josephus provides conflicting data for the event. In *Jewish War* V.398 he says that the siege took

*six months. Jewish War 1.35.1 says that it lasted until the fifth month (this could mean the 5th calendar month, or the 5th month of the duration of the siege), while Ant XIV .487 says it lasted until the third month. However, Ant. XIV .476 gives a total of 55 days (almost 2 months) for the siege. Some of the conflicting data may refer to different stages in the collapse of the city....*

"The problem can be resolved by a careful construction of the chronology. Herod laid siege to the city during the spring of 37 B.C.E. and the city finally fell during the summer (June-July) of that year. After taking the city, Herod imposed heavy taxes upon the people (Ant. XV .7). Having just endured the horrible suffering of the Roman siege, the people also had to face the difficult eighth year with its critical food shortages. Josephus has incorrectly identified this year as the seventh year (Ant. XV .7) because of his own confusion over which year brought the food shortage. In actual fact, this should be seen as the eighth year [Wacholder (*supra*, n. 12, p. 167) notes the two Josephus references and comments that both cannot be right. He then arbitrarily chooses 37-36 B.C.E. for the sabbath year to fit his own theory. The Loeb editors of Josephus acknowledge the problem at Ant. XIII .378 and at XIV .475, but explain it as a 'slip in arithmetic' or 'inexact language.']."

"This means that Herod took the city near the end of the year 38/37 B.C.E., which was also a sabbath year. In the following year (37-36 B.C.E., the eighth year), he compounded the Jewish suffering by plundering their now meager food stores to feed his own occupation troops and then invoked harsh taxes to raise money (most likely to pay the high cost of having

*still more food shipped in for his army). Ant. XV .7 should be seen as an explanation of the severity of conditions in Jerusalem which were heightened by the previous years' fallow fields. This harmonizes completely with the account in Ant, XIV .476 which placed the city's collapse during a Sabbath year. Thus we conclude that 38/37 B.C.E. was the Sabbath year." (Hebrew Union College Annual, Volume LII, 1981, "The Sabbath Year Cycle in Josephus," by Don Blosser, pp. 134-35.)*

• **The Sabbatical of 40-41 C.E.** Another reference to the Sabbatical Year is made concerning when King Agrippa I reads the book of Deuteronomy. The commandment to read the book of Deuteronomy is found in Deuteronomy 31:10-13 and is **clearly required in the Sabbatical Year, NOT after** the Sabbatical Year as Wacholder interprets this (Jewish practices notwithstanding). Therefore, Wacholder's own dating, **when his misunderstanding of Deuteronomy 31 is corrected**, demonstrates his own chart to be in error, and supports a Sabbatical Year in 40-41 C.E., as it should be accurately indicated. Additionally, the protest of the Jews by not harvesting their grain of the sixth year (in protest during the last months of Caligula's reign) clearly proves that not only were they fervent for their religion and the Sabbatical Year, but again supports the Sabbatical as explained by Don Blosser in his reply, "The Sabbath Year Cycle in Josephus," published in the **Hebrew Union College Annual** of 1981.

"Caligula was murdered in Jan. 41 C.E. [Schurer (*supra*, n. 9), p. 398] This means that the order for the statue had to have been given sometime during (or before) 40 C.E. Schurer tells that several months were required in order to



get a message between Rome and Jerusalem.

*This gives support to the Philo dating, making it more realistic than the Josephus chronology. It also intensifies the protest made by the Jewish people to the Roman officer Petronius. The Jews were prepared to give up this year's harvest in order to carry out the protest, even though they knew that the coming year was a sabbath year and there would not be another harvest for two years.*" (Ibid., p. 136).

- **The Sabbatical of 54-55 C.E.** A document that has been dated to the second year of Nero has been broadly debated as historians attempt to date it. Due to gaps in the text, unclear wording, and the difficulty in recreating the legal conventions of the time of Nero, this document is viewed as **far from conclusive**.

- **The Sabbatical of 68-69 C.E.** Wacholder alleges that the "Seder Olam" supports his Sabbatical Year counting, when an exact quote is, *"This coincides accurately with a statement made in Seder Olam Rabbah 80, 74a-75a which says that the Second Temple was destroyed in a post-Sabbatical Year. Knowing that the temple fell in late July, this means that 68/69 C.E. was a sabbath year,"* (Ibid., p. 187). The quote as you can plainly see, clearly supports a Sabbatical Year of 68-69 C.E. This is also supported by Josephus, who shows that in the winter of 68-69, Simon, who was leading the Zealots, laid hands on vast supplies of corn, which would show that the Jews of that time had prepared for the Sabbatical and **for the year following** until the new crop would come in.

- **The Sabbatical of 131-132 C.E.** An almost forgotten and almost ignored period of history until recent date was the Bar

Countless scholars and chronologers have verified that the Jews have maintained the Sabbatical count down through history. Just as the genuine Sabbath has not been lost, neither has the accurate Sabbatical Year dating been lost.

Kokba Rebellion. This rebellion was so violent, conclusive, and so fiercely suppressed, that most of our information concerning the rebellion is derived from recent archaeological work, **not from historical references**. An extensive collection of letters, agreements, and religious material from the period has brought to the surface substantial information through archaeological work. From this material, the Bar Kokba Rebellion has been dated by a reference to the Sabbatical Year of 131-132—as this rebellion was actually dated by the Sabbatical Year. **It is impossible to use anything about this rebellion to prove and rearrange the Sabbatical Years themselves.** The ONLY FIXED DATING for the rebellion IS THE Sabbatical Year **which is extensively proven only through other historical materials**.

- **Later Sabbaticals.** Some tombstones in the area of Sodom make reference to the Sabbatical Year in later centuries, but **Wa-**

**cholder himself explains that the dating on these is problematical and not conclusive.** Any conclusions that he draws from these tombstones is prefaced by the comment—"if the preceding is correct...." Not a very dogmatic statement, is it?

As you can note from looking at the exact references to the Sabbatical Year with which Wacholder is concerned within the article, "The Calendar of Sabbatical Cycles During the Second Temple and Early Rabbinic Period," the evidence clearly shows that **none of these incidents is conclusive beyond demonstrating** the broad knowledge of the Sabbatical Years, and their acceptance by the people of the land. On the other hand, countless scholars and chronologers have verified that the Jews have maintained the Sabbatical count down through history. Just as the genuine Sabbath has not been lost, neither has the accurate Sabbatical Year dating been lost.

This extremely controversial





# The Hebrew word *shavua*, also means simply seven, and applies both to the seven-year Sabbatical cycle and additionally to the seven times seven, or 49-and 50-year Sabbatical Jubilee cycle.

article, published in 1973, has raised a dialogue between Wacholder and other scholars that, at times, has become quite heated. The chief opponent to Wacholder's theories, Dr. Don Blosser, has also written extensively on the subject supporting the accepted Sabbatical Year chronology.

Much space could be devoted to a discussion of the debate between Wacholder and Blosser, but scrutinizing a summary of this data will clearly confirm that the dating of the Sabbatical cycles has not been lost, and the dates observed by the Jews today are indeed the accurate ones.

## The Wacholder-Blosser Controversy

Dr. Ben Zion Wacholder, writing for the **Hebrew Union College Annual** (H.U.C.A.), raised the question of the correctness of the Sabbatical Year as the Jews keep it today. Then, in the centennial issue of H.U.C.A., 1975, in an article entitled "Chronomessianism," pages 201-218, the discussion of chronology was engaged in and developed into a controversy. Dr. Wacholder served on the editorial board of the **Hebrew Union College Annual**, as well as holding a teaching

position in Hebrew Union College, Jewish Institute of Religion, in Cincinnati, Ohio.

What evidently promoted the contention was the statement on page 203, which was made by Dr. Wacholder in the article, "Chronomessianism." *"Modern exegetes interpret the passage without reference to Jewish chronology current at that time. The ancients, however, took it for granted that the numbers in [Daniel] 9:24-27 had to harmonize with their calendar of sabbatical cycles [Seder Olam, 28 (p. 65, Ratner ed.); Yalkut Shim'oni on Amos 7:17, No. 547; Daniel 9:24, No. 1066; B. Yoma 54a. Although Saadia, Rashi, and Ibn Ezra, diverge widely in the hermeneutics of Daniel 9:24-27, they agree that these verses referred to the traditional calendar of sabbatical cycles.]. No student would undertake to determine a day of the week without reference to the Jewish or Christian calendar; yet none of the 19th or 20th century commentators, I have concluded, tries to harmonize Daniel with the sabbatical cycles as they were UNINTERRUPTEDLY OBSERVED during intertestamental and early rabbinic times. This study attempts to show that such a harmonization is plausible,*

*perhaps even compelling."*

Dr. Wacholder continues in the article by explaining that the Hebrew word *shavua*, also means simply seven, and applies both to the seven-year Sabbatical cycle and additionally to the seven times seven, or 49 and 50-year Sabbatical Jubilee cycle. (This is an enlightening fact that the author has personally seen in the Hebrew texts for the past almost four decades and has mentioned frequently in his Bible Studies and sermons.)

From there on, Dr. Wacholder went back into B.C.E. datings and counted across from the B.C.E. to the C.E. datings, emerging finally by accusing the Jews of being one year too early in keeping the shemittah, or the year of release (the Sabbatical of the year 1986-87 was under consideration). In his subsequent articles, Dr. Wacholder insists that the year of release should be observed 1987-88.

Opposing this viewpoint was Dr. Don Blosser of Goshen College, Goshen, Indiana. In the **Hebrew Union College Annual**, Volume LII, of 1981, pages 129-131, he wrote: *"There has been a long standing debate over exactly how much credence can be given to certain statements by Josephus regarding the historicity of various events which he records. His treatment of the Sabbath Year Cycle during the intertestamental period is often used to call into question his historical integrity. That there are problems cannot be denied, for a simple calculation of Josephus' figures will not add up to a consistent sabbath cycle. But when Robert North discounts Josephus by saying that the historical year 'exhibits internal inconsistencies which invalidate their use for chronology' [Robert J. North, 'Maccabean Sabbath Years,' Biblica 34, p. 503] we do*



not agree. In fact, North goes on to even stronger language. 'It should be abundantly clear that the sabbath year dates of Josephus are either palpably incommensurate, or else insolubly obscure.' [North, p. 511].

"Problems, yes, but 'insolubly obscure' or 'invalid for chronology,' not at all. North has severely overstated the problem, reflecting his own difficulty in arriving at an adequate resolution of the dilemma.

"There are others who share our confidence in the use of the sabbath year cycle for purposes of dating. August Strobel insists that Jewish observance of the sabbath year was drastic, **SO THAT IT WOULD HAVE BEEN UNTHINKABLE FOR ANY MISTAKE IN ITS CALCULATION TO HAVE OCCURRED** [August Strobel, 'Die Ausrufung des Jubeljahres in der Nazareth-Lk 4:16-30' BZNW 40 (1972) p.45]. Wacholder also believes that observance of the sabbath year was strictly observed in post-exilic Judaism, and that it was so observed in an uninterrupted fashion [Ben Zion Wacholder, 'Chronomessianism, the Timing of Messianic Movements and the Calendar of Sabbatical Years,' HUCA 46 (1975), p. 203]. But the problem in determining which year actually was the sabbath year is highlighted by noting that Wacholder and Strobel, for all their confidence, **DO NOT AGREE ON ONE SET OF DATES FOR THE CYCLE. IN FACT, ONE SEARCHES IN VAIN FOR CHRONOLOGICAL CHARTS WHICH DO AGREE ON SABBATH YEAR DATING.**

"Part of the problem in pinning down the exact year is that the sabbath year differed from both the civil and the religious calendars of the period. The civil-religious calendar began with the first of Nisan (mid-March), while the

sabbath year calendar being an agricultural cycle began on the first of Tishri (mid-Sept.). There were a few radical sectarians who tried to reckon time by means of the sabbath year cycle, but this never received widespread acceptance as a calendar method.

"The confusion over the sabbath year dating comes from difficulty in properly understanding the terminology used to describe the crop-food relationship. The sabbath year regulations (Lev. 25.37, Exodus 23.10) stated that the fields were to lie fallow during the seventh year. The concern over food during the seventh year is addressed in Lev. 25.20-22. What shall we eat in the seventh year, if we may not sow or gather in our crop? I will command my blessing upon you in the sixth year, so that it will bring forth fruit for three years.

"During the seventh year, the people are to eat food which was stored from the sixth year crop. This stored food was to be supplemented by the volunteer growth from the fields. But it should be noted that this volunteer growth was not to be harvested or sold commercially. It was to be made available to the poor, the widow, the sojourner, etc. [Norman Snaith, Leviticus and Numbers, NCB (London: Nelson, 1967), p. 162].

"The people were expressing what appears to be a very legitimate concern. If we have no crop during the seventh year, what do we eat [the eighth]? Thus Josephus (reflecting the common assumption) refers to the seventh year as the year of hardship [Antiquities XIII. 240; Ant. XIII. 378; Ant. XIV. 475; Ant. XV. 7; War V. 420-422. All citations and references from Josephus are from the Loeb Classical Library editions (London: Heinemann, 1934-1967).]. But during the seventh year, the people are eating food

derived from the crop harvested in the sixth year; just as in every year this year's food comes from last year's harvest. **THE CRITICAL FOOD PROBLEM DEVELOPED DURING THE EIGHTH YEAR (OR THE FIRST YEAR OF THE NEW SABBATH CYCLE) WHEN THERE WAS NO SEVENTH YEAR CROP TO BE USED FOR FOOD. THUS IT WAS DURING THE EIGHTH YEAR AND NOT THE SEVENTH THAT THE PEOPLE EXPERIENCED REAL HARDSHIP.**

"A proper application of the year of hardship to the eighth year and not to the sabbath itself helps in clearing up much of the chronology problems of this period. Since Josephus wrote as an historian, it is possible to construct a Sabbath year cycle using his material, plus references from I Maccabees. By identifying certain dates, we can fill in the intervening dates, since the sabbath year cycle followed a strict seven year period." (Emphasis ours.)

As you can see, Dr. Blosser appropriately, accurately, and adequately answered Dr. Wacholder. The remaining exchange of high-power scholarship between Dr. Wacholder and Dr. Blosser may be found as follows: **Hebrew Union College Annual**, Volume LIV; 1983, Article "The Calendar of Sabbath Years During the Second Temple Era: A Response," pages 123-134, etc. The Mishna records that **FOUR NEW YEAR DAYS** were observed in Judaism during the time of the second Temple. "There are four 'New Year' days: on the 1st of Nisan is the New Year for kings and feasts; on the 1st of Elul is the New Year for the Tithe of Cattle (R. Eleazar and R. Simeon say). The 1st of Tishri: on the 1st of Tishri is the New Year for [the reckoning of the years [of foreign kings], of the



*Years of Release and Jubilee years, for the planting [of trees] and for vegetables; and the 1st of Shebat is the New Year for [fruit] trees (so the School of Shammai; and the School of Hillel say). On the 15th thereof.” (The Mishnah, “Rosh Hashannah,” 1:1, Herbert Danby, Oxford University Press, p. 188.)*

We must conclude, however, that only one New Year Day was sanctioned by Almighty Yahweh, Exodus 12:2. A secondary or agricultural beginning was announced on Tishri 10 (Leviticus 25:9-10), since the harvest that fell between Abib 1 and the following Adar 30 (one full year) **had to be sown the previous fall**. Nevertheless, since so many different new years are mentioned, the ancient historians may have occasionally become confused, or referred to differing datings. Note again the difficulty pointed out in our quote by Finegan (following), as well as what Dr. Blosser comments above.

Furthermore, we are confronted by the calendar composed in the 19th century by Zuckerman, which applied the older **Julian system**. This present era dates time using the Gregorian calendar. One must be careful not to let himself become confused!

Dr. Wacholder makes some very significant statements (or confessions) in his article on “Chronomessianism.” Let us be careful to note his statements that betray his uncertainty and lack of dogmatism regarding some of these datings.

*“Which of these two sabbatical cycles does the evidence better fit?... Now if the sabbatical cycle recorded in verses 26-27 alludes to the Julian years 169/68-163/62 B.C.E. which corresponded to the 63rd sabbatical cycle, as well as to the last cycle of the 9th jubilee, DANIEL’S UNDERLYING SABBATICAL CHRONOLOGY*

*CAN BE RECONSTRUCTED AS SHOWN IN TABLE 2. (SUPPOSE, HOWEVER, THAT THE FIRST ALTERNATIVE, OR SOME OTHER EXEGESIS OF DAN. 9:24-27, IS TO BE PREFERRED, THEN DEDUCT FROM TABLE 2, SEVEN JULIAN YEARS, OR ADJUST DATES OTHERWISE AS NEEDED.”) (Emphasis ours.)*

Here we find a note (Number 21). “See note 19. By deducting 1 Julian year from the dates, Table 2 would conform to the sabbatical chronology of the consensus. See Maimonides, *Shemittah X*, 18.”

Consequently, even Dr. Wacholder LEFT THE DOOR WIDE OPEN FOR MAINTAINING THE CURRENT SABBATICAL CALENDAR as the Jews are keeping it. The dogmatism expressed by some of his “disciples” in altering or postponing the Sabbatical Year dates appears quite tenuous now!

### The Zero Year in Chronology

From time to time various discussions surface on the subject of the zero year that stands between the “Before” Messiah and the “After” Messiah eras, and what it does to our computation of biblical events.

The chart that was published in **The Sacred Name Broadcaster**, 6/1986, included the zero year. Various questions were raised in regard to this chart. Here you will find the answers, and you will be able to consider some of our research for yourself.

In the book **Handbook of Biblical Chronology** by Jack Finegan, published by Princeton University Press, 1964 (widely mentioned in bibliographies), the author does an expert job of explaining the implications of counting across the zero year with regard to the Christian chronology from B.C.E. (Before the Common Era) to C.E. (Common Era). The

usual designations are B.C. (Before Chr-st) and A.D. (Anno Domini—after the birth of Messiah).

The following will be a quote from Finegan’s book: sections 220, 221, [Table 52,], 222, and 223.

*“¶ 220. With the use of the Christian era and the reckoning Anno Domini there arose also the possibility of counting backward from this beginning point as well as forward. While this possibility now seems obvious, it actually remained the custom for a long time to designate dates prior to the Christian era in terms of some of the older eras. But from the eighteenth century onward the use of a reckoning prior to the Christian epoch as well as following it became customary, and the designations ante Chr-stum (A.C.), anno ante Chr-stum (A.A.C.), and ‘before Chr-st’ (B.C.) were employed*

*“¶ 221. In carrying the reckoning backward as well as forward no Year zero was established but the first year of the period prior to Chr-st was placed immediately before the first year of the Christian era that is the years 1 B.C. and A.D. 1 followed each other in immediate succession. MATHEMATICALLY SPEAKING THE OMISSION OF ZERO IN A SEQUENCE OF NUMBERS INVOLVES AN ERROR AND ACCORDINGLY, IN ASTRONOMICAL RECKONING, THE FIRST YEAR BEFORE [C.E.] 1 IS DESIGNATED AS YEAR ZERO AND FROM THERE ON BACK THE YEARS ARE MARKED WITH A MINUS SIGN WHILE THE, YEARS MOVING FORWARD FROM YEAR ZERO ARE MARKED WITH A PLUS SIGN. Thus in the two systems, which we may call the historical and the astronomical, the years run as follows at the point of transition (Table 52).*

TABLE 52. The transition



from B.C.E. to C.E. in historical and in astronomical reckoning.

Historical	Astronomical
A.D. 4 (C.E)	+4
A.D. 3 (C.E)	+3
A.D. 2 (C.E)	+2
A.D. 1 (C.E)	+1
1 B.C. (B.C.E)	0
2 B.C. (B.C.E)	1
3 B.C. (B.C.E)	2
4 B.C. (B.C.E)	3

¶ 222. Mathematically, reckoning from [B.C.E. to C.E.] is simplified by the astronomical system. If we ask, for example, how many years there are from Jan 1, C.E. 2 to Jan 1, C.E. 4, simple subtraction gives the correct answer of 2 by either system. But if we ask how many years there are from Jan 1, 2 B.C.E. to Jan 1, C.E. 4 SIMPLE ADDITION OF THESE FIGURES WOULD GIVE AN ANSWER OF 6 WHICH IS INCORRECT According to the astronomical system, however, one would still subtract the temporally prior date from the temporally following date. To subtract a negative number from a positive number their positive values are added. Accordingly 1 subtracted from + 4 is the same as 1 plus 4 equals 5, which is the correct answer.

¶ 223. In a table of parallel years (Table 53), which covers only a relatively few years at the transition from B.C. to A.D. but which can readily be extended as desired in either direction, the years of the Chrstian reckoning are shown as the standard and

are of course years COUNTED FROM JAN 1. The years reckoned from the founding of the city of Rome are considered to be counted from Jan I also and are therefore identical with the years B.C.—A.D. The Olympiad years are years BEGINNING ON JUL 1 in the year B.C. or A.D. with which they are parallel, i.e., Ol. 184, 1 begins JUL 1, 44 B.C. and extends through Jun 30, 43 B.C. The years of the Seleucid era are considered to be reckoned according to the Macedonian system FROM OCT 1, Le., AS 269 begins Oct 1, 44 B.C. and extends through Sep 30, 43 B.C.(by Babylonian reckoning A.S. 268 begins in the spring of 43 B.C. and extends to the spring of 42 B.C.)." (Emphasis ours.)

The author, Finegan, thereupon includes an extensive table of parallel years designating the Olympiad, Seleucid, Roman, and Chrstian eras. However, not all these dates agree, as he points out. Some of the dates begin at different times of the year!

Again, we wish to emphasize strongly what Finegan says in Section 221. "...Mathematically speaking the omission of zero in a sequence of numbers involves an error and accordingly, in astronomical reckoning, the first year before A.D. 1 is designated as Year zero and from there on back the years are marked with a minus sign, while the years moving forward from Year zero are marked with a plus sign." We might point out, therefore, that an explanation is necessary each time a chart is produced wherein the count moves across the zero year that divides the eras of B.C.E. and C.E.

Inasmuch as the chart that was published in **The Sacred Name Broadcaster**, 6/1986 issue, was produced with a calculator and computer, the unthinking electronic machinery brought out the

obvious correct method of counting as we count numbers from plus to minus and minus to plus, but the chart would be deficient as historians reckon.

An excellent explanation of what we are dealing with is found in the book **Mathematics, A Modern Approach**, published by D. Van Nostrand Co., Inc., of Princeton, New Jersey, copyrighted 1965, authored by Max Peters and William L. Schaaf. The following is a quote from the section "Positive and Negative Rational Numbers" on page 4. "The numbers that are associated with points to the left of 0 are called negative numbers. The set consisting of the positive rational numbers, the negative rational numbers, and 0 is called the set of rational numbers. A subset of the set of rational numbers is the set (. . . 5, 4, 3, 2, 1, 0, + 1, + 2, + 3, + 4, + 5...). This is called the set of integers. You will note that the set of integers consists of the positive whole numbers, their opposites, and zero. Although the positive rational numbers may be written with the raised plus sign, it is not necessary to do this. For example, + 5 may be written as 5."

As one can determine by perusing mathematical texts in algebra, geometry, or calculus, the zero must always be recognized in any counting from plus to minus numbers and vice versa.

Therefore, **the chart which we published was essentially not in error mathematically (as we stated previously), but an explanation should have been included to forestall any misunderstanding among historians.**

### The Jubilee Years

The author of this article has done considerable research on the subject and pondered the available evidence for selecting the Sab-



batical Year. Without a doubt, we must keep the Sabbatical Year and attempt (to the best of our ability) to specify the Jubilee Year. **At the present time we have still not fixed upon an accurate date of the Jubilee Year (which might, or should, be the 70th one).** 1994-95 appeared to be a strong possibility at the time, but here again, we can adjust the Jubilee date as needed, **BECAUSE IT WILL NOT INTERFERE WITH THE SABBATICAL CYCLE.** Why do we say this?

From very weighty evidence, we had years ago come to the conclusion that the Jubilee Year takes on the same configuration in years as the feast of Shavuoth, or Feast of Weeks—Pentecost occupies in days. **THE KEEPING OF THE**

**FEAST OF PENTECOST DOES NOT INTERFERE WITH THE WEEKLY SEVEN-DAY CYCLE.** Neither does the Jubilee Year alter the cycle of seven times seven years, or weeks of years. Consequently, because we have specified a time when Israel entered the Promised Land, which we believe to be fairly accurate, we could, however, conceivably adjust the forthcoming 70th Jubilee by one cycle or more, advancing to the next Sabbatical Year, or later.

### Summary

In this article, it has been the intention of the author to emphasize that, as Directing Elder of the Assemblies of Yahweh, he has not taken his position on the Sabbatical Years without carefully

scrutinizing the evidence. It has been our intention to prove all things and hold fast to the Truth (1 Thessalonians 5:21).

Therefore, I am calling upon each individual reader of **The Sacred Name Broadcaster** magazine to make a firm stand upon the evidence which we have presented. The year 1986-87 definitely was the shemittah—the year of release, the Sabbatical Year—followed by the Sabbaticals of 1993-94, 2000-01, 2007-08, 2014-15, and 2021-22. We have arrived at this conclusion through a thorough overview of the available evidence, and because no concrete evidence to the contrary has appeared that might militate against this doctrine and this conclusion.

SNB

## HOW TO COUNT THE JUBILEE YEARS

First Year	Second Year	Third Year Third Tithe Year	Fourth Year	Fifth Year	Sixth Year Third Tithe Year	Sabbatical Year
<b>50 Jubilee (1)</b>	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	32	33	34	35
36	37	38	39	40	41	42
43	44	45	46	47	48	49
<b>50 Jubilee (1)</b>	2	3	4	5	6	7

**The Jubilee Year takes on the same configuration in years as the feast of Shavuoth, or Feast of Weeks—Pentecost occupies in days. THE KEEPING OF THE FEAST OF PENTECOST DOES NOT INTERFERE WITH THE WEEKLY SEVEN-DAY CYCLE.**





by Elder Jacob O. Meyer

## *An Introduction to* **YAHWEH**

In this radio message, I would like to introduce the reader to Someone you have never before met in your life. I trust that you have prepared for this introduction, because the One to whom you will be introduced is the most important Being in this universe.

I would like to introduce you to **Almighty Yahweh, our Elohim,** and our **Father in Heaven.** This may be the first time that you have heard this Name. It has been

hidden for centuries, but, in these last days, just before the close of man's age, the Heavenly Father has predicted that He would once again make known His Name through a powerful witness around this earth.

In Malachi 4:5-6, He has spoken and, through His prophet, has informed His people that just before the coming of the great and dreadful judgment day of Yahweh, this EliYah message would be the

last warning message which would be preached to mankind. With the rapid fulfillment of end-time Bible prophecy recently, it is imperative that you give heed to this message which is, today, being preached in the genuine Name of Yahweh, our Almighty Heavenly Father.

### **Children of Israel Forgot Their Creator**

Some years ago, the spectacular motion picture, "The Ten Com-



mandments,” burst upon the entertainment scene. Since the producer, Cecil B. deMille, tried diligently to produce a drama that would be accurate and authentic in every way possible, many points were made in the movie which were not readily apparent to the uneducated viewer.

While in Egypt, the Hebrew nation had forgotten their Mighty One. They had been placed in a position of hard servitude by an arrogant ruling class. The Egyptian nobility exacted a huge price in oppressive taxation, which was collected through forced labor. In desperation, Israel cried to their Mighty One for relief.

In the movie, the plot revealed that they did not know enough to use a name for the Almighty. The people of Israel still looked to the Mighty One of Abraham, Isaac, and Jacob to release them from bondage, but, by omitting His Name from their prayers, their petitions were ineffective groans. When Moses fled from Pharaoh to the desert of Midian, even the priest of Midian, Jethro Reuel, who became his father-in-law, represented the true Almighty as the Mighty Being WHO HAD NO NAME.

Remarkably, today the people of this world NEVER USE A NAME when they pray in the name of “the L-rd!” “L-rd” is not a name, but a title, and an inferior title in the ranks of English nobility. If you cry to the Almighty without using His true, revealed Name, or without using any name, how can you expect to receive an answer? When Moses began to speak in the Name of Yahweh, Almighty Yahweh listened to his petition and began to judge the Egyptians,

finally setting the people of Israel free.

### **Moses Questions Yahweh**

Do you recall the first time that the Almighty established communication with Moses? This occurred in the third chapter of Exodus. Moses was deeply interested in learning the identity of the Mighty One who was speaking to him from a burning bush. Moses’ question has also been asked down through the ages by numerous other people. **“And Moses said to**

**“L-rd”  
is not a name,  
but a title, and an  
inferior title in the ranks  
of English nobility. If you cry  
to the Almighty without using  
His True, Revealed Name, or  
without using any name,  
how can you expect to  
receive an answer?**

**Elohim, Behold, when I come to the children of Israel, and shall say to them, The Elohim of your fathers has sent me to you; and they shall say to me, What is his name? What shall I say to them?”** (Exodus 3:13).

Let’s reflect on this question for just a moment. Logically, how could I introduce you to the true Mighty One of the heavens unless I used a specific Name for Him? By extension, how could you obtain an introduction to anyone, how could you refer to anyone, unless you use one specific individual personal name? If I were to introduce you to Mr. Nameless, or Mr. No-name, you would react by concluding that

I would be a prime candidate for a certain state institution.

And, yet, this is exactly what has been the case for thousands of years where the Name of the Almighty Heavenly Father is concerned. If we don’t know the Heavenly Father’s Name, how can we even be certain that we are worshiping the true Mighty One?

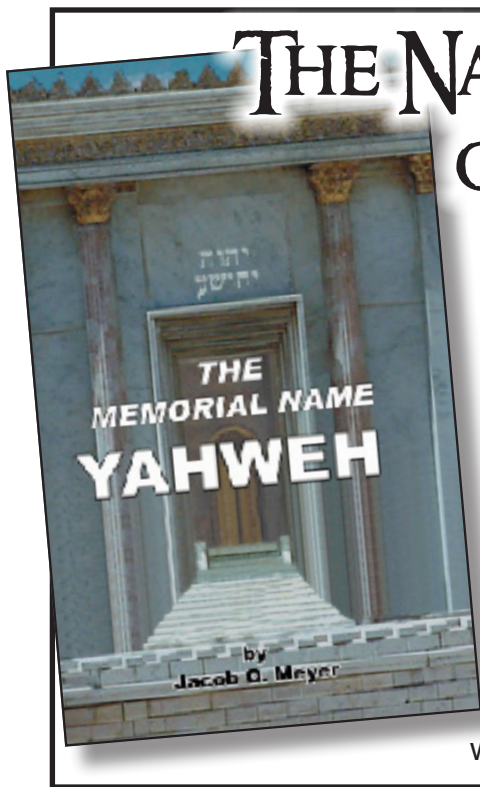
You will find the spoken Word of our Heavenly Father recorded in the Old Testament Scriptures. It is in these spoken words that you can meet the Almighty Heavenly Father. The Old Testament is the place where you may find His revealed, personal Name. The Name which He revealed to

His people Israel when He released them from Egyptian bondage, the Name which He has chosen to call Himself throughout the written Word, is “Yahweh.”

In the past, the Jews have mistakenly stated that it was too reverend and holy to be spoken from mortal lips, and, so, they devised a way to make certain that it would never be used by the human family in a disrespectful manner. They legislated against even speaking the sacred Name, and they even invented the idea that the Name of the Heavenly Father couldn’t be pronounced, because no one knew how to pronounce it. From various passages in historical writings, we can learn that the four letters of His Name can indeed be pronounced.

Making statements such as: “No one knows how to pronounce the sacred Name of the Heavenly Father,” is totally contradictory to the message of the Sacred Scriptures. We read something much different in Isaiah 52:6. **“Therefore MY PEOPLE SHALL KNOW**





# THE NAME THE AGES CAN'T EFFACE!

Join noted Bible scholar, author, and broadcast minister, Jacob O. Meyer, on this exciting 244-page scholarly journey in search of one of the Bible's most sacred truths.

**The Memorial Name YAHWEH** is the culmination of years of exhaustive research and reflection. Request pricing information on how you can obtain your copy. Be sure to request a list of free literature available. Write today! Don't delay in obtaining your copy! Write to:

Assemblies of Yahweh  
PO Box C  
Bethel, PA 19507  
(717) 933-4518  
[www.assembliesofyahweh.com](http://www.assembliesofyahweh.com)

**MY NAME: therefore they shall know in that day that I am he that does speak; behold, it is I.** Will you believe the Bible or man? I trust that you will also heed the message of Jeremiah 9:2-6.

Incidentally, this prophecy in Isaiah 52 appears to be directed toward the days in which we now live. When the people of this world begin to experience judgment from Almighty Yahweh as He pours out the plagues upon the earth (which He predicts in the book of Revelation), there can be no doubt that all people on this earth will know the Name of Yahweh, that Yahweh is the Mighty One of the heavens. It was the Name used throughout the Sacred Scriptures when the Almighty entered into a Covenant with His people; therefore, it must be His authentic Name.

However, it appears that, up to the final moment just before the Second Coming of the Messiah, there will still be people who will continue to fight against the Most

High. In Revelation 16:9, we find this prophecy: **“And men were scorched with great heat: and they blasphemed the name of Yahweh who has the power over these plagues; and they repented not to give him glory.”**

Will you be one to resist to the bitter end? From these passages, it would appear that mankind really is not interested in Truth. They are not interested in what our Heavenly Father wishes them to do to find salvation. They are only determined to have their own way, even if that means that they will go down fighting against the Most High (Revelation 19:19).

### Who Are the 144,000?

In the past, you probably have been curious about the identity of the 144,000 who are described in Revelation chapter 14. In this chapter, we may notice that these special, peculiar people will follow the Savior wherever He goes. They

have now been saved, and they are standing on Mount Zion, ready to assist their great King in ruling this earth in righteousness.

Did you ever notice the uniqueness which sets them apart from the other people of this earth? The wicked people on the earth in the last days—the people who will receive the prophesied severe judgment from Almighty Yahweh the Heavenly Father—will have accepted the mark of the Beast. This mark of the worldly system is written in their foreheads and in their hands (Revelation 13:16-18, 14:9-10).

Conversely, the 144,000 will have **THE NAME OF THE HEAVENLY FATHER YAHWEH AND THE NAME OF HIS SON, THE MESSIAH**, the righteous King, written in their foreheads (Revelation 14:1). This special mark of possession will protect them from the end-time plagues of Yahweh's judgment, just as the blood of the Passover lamb protected the Israelites from the Destroyer while they were in Egyptian bondage. In the **King James** translation, we find an awkward rendering of this verse (Revelation 14:1). Returning to the Greek text, we find that the correct translation should read, **“And I looked, and lo a lamb stood on the Mount Zion, and with Him an hundred forty and four thousand, having His Name and His Father's Name written in their foreheads.”**

Now, notice another point regarding their significant characteristics in verse 5. **“And in their mouth was found no guile: for they are without fault before the throne of Yahweh.”** Without guile in the Greek text means they do not harbor any falsehood, or false doctrine.

Have you examined your life recently? Have you compared your Faith with the teachings of the



"Therefore MY PEOPLE  
SHALL KNOW MY NAME:  
therefore they shall know in  
that day that I am he that does  
speak; behold, it is I."

so that you can see the sacred Name for yourself? Turn with me to Psalm 68:4. We read here, *"Sing to Elohim, sing praises to his name: Cast up a highway for him that rides through the deserts; His name is Yah; and exult before him."* Probably you haven't known that this passage even appears in the Bible. Here we find the abbreviation of the sacred Name of the Heavenly Father. The **JAH** which you find in the **King James Version** comprises the name which is pronounced **YAH** in the word Hallelu**YAH**. This Hebrew imperative is properly translated into English as "Praise ye Yahweh!"

You may never have known before that the Almighty Heavenly Father has **ONLY ONE NAME**. This conclusion can be proved if you will turn with me to Psalm 83:18, *"And they shall know that your name is Yahweh alone, Most High over all the earth."* Your **King James** translation will set forth the name Jehovah in this verse, but the correct rendering (transliteration) of the Sacred Name from the Hebrew is **Yahweh**, not Jehovah. Jehovah is actually a hybrid term that cannot be proven from the Hebrew text!

For many long years, this Truth has been hidden from the people of this earth, but, now, in these last days, it is once again being preached with power just before the Savior returns. In fact, your Bible reveals that this message will be **THE LAST WARNING MESSAGE WHICH WILL BE PREACHED TO MANKIND JUST BEFORE THE MESSIAH'S SECOND COMING!**

In Malachi 4:5-6, we find that the Heavenly Father indicates that He will send EliYah the prophet to turn back the hearts of the fathers to the children and the hearts of

Bible to determine whether the doctrines that you believe can be substantiated by the Word? These virgins were not afraid to deal with the exchangers (Matthew 25:14-30). **THEY HAD NO FEAR OF HAVING THEIR DOCTRINES TESTED!** They knew that such a testing would refine their doctrines

to the consistency of fine gold.

Since I am introducing you to the Great Mighty One of the universe, Almighty Yahweh, and to His Son, Yahshua the Messiah, who was sent to this earth to be our Savior, why not follow me as we consider yet another aspect of the Scriptures for just a moment,



the children to the fathers. This is a Hebrew colloquialism meaning that a group of people would appear TO RESTORE TRUE WORSHIP. The teaching of the EliYah (Elijah) message—that Yahweh is the True and Living Mighty One—will be preached in power in the last days. Please read Matthew 17:11. The name *EliYah*, in the Hebrew, means *my Mighty One is Yahweh*.

Additionally, when we turn back to Isaiah 42:8, we find that our Heavenly Father specifically tells us what His Name really is. In this verse, the same sacred Name (the true Name of the Almighty) appears in the Hebrew

text, as it appears in 6,823 instances throughout the Bible. ***“I am Yahweh, that is my name; and my glory will I not give to another; neither my praise to carved images.”***

The purpose of the Assemblies of Yahweh is to inform the world of the revealed, personal sacred Name—**YAHWEH**, and the saving Name of the Messiah which He was called, is **YAHSHUA**. In addition, we are teaching the message EliYah the prophet taught—as recorded in 1 Kings 18:17-18. ***“And it came to pass, when Ahab saw EliYah, that Ahab said to him, Is it you, you troubler of Israel? And he***

***answered, I have not troubled Israel; but you and your father’s house, in that you have forsaken the commandments of Yahweh, and you have followed the Baalim.”*** (The term *baalim* in Hebrew means *l-rds*.)

Why not carefully consider the scriptural passages we have discussed in this article and allow them to speak to your heart as living Words from the living book, written by the only True and Living Elohim?

Then you, also, can understand why we see the sacred Name as such an important and significant doctrine!

SNB

**Write in today for these informative articles that will help you further research this undeniable Truth!**

## Proving the Sacred Name From Your Bible

*Twenty-four ways you can prove Yahweh’s Name is true and necessary for salvation in these last days.*

## What is the Messiah’s Name?

*Important information about our Redeemer’s Name and its vital importance to all believers.*

**Write to:**

**Assemblies of Yahweh**  
PO Box C, Bethel, PA 19507  
[www.assembliesofyahweh.com](http://www.assembliesofyahweh.com)



# THE SACRED NAME PROGRAMS

יהודה

דורשע

## TELEVISION

These television stations air *The Sacred Name Telecast*.  
Check the program time and frequency of the station in your area.

**WDVB New York City, NY**  
Channel 23.3 and  
Verizon FIOS Channel 477  
Sunday 9:30 AM

**WMDE Washington D.C.**  
Channel 36  
Sunday 7:30 AM ET

**WRCX Dayton, OH**  
Channel 40.1 and  
Time Warner Channel 22  
Sunday 9:30 AM

**WZXX Orlando, FL**  
Channel 36.1  
Sunday 9:30 AM

**WJDE Nashville, TN**  
Channel 31.4  
Sunday 8:30 AM

**WLOO Jackson, MS**  
Channel 35.2 and  
Comcast Channel 220  
Sunday 8:30 AM

**WKYK Little Rock, AR**  
Channel 30.3  
Sunday 8:30 AM

**WLFT Baton Rouge, LA**  
Channel 30.4  
Sunday 8:30 AM

**KUMY Beaumont, TX**  
Channel 22.1  
Sunday 8:30 AM

**KHLM Houston, TX**  
Channel 43.3  
Sunday 8:30 AM

**KXLA Los Angeles, CA**  
Channel 44.1  
Sunday 9:00 - 9:30 AM

### Retro TV

*Sunday 7:30 AM ET*

**WSWH-LD Tuscaloosa, AL**  
Channel 46.2

**WMJN-LD Somerville/Huntsville, AL**  
Channel 29.2

**WAAO-LD Andalusia, AL**  
Channel 40.1

**WAXC-LD Alexander City, AL**  
Channel 31.1

**WQMK-LD Cusseta, AL**  
Channel 18.2

**WJJN-LD Dothan, AL**  
Channel 20.2

**W28AJ Hartford-New Haven, CT**  
Channel 28.1

**WFXU Gainesville, FL**  
Channel 48.1

**WUFX-LD Gainesville/Tallahassee, FL**  
Channel 38.1

**WGVT-LD Gainesville, FL**  
Channel 26.1

**WOFT-LD Orlando, FL**  
Channel 8.1  
**WBQP-CD Pensacola-Mobile, FL**  
Channel 12.4

**WQXT-CD St. Augustine, FL**  
Channel 22.1

**WDNP-LD Tampa-St Pete (Sarasota), FL**  
Channel 36.2

**WMMF-LP West Palm Beach-Vero Beach, FL**  
Channel 19.3

**WDNV-LD Atlanta, GA**  
Channel 12.5

**WDNN Dalton, GA**  
Channel 49.3

**WKSX-LD Summerville, GA**  
Channel 21.7

**WBON-LD 9 Richmond, KY**  
Channel 9

**W14DK-D Salisbury-Dagsboro, MD**  
Channel 14.3

**WCRN-LD Boston, MA**  
Channel 31.5

**WEXZ-LD Bangor, ME**  
Channel 13.1

**WHNE-LD Detroit, MI**  
Channel 3.7

**WXON-LD Flint-Saginaw-Bay City, MI**  
Channel 9.1

**WLLA Kalamazoo, MI**  
Channel 64.5

**WASV-LD Ashville, NC**  
Channel 50.2

**W17CT-D Manteo, NC**  
Channel 17.1

**WTNG-CD Lumberton, NC**  
Channel 7.7

**WTMH-LD Kinston, NC**  
Channel 21.3

**WDRH-LD Raleigh-Durham (Fayetteville), NC**  
Channel 16.2

**WJLP-TV New Jersey / New York**  
Channel 33.5

**WBXZ-LD Buffalo, NY**  
Channel 56.2

**WYBN-LD Albany-Schnectady, NY**  
Channel 14.2

**WJLP-TV New York City, NY**  
Channel 33.5

**WIVM-LD Canton, OH**  
Channel 39.5

**WOOH-LD Columbus, OH**  
Channel 29.2

**WIVX-LD Akron, OH**  
Channel 13.6

**WIVD-LD Newcomerstown, OH**  
Channel 26.5

**WDPN Philadelphia/Wilmington, PA**  
Channel 2.5

**WPTG-CD Pittsburgh, PA**  
Channel 69.3

**WNGS-LD Greenville, SC**  
Channel 50.2

**WOOT-LD Chattanooga, TN**  
Channel 6.2

**WKXT-LD Knoxville, TN**  
Channel 34.2

**WGBS-LD Hampton, VA**  
Channel 7.1

*Sunday 8:30 AM Central Time*

**KXMP Harrison, AR**  
Channel 8.2

**KDAO-CD Marshalltown, IA**  
Channel 45

**WEDE-CD Arlington Heights/Chicago, IL**  
Channel 34.2

**WPXS Mt. Vernon, IL**  
Channel 13.2

**WYYW-CD Evansville, IN**  
Channel 15.2

**KDGL-LD Sublette, KS**  
Channel 23.1

**KSMI-LP Wichita, KS**  
Channel 30.1

**K21OB-D Lake Charles, LA**  
Channel 21.2

**KKTW-LD Minneapolis-St Paul, MN**  
Channel 19.2

**KMJC Kansas City, MO**  
Channel 25.9

**KRFT-LD Springfield, MO**  
Channel 8.1

**KUMO-LD St Louis, MO**  
Channel 51.3

**W07BN-D Bruce, MS**  
Channel 7.2

**W34BJ-D Calhoun City/Columbus, MS**  
Channel 34.2



**KCPM Grand Forks, ND**  
Channel 27.3

**KTUO-LD Tulsa, OK**  
Channel 22.2

**KCPO-LP Sioux Falls, SD**  
Channel 26.3

**WRTN-LD Alexandria/Nashville, TN**  
Channel 6.2

**WUWT-CD Union City, TN**  
Channel 26.2

**WJDE-CD Nashville, TN**  
Channel 31.4

**KAQB-LD Beaumont, TX**  
Channel 27.2

**KVQT-LD Houston, TX**  
Channel 21.2

**KVHC-LD Kerrville, TX**  
Channel 15

**KRTX-LP San Antonio, TX**  
Channel 20.2

**W43BR Baraboo, WI**  
Channel 43.1

**WTAS-LP Milwaukee, WI**  
Channel 23.6

**Sunday 9:30 AM Mountain Time**

**K32EY-D Dove Creek, CO**  
Channel 27.5

**K26CI-D Cortez, CO**  
Channel 27.5

**KBAX-LD Twin Falls, ID**  
Channel 27.1

**KQHD-LD Hardin/Billings, MT**  
Channel 43.1

**K04QX-D 12.2 Townsend, MT**  
Channel 12.2

**KRPC-LP Rapid City, SD**  
Channel 33.2

**KMTI-LD Manti-Ephraim, UT**  
Channel 8.1

**Sunday 10:30 AM Pacific Time**

**KBEH Los Angeles, CA**  
Channel 63.3

**KVVB-LP Los Angeles, CA**  
Channel 33.2

**KJKZ-LD Fresno, CA**  
Channel 33.4

**KUKR Santa Rosa, CA**  
Channel 27.7

**KQSL-LD San Raphael, CA**  
Channel 17.4

**KDNU-LD Las Vegas, NV**  
Channel 30.2

**KGNG-LD Las Vegas, NV**  
Channel 47.4

**KCNL-LD Reno, NV**  
Channel 3.8

**K44JP Eugene-Cottage Grove, OR**  
Channel 44.8

**KYMU-LD Tacoma, WA**  
Channel 6.4

**Cable and Satellite**

**Cars.TV**

AT&T U-verse, Channels 280 & 1280  
Verizon FiOS Channel 599  
Sunday 7:00-7:30 AM ET

**Comedy.TV**

AT&T U-verse, Channels 281 & 1281  
Verizon FiOS Channel 695  
DirecTV Channel 382  
Sunday 7:00-7:30 AM ET

**ES.TV**

AT&T U-verse, Channels 282 & 1282  
Verizon FiOS Channel 558  
Sunday 7:00-7:30 AM ET

**JusticeCentral.TV**

AT&T U-verse, Channels 166 & 1166  
Verizon FiOS Channel 186  
DirecTV Channel 383  
Dish Network Channel 240  
Sunday 7:00-7:30 AM ET

**MyDestination.TV**

AT&T U-verse, Channels 284 & 1284  
Verizon FiOS Channel 674  
Sunday 7:00-7:30 AM ET

**Pets.TV**

AT&T U-verse, Channels 279 & 1279  
Verizon FiOS Channel 633  
Sunday 7:00-7:30 AM ET

**Recipe.TV**

AT&T U-verse, Channels 283 & 1283  
Verizon FiOS Channel 676  
Sunday 7:00-7:30 AM ET

**Chicago and Upper Midwest**

Comcast Cable Channel 138-TLN  
Streaming @ www.tln.com  
Tuesday 10:30 - 11:00 PM CT  
Thursday 11:00-11:30 AM CT

**Canada**

**CTV-CIVT**

Channel 32, and  
cable 8 and 9 Vancouver, British Columbia  
Sunday 5:00-5:30 AM

**CTV Nationwide on Satellite**

Bell ExpressVu 250,  
Shaw Direct (Star Choice) 321  
Rogers Cable 112

**Caribbean Region**

**HTS**

Channel 4, St. Lucia  
Sunday 10:30-11:00 AM

**Cable TV**

Channel 15, St. Maarten  
Sunday 3:30-4:00 PM

**MSR Cable TV**

Channel 6, St. Martin  
Sunday 10:00-10:30 AM, 7:00-7:30 PM

*Please be sure to check local listings.*

**RADIO**

*Check the time and frequency in your area.*

**Atlantic**

**West Indies**

**DBS Radio (Dominica)** 88.1 FM

Sunday 9:00-9:30 AM

**WeeFM Radio (Grenada)** 93.3

Sunday 8:30-9:00 AM

**Guyana Radio Roraima** 760

Sunday 6:00-6:15 AM

**Radio St. Lucia** 660

Sunday 6:00-6:30 AM

**Radio PJD2 (St. Maarten)** 1300

Sunday 5:30-6:00 AM

**Trinidad Radio Power** 102.5

Sunday 6:45-7:00 AM

**Eastern**

**Pennsylvania**

**WWSM** 1510, Lebanon

Sunday 7:30-8:00 AM

**West Virginia**

**\*WWVA** 1170, Wheeling

Friday 10:00-10:30 PM (also streamed)

**Ohio**

**\*WCKY** 1530, Cincinnati

Sunday 6:30-7:00 AM

**Central**

**Texas**

**\*KCKM** 1330 AM, 98.7 FM, Odessa

Sunday 8:00-8:30 AM

**Tennessee**

**\*WSM** 650 AM Nashville

Sunday 5:30-6:00 AM

**Western**

**California**

**\*KDIS** 1640 AM, San Francisco Bay Area

Sunday 6:00-6:30 AM

**Philippines**

**DWNW** 756, Bicol Region

Sunday 6:00-6:15 AM

**DXCC** 828, Cagayan de Oro City

Sunday 6:30-6:45 AM

**DXWG** 855, Iligan City

Sunday 6:00-6:15 PM

**Nigeria**

**Bayelsa State Radio** 97.1 FM

**Rivers States Ray Power Radio** 105.5 FM

**Abia State Radio** 88.1 FM

**Benue State Radio** 95.0 FM

**Rock City Radio** 101.9 FM

**Invicta Radio, Kaduna** 98.9 FM

*\*Indicates a powerful station heard over wide area*

PERIODICAL

Reading, PA

# **WMLK Radio**

## **Assemblies of Yahweh Shortwave**

# **HAVE YOU HEARD THE MESSAGE?**

**Now Broadcasting 6 DAYS A WEEK**

**9275 kHz 1700-2200 GMT (1 PM-6 PM EDT)**

**15150 kHz 0400-0900 GMT (12 midnight-5 AM EDT)**

**On the air 24/7 at [WMLKRadio.com](http://WMLKRadio.com), on [TuneIn.com](http://TuneIn.com), or  
at [station.vocast.com/5cfe89883c143](http://station.vocast.com/5cfe89883c143)**

(Note: There are times that WMLK is not broadcasting because of maintenance or repairs.)

***Into All the World!***