



THE
SACRED NAME
BROADCASTER

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8 **Calling Upon His Name**

The Assemblies of Yahweh firmly believe that the New Testament was written in Hebrew or Aramaic, rather than in Greek. The Scriptures proclaim that we must call upon the Name of Yahweh if we are to be saved. Will you call upon the Name of Yahshua for salvation; in effect, requesting "Yahweh save me?"

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Pentecost holds deep spiritual meaning for the people of Yahweh. It is when Israel ratified the Covenant with Yahweh, and when Yahweh poured out His Spirit upon the faithful disciples of Yahshua the Messiah. Will you worship Yahweh on the correct day that He has chosen?

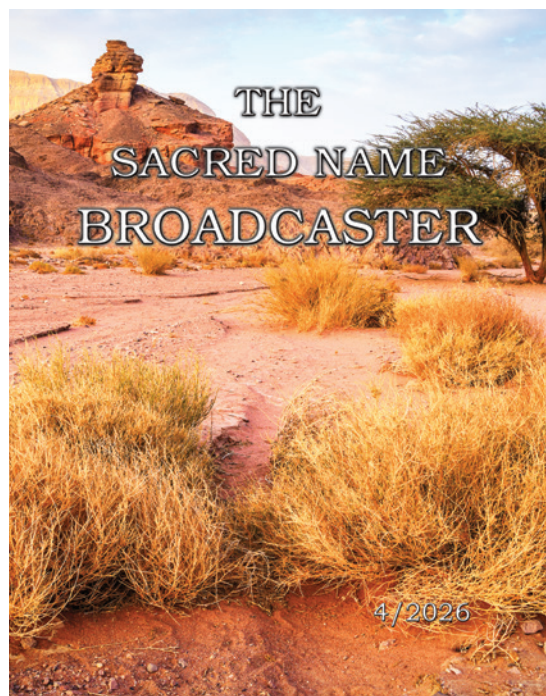


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Our Cover:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed toward us." (Romans 8:18).

Are you able to envision our goal of the Kingdom of Yahweh while living in an era when most have rejected Yahweh as our Maker and His Son, Yahshua, as our soon-coming King? Our sufferings of this present time do not compare to the glories of the coming Kingdom of Yahweh.



"Now faith is the assurance of things hoped for, a conviction of things not seen." (Hebrews 11:1). *The inability to believe Yahweh and Moses, His servant, was a common theme of Israel in the wilderness. Our cover photo this month shows the desert near where Israel passed on their way to the Promised Land. Would you believe Yahweh’s Word regarding a land flowing with milk and honey while seeing a waste-howling wilderness each day?*

We read about Yahshua the Messiah and the Kingdom of Yahweh to come, but do you believe His Word? Will you doubt—as Israel in the wilderness—or believe—as a disciple of Yahshua the Messiah must? "Here is the patience of the saints; They that keep the commandments of Yahweh, and the faith of Yahshua." (Revelation 14:12).

Will He find us still watching and waiting faithfully—keeping all of Yahweh’s Commandments?

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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.

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Founder and Author: Elder Jacob O. Meyer



PART 2

Infallible Proofs

PROOF 7

The Israelites departed from Egypt at night, and it was on **THE DAY FOLLOWING THE PASSOVER**. The Passover Day extends from the time when the 13th day of Abib ends, up until the moment when the 15th begins. The 15th begins at sundown when

the 14th ends, and goes up until the 16th of Abib. At sundown, in every instance, is when one scriptural day begins and another ends. Turn to Numbers 33 where we will begin reading with verse 1. *“These are the journeys of the children of Israel, when they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.”* They were an army, a united people. They didn’t exit Egypt from all over Goshen, all up and

by Elder Jacob O. Meyer

down the land, to go heading out of Egypt in **MASS CONFUSION**. They all came together to a meeting point at the city of Rameses, which signified the holy convocation. They came out of Egypt harnessed—in ranks of five families abreast (Exodus 13:18). **The Sacred Scriptures**, *Bethel Edition*, translates armed,

meaning—like an army.

“And Moses wrote their goings out according to their journeys by the commandment of Yahweh: and these are their journeys according to their goings out. And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the day after the passover the children of Israel went out with a high hand in the sight of all the Egyptians....” (Numbers 33:2-3).

What are you reading in this passage? They all had to gather at Rameses to travel out of Egypt. From Goshen, all of the Israelites came to the store city of Rameses (Exodus 1:11), which, according to the **Macmillan Bible Atlas**, could require a distance of 30 miles, or more. That was their gathering point (muster point), and, from there, they all went out like a united army, harnessed (Exodus 13:18). They were like an army (Hebrew-*hamesh*), in units of five—five abreast. The description is very simple. However, it shows us that Moses was a man of discipline and organization, having previously been a great Egyptian Army General.

Now we are looking at the words ***the day after***. In Hebrew, the term is *mimmacharath*. The term is #4279 in **Strong’s Concordance**, *machar*. It means *deferred*; in other words, *the morrow, tomorrow*. The same term is used in Leviticus 23:16 for the wavesheaf where it says *mimmacharath hashabbath*. Does that mean the Sabbath is the night time of the first day of the week? Obviously not! Neither does its use here in Numbers 33:3 mean that you eat the Passover on the night time of the 15th, and, then, you start out of Egypt on the day part of the fifteenth. Impossible! The term means ***“the following day,”*** and

we cannot cross delineation times that mark the beginning and the ending of the scriptural day.

Continuing from verse 3 down to verse 4, ***“The children of Israel went out with a high hand in the sight of all the Egyptians, 4 while the Egyptians were burying all their first-born, whom Yahweh had struck down among them: upon their elohim also Yahweh executed judgments.”***

Notice the term *all*. The adjective *all* means *all of the remainder of their dead first-born*. Yahweh had struck down so many first-born, of man and of beasts, that it took the Egyptians throughout the day part of the 14th and into the day part of the 15th to complete all of the burials. Such a picture is what this passage portrays. But, oh how people wish to be confused, and do not desire to harmonize the Bible from Genesis to Revelation and make it one single unit of text, as do the members of the Assemblies of Yahweh.

PROOF 8

We find this infallible proof in 2 Chronicles 35. Josiah’s Passover, which we cannot forget, was a great one for King Josiah, who was a great reformer. He found the Temple of Yahweh in great disarray. He cleaned it out and restored its beauty and functions. He resumed True Worship. ***“And Josiah kept a passover to Yahweh in Jerusalem: and they killed the passover on the fourteenth day of the first month.”*** Now read down through the passage carefully, then it gives the instruction in verse 6, ***“And kill the passover, and sanctify yourselves, and prepare for your brethren, TO DO ACCORDING TO THE WORD OF***

YAHWEH BY MOSES.” That certainly means to follow the Torah (Law) instructions.

“And Josiah gave to the children of the people, of the flock, lambs and kids, all of them for the passover-offerings, to all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king’s substance.” (2 Chronicles 35:7). These were evidently the firstlings that were offered at Passover time, which we understand from Exodus 13.

There were 33,000 animals. They were to provide food for the people coming for the Feast.

Verse 10 reads, ***“So the service was prepared, and the priests stood in their place, and the Levites by their courses, according to the king’s commandment. And they killed the passover, and the priests sprinkled the blood which they received of their hand, and the Levites skinned them.”*** We have no additional commandment any more after the Passover in Egypt to eat a whole lamb with the head, skin, legs, and the entrails intact. Israel could skin the Passover lamb now, and they could cut the head and legs off, take the viscera out, roast it, and eat the flesh. ***“And they killed the passover, and the priests sprinkled the blood which they received of their hand, and the Levites skinned them. And they removed the burnt-offerings, that they might give them according to the divisions of the fathers’ houses of the children of the people, to offer to Yahweh, as it is written in the book of Moses....”***

We find in the Law a commandment which prohibited killing too many animals on one day, because the people had to throw away the flesh on the third day (Leviticus

When the synagogue starts the observance on one day and carries over the service into the next day, it does not conform to Yahweh's Laws.

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We are keeping it according to EVERY WORD THAT PROCEEDS FROM THE MOUTH OF YAHWEH.

7:15-18). Israel could only keep the meat up to the second day, then it had to be thrown away and discarded, because there was no refrigeration.

“And they roasted the passover with fire according to the ordinance: and the holy offerings they boiled in pots [this was permitted, but the Passover was roasted], and in caldrons, and in pans, and carried them quickly to all the children of the people. And afterward they prepared for themselves, and for the priests, because the priests the sons of Aaron were busied in offering the burnt-offerings and the fat UNTIL NIGHT: therefore the Levites prepared for themselves, and for the priests the sons of Aaron.” The Passover observance cannot cross between days.

The priests, the sons of Aaron, were busy sacrificing well into the night. Verse 16 reads, ***“SO ALL THE SERVICE OF YAHWEH WAS PREPARED THE SAME***

DAY...” The Passover observance cannot cross between days.

Judaism cannot be observing the Passover correctly today, can they? When the synagogue starts the observance on one day and carries over the service into the next day, it does not conform to Yahweh's Laws. **The Assemblies of Yahweh understands this service properly, and we are harmonizing the Bible from Genesis to Revelation.** We are keeping it according to EVERY WORD THAT PROCEEDS FROM THE MOUTH OF YAHWEH.

“So all the service of Yahweh was PREPARED THE SAME DAY, to keep the passover, and TO OFFER BURNT-OFFERINGS UPON THE ALTAR OF YAHWEH, according to the commandment of king Josiah. And the children of Israel that were present kept the passover at that time [on the 14th day of Abib], and the feast of unleavened bread [therewith] seven days.”

(2 Chronicles 35:16-17).

Do you see how very plain is the description? What can the author do except drive home these points, which we have not failed to drive home every year at the Feast of Unleavened Bread with the daily Bible Studies that we have given? As we study through the **Statement of Doctrine**—which we do every year—how can some people be so unresponsive, forgetful, and neglectful? I don't have the answer to that question. I wish I did!

PROOF 9

Yahshua is our example. Yahshua, in type, was another Hezekiah. He was another Josiah, in type. He came to play the role of the great reformer.

Turn to Luke chapter 22 beginning in verse 1. ***“Now the feast of unleavened bread drew near, which is called the Passover.”*** (Luke 22:1). Yes, people still do it today. What is the Feast? We have read that it is the 15th to the 21st of the month of Abib. The Passover is specified to be observed on the 14th day of Abib. People, however, still call the entire eight days Passover. There is nothing wrong with that, but Passover **DAY** is none other than the 14th of Abib, the day that precedes the other seven, which is termed the Feast of Unleavened Bread (*chag matzoth*). Passover is the preparation day for the Feast.

Now drop down to verse 7, where we read, ***“And the day of unleavened bread came, on which the passover must be sacrificed.”*** Is the Passover a day of unleavened bread? Luke said it was. Yahshua must have gotten this understanding from the Law of Yahweh. Nevertheless, **IT IS NOT THE FEAST**, the seven-day period called the Feast



The Passover service has symbols that mean something to the Israelite. They meant something for ancient Israel, and they are significant for the True Worshiper today.

and THEY MADE READY THE PASS-OVER.” They slaughtered the lamb, baked the flour into the matzoth, and got the bitter herbs and prepared the other necessities.

Verses 14 to 15 reads, “And when the hour was come, he sat down, and the apostles with him. And he said to them, WITH DESIRE I HAVE DESIRED TO EAT THIS PASS-OVER WITH YOU BEFORE I SUFFER....”

of Unleavened Bread. How could you call eating a lamb that was roasted whole, having only been bled out, along with unleavened bread that signifies affliction (Deuteronomy 16:3) and bitter herbs, a **FEAST**? This is **NOT** a feast! **IT IS A COMMEMORATIVE MEAL**. Consequently, the Passover service has symbols that mean something to the Israelite. They meant something for ancient Israel, and they are significant for the True Worshiper today.

Verse 8 reads, *“And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.”* The day of unleavened bread is approaching, when the Passover must be killed. Make preparations for our observance of the Passover, Yahshua instructs. That preparation has to begin before the 14th. When?

On the 10th of Abib, the lamb has to be procured, the flour has to be bought, and the bitter herbs have to be obtained. We read this in Exodus 12:3. Yahweh said prepare on the 10th for the Passover and prepare on the 14th for the Feast of Unleavened Bread. It is just as simple as that.

Yahshua sent Peter and John, His two most trusted disciples, saying **“GO AND MAKE READY FOR US THE PASSOVER, THAT WE MAY EAT.”** Where? He tells them to go into the city where they will meet a man bearing a pitcher of water, who will direct them to the place where there is an upper room (guest chamber). At the appointed time, Yahshua is coming with His disciples for the Passover supper. Verse 13 reads, *“And they went, and found as he had said to them:*

the preparation of the Passover. Now, I cannot take anything out of that passage other than the Passover of Exodus 12. He says, in verse 15, that He desired to eat the Passover **BEFORE HE SUFFERED**. When did He suffer? He suffered on the day part of the 14th. Therefore, the Passover has to be eaten **BEFORE HE SUFFERS**. He told them to prepare the Passover, and He ate the Passover with them, did He not?

Verse 16 reads, *“...For I say to you, I shall not eat it, until it be fulfilled in the kingdom of Yahweh.”* He will not eat it again after this. Next year, He would be sitting next to the Father Yahweh in heaven (Psalm 110). His next eating of the Passover will be when He returns to establish the Kingdom of Yahweh.

Then He takes the cup and

the bread, and He institutes the new (or renewed) symbols. Was Yahshua a vegetarian? No, Yahshua was not a vegetarian. Therefore, I am not a vegetarian either.

We must carefully notice that this occasion was before the Feast of Unleavened Bread when He ate the Passover. Paul says in 1 Corinthians 11:23 that it was on the same night in which He was betrayed.

Why was it before the Feast? Because you see in Luke 23:56, ***“And they returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment.”***

When did the women prepare spices and ointments to embalm the Messiah? Verse 54 reads, ***“And it was the day of the Preparation, and the Sabbath [annual High Day] drew on.”*** YAHSHUA WAS IMPALED ON THE 14TH DAY OF ABIB AND PLACED IN THE TOMB BEFORE THE 15TH, THE FEAST DAY. Then the women went and they prepared spices and ointments on the day between the High Day and the weekly Sabbath day, the preparation for the weekly Sabbath day. They rested on the Sabbath—the weekly Sabbath—and on the first day of the week at early dawn, before sunrise, they came to the tomb to complete embalming Him, but Yahshua was already resurrected and gone. The angel told them to enter the sepulchre and see the place where He had lain. He is no longer there!

Did Yahshua command the disciples to prepare the Passover? Yes, and the Passover meant the meal that was eaten in commemoration of the Passover in Egypt, the night when Yahweh passed over the houses of the Israelites. He desired to eat the Passover, **BEFORE HE SUFFERED**, He

said. He ate that Passover before He suffered, and **IT WAS BEFORE THE FEAST**. Paul said it was the same night in which He was betrayed, when He instituted the symbols of His sacrificed body as a remembrance. That is the night of the 14th of Abib, at the beginning of the day. Today we commemorate the death of the Messiah, on the night in which He was betrayed, as a **“Yahrzeit,”** a year of time, just as the Jews annually remember the death of a loved one.

PROOF 10

The record tells us that it was not during the Feast! ***“...And they took counsel together that they might take Yahshua by subtlety, and kill him. But they said, NOT DURING THE FEAST, lest a tumult arise among the people.”*** (Matthew 26:4-5). Whoever is reading the magazine at this time, I want to take you to the Greek interlinear text, and you will find that it says **“Not during the feast.”**

That fact also precludes yet another false doctrine I had to deal with in the past, and this declaration is the one that closes the door. **YAHSHUA DID NOT DIE DURING THE FEAST OF UNLEAVENED BREAD**. He died **BEFORE** the Feast of Unleavened Bread—on Passover day.

John chapter 13 nails it down very securely. ***“Now no man at the table knew for what intent he spoke this to him. For some thought, because Judah had the bag, that Yahshua said to him, BUY WHAT THINGS WE HAVE NEED OF FOR THE FEAST; or, that he should give something to the poor. He then having received the sop went out straightway: and it was night.”*** (John 13:28-30). The 14th

day of the first scriptural month is not the Feast. The 14th is the **PREPARATION FOR THE FEAST**, but the preparation for the Passover begins on the 10th day of the first scriptural month. When Yahshua handed the sop (or morsel) to Judas it was at the Passover supper and **NOT DURING THE FEAST**, or the disciples would not have misunderstood. Purchases for the Feast could not be made on the Holy Day. How plain this all is, and yet some people seemingly want to confuse themselves!

PROOF 11

Yahshua already had begun to die during the night of Passover. Now that statement might sound strange to you, but when you turn over to Luke 22:42 we find it confirmed. Yahshua is praying, ***“Father, if you be willing, remove this cup from me: nevertheless not my will, but yours, be done.”*** Yahshua resigned Himself to the Will of Yahweh, to die as the Passover Lamb, sacrificed for the sins of the world.

Going on we read, ***“And there appeared to him an angel from heaven, strengthening him.”*** The Father knew that the Son needed to be strengthened and encouraged at that moment, so He sent an angel from heaven to strengthen Him. ***“And BEING IN AN AGONY he prayed more earnestly; and his SWEAT BECAME AS IT WERE GREAT DROPS OF BLOOD FALLING DOWN UPON THE GROUND.”*** Apparently, some of His blood vessels burst, and the blood began to flow with His sweat. No one looks forward eagerly to death, and, yet, Yahshua our Messiah knew He would be dead within 24 hours, He

would be a lifeless corpse laid in a tomb. That is what the Greek says. Yes, He began dying; Yahshua had resigned Himself to the Will of Yahweh, to die as the Passover Lamb, sacrificed for the sins of the world. He died in the Passover night, because, at that time, He committed Himself to the Will of Yahweh. He resigned Himself to the death upon the tree. The great drops of blood flowing from ruptured veins, the crown of thorns, the Roman scourging, being nailed to the tree, all of those violations of Yahshua's body produced the death of our Messiah, and it was the death stroke later on during the time when darkness was upon the whole land that produced the final, fatal blow.

Why did Yahweh draw the curtains of darkness when Yahshua hung upon the tree? Was it not so that we would recognize Him as our Passover sacrifice. **“And it was now about the sixth hour [noon], and a darkness came over the whole land until the ninth hour [the middle of the afternoon], the sun’s light failing: and the veil of the temple was rent in the middle.”** (Luke 23:44-45). And that was the death of Yahshua in the darkness to commemorate the Passover night, to fulfill His mission, His commitment to Yahweh made during that previous night. Yahshua died before the lambs of the Jewish Passover were slain.

PROOF 12

Passover is not a feast. It is a commemorative meal of deep significance both for Israel in the past and for us in the Apostolic Assembly to behold and relate to Yahshua the Messiah and His sacrifice. The whole Passover lamb in Egypt was roasted with fire (a

charred lump of flesh) with its head, legs, and viscera (entrails). That is not something appetizing. It is not a feast! The unleavened bread signifies the bread of affliction. This is not bread usually served at a feast. The unleavened bread served at the Passover is to remind us of Israelite slavery in Egypt, and how our forefathers were miraculously delivered, liberated from bondage.

We have read some accounts of people who survived the Holocaust. There is one woman that said she lets bread on the table at her meals. When she eats, she might eat a little bit of bread, but sometimes she just lets it there on the table, because there were so many times in the labor camps in Europe when she was so terribly hungry that she would pray and say, *“Oh, if I could only see the time in the future, when I have eaten myself full and I can leave bread there on the table.”* Even a crumb of bread would have been a feast for her in the Nazi concentration camps.

But, consider the soft, white, puffy bread that you customarily buy in the stores today. That is the food Israel ate in Egypt. That was the kind of bread that the baker was baking for Pharaoh (Genesis 40). But, unleavened bread, who likes that? Many people don't, although some do—it is sweet bread to me. Even though it reminds me of the Israelite slavery in Egypt, it also reminds me of the sweetness of release from bondage. It is sometimes called “the bread of the desert,” because it is easy and quick to bake.

Unleavened bread (matzah) is not a bread of affliction for the people who love to serve Yahweh. However, when the rabbis of Judaism suggested eating it without spreading on it any cream cheese, butter, apple butter, strawberry

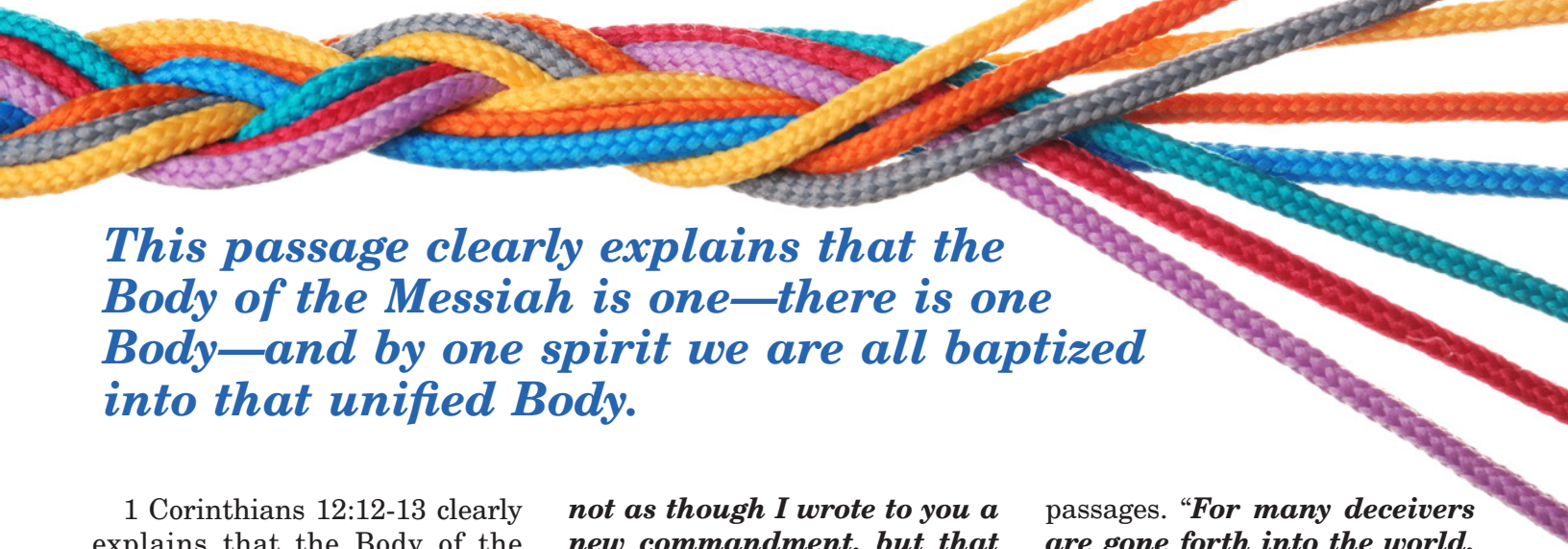
jelly, or peanut butter and jelly, one might view that as the bread of affliction. Some people even dip matzah in coffee, or bake them with cider and eggs, to soften them up (egg matzoth).

If, on the dinner table, you found just the roasted, charred carcass of a lamb, unleavened bread, and bitter herbs with nothing else, not even wine (wine is a later innovation), nor water, it wouldn't be a feast! That is a commemorative meal, not a feast. That commemorative meal was eaten at the beginning of the 14th of Abib, and the Feast symbolizing the national liberation of Israel came the following day (Abib 15) with this release and the exodus from Egypt. Release, liberation, and freedom, that is what the night to be much observed is all about. That is the night of watchings (Hebrew-*shimmarim*), a time to stay up late to celebrate. All of the Israelites were so excited; for the first time, these people are free! They will not need “to punch the time clock” early tomorrow. They can enjoy a feast of freedom.

The Assemblies of Yahweh is one Body! Turn to Ephesians 4:1-7. Verse 3 reads, **“Giving diligence to keep the unity of the Spirit [that means totally united in one Body] in the bond of peace.”** **THE ASSEMBLIES OF YAHWEH MUST BE MAINTAINED AS ONE UNITED BODY, AND IT MUST REMAIN IN SOUND DOCTRINE.**

Turn now to 1 Corinthians 1:10, where we read that each individual member of the Body must all speak the same thing as does the group, and no division may exist among the membership—that includes doctrine. Then, in verse 13 Paul asks, **“Is the Messiah divided?”** After Paul asked the question, He answered: **“Of course not!”**

"For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is the Messiah. For in one spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. (1 CORINTHIANS 12:12-13)



This passage clearly explains that the Body of the Messiah is one—there is one Body—and by one spirit we are all baptized into that unified Body.

1 Corinthians 12:12-13 clearly explains that the Body of the Messiah is one—there is one Body—and by one spirit we are all baptized into that unified Body. Turn next to John 17:11, where Yahshua the Messiah, in prayer, implores the Father to keep the Assembly as one—unified. Colossians 2:2 and Romans 12:5 speak of this one-Body doctrine. There are about a dozen Scriptures in the New Testament that inform us that the Assemblies of Yahweh must be one united Body.

Furthermore, we find a clear instruction for us when anyone intends to introduce false doctrine into our midst. Turn to 2 John:4. ***“I rejoice greatly that I have found certain [some, few] of your children walking in truth”*** Isn't that what we all desire to do, walk in the Truth, harmonize the Bible from Genesis to Revelation, and adhere strictly to the Word of Yahweh? ***“...Even as we received commandment from the Father [from the Son also, since Yahshua said it too]. And I now beseech you, lady,***

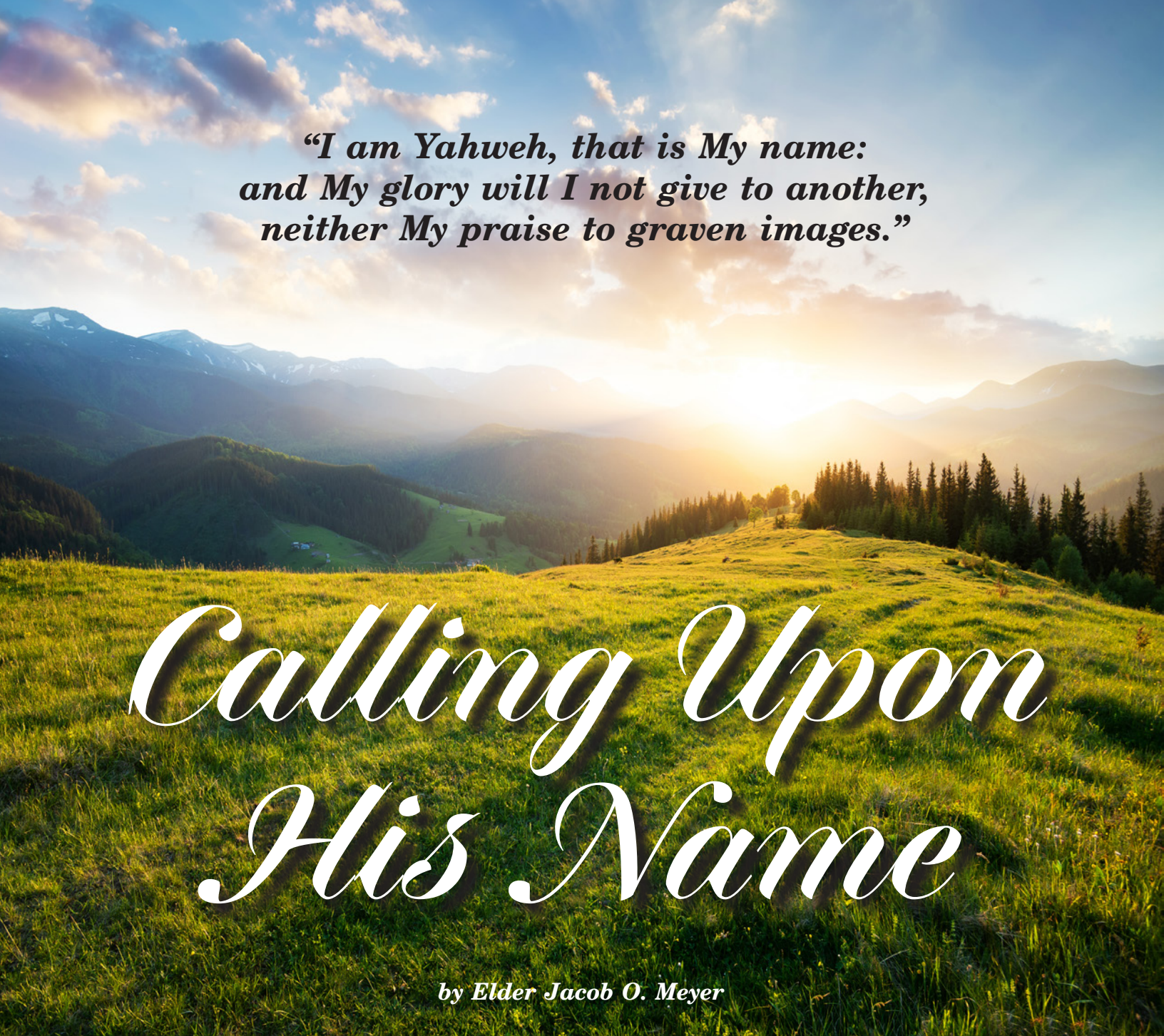
not as though I wrote to you a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we should walk after his commandments.” Assemblies of Yahweh members do not merely say to one another, ***“I love you brother,”*** or ***“I love you sister.”*** That is not the fruit of the spirit. Fruit bearing means what? It is that we should walk after (obey) Yahweh's commandments. The commandments of Yahweh consistently specify the 14th of Abib as the correct Passover date and Abib 15 as the Feast. That is Yahweh's Torah (Law); that is mitzvah (commandment). I am not changing it, and you cannot change it. Yahweh, the Eternal One, wrote it!

“This is the commandment, even as you heard from the beginning, that you should walk in it.” We see the commandment concerning the correct dates for Passover and the Feast of Unleavened Bread outlined for us in Exodus 12, Leviticus 23, Numbers 28, Deuteronomy 16, and other

passages. ***“For many deceivers are gone forth into the world, they that confess NOT that Yahshua the Messiah comes in the flesh.”*** Why? So that He could be our Passover Lamb and be sacrificed for us. He laid aside (emptied) Himself of His glory (Philippians 2). The word translated *emptied* (verse 7) is *kenoo* in Greek (**Strong's Concordance**, #2758 and #2756). ***“This is the deceiver and the anti-messiah.”***

Turn to 2 Peter 2:1, where we read, ***“But there arose false prophets also among the people, as among you there shall be false teachers, who shall privately bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction.”*** Those who do not keep the Passover as the Bible directs, and as do the Assemblies of Yahweh, will be denying the Messiah. They will be denying His human existence. They will be denying the reason He came to this earth, which is to die for the sins of

Continued on page 21.



***“I am Yahweh, that is My name:
and My glory will I not give to another,
neither My praise to graven images.”***

Calling Upon His Name

by Elder Jacob O. Meyer

In past issues of our magazine, we have published in-depth articles on the subject of showing that scholarship does not support the teaching of an inspired Greek New Testament. The Assemblies of Yahweh believe, and firmly avow, that an inspired New Testament exists and that it was written by the early Apostles. However, in recent years, some well-meaning, although misinformed, people have used the theory of the inspired Greek New

Testament to declare themselves in opposition to the use of the Savior’s True Name, which history and the Bible have proven to be “Yahshua.”

The Scriptures support the need for using the Savior’s Hebrew Name over the common name which most of the world assigns to the Savior. Some people in recent times have used the name “Yeshua,” but this form is derived from the Aramaic and is indicated to be late Hebrew. The Jews fabricated

a tradition before the Savior’s era, upon their return from Babylonian captivity, in which no one was allowed to pronounce the Sacred Name of the Heavenly Father. The only exception was the High Priest on the Day of Atonement, when he was sanctified to offer the sacrifices of the people on this special holy day. So, in order to distort the sound of the Name of the Heavenly Father, because they felt that it was too holy for the common people to pronounce,

the Jews began to corrupt the pronunciation by saying “Yeh” instead of “Yah.” The religious authorities removed the key of knowledge, and, consequently, their salvation is jeopardized (Luke 11:52).

People may think that the Sacred Name of the Savior may be a picky point. These are the misinformed Bible readers who usually have a doctrinal axe to grind, or who are not taking into account every Scripture which deals with the subject. They fail to get the big picture, or see the overall scope of the reasons why Almighty Yahweh has stated that it is imperative that we call upon His Name.

For instance, in Joel 2:32 we

call upon a different Name than the True Name for the Almighty, we will certainly miss His attention! If the people in all of the different countries of this earth call upon different names, how can they know that they are indeed calling upon the True Mighty One of the Heavens—the Mighty One Who made the heavens and the earth? Obviously, the nations of this earth are doing exactly that, and, as a consequence, they are missing out on the rich blessings which could be theirs.

On many broadcasts, I try to bring the listener’s attention to Jeremiah 10:10. ***“But Yahweh is the true Elohim; he is the living Elohim, and an everlasting***

Yahweh!

If you thought that “Lord” was a name for the Almighty, you are sadly mistaken. “Lord” is not a name, but a title. Additionally, it is an inferior title. Why not call the Almighty “King,” since this is the title He has chosen in Jeremiah 10:10? The Mighty One of the Hebrews is the True Mighty One, or your Bible is in error. Why should you be hesitant in worshiping this True Mighty One of Israel?

The concept of calling upon one specific Name, so that you are certain of receiving the blessing from the Almighty, is not a pagan custom as some people may erroneously assume. It is

“And it shall come to pass, that whoever shall call on the name of Yahweh shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Yahweh has said, and among the remnant those whom Yahweh does call.”

read, ***“And it shall come to pass, that whoever shall call on the name of Yahweh shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Yahweh has said, and among the remnant those whom Yahweh does call.”*** Interestingly, Peter quotes this entire passage from Joel at the beginning of his rousing sermon on the day of Pentecost in Acts chapter 2. Paul quotes this same verse verbatim: once in Romans 10:13 and alludes to it in 1 Corinthians 1:2. In other words, we now have three witnesses to its authenticity, and it declares that we must call upon, or be worshiping, one specific, particular Mighty One.

Simple logic tells us that if we

King: at his wrath the earth trembles, and the nations are not able to endure his indignation.” In Isaiah 42:8 we read, ***“I am Yahweh, that is My name: and My glory will I not give to another, neither My praise to graven images.”*** Almighty Yahweh is jealous of His Mighty Name. He is rather indignant at His creation calling Him by Names other than what He Himself has chosen. Just try to find one verse of Scripture which says that the Almighty has many Names.

There is no passage in all of the Bible which will affirm such a theory. The Bible is absolutely consistent in informing us—His obedient True Worshipers—that the Name (singular) which our Heavenly Father has chosen is

taught by the prophets and the Apostles throughout the Bible. It was taught by Peter again in Acts 4:12: ***“And in none other is there salvation: for neither is there any other name under heaven, that is given among men, in which we must be saved.”*** How many Names would you say that the Savior could have after reading this verse prayerfully and meditating upon it?

The Savior, Who we worship, was the Messiah, or the anointed King, which the Heavenly Father Yahweh sent to Israel. Israel rejected Him as their King. Will you do the same by disowning His Name?

Certainly, it is not popular when someone accepts the True Name of the Savior. He then opens himself

to just as much ridicule as did the Apostles, who were rejected by their own people and martyred for their Faith.

Acts 4:13 is truly enlightening. *“Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Yahshua.”*

Today, the members of the Assemblies of Yahweh seem, to the outside world, to be merely as fanatical as were the Apostles. We are accused of muddled thinking. Our scholarship is called into question before the bar of public opinion and by the stated doctrines of various religious denominations. But in this, we rejoice, because THE NAME OF THE MESSIAH IS BEING PREACHED, even though it be preached in contention and strife! We rejoice, as did the Apostles, that we are found worthy to suffer shame for His Name, which we read in Acts 5:41.

Frequently, we receive questions from readers and listeners who desire answers to objections to the doctrine of the Sacred Name, which are fabricated by the misinformed. One of these recent objections relates to the supposed fact that the Messiah never spoke the Name of Yahweh. However, this opposition disintegrates into vapor upon a close scrutiny of the Scriptures.

The account of Matthew (who records the trial of the Messiah in chapter 26) indicates conclusively that the Savior was condemned by

the Sanhedrin to be put to death for blasphemy. Please follow me closely as I read from Matthew 26:63-66.

“But Yahshua held his peace.

**The
Scriptures proclaim
that we must call upon the
Name of Yahweh if we
are to be saved.
By calling upon the Hebrew Name
of the Messiah, we are, in effect,
requesting,**

“Yahweh save me!”

And the high priest said to him, I command you by the living Elohim, that you tell us whether you are the Messiah, the Son of Elohim. Yahshua says to him, You have said: nevertheless I say to you, Henceforth you shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He has spoken blasphemy: what further need have we of witnesses? Behold, now you have heard the blasphemy: What do you think?”

This account is repeated in Mark 14:60-65. The word which has been translated *power* here, and at other places where it is used for the Most High, was a substitution which devout Jews used in place of saying the Sacred Name of Yahweh. Our Savior would not have been executed for using this term, but He would have been convicted and sentenced to death for using the

Sacred Name, and this is exactly what happened.

We read in John 17:6, *“I manifested your name to the men whom you gave me out of the world: yours they were, and you gave them to me; and they have kept your word.”*

We might ask ourselves the question why the Savior had to manifest the Name of the Heavenly Father. It was because of the superstitious traditions of the Jews, which had legislated against the use of the Sacred Name in ordinary worship.

The Scriptures proclaim that **we must call upon the Name of Yahweh if we are to be saved.** By calling upon the Hebrew Name of the Messiah, we are, in effect, requesting, **“Yahweh save me!”** The form of His Name in the Hebrew language proclaims reassuringly that Yahweh will save His own people. This is what is promised in Psalm 91:14-15. *“Because he has set his love upon me, therefore will I deliver him: I will set him on high, because he has known my name. He shall call upon me, and I will answer him; I will be with him in trouble: I will deliver him, and honor him.”* Is this what the Heavenly Father will be saying to you? If you have not yet begun to check the facts, write today for the booklet **Exploding the Inspired Greek New Testament Myth.** Also, request purchasing information for our definitive book on the Sacred Name, **The Memorial Name—Yahweh.** Look carefully at the facts and then make your decision according to what the inspired Scriptures teach. SNB

The Feast of Weeks Observance



On the Correct Day— at the Accurate Time

Pentecost is one of the three commanded feasts of Yahweh during which all True Worshipers are commanded to gather together in holy convocation to worship our Father in Heaven.

The English term *convocation* is derived from the Latin (*con— together and voco—call*), while the Hebrew word from which it is translated in Leviticus 23:21 is *miqra*, meaning *someone, or something, called out, a public meeting, or a rehearsal* (**Strong's Concordance**, #4744).

Therefore, we are commanded to join with others of like-precious Faith to worship Yahweh on the holy days that He has specified. We cannot remain at home during these commanded assemblies,

but Almighty Yahweh wants us to worship Him in the company of brethren who are in sound doctrine. We either assemble by gathering to worship, or we disassemble by refusing to heed the command.

Pentecost holds a deep spiritual meaning for the people of Yahweh. It is the day on which the children of Israel at Mt. Sinai ratified the Covenant with Yahweh. This agreement became known as the Old Covenant.

In the New Testament, Pentecost became significant. On this day, the Holy Spirit was poured out upon the faithful disciples, as described in the second chapter of Acts. It commemorates the sending of the Holy Spirit in Yahshua's

by Elder Jacob O. Meyer

Name, the outpouring of the power from on high that helps us to overcome sin and keep the Law (Romans 7 and 8). Yahweh's Law did not change. Yahweh's Holy Spirit writes the Law within our minds and hearts during this New Covenant era (Jeremiah 31:31-34). It is the attitude of people toward obedience that has changed. The New Covenant signifies the True Worshiper's willing compliance with the terms of Yahweh's Law so that, for the people of Yahweh, it becomes a way of life—doing

Yahweh's Will from the heart. It is the question of obedience to the Will and authority of Almighty Yahweh, our Creator and Lawgiver.

The term *Pentecost* in Greek means *count fifty*, or *fiftieth day*. In the Old Testament, however, this commanded Feast was known by other names, such as *Feast of Weeks* (Exodus 34:22, Deuteronomy 16:10-11, and 2 Chronicles 8:13). In Exodus 23:16, it is known as the *Feast of Harvest*, meaning *the firstfruits of our labors*. In Numbers 28:26, it is called the *Day of Firstfruits*. The Jews know it as *Shavos* (Ashkenazic pronunciation) or *Shavuoth*. In the Jewish writings it is sometimes referred to as *The Feast of the Fifty Days* (Josephus, Wars, ii, 3, 1).

Probably the best scriptural explanation of Shavuoth is found in Leviticus 23. Here **Magill's Interlinear Bible** reads, verses 10-11: "***Speak unto the Children***

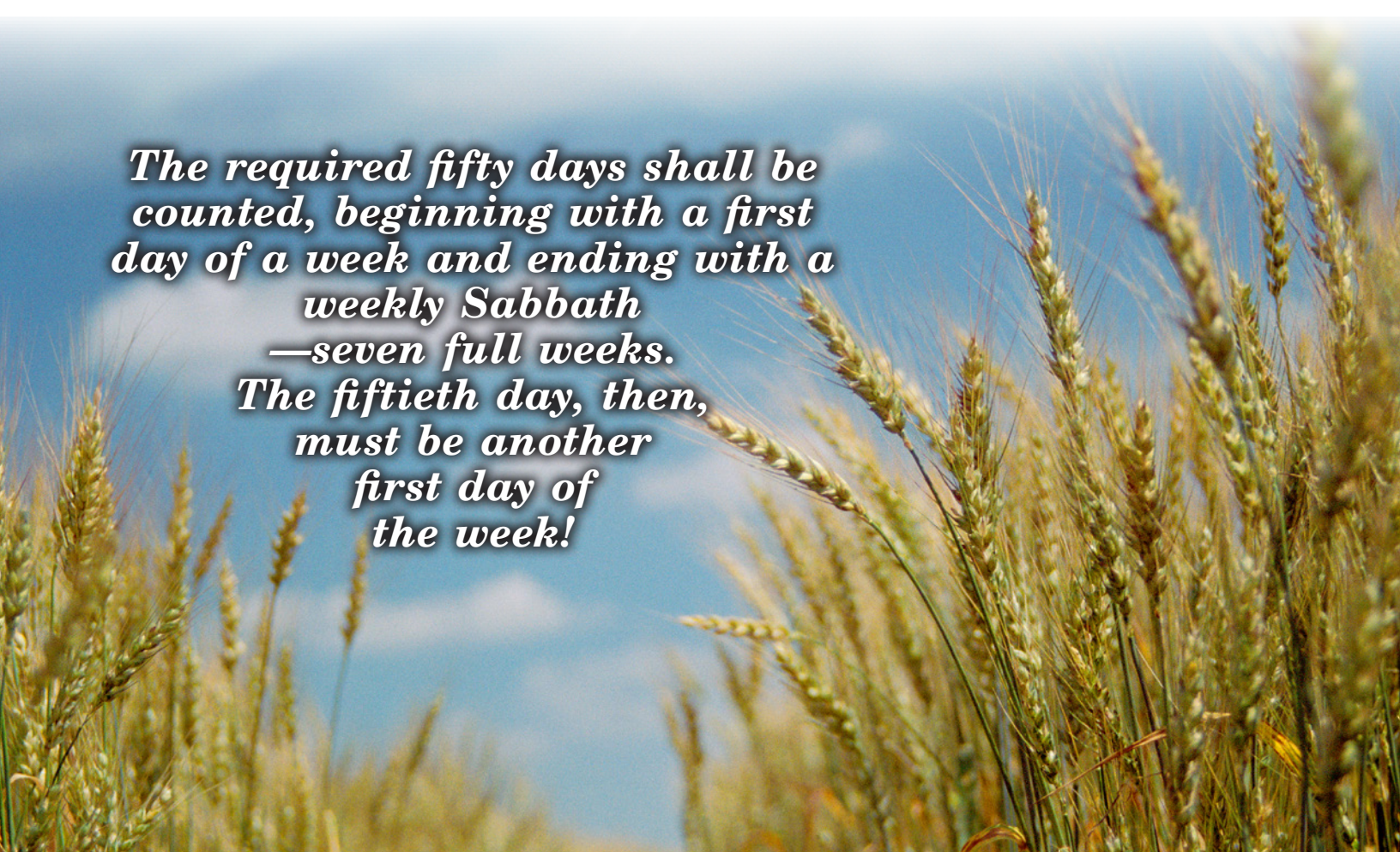
of Israel and say unto them; when you come into the land which I give you, and you reap its harvest, then you shall bring the sheaf of the first of your harvest unto the Priest and he shall wave the sheaf before Yahweh for your acceptance, on the morrow after the rest day shall the Priest wave it."

We must immediately note that the term *rest day* in Hebrew is *Shabbath*, the usual word used for the weekly seventh-day Sabbath.

The "*morrow after the rest day*" has been a source of much discussion and disagreement (verse 11). The Jews, for example, insist that *the rest day* means the 15th of Abib, or the first holy day of Unleavened Bread. In following this practice of counting from Abib 15, they ALWAYS end up with the sixth day of the third month (Sivan). If the Pharisees were correct in doing this, the Hebrew word for Sabbath would

be *ha-Shabbaton*, which means a *high Sabbath* according to **Gesenius Hebrew Lexicon**. However, this is not the case. The word for *rest day* simply is *ha-Shabbath*, meaning the *common, weekly, seventh-day Sabbath*.

Again, in verse 15, we find the word *rest day*, which in the Hebrew similarly is *ha-Shabbath*, which proves the day to be the weekly Sabbath. We shall subsequently find that this is the weekly Sabbath day falling within the Feast of Unleavened Bread. The 50 days are counted from the day following that weekly Sabbath. Absolutely no purpose would be served in counting 50 days, if the count began from the 15th of Abib and ALWAYS ends up with Sivan 6! Yahweh could have saved much confusion—and most likely would have done so, since He is not the author of confusion (1 Corinthians 14:33). Consequently, the count begins with the day after



The required fifty days shall be counted, beginning with a first day of a week and ending with a weekly Sabbath—seven full weeks. The fiftieth day, then, must be another first day of the week!

the weekly Sabbath (the first day of the week). We, then, arrive at the 50th day, the correct day for Pentecost, always the first day of the week.

“And you shall count to you from the morrow after the rest day, from the day that you brought the sheaf of the offering, seven weeks; complete (weeks) they shall be,” (Leviticus 23:15), **Magill’s**.

Notice in this verse that we are directed to count from the weekly Sabbath day which falls within the Days of Unleavened Bread, and we are directed to count **complete weeks**. When is a week complete? These instructions obviously point us toward the seventh day, or the weekly Sabbath, that ends each week, as the starting point. Sunday begins a new week and is the first day of a seven-day week. Note that the morrow after the Sabbath is also the day when a wave-offering is made. A complete week comprises the seven days inclusive from the first day of the week (Sunday) to the end of the Sabbath (the seventh day). This Feast is very important and will greatly assist us in the study of the New Testament fulfillment of the wavesheaf offering later.

“Until the morrow after the seventh week you shall count fifty days; and you shall offer a new meal-offering unto Yahweh,” (Leviticus 23:16) **Magill’s**. How clear! From the morrow, the day after the weekly Sabbath that falls on Passover day, or within the Feast of Unleavened Bread, we number fifty days, **until** we reach the morrow after the Sabbath, or Sunday. The required fifty days shall be counted, beginning with a first day of a week and ending with a weekly Sabbath—seven full weeks. The fiftieth day, then, must be another first day of the

week! Pentecost always falls on the first day of the week (Sunday). No other day is acceptable in Yahweh’s sight for the observance of Pentecost!

Some people have been troubled by the Hebrew term *Mimmacherath*, which appears in Leviticus 23:11, 15-16. The term also appears in Numbers 33:3, another passage that has been misinterpreted.

The **Brown, Driver, and Briggs Hebrew Lexicon** defines the root term as *tomorrow* (the day following the present day), and the term *Mimmacharath Hashshabath* as *on the morrow of (after) the Sabbath*.

Tregelles Gesenius’ Hebrew Lexicon confirms the **Brown, Driver, and Briggs** definition. Here, the definition reads *the morrow* and, with the word Sabbath, *the day after the Sabbath*.

William Holladay in his **Concise Hebrew and Aramaic Lexicon of the Old Testament** verifies these facts. He defines the term *Mimmacharath* as meaning *the day after*, when it is used with the word Sabbath.

Consequently, we are left with no alternative than to translate the term *mimmacharath* as has been done in most versions. Consequently, the correct meaning of the word *Sabbath* takes on vital significance where the count toward Pentecost is concerned. However, all these of lexicons agree that the count must begin with the day following a weekly Sabbath.

The designation of Pentecost as Feast of Harvest in Exodus 23:16 indicates that the Feast of Weeks designates a celebration closely related to the growing season.

Deuteronomy 16:9 reads, **“Seven weeks [shivah, shavuoth, seven] shall you number to yourself...”** Numbers 28:26 says, **“In your**

feast of weeks...” (which also uses the plural of *shabua*, from the root *seven* and, by extension, as meaning *a week*). A week is not complete until the end of the Sabbath, or seventh day. Since the week ends on a Sabbath (Leviticus 23:16), and the following day is the first day of the week (Sunday), the harvest thanksgiving celebration expresses our appreciation for a bountiful harvest and the blessings we receive from Yahweh. No days may be skipped to make the count end with Monday, nor can we begin our count with an incorrect day. Sunday, the first day of the week, is the proper day for Pentecost, since it is the day following seven complete weeks of counting.

Under the article, “Pentecost,” the **Encyclopedia Britannica** offers the following information: **“The Hebrew numeration always includes the day which is the ‘terminus a quo’ as well as that which is the ‘term ad quem,’ which simply means that the day from which the counting is begun, as well as the day where one ends are both included in the counting.”**

From the **Jewish Encyclopedia**, comes some additional interesting information regarding the 15th verse of Leviticus 23. **“Regarding the biblical commandment to offer the omer on the morrow after the Sabbath, the Rabbis maintained that ‘Sabbath’ here simply means a day of rest and refers to Passover. The Sadducees disputed this interpretation, contending that ‘Sabbath’ meant Saturday or the weekly Sabbath. Accordingly, they would transfer the count of seven weeks from the morrow of the first (weekly) Sabbath in Passover so that Pentecost would always fall on Sunday.”** The original contention of the Sadducees was one of the reasons for the

fixing of the Christian Passover on Sunday in the year 325 Common Era (C.E.).

McClintock and Strong states the following facts about the Sadducees: *“The Sadducees were the aristocratic and conservative priestly party, who clung to their ancient prerogatives and resisted every innovation which the ever-shifting circumstances of the commonwealth demanded; while their opponents, the Pharisees, were the liberals, the representatives of the people... their principle being so to develop and modify the Mosaic law as to adapt it to the requirements of the time....”*

Here is a direct admission that the Sadducees were the fundamental, conservative party. **They did not change laws to conform to the desires and whims of the people, as did the Pharisees.**

Josephus, himself a Pharisee, writes the following: *“The Pharisees have given to the people many statutes from the traditions of their fathers which are not written in the law of Moses; and it is for this reason that the Sadducees reject them; saying that it is only the written observances which are binding, but those which are transmitted by the fathers are not to be observed.”* (Ant., xiii, 10, 6).

Hence, the Sadducees provide our precedent for keeping sacred the first day of the week for Pentecost. If we are going to follow True Worship, as taught in the Sacred Scriptures alone, the conclusions of the Sadducees who observed Pentecost on Sunday would certainly hold the greater weight of fundamental knowledge for us than traditional Pharisaism that rested on oral interpretations of the Rabbis. The Pharisees had modified the Law and changed it. The Pharisees also taught that the Rabbinic traditions, interpretations, and doctrines of men

***Let's understand!
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were on an equal plane with the inspired, written Word.

With the exception of Matthew 16:1 and 6, the Sadducees were not severely criticized for their doctrines by the Messiah, to the extent that He constantly upbraided the Pharisees. Yahshua continually denounced the Pharisees for their hypocrisy and man-made doctrines. In Matthew 15:9, Yahshua indicates that one can worship the Almighty in vain, with no purpose, or reverent recognition for Yahweh. The Messiah said, ***“But in vain they worship me, teaching as their doctrines the precepts of men.”*** Yahshua refers here to a quote from Isaiah 29:13. From the Messiah's own lips He declares that the Pharisees were guilty of empty, worthless worship.

A Proper Count

It is imperative that we begin counting toward the Feast of Weeks (Pentecost) **with** the first day of the week, or Sunday. **WE CANNOT BEGIN COUNTING after** the first day of the week. The full weekly cycle of seven days must be counted. Nothing in nature, such as the sun which

delineates our days and the moon which determines our months, tells us when the week begins or ends. It is only Yahweh's Word that establishes the rules for a seven-day week (Genesis 2:1-3). It is His Word that commands us to work for six days and rest on the seventh day. Interestingly, although the Pharisees used the wrong days on which to begin their count, they started counting with the day following the High Day, **not TWO days later.** They knew that the Hebrew Scriptures instructs us to count from the day that follows a day of rest.

There are some who keep the holy days of Leviticus 23 who observe Monday as Pentecost. This doctrine is not upheld by the Sacred Scriptures, which sets forth many proofs that the first day of the week is the proper day on which to observe Pentecost. The confusion of trying to make Pentecost fall on a Monday results from the misunderstanding of one verse and one word in particular.

Let's understand! We cannot build a doctrine on one isolated verse (or word) and ignore all other scriptural references on the subject. The error of specifying Monday as the day of Pentecost stems from a misunderstanding of the meaning of the preposition “from,” which appears in Leviticus 23:15. ***“And you shall count FROM the day after the sabbath, FROM the day that you brought the sheaf of the wave-offering, seven sabbaths shall there be complete.”*** These errant people reach out to great lengths in a futile attempt to prove that the preposition *from* means *away from*. In other words, they would have us believe that we do not include this first day (Sunday) which follows the Sabbath to begin our counting. These people who celebrate Pentecost

on the 51st day, rather than the 50th day, are the only ones we know about. Our research has yielded the concrete fact that throughout history no religious body, which has observed the feasts of Yahweh, has ever observed the Feast of Shavuoth (Pentecost) every year on the second day of the week (Monday).

A careful perusal of many dictionaries shows a consistent harmony with **Webster's Unabridged Dictionary**, that presents the following definition for the word "from": "A preposition, Anglo-Saxon, from, fram, from, forth; 1. a particle used to indicate a point of departure for motion, duration, distance, action, etc., source or beginning of ideas, action, etc., a. beginning at; example; he walked from the door, b. starting with the first of the two named limits; example; I stayed out from three to six; c. out of, derived or coming out of, example; He took a comb from his pocket; d. with a person or thing, example; the maker, sender, speaker, teacher, etc., as a letter from Mary; facts learned from reading."

Webster's New World Dictionary of the American Language, Second College Edition, defines, "from" as "beginning at; starting with; out of, as from a closet; originating with, out of the possibility or use of; as not being like; because of."

It is clear then that the whole argument collapses when we realize that the preposition "from" INCLUDES the point of reference. If you were told to count from 1 to 5, would you begin with 2? Of course not! You would begin with the numeral 1. If you were to recite the alphabet from "A" to "Z," for example, would you begin with "B," or would you start with "A"? If you were told to read Leviticus

chapter 23, from verses 1 to 21, would you start with verse 1 or verse 2? How crystal clear! We must always remember the basic, simple meaning of the text and not complicate the Word of Yahweh. When counting, we must include the *terminus a quo* (or stating point, point of origin, beginning), as well as the *terminus ad quem* (a destination, conclusion, end).

Nor can we exclude the "morrow after the Sabbath" as the original point with which to begin our count toward Pentecost. We start counting with the first day of the week, a Sunday, and we end up with the Sabbath, the seventh day of the week. The first day of the week specifies the holy day of the Feast of Weeks (Pentecost).

Notice the supreme doctrinal pattern uniting and interlocking time within Yahweh's feast days. Note that no days are skipped in the following counts:

1. Sabbath of each week—the weekly seventh-day Sabbath follows the six days of work.
2. Sabbath of months—the seventh month, Ethanim, follows the sixth month.
3. Sabbath of years—(known as Sabbatical year) follows six years of sowing and reaping.
4. Jubilee year—following seven sabbaticals, seven-year cycles.
5. Pentecost—a one-day festival following the seven weeks of the spring harvest season. This celebration commemorates the seven weeks, or forty-nine days, harvest season which ends on a Sabbath. The very next day is the proper day for Pentecost—the first day of the week (Sunday).

Sabbatical Cycles Prove Pentecost Count

Another argument set forth by those contending for a Monday Pentecost is Leviticus 25, a passage which describes the Jubilee year. Many times, we read of a Jubilee celebration commemorating a great achievement, such as when the Ford Motor Company, some years ago, produced a Jubilee-model tractor, celebrating their fiftieth year in the manufacture of farm tractors and equipment. Jubilee, even in the world, has come to mean fifty years.

Under close scrutiny, Leviticus 25 actually upholds a fiftieth-day count, not fifty-one. "**And you shall number seven sabbaths of years to you, seven times seven years; and there shall be unto you the days of seven sabbaths of years, even forty and nine years. Then shall you send abroad the loud trumpet on the tenth day of the seventh month, in the day of atonement you shall send abroad the trumpet throughout all your land And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all the inhabitants of it: it shall be a jubilee unto you; and you shall return every man to his possession, and you shall return every man to his family. A jubilee shall that fiftieth year be to you...**" (Leviticus 25.8-11).

How plain! We are to keep seven sabbaths of years, which would be forty-nine years. Then, we are to sanctify the fiftieth year! We cannot skip any years. **The fiftieth year is the Jubilee year.** The Jubilee is a year of release for those in bondage. (Every person, at least once in his normal lifetime, would be able to keep a Jubilee year.) The very same method of counting the Jubilee year is also employed to count the weeks to



Pentecost. Yahweh's holy day commemorating the Feast of Weeks is the 50th day, not the 51st! We should also note that Yahweh divides time by weeks of years. This fact should offer some evidence to determine that the cycle of seven years cannot be broken, nor can the seven-day week be broken to set the day of Pentecost.

The Exodus Proves Pentecost Day

In Exodus 19:1, we find the statement that the children of Israel came into the wilderness of Sinai. Many Bible scholars agree that the term *same day* means the *same day of the week on which the children of Israel left Egypt*. The original Passover day in Egypt evidently occurred on a Wednesday, with the children of Israel prohibited from going out of their houses on that night. According to Numbers 33:3, they did depart on the next night, which means on a Thursday (note the Hebrew word *Mimmacharath*, which means *tomorrow*). So it was Thursday that Moses went before Yahweh and was given the promise of the Covenant (Exodus 19:5). In verse 10, the people were instructed to cleanse themselves

today (Thursday), and tomorrow (Friday), and be ready against the third day (Sabbath).

Verse 16 of Exodus 19 indicates that on the third day (the weekly Sabbath) there were thunders and lightnings and a cloud upon the mount. In verse 20, Yahweh came down upon Mt. Sinai. This supernatural manifestation was the *Word*, or *Spokesman*, known as **dabar** in Hebrew and **Logos** in Greek—the One who eventually became our Savior, Yahshua the Messiah. (Have you read our booklet entitled **Yahweh's Spokesman**? If not, it will come to you free of charge when you write to: Assemblies of Yahweh, PO Box C, Bethel, PA 19507, and request it.)

In chapter 20, the Ten Commandments were given, and, in verse 19, it appears that the people had become so fearful at the awesome manifestation on Mt. Sinai that they removed themselves and requested Moses to speak to Elohim for them, lest they should die. Chapters 20, 21, 22, and 23 all took place on the weekly Sabbath.

In chapter 24 and verse 4, we read that Moses wrote down all that Yahweh had commanded in the preceding chapters from 20 to 23, and then he arose early in the morning (which would be on a Sunday). Notice that this is the second morning and it was obviously the first day of the week—the day following the Sabbath. A perusal of **Strong's Concordance** will prove this transpired on the second morning, or the first day of the week. No three mornings are mentioned in Exodus 19 through

24. Only the first day of the week is indicated, not the second day of the week.

In verse 4 of the 24th chapter, we are told that Moses built an altar and erected 12 pillars to represent the 12 tribes. In verses 5 to 8, burnt offerings and peace offerings were offered and the sacrificial blood sprinkled on the altar, the people, and the book (see also Hebrews 9:19) to make the Covenant binding. This all took place on Sunday and occurred on Pentecost day, the annual holy day observed on the first day of the week which commemorates the RATIFICATION of the Covenant with Yahweh by Israel. Therefore, the two days—Sabbath and Sunday—form a double observance, the day on which Yahweh spoke His Covenant and the following day when Israel ratified it.

For further proof, we read in this 24th chapter of Exodus, verse 15, that Moses went up into the Mount, which occurred on Pentecost day, the first day of the week. The cloud covered the mount six days, we read in verse 16. Then, on the next seventh day (the next weekly Sabbath), Yahweh called to Moses out of the cloud.

At Yahweh's direction, Moses went up to the Mount on Sunday afternoon on Pentecost, remaining there for the six working days, and then, on the following Sabbath, Yahweh spoke to him. Yahweh meets with His people on His holy days, and He speaks with them. Pentecost cannot be on any other day than on the first day of the week!

The Resurrection Proves Correct Pentecost Date

In the New Testament, we encounter another example of the proper day of the wavesheaf offering as represented by the Messiah Himself. In John 20:17, Yahshua

told Miriam, ***“Touch me not; for I have not get ascended to the Father: but go to my brethren, and say to them, I ascend to my Father and your Father, and my Elohim and your Elohim.”***

In Matthew 28:9, you will find that later, as the disciples and some other women came to sepulchre, the record states, ***“And behold, Yahshua met them, saying, All hail. And they came and took hold of his feet, and worshiped him.”***

Yahshua the Messiah has fulfilled the wavesheaf offering as a perfect anti-type, when He arose in the evening, at sundown, at the beginning of the first day of the week. He was accepted by the Father on the **FIRST DAY OF THE WEEK!** He is the firstfruits of the human harvest of the earth (1 Corinthians 15:23) who was accepted by the Father on Sunday, the dark part of the day. We must, therefore, take the example of our Savior and count fifty days beginning **WITH that very same** first day of the week, and, after **SEVEN WEEKS** are **complete**, we arrive at the fiftieth day being Sunday! Sunday is the day for Pentecost as proven by our Savior’s example at His resurrection.

The **Companion Bible** shows that the counting of the days of firstfruits begins with the **first day** of the week, in the comment on John 20:1. ***“On the first day of the week—on the first (day) of the Sabbaths (pl.) Greek, Te Mia sabaton.”*** The word *day* is rightly supplied, as *mia* is feminine, and so must agree with a feminine noun understood, while *sabaton* is neuter. Luke 24:1 has the same.

Matthew reads: ***“As it began to dawn toward the first day of the week....”*** The expression here is not an idiom, and the term *Sabbaths* should not be rendered *week*. As

shown in the **Authorized Version** and the **Revised Standard Version** reference to Leviticus 23:15-17, the first day is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, Yahshua became the firstfruits (verses 10-11) of Yahweh’s resurrected human harvest (1 Corinthians 15:23). The Holy Spirit will produce the harvest of a resurrection from the dead, who will be made spirit at the Second Coming of the Messiah.

The Wavesheaf Proves Pentecost

We can further substantiate the doctrine of Pentecost as always being observed on the first day of the week.

Reading Leviticus 23:10-11, we find that the wavesheaf was to be cut and the grain offered as a new meal offering to Yahweh, on the morrow after the Sabbath (Hebrew here is *Hashabbath*, or *the common* [weekly] *Sabbath*). You will notice that this wavesheaf was to be the firstfruit of the spring harvest, the first cut sheaf of the barley harvest. No other grain was ripe for cutting at this precise time, nor was any harvesting allowed for personal use until this first ripe sheaf had been presented to Yahweh (verse 14).

Yahshua was the firstborn of many brethren (Romans 8:29). Those who are called in this particular “day of salvation” comprise the spring harvest which is the grain harvest, compared to the later harvest of olives and grapes. Yahshua fulfilled the human type of the first sheaf of the first harvest. He was the wavesheaf of the first ripe grain. His comprised the first resurrection.

Yahshua our Messiah fulfilled the sacrificial offerings (Leviticus 1-3), so we must conclude that some event in His earthly sojourn

would fulfill this wavesheaf offering (Ephesians 5:2). Yahshua the Messiah was the firstfruit of the human harvest from this earth—the human wavesheaf. He presented Himself to Yahweh the Father as the spiritual fulfillment of the temporal type (1 Corinthians 15:20, 23). Not understanding the significance of the firstfruit wavesheaf offering, nominal Christian theologians have failed to understand why Miriam mistakenly identified the Savior as the caretaker of the Garden of Gethsemane (John 20:14-16). Apparently, He, Himself, personally had cut the wavesheaf grain offering for the last time, to offer it along with Himself to Yahweh. Just as Yahshua instituted the New Testament Memorial emblems in conjunction with the Old Testament Passover supper, He combined the old and new wavesheaf firstfruits grain offering. Seeing Him carrying this wavesheaf of barley, Miriam did not recognize the Messiah, but she assumed, from seeing Him bearing a sheaf of grain, that He was the caretaker (the farmer or gardener).

Having come to this vital understanding, we must recognize that the Messiah had cut the last wavesheaf of grain on the first day of the week. The first day of the week then identifies the correct day on which to begin the count toward Pentecost.

Yahshua had given the scribes and Pharisees a very remarkable response when they asked Him for a sign to prove His Messiahship. He commented that no sign would be given them (or to us also) except the sign of Jonah (Jonah 1:17). Yahshua had repeatedly stated that He would be three days and nights in the tomb and, then, be resurrected after three days in the grave—a very difficult task

unless you are truly a member of the Elohim family, which He was. In fact, this was one of the accusations made by two witnesses the High Priest sought at Yahshua's trial (Matthew 26:61).

Now think carefully of this situation. Had Yahshua followed the Pharisaical method of counting, He would not have been the wavesheaf offering. He would have been dead in the grave. But Yahshua was raised in the resurrection, just as He had predicted. Furthermore, He predicted, **IN ADVANCE, THE VERY YEAR when He would be impaled!** Remember, it had to be a year wherein the impalement would occur on Wednesday and the resurrection in the end of the Sabbath. That makes His prediction a doubly difficult task. In addition, He had to fulfill all of the Old Testament prophecies! (Please turn to John 7:1, 5-6, and understand the deeper meaning, that this was not the year of His impalement.) Consequently, Yahshua the Messiah informed the Jews of His day that if they are keeping the Feast of Weeks wrongly, they will not receive the Holy Spirit because the Holy Spirit comes in Yahshua's Name. Additionally, if Yahshua the Messiah was not the human fulfillment of the wavesheaf, then He would not have been resurrected—but the empty tomb proved that He rose from the dead. The Jews even tried to ensure He would not emerge from the grave by posting a Roman guard (Matthew 27:62-66).

Consequently, the only way that the commandment keepers will receive the true Holy Spirit of Yahweh is to rely upon the Messiah and keep His Word faithfully.

These facts alone are irrefutable proof that the first day of the week must be the day on which to begin our count toward the Feast of Weeks, because it has the very

sanction of the Messiah! Do you see now how so many facts coincide and merge into perfect harmony? The Passover, the Feast of Unleavened Bread, the resurrection of the Messiah, and the day of His presentation to the Father all must serve a function to verify the correct day for the Feast of Weeks. Meditate on these points, because they are of great significance!

Further Evidence

However, we do not wish to stop here. We turn now to Acts 1:3. ***“To whom he also showed himself alive after his passion by many proofs, APPEARING to them by the space of forty days, and speaking the things concerning the kingdom of Yahweh.”*** Did you truly comprehend the message conveyed in this momentous verse? Without taking you back to the accounts of the resurrection for proof (you should read each account for yourself if you wish), it can be proven that the Messiah was seen a number of times on the first day of the week! Forty days would pinpoint His ascension from the Mount of Olives on a Thursday. Ten more days would, of necessity, bring you to a Sunday, *the first day of the week!* Now remember, ***Yahshua did not appear to anyone*** on the day following the first holy day of Unleavened Bread (Abib 16), which would have been on a Thursday that year.

How truly enlightening are these facts when you realize that here appears just one more proof that the Feast of Weeks is always to be observed on the first day of the week. Please turn now to Acts 2:1. This verse should read, ***“And when the fiftieth day was fully come....”*** As has already been explained, *Pentecost* means *the fiftieth day*. The note in the **Companion Bible** says, *“Literally in the fiftieth day... being completed*

The Syriac and Vulgate read ‘days.’ This refers to the completion of the seven weeks (fifty days inclusive) from the waving of the sheaf of firstfruits (Leviticus 23:15-16).” How beautiful a picture is presented to us by Luke, the writer of the book of Acts! There can be no misunderstanding the correct day to observe the Feast of Weeks! Furthermore, all of the Scriptures harmonize perfectly.

Acts 2:1 states, ***“And when the day of Pentecost was now come, they were all together in one place.”*** This does not refer to a “tarry meeting” of some kind, as some religious organizations teach, but to the Assembly to observe the annual Feast of Weeks (Shavuoth, Pentecost). The Syriac and Vulgate read, ***“When the DAYS of Pentecost were fully come.”*** This refers to the completion of the seven weeks (fifty days inclusive) from the waving of the sheaf of firstfruits. The disciples were commanded to wait in Jerusalem for Pentecost, during which a display of Yahweh's power would be manifested, the sending of the Holy Spirit, or the power from on High. By our own efforts, we could not properly keep the Law (which was given to Israel from Mt. Sinai, and ratified on another Pentecost), but with the help of the Messiah's Spirit dwelling in us, we receive the power to become the sons of Yahweh and inheritors of everlasting life. We may keep Yahweh's Law faithfully, just as Yahshua did.

More Resurrection Proof

Now notice Acts 20:6. In your **King James Version** this verse reads, ***“And we sailed away from Philippi after the days of unleavened bread, and came unto them, to Troas in five days: where we abode seven days.”*** Interestingly, the word

How to Count the Feast of Weeks

| First Day | Second Day | Third Day | Fourth Day | Fifth Day | Sixth Day | Sabbath |
|--------------------------------------|------------|-----------|---|---|-----------|---------------------------------------|
| | | | <i>(Passover) Yahshua's Death</i> | <i>Feast Day Unleavened Bread</i> | | <i>Resurrection</i> |
| <i>Bikurim or Wave Sheaf</i> | 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 <small>Ascension from Mount of Olives</small> | 41 | 42 |
| 43 | 44 | 45 | 46 | 47 | 48 | 49 <small>7 Complete Weeks</small> |
| 50 <small>Feast of Weeks</small> | | | | | | |

which has been translated *after* is *meta* in the Greek. The word in question should be translated *among, amid, in company with*. See **Companion Bible**, Appendix 104, xi, for verification. This verse, then, should have been translated correctly, ***“And we sailed away from Philippi at the days of unleavened bread...”***

The entourage of Paul took five days to arrive at Troas, which, for some reason, took longer than a previous trip. See Acts 16:11. At Philippi they spent seven days during the days of Unleavened Bread.

Then we come to verse seven, which has been totally misunderstood by people who do not keep the feast days. The Greek literal text reads, ***“And upon the first of the Sabbaths, when the disciples came together to break***

bread, Paul preached to them, ready to depart on the morrow: and continued his speech until midnight.”

The wavesheaf in the Hebrew text is known as the *bikurim*, or *firstfruits*. The incident introduced by verse 7 occurred on the first day of the week, after sundown, after the Sabbath had ended. The disciples were evidently gathered to honor the day on which the firstfruits wavesheaf had been cut. In other words, they gathered to offer a sacrifice of the praises of their lips at this special time when Yahweh commanded that the wavesheaf was to be brought to Him. They may even have baked some unleavened bread of the new barley that was harvested and had eaten it at this commemorative occasion. The sacred text records

that a meal was eaten, verse 11.

Paul would naturally have preached a sermon, using as his text Leviticus 23:11-14, proving the doctrine of the Messiah by His resurrection. Since he planned to depart on the following morning, the *bikurim* service was remembered at the evening hour, at the beginning of the scriptural day, just as the Talmud indicates that the wavesheaf was cut in the Temple era. Paul, being a somewhat long-winded preacher, spoke until midnight, whereupon Eutychus dozed off and fell from a third-story window. This was a sign from Yahweh that proved the resurrection when Paul raised the young man from the dead.

The identical Greek grammatical construction found in Acts 20:7, usually translated “on the first

day of the week,” also appears in Mark 16:2. However, it literally means *the first day for counting Pentecost*. It refers to the wavesheaf day. The Greek words are *te mia ton sabbaton*. The term *sabbaton* has no other meaning than *the weekly Sabbath*, but in some instances when certain modifying words are used, it can mean the first day of the common week. Perhaps this is what prompted the translation in Acts 20:7, but, then, the wavesheaf was, also, correctly offered on the first day of the week.

Therefore, the Apostle Paul actually came to Philippi in association with the Feast of Unleavened Bread. The Greek word in question is *meta*, rendered in the translations as *after*. However, the **Liddell and Scott Greek Lexicon** shows that even the accusative case is sometimes translated in the ancient documents as a genitive. If you need additional proof, peruse this exhaustive volume.

Again, another passage of Scripture which has been such an obstacle to many people who have never observed the feasts of Yahweh, or kept them properly, now comes to life with new meaning and understanding. This passage does not at all support Sunday keeping, as most commentators assert. Such knowledge should be beneficial to the people of Yahweh to build their faith and knowledge in these last days.

The Sabbatical and Jubilee Year Cycles

Finally, another point which deserves some discussion is the count toward the Jubilee year. Read again Leviticus 25:8-13. In this passage appears the accurate directions for ascertaining when the Jubilee year would occur. The

***Let
us allow the
Word of Yahweh
to correct us so that
we can truly be called
the children of Yahweh.
Will you join us in
this restoration
movement?***

Jubilee was the fiftieth year, just as Shavuoth or Pentecost falls on the fiftieth day. It was the year which followed seven Sabbaths of years, or forty-nine years. In other words, the fiftieth year followed the forty-ninth year and began a new cycle, just as does the Feast of Pentecost. Consequently, the cycle of seven times seven years (forty-nine years) would not be altered, nor is the seven-day cycle of the week altered when we count to Pentecost day. Please note the chart which accompanies this article showing that the first day of the week is Pentecost.

Since it is imperative that we obey Almighty Yahweh as strictly as we possibly can, we should be desirous to serve Him perfectly in all things. Let us allow the Word of Yahweh to correct us so that we can truly be called the children of Yahweh. Will you join us in this restoration movement?

Conclusion

It is quite understandable that many dedicated believers upon learning that they have been in error in keeping the weekly first day as the Sabbath day could be skeptical about any holy day that falls on a Sunday. Nevertheless, the other feasts of Yahweh also sometimes fall on the first day of

the week if we keep them properly with a visible new moon.

We must carefully review the scriptural teachings on the subject, and both Old and New Testaments show that the first day of the week is the proper day on which to observe the Feast of Weeks, Pentecost. Once we have come to the knowledge of the Sabbath, the seventh day of the week, as being the correct worship day, we naturally build up a latent prejudice against the so-called *venerable day of the sun*. Now that you understand the truth, do not continue keeping Pentecost incorrectly. The first day of the week, a new beginning, the first day of the succeeding cycle of seven days, is indeed the proper day for Shavuoth.

Additionally, the 6th of Sivan occasionally falls on the first day of the week, so the Jews do occasionally observe a first day of the week for Shavuoth.

This study has been published to bring to the attention of thinking people that thorough research has yielded conclusive proof in the Scriptures and scholarly references, so that we can accurately pinpoint the day which our Heavenly Father has designated to be set apart for His annual holy day of Pentecost. When we refer back to the description of the Laodicean Assembly, we find that these people have not perfected their doctrines.

This study is designed to assist you in arriving at the truth of a basic Bible doctrine in order that you may be so firmly convinced of the correct day for Pentecost, Feast of Weeks, observance that the Body of the Messiah may be totally united in the keeping of the Law of Yahweh. ^{SNB}

12 Infallible Proofs

Continued from page 9.

the people according to Genesis chapter 15:9-17. **ALTHOUGH WE LOVE AND GREATLY RESPECT THE JEWS, IN THIS INSTANCE THEY HAVE DOCTRINAL ERROR.**

Why do we say that? The worship of Judaism today resulted from the Mishnah, which was codified by Rabbi Judah Hanasi, Rabbi Judah the Prince, in the second century. By that time, such strong animosity had developed between mainstream Judaism and Messianic Judaism, that the rabbis were trying to make a sharp division between the two. That conclusion was very clearly expressed in a seminar I took several years ago. At the beginning of the era, both Judaism, and those Jews who believed in the Messiah, were living seemingly in harmony. Messianic preachers even preached the sermon in the synagogue on the Sabbath day. We can find it in the Bible. Paul and Peter, Messianic preachers, were preaching in the synagogue (Acts 13). But soon the wedge had to be driven to divide mainstream Judaism from Messianic Judaism, or the doctrinal controversy would continue to rage. That was the reason Josephus, a Pharisee, wrote the things He did in his book **The Jewish Wars** and in his **History of the Jews**.

Turn back to 2 John:7, **“For many deceivers are gone forth into the world, they that confess not that Yahshua the Messiah comes in the flesh. This is the deceiver and the anti-messiah.”** Now, I can take this term

anti-messiah into various other passages and show that those who do not follow sound scriptural doctrines, as the Bible sets them forth, are against the Messiah and His teachings. Those who would fall away from the **Statement of Doctrine** of the Assemblies of Yahweh, and incorporate different doctrines, are also in opposition to the Messiah and what He taught from the Word of Yahweh.

2 John, verse 8, reads, **“Look to yourselves, that you lose not the things that we have worked, but that you receive a full reward.”** We work for eternal life, having been given grace to keep the Law—not license to do as you please (Judah 4). We studied, and we worked good works, and we kept the Torah Covenant Law to receive the full reward; otherwise, 1 Corinthians 3 comes into effect. You might eventually, in the Kingdom, be assigned the position of a street sweeper, or some other menial position, whereas, maintaining sound doctrine will bring you into a higher position of service in the Kingdom if you remain faithful to the end.

Verse 9 reads, **“Whoever goes onward** [Greek—goes away, transgresses, backslides, deviates, and turns away] **and lives not in the teaching of the Messiah, has not Yahweh....”** But we are not of those that fall away, or backslide, brethren. **“...He that remains in the teaching, the same has both the Father and the Son.”**

Verse 10 and 11 explains: **“If anyone comes to you, and brings not this teaching** [doctrine], **receive him not into your house, and give him no greeting: for he that gives him greeting partakes in his**

evil works.” If you say, “*Yahweh Shalom,*” to that person who has deviated in doctrine, you partake of his evil works. To reject the Word of Yahweh is sin.

We must be like the scriptural Levites—watchmen to guard the sacred treasures of Truth we have received to hold in the Assemblies of Yahweh, which are the gold and silver and precious stone of sound doctrine. Just as the Levites did, when they vigilantly stood guard over the Tabernacle and the Temple, with its magnificent treasure of precious metals, so we must remain alert today. I know that every zealous member of the Assemblies of Yahweh will also stand up and maintain the sound doctrines that we have published in the **Statement of Doctrine**, which are directly summarized from the Word of Yahweh, and that you will acknowledge the true doctrines you agreed to uphold upon baptism.

These 12 proofs are some of the stronger points on proving the sound doctrine of Passover and the Feast of Unleavened Bread. We hope that they will form the basis upon which you will continue to harmonize the biblical message, so that you may be a believer in, and defender of, Yahweh’s sound doctrine. The members of the Assemblies of Yahweh have determined to approach the Sacred Scriptures with humility and not try to explain away any straightforward passage. We simply allow the Word to speak to us, and it consistently says the same thing from Genesis to Revelation. May Almighty Yahweh lead you into these plain straight paths as He has led the Assemblies of Yahweh, in Yahshua’s Name. ^{SNB}

Rejoice in Yahweh, O you righteous:

Praise is comely for the upright.
Give thanks to Yahweh with the harp:
Sing praises to him with the psaltery of ten strings.
Sing to him a new song;
Play skilfully with a loud noise.
For the word of Yahweh is right;
And all his work is done in faithfulness.
He loves righteousness and justice:
The earth is full of the lovingkindness of Yahweh.

PSALM 33:1-5

