

THE
SACRED NAME
BROADCASTER

2/2014



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

February 2014
Volume XLV, Number 11

CONTENTS



Page 1

1 **Yahweh's Calendar in the Heavens**

"He appointed the moon for seasons (moedim in Hebrew)," Psalm 104:19. Almighty Yahweh has set the dates for His holy convocations by the lunar cycle. Will you be observing Yahweh's feast days at the time He has ordained?



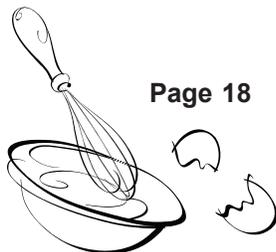
Page 10

10 **You Are Lights**

"You are the light of the world," Matthew 5:14. Do you let your light shine before men? Do your works glorify Yahweh, our Father in Heaven?

18 **Recipes for the Days of Unleavened Bread**

When we observe the Feast of Unleavened Bread, we seek to prepare food without any yeast, or leavening agents. We find that this food is what makes each Feast of Unleavened Bread a memorable occasion. Bon appetite!



Page 18

21 **Radio Log**

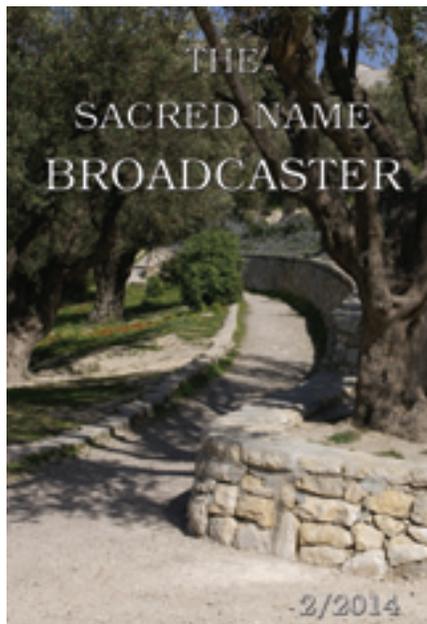
Be sure to listen to the Sacred Name Broadcast and watch the Sacred Name Telecast. Tell your friends! Streaming at your convenience at www.WMLK.net.

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 2013 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



Our Cover:

This month's cover is of a garden that is located on the Mount of Olives. This garden contains many olive trees, a reminder of how the garden of Gethsemane might have appeared during Yahshua's time.

On the night in which He was betrayed, Yahshua admonished His disciples to "watch and pray" before going away a little distance to pray.

"And he comes, and finds them sleeping, and says to Peter, Simon, Do you sleep? Could you not watch one hour? Watch and pray, that you enter not into temptation: the spirit indeed is willing, but the flesh is weak," Mark 14:37-38.

We should always remember to watch and pray that we enter not into temptation. When Yahshua returns, will He find faith on the earth? Will He find you watching?

How to Keep Time by **Yahweh's Calendar in the Heavens**



by Elder Jacob O. Meyer

From the many questions that we have received over the past years concerning the reason why the Assemblies of Yahweh occasionally observes the holy days of Leviticus, chapter 23, on different days than do the Jews, it is apparent that these questions present an opportunity for the author to write an in-depth article on this timely subject.

Many of the people who have arrived at the threshold of the Assemblies of Yahweh have never questioned why they do things as they have always done them. In the Assemblies of Yahweh, we seek to delve deeply into what the Bible teaches so that we may live our lives well pleasing to Yahweh, in close harmony with His Word. Unquestionably, this concept of sincere worship and reverence for the Almighty Father in heaven will yield a life which differs in many points from what is found in Judaism, or in the churches of nominal Christianity (even though some of these Christian groups in some respects do seek to restore the Narrow Way which was lost after Apostolic days). Nor can we shrink from humble, submissive obedience to the directives of the Most High when YAHWEH'S commandments are brought to our attention, or we shall soon

discover that He will deny blessings to us. The Father in heaven, who looks upon our hearts, knows if we are not being obedient to a Truth which He has revealed to us.

The only method of Bible study which will ever bring doctrinal order out of the obvious confusion existing presently upon the religious spectrum in understanding the Scriptures is to completely HARMONIZE all of the passages on a certain subject and allow them to mold the doctrines which we believe. Such scriptural harmony is indeed possible. Both Old and New Testament Scriptures complement each other and will say the same thing if we allow them to do so. There are no unexplainable discrepancies, but unifying Truth will emerge only through consistency in research into the writings that were transmitted to us. The Holy Spirit of Yahweh will direct our sincere efforts.

Some, having failed in their attempts to find a scriptural basis for reckoning time, have turned to the Jews and accepted their calendar *carte blanche*. They have attempted to justify this stand by quoting Romans 3:2. But there is a scriptural answer to the calendar question, and calendar arranging is NOT an "or-

acle"
th a t
has been
committed to
the Jews. The sacred
Scriptures is the oracle, the Word.

The Jewish Calendar

However, since we observe the holy days of Leviticus chapter 23, some people have assumed that the Assemblies of Yahweh would look to the Jews to set the scriptural calendar, since they also observe these identical holy days. However, upon obtaining a Jewish calendar, one might be surprised to learn that the orthodox Jews observe TWO DAYS CONSECUTIVELY rather than the SINGLE DAY which is legislated in the inspired Scriptures. The only exception is in observance of several holidays, which the rabbis have inaugurated under their own authority and volition (for example, Hanukkah), and, of course, in the scriptural fast of the Day of Atonement (which certainly no one wishes to extend unnecessarily).

There is, to be sure, a reason for everything, and the reason why the Jews have set TWO feast days to commemorate the ONE enjoined

and legislated by the Scriptures in Leviticus chapter 23 is because of the dispersion of the Jewish people into all of the nations of the earth. Not wishing for their observance to be in error, the Jews have specified two days so that they would be certain to be correct in keeping one of their days.

This concept of being overly righteous is condemned by Solomon in Ecclesiastes 7:16. In too many cases, the Jews have made void the Law of Yahweh by their traditions of men, binding upon the people heavy burdens, which are beyond what was intended by the Law of Yahweh. This practice has caused the Law of Yahweh to be viewed as a yoke of bondage—which it is not, nor was it ever intended to be. The Torah Law was given by a loving Heavenly Father, and He intended it for our good (Deuteronomy 6:24).

Watching for the Signs

It is also true that, because of the dispersion, the Jews have no longer followed an observable calendar. Scholarship abounds with substantial and irrefutable evidence that, during the days of the Messiah, it was the Sanhedrin which set the calendar. This august body of elders in Israel fixed the months by sending out observers to the higher elevations of terrain around the city of Jerusalem so that they could VISUALLY OBSERVE the actual new crescent, which marked the new, or rebuilding, moon.

Seeds that germinated into the calculated calendar, which is presently in use in Judaism, were most likely originally planted while Judah was in Babylonian captivity. But it took the dispersion into very distant lands to bring their seeds into total fruition. Babylon had long been the center of the scientific study of the heavens. Doctor H. C. Leupold, in offering his analysis of Genesis 11:3-4, has said that the tower of Babel was built to touch, or reach into (discover the secrets of), heaven. Dr. E.W. Bullinger in **The Companion Bible** suggests that the zodiac was

depicted on the top of this tower so that the movement of the heavenly bodies could be studied and recorded. You will find that the astrologers are mentioned prominently among the wise men of Babylon in Daniel's time (Daniel 2:2). Please give some attention to Isaiah 47:13. ***"You are wearied in the multitude of your counsels: let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save you from the things that shall come upon you."***

Equinox Complicates Matters

Nevertheless, allow us to reiterate once more for emphasis that advance calculation as a system of calendar compilation cannot be supported from the Scriptures. As Christianity sees it, calculation of the calendar in advance depends primarily upon the vernal equinox as its starting point, while using an astronomical conjunction of the new moon, rather than sighting a visible moon. The Jews employ an astronomical conjunction of the moon.

Basically, this method is intended to remove the comprehension of the progression of time from the common man. If the method expressed so simply in the sacred Scriptures is rejected, the calendar arrangement is placed in the hands of a few learned men who usually intended to use their knowledge to gain and hold position. For example, in past years I have sat through lectures by noted scholars and educators who presented quite a formidable array of scientific research on the phases of the moon and how to calculate the holy days. Without fail, these men always reverted back to the vernal equinox as their starting point for fixing the time of the first scriptural month. I cannot insist too forcefully that this term (vernal equinox, the spring day when nights are of equal length) is not found in the inspired Scriptures, nor is it even alluded to in the Word of Yahweh.

When Almighty Yahweh gave His directions to Israel, He gave them as

a father would to a child, speaking in simple, explicit, candid language, not in veiled technical terms. Such straight talk, forthrightly delivered, is a universally consistent characteristic of the message of the Bible. Would a little shepherd lad, such as was David, living constantly out in the open fields, tending flocks, be able to determine an astronomical conjunction of the new moon? Would it not be more simple for Almighty Yahweh to allow the movement of this great sign in heaven to determine a division of time? The renewal of the moon each month would be so obvious that no one could mistake what was happening. Therefore, each one who reads the Bible can comprehend the simple directions.

The Scriptural Method

Almighty Yahweh has explained in Genesis 1:14-18, ***"And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And Elohim set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was good."***

Yahweh's method of reckoning time is good (perfect)! So why change it?

Let us analyze this passage thoroughly. It is the lights which are to rule over the day and over the night, to divide the darkness from the light. The sun is to rule the day, or to delineate the bounds of the day. Therefore, the lesser light, the moon, is directed to rule over and shine by the night. Evening, or sundown, begins the scriptural day (Mark 1:32), as we can also see

from this first chapter of Genesis.

Notice in verse 14 that the lights serve to mark the SEASONS. The Hebrew word is *moedim*. In Psalm 104:19 we read, “**He appointed the moon for seasons** (*moedim* in Hebrew): **the sun knows his going down.**” *Moed* in Hebrew means an assembly. It is from a root word

quently, the month begins with the first light emitted from the lunar crescent.

Let us prove that fact more conclusively. In the **Webster’s New World Dictionary of the American Language**, Second College Edition, under the term *luna*, Latin for *moon*, the seeker is directed to

The two words are synonymous! Incidentally, Gesenius indicates that the root for *chodesh* (*chadash*), when used in the Qal verbal formation, future tense, means *to be new* and then, also *to polish a sword*. Etymologists have well observed that its primary sense is that of cutting or polishing. It is from the

“*And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years...*”

GENESIS 1:14

which means, *an appointment, a fixed time, a festival, a year, an assembly, or a signal*.

As a consequence of these definitions, we can readily note that the moon is the heavenly body Yahweh designated to set the fixed times during which we shall gather to worship Almighty Yahweh in a convocation. Readily perceptible, also, is the candid fact that the moon is the heavenly body whose movements will punctuate the old year and begin the new year, while the earth’s orbit around the sun marks the yearly cycle. The seasons change with this annual earthly passage through space, while it tilts on its axis to allow rising and falling of solar activity, but the shorter time period is a lunation—one new moon crescent to another—29 days, 12 hours, 44 minutes, 2.8 seconds.

In order to comprehend more accurately which moon we should utilize to begin a new year, let us concentrate on the Hebrew words for moon. The word *yareach*, #3394 in **Strong’s Exhaustive Concordance of the Bible**, is the Hebrew word for *moon*. This word is from a root, #3391, *yerach*, meaning *a lunation*, and by extension, *a month*. Did you notice the implication here? It could not be a moon, or new moon, unless there is lumination, or light, emanating from the moon. Conse-

check the word *light*. The following is presented in the etymology: Light, [ME. *liht* OE. *leoht*, akin to G. *licht* IE. base **leuk-*, to shine, bright, whence Gr. *leukos*, white, L. *lux & lumen*-light, *lucere*-to shine, *luna*-moon, W. *llug*, gleam]. Consequently, the word for *moon* in the Indo-European languages, from which comes our term *lunation* is based on the term *luna*—moon, which in turn relates to light. There cannot be a moon without light.

The same is also true of the spectrum of Semitic cognates as shown in **The New Brown, Driver, Briggs, Gesenius’ Hebrew and English Lexicon**. The term *yerach* is associated with the shining objects—the sun and stars. Gesenius specifies the root word *yerach* as meaning *to be yellow*.

The second word in the Hebrew for moon is *chodesh*. It is from a prime root meaning *to be new or cause to rebuild*. There you have it precisely! Unless there is a lumination from a rebuilding moon, there cannot be a new month, a lunation! In fact, the English word *month* is derived from *mona*, the Anglo-Saxon word meaning *moon*. The Greek word for *moon* is *selaynay* and means *brilliance*. Again, the word implies, or directly means, *light or lumination*. There cannot be a month without a visible moon.

same word family as *chadar*, *chadaq*, and the signification of newness of the moon appears to proceed from that of a sharp, polished, splendid sword, as is the appearance of the new crescent moon.

How perfectly clear when we do not seek to support the concept of a humanly-invented calendar such as the Christians have adopted and placed in general use and as the Jews have adopted since their dispersion. The root of the word *chodesh* is a burnished sword or first slice (crescent) of the new moon, which appears like a burnished sword in the heavens. This means something that is visible and not an astronomically calculated phenomenon when nothing is visible in the heavens.

After the moon has ended its decrease in emitting light, it turns dark for several nights, with no light visible. Then, once more, it begins to emit light, as a new crescent appears (like a burnished sword) in the evening heavens soon after sundown. This lunar light increases each night. Such an unmistakable sign in the heavens could not be misread by even the most humble and uneducated shepherd boy, who, upon seeing this new sword-shaped crescent, would immediately know that a new moon (or a new month) had begun.

Starting Point of Scriptural New Year

Perhaps you have previously failed to recognize the fact that all of the feast days of Yahweh, which He has legislated in Leviticus chapter 23, are closely attached to the agricultural season of Israel. The Bible recognizes an agrarian system. Ancient Israel was an agrarian nation.

This seasonal observance of the holy days of Yahweh is a perfect allegorical type of His plan of salvation. Yahshua the Messiah especially, in His parables, has informed His people that the agricultural season in Israel was the way that Almighty Yahweh wished to portray how He would cultivate His human crop (which is the human family), until, at the end of the season (the age of man), there would be a great harvest of souls. Yahweh would begin His plan of salvation with the Messiah Himself, who was depicted as the firstfruits, or wave sheaf offering, offered just like the omer of barley. He was typical of the Passover Lamb which was offered from the firstlings of the animal sacrifices. The 144,000 of the chosen body of True Worshipers, that select group who follow the Lamb wherever He goes, comprise the firstfruits of all the harvest of planted crops. Thanksgiving is offered for these people at the Feast of Weeks (7 x 7 weeks, the number of perfection), and this harvest will be brought forth through the rain of sound doctrine, accompanied by the Holy Spirit, which fell on this New Testament day. Let us see then how this agricultural season of Israel will pinpoint the time when Almighty Yahweh begins His new year, which determines the datings of all His annual feast days.

The Plain Statement

Possibly the most candid Scripture in the entire Bible on this subject, which encapsulates the directive by our Heavenly Father Yahweh concerning how we should begin our new year, is Deuteronomy 16:1. ***“Observe the month of Abib,***

and keep the passover to Yahweh your Elohim; for in the month of Abib Yahweh your Elohim brought you forth out of Egypt by night.”

Let us obtain a literal translation of the Hebrew words in this passage. The term *observe* is translated from the Hebrew word *shamor* and means *to watch for, as with alertness*. *Month* is from the Hebrew word *chodesh* and means *new moon*, as we have seen previously. *Abib* is defined in the Hebrew lexicons as *green ears*, also meaning *springtime*. They give the following definitions: **Young’s Analytical Concordance**, *sprouting, budding, new moon of April or March*; **Strong’s Exhaustive Concordance of the Bible**, *to be tender, green, a young ear of grain*; **Gesenius’ Hebrew Lexicon**, from a root meaning *to produce fruit, especially early fruit*.

Now we may readily comprehend which month we are to choose in which to keep the Passover to Yahweh! This same month of Abib (green ears of first fruits) is to be the first month of the year for us, Exodus 12:2. Please see also Exodus 13:4 and 23:15,17, also 34:18. In each case, Yahweh’s Word names the month for us, and we find that it is called Abib or green ears. The modern Hebrew dictionary defines it as *spring* and in current Hebrew writing it is spelled *Aviv*, as in Tel Aviv, the city by that name. The Assemblies of Yahweh members do not use the name Nisan, since Nisan is the name of the pagan Babylonian mighty one of spring (but spring specified in a different, pagan way, which the Jews carried back to Judea with them after the captivity.)

Let us now read Deuteronomy 16:1 again, inserting the literal translation of the Hebrew words. ***“Watch for the new moon of green ears, and keep the passover unto Yahweh.”*** How truly enlightening! The passover month must be observed in the spring, when green heads of grain appear at the time when a new moon is visible. Es-

entially, what we find commanded in this verse, which harmonizes entirely with the remainder of the Scriptures, is that the calendar will always be set VISIBLY, BY OBSERVATION, rather than by calculation, as is common today by most groups who attempt to keep the Law of Yahweh.

Do you see for yourself how plainly Yahweh has spoken?

Green Ears of What?

The next question periodically encountered asks which grain could be ripening at the time of the spring new moon. Which grain crop could it be which must be in green ears, or heads, at the time of the new moon in spring? Must it be grain? Couldn’t it be flowers—crocuses perhaps? This question is forthrightly answered by several passages of Scripture.

Deuteronomy 16:6 informs us that Israel was to sacrifice the passover at the season that they came forth from Egypt. Reference is made to Exodus 23:15 and 34:18, among other passages. When we return to Exodus chapter 9, we find in verses 13-35 the account of the plague of hail upon Egypt. The devastation upon vegetation was total from this plague. Dr. Immanuel Velikovsky, in his books **Ages in Chaos** and **Worlds in Collision**, points out that he believed the hail was stones rather than ice. However, it could have been a violent hail of ice balls. Let us concentrate on Exodus 9:31-32. Since the plague of hail occurred just a short time prior to the final plague, which was the death of the Egyptian firstborn, we can ascertain at which time of year the Passover occurred. ***“And the flax and the barley were destroyed, for the barley was in the ear, and the flax was in bloom. But the wheat and the spelt were not destroyed: for they had not grown up.”*** How perfectly plain and clear! The barley was in the GREEN EARS STAGE at the season when Israel came out of Egypt! It is the BARLEY, which is the FIRST RIPE GRAIN ready for

cutting during the days of unleavened bread, that is offered as the omer to Yahweh (Leviticus 23:9-14).

Beginning with this wave sheaf day, the seven weeks are counted toward the 50th day, Shavuoth, Pentecost, or the Feast of Weeks. If you have not as yet seen this amazing Truth made plain and simple so you can understand it, write in to our offices immediately and request this enlightening item of literature on the Feast of Weeks.

While Israel was in the wilderness, it would have been impossible for them to cut a wave sheaf of first ripe grain because they did not plant crops in that barren, uncultivated, waste-howling wilderness. Nevertheless, it is important that we understand that they did observe the holy days in the wilderness. The ritual of cutting the wave sheaf could not take place in the wilderness; consequently, the first opportunity for Israel to perform this ceremony was upon their entry into the Holy Land.

Yahshua chapter 5 is a memorable passage, since it accurately establishes precedent for a number of sound doctrines, for example, setting aside physical circumcision as a requirement in this present New Testament era. Since none of the Israelites had been physically circumcised during their wilderness journey, apparently the Apostolic convention at Jerusalem in Acts chapter 15 saw fit to set it aside for those gentile converts who had not been circumcised previously, but who were willing to learn to live by the commandments of Yahweh. In fact, Yahshua, the Israelite leader of the Old Testament, is a type of Yahshua the Messiah, who will render

the circumcision not made with hands (Colossians 2:11 and Romans 2:28-29). The circumcision ritual at Gilgal took place in preparation for the first Passover to be observed in the Holy Land. One of the prerequisites in the Law for observing the Passover is circumcision, Exodus 12:43-49 (in the New Testament era circumcision of the heart is the prerequisite).

After preparation by circumcision, Israel celebrated their first Passover in the Holy Land. They used old grain of the land to bake unleavened cakes for the memorial, and then they took of the new grain of the Promised Land on the day following Passover. Following the omer offering, they ate parched grain also.

Once more we may observe the illustrative content of the Holy Scriptures. Israel cut the wave sheaf ON THE DAY FOLLOWING PASSOVER DAY (the 14th day of Abib), and then they began to harvest some of the agricultural crops which they did not plant (Yahshua 5:11 and Deuteronomy 6:10-11). Evidently, this first Passover in the Holy Land fell on a weekly Sabbath. The wave sheaf was offered on the first day of the week, the day following the Passover, which was the 15th of Abib, the feast day. This plainly reveals to us on which day Israel cut the wave sheaf offering. Remember, Israel cut the wave sheaf offering on the 15th of Abib, which was the First High Day of the Feast of Unleavened Bread, not on the 16th of Abib as the Jews do today. Incidentally, if you have never seen the importance of keeping the Passover and Feast of Unleavened Bread in this New Testament era, please read 1 Corinthians 5:6-8. Then, write to Assemblies of Yahweh, PO Box C, Bethel, PA 19507, and request some

of our free literature on the subject of Yahweh's feast days. If you are sincere, you will begin to keep Yahweh's feasts.

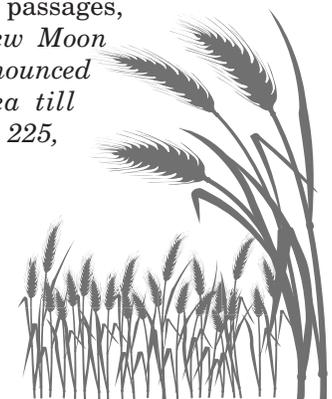
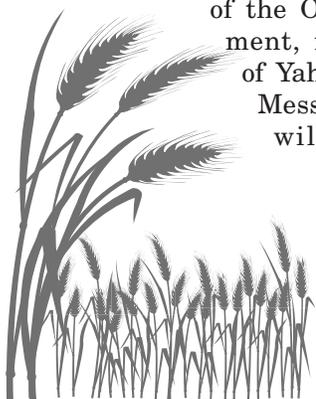
Visible or Calculated New Moon?

Now, for some additional scholarship which will support the visible new moon over the astronomically calculated new moon. When Yahshua our Messiah was living on this earth He observed the feasts of Yahweh with His Jewish brethren. However, at that time (we saw previously) the new moons were fixed in Jerusalem by the Sanhedrin.

The following quote is taken from **The Jewish Encyclopedia** article "New Moon." *"The Sanhedrin was assembled in the courtyard of the Temple in Jerusalem on the 30th of each month from morning to evening, waiting for the reports of those appointed to observe the new moon."*

In **Hastings' Dictionary of the Bible** we find the following comment in the article "New Moon." *"There was NO FIXED CALENDAR TILL THE FOURTH CENTURY [C.E.] and THE NEW MOON WAS DECLARED FROM ACTUAL OBSERVATION. The eye-witnesses were carefully examined on the 30th day of each month (especially of the months of Nisan [Abib], Ab, Elul, Tishri, Chislev, and Adar), and, if the testimony of the witnesses was accepted, that day was declared 'sanctified' by fiat of the Sanhedrin,"* (emphasis ours).

From the same article on the new moon in the **Hastings' Bible Dictionary**, we find the following two passages, *"The New Moon was announced in Judea till the year 225,*



The Bible recognizes an agrarian system. Ancient Israel was an agrarian nation.

when the declaration was made in Tiberias...After the 4th century, the new moon was no longer fixed by observation, but the Karaites restored the older custom." A most enlightening comment is made in the bibliography at the end of this article. It reads, "Epstein, Althemer, Poznanski, JQR, x.p. 152ff (This writer holds that the new moon was also fixed empirically [by observation] by some Rabbinate as late as the 10th century)." In the above quote from **Hastings' Bible Dictionary**, the "older custom" obviously was observation.

An additional authoritative quote from **Hastings' Bible Dictionary** under the article "Pass-over" reads, "The day of celebration was determined by the condition of the harvest. If this did not promise in the 12th month to be ready to be gathered in four weeks, and the animals were not yet grown sufficiently for sacrifice, then the month was declared intercalary, and a thirteenth was added. This question was settled by the Sanhedrin, and there were certain regulations laid down to guide their decision. The opening of the month of [Abib] was also proclaimed by them. This took place when messengers came who had actually seen the new moon. It was not until the time of the Messiah that there came to be a fixed calendar."

The Thirteenth Month

Since the question of the thirteenth month has now arisen, it might be well to discuss this feature of the scriptural calendar. The solar year is composed of 365 days, 5 hours, 48 minutes, and 46 seconds, while the lunar month is 29 days, 12 hours, 44 minutes, and 2.8 seconds. This means that the lunar month is not divisible equally into

a solar year. The 12-month year of the strictly lunar calendar is approximately 11 days shorter than the solar year. Therefore, the feasts of Yahweh would float around the year out of their accurate seasons if it were not for the addition of the intercalary month every sev-

**...we may be assured
that the Messiah regulated
His observances by the very same
calendar in use by the Assemblies of
Yahweh today, since it follows the
commandments of the sacred
Scriptures.**

eral years to adjust the calendar to keep the feasts in their season. The Muslims do not use an intercalary month; therefore, their feasts circulate around the seasons of the year. Yahweh has commanded us to keep His feasts in their season, Deuteronomy 16:6.

Not understanding that the past ages have ended in indescribable cataclysms, some people feel that there should be no thirteenth month added to each year since the creation should have been perfect. It is true that the Bible does not speak of a thirteenth month in the scriptural year, but, by the same token, it is not required to deal with such a subject. The plain and concise directives have been given to us by Almighty Yahweh concerning how to begin the scriptural year. These directives are so specific that the 13th month will be added to the year automatically each time it becomes necessary to keep the feasts within their seasons according to the agricultural harvest in Palestine.

New Moon Messengers

In the **Cyclopedia of Biblical, Theological, and Ecclesiastical**

Literature, authored by John McClintock and James Strong, we find some further interesting information in their article under the heading "New Moon." "As the festivals, according to the Mosaic law, are always to be celebrated on the same day of the month, it was incumbent upon the spiritual guides of the nation to fix the commencement of the month, which was determined by the APPEARANCE of the new moon. Hence the authorities at Jerusalem, from remotest times, ordered messengers to occupy the commanding heights around the metropolis, on the 30th day of the month, to watch the sky; these, as soon as they observed the moon, hastened to communicate it to the synod; for the sake of speed, they were even allowed, during the existence of the Temple, to travel on the Sabbath and profane the sacred day (Mishna Rosh IIIa-Shanna, i, 4)," (emphasis ours).

The Switch to Calculation

Perhaps this following quote is one of the most interesting comments in this **McClintock and Strong's** article: "According to Maimonides, the Rabbinate ALTERED their method when the Sanhedrin ceased to exist, and have ever since determined the month by ASTRONOMICAL CALCULATION, while the KARAITES have retained the OLD CUSTOM of depending on the APPEARANCE of the MOON," (emphasis ours). Apparently, this statement by Maimonides prompted the clear statement in the **Hastings Bible dictionary** that the various Jewish congregations set their own feast days until the 10th century, which would bring us to about the time of Maimonides. Maimonides wrote a treatise on the calendar from which this quote is taken. This statement by Rabbi

Moses Maimonides should cast a great amount of adverse reflection upon the rules of Hillel.

Much has been written about the rabbinical practice of changing days so that the holy days would fall on certain, specific days and not on others—a weekly Sabbath, a Tuesday and Thursday.

Dr. Solomon Zeitlin, in his article called “The Judean Calendar During the Second Commonwealth and the Scrolls,” published by the **Jewish Quarterly Review**, July 1966, states, “*During the Second Commonwealth down to the fourth century C.E. the festival of Passover could fall on any day of the week including Friday.*” So we can see that the practice currently in vogue of selecting certain days on which the feasts should fall (as we may observe that the Jewish calendar does today) is foreign to the Bible and to the religious practice in the Temple during the time of the Messiah. Therefore, we may be assured that the Messiah regulated His observances by the very same calendar in use by the Assemblies of Yahweh today, since it follows the commandments of the sacred Scriptures.

In **The Jewish Encyclopedia** article entitled “Calendar,” we find this comment: “*There were times of persecution when the president and Sanhedrin could not exercise their authority: times of trouble and war when neither witnesses nor messengers could travel in safety. On such occasions calculation had to be relied upon. The substitution of calculation for observation became gradually permanent, helping to maintain the religious unity of the nation, and insuring the uniform celebration of “the seasons of [Yahweh],” independently of the vicissitudes of the times, as well as the distance of Jewish settlements from Palestine. A permanent calendar, still in force, was introduced by Hillel II, nasi of the Sanhedrin about 360 [C.E.]. It is uncertain what the calendar of Hillel originally contained when it was generally*

adopted. In the Talmud there is no trace of it,” (emphasis ours).

Although various scholars claim to be following the calendar of Hillel, there is no evidence that any of the rules he formulated remain extant today. As a consequence, we can only surmise that somewhere along the way the rules were lost, if they existed as such; consequently, no one can claim to be using the calendar of Hillel, even though they are today using a calculated calendar to set their holy days. Actually, some scholars doubt that the calendar of Hillel was anywhere near as rigid as are the rules for setting the modern Jewish calendar. Apparently his prominent name was attached to the calculated calendar merely to lend it credibility.

When New Moon Becomes Visible

Someone has, at one time, originated the idea that the new moon cannot be observed visually until at least 22 hours after the astronomical conjunction. In my possession is a letter from the U.S. Naval Observatory which states that a new moon can be observed visually 18 hours after the astronomical conjunction, depending on the point of observation and climatical conditions. But such a sighting has been seriously questioned, and it is our belief that the new moon can rarely be seen less than 24 hours after the conjunction. Especially around the time of the spring equinoctial points, the length of time between conjunction to possible observation is greatly reduced. However, in the summer and fall of the year, the length from the conjunction to the sighting of the moon is greatly lengthened.

For a number of years, we have been using a computer program to predict the days on which the new moon can be sighted. In this way, the brethren will be alert to watching for the new crescent. The brethren are also instructed to look for the new moon on the previous evening to ensure the correctness

of the date. Many factors enter into the subject of new moon visibility—hence the use of the computer. Here are a few: There must be sufficient light in the moon to mark its visibility as a crescent, the necessary length of time after sunset, with satisfactory twilight (darkness), and distance from the earth, etc. Pinpointing the correct day when the new crescent visibility should occur is no easy matter, and each year requires several days of work on the part of the Directing Elder and some of his staff.

From Where to Watch for New Moon

Another question which arises periodically concerns the place from which the new moon should be reckoned, and the place from which the feasts are to be set. Various arguments could be advanced that the feasts should be announced only from Jerusalem, since this is the place from which the Law shall go forth to all the earth, but that will occur in the days of the Messiah (Isaiah 2:3 and Micah 4:2). Some misguided individuals even attempt to do away with the feasts, predicated upon the concept that the feasts cannot be properly set from Jerusalem since there is no sitting Sanhedrin.

However, to the Samaritan woman of Sychar, Yahshua our Messiah explains, “***...the hour comes, when neither in this mountain, nor in Jerusalem, shall you worship the Father... But the hour comes, and now is, when the true worshipers shall worship the Father in spirit and truth: for such does the Father seek to be his worshipers. Yahweh is Spirit: and they that worship him must worship in spirit and truth.***” (John 4:21, 23-24).

Today the “Israel of Yahweh” is worshiping just as did our forefathers in the wilderness when they came up out of Egypt, in a temporary tabernacle. The Holy Spirit of Yahweh directs Yahweh’s ordained elders to choose a place for an en-

campment convocation for worship at the feast days. Israel observed the Passover in Egypt under the direction of Almighty Yahweh, and so we today should observe His holy days in the land of our sojourn, in congregation with other believers, of course (Hebrews 10:25). (Yahshua said: ***“neither in this mountain [Gerizim] nor in Jerusalem.”***) In setting the dates for the scriptural holy days, the Assemblies of Yahweh seeks to use as their starting point an observable new moon, as the Word of Yahweh directs us. Since the major land areas of the earth are situated roughly on one side of the globe, we accept the visible moon as sighted from somewhere on the continents and reported to the headquarters Yahweh has selected for today—Bethel. This visible new moon will normally fall on one of the two days which has been specified by the Jews of the dispersion on their common calculated calendar. Thus, the Assemblies of Yahweh can know, where the Jews and those who imitate them cannot, which one of these days to observe.

When Ears Are Green

The question has been asked, relative to the development of the green ears of barley, just how well developed they must be at the spring new moon. Dr. Alfred Edersheim, in his highly esteemed work, ***The Temple, Its Ministry and Service***, describes how a common plot of ground was set aside for the raising of the barley for Yahweh’s wave sheaf. As pointed out previously in this article, the meaning of the word *Abib* indicates that the green ears must be fully developed by the time the new moon crescent appears in the sky. When we turn to Leviticus 2:14-16, we find that the firstfruits offering could be dried by parching, so that it could be milled into fine flour. In addition, parching of the grain creates tasty food, almost like eating roasted peanuts. Please see Ruth 2:14.

The Sanhedrin had decreed that the green ears would have to be suf-

ficiently developed so that they could be beaten out with a flail, but they could be pasty, which would allow them to be dried so that they could be milled into flour. Therefore, the grain could have been in varying stages of ripeness, but it had to be in fully developed ears at the time of the new moon so that it could be threshed out during the feast.

Calculation in the Bible

Attempts have been made at various times to prove from the Bible that the Jewish calendar was calculated as early as the time of the Messiah’s mission on earth. Some people point to 1 Samuel 20:18, 24, to prove that during the time of David, the calendar was

open air, farming and tending flocks and herds after their entry into the Holy Land. They were concerned with the weather and climatic conditions, because their existence depended upon fruitful crops. From a small child, they would be taught by learned elders how to watch for the new moon, just as was the author when he was a boy. Our family watched the phases of the moon, because we were farmers.

In the library here at Bethel, we have amassed a wealth of scholarship which would be too tedious reading for the average individual. Consequently, we shall not quote more than we have already given at this time. Should some reader be interested in reading more of this research material, we invite you



Read Deuteronomy 16:1, inserting the literal translation of the Hebrew words. ***“Watch for the new moon of green ears, and keep the passover unto Yahweh.”*** The passover month must be observed in the spring, when green heads of grain appear at the time when a new moon is visible.

calculated. However, from actual personal experience with many years of observation of the moon phases, the author knows that it is possible to predict from observation, with a fair degree of accuracy, the time that a visible new moon will appear. Obviously, Israel was an agrarian people, a people who lived in the

to come to Bethel and spend a day perusing our library.

Briefly, in summary, it is unquestionable that the Scriptures declare that the new year of Yahweh begins in the spring, with the first visible light of the moon. The new year moon must occur at the time of ripening barley so that a wave

sheaf could be cut.

The question now for you is: "Will you be obedient to the Word? Will you WATCH FOR the new moon of green ears this coming year?" To aid you in doing so, a free pocket calendar setting forth the feast days is available from Assemblies of Yahweh upon request. Write to our address on the inside front cover. Then you will be aware of the time when the new moon should be visible.

The First Day of the Scriptural Month

In the Assemblies of Yahweh, we observe the first day of each scriptural month (which is the new moon day) as a time of assembly for special sacred worship. While we do not find that these days are commanded to be observed as holy Sabbaths, special offerings were made on these days during the era of the animal sacrifice Law. See Numbers 28:11-15. The new moon offerings correspond in number to the feast offerings, showing the importance of these days. From this knowledge, we find that during the New Covenant era, we would be obligated to gather together for worship, to offer special sacrifices to Almighty Yahweh of the praises of our lips, Hebrews 13:15-16. While the worldly churches hold prayer meetings on a day of their own choosing, the Bible studies and prayer sessions of the Assemblies of Yahweh are held on the days which have been chosen and ordained by our Heavenly Father.

While preparing a Bible study for our recent new moon services here at Bethel, I could not help but note the obvious importance the inspired Scriptures attaches to the first day of the scriptural month. After giving the Bible study, it was suggested to me that I write up this study in article form so that the entire brotherhood could benefit from it.

The first day of the scriptural month is mentioned repeatedly throughout the Bible and the significance which is attached to it will teach us a special spiritual lesson.

Let us look at these things prayerfully and gain the lessons which have been placed in the Word for us.

Frequently we read over various terms in the sacred Scriptures without fully comprehending them. So it is with the new moons. You may have read over this term without recognizing its significance.

They are mentioned as days of worship, along with the Sabbaths, in Isaiah 66:23. ***"And it shall come to pass, that from one new moon to another and from one sabbath to another, shall all flesh come to worship before me, says Yahweh."*** They are mentioned in the same verse with other applicable Laws in Colossians 2:16, ***"Let no man judge you therefore in meat, or in drink, or in respect of a feast day, or a new moon, or a sabbath...."*** Paul informed us here that they are shadows of things to come. A shadow, you will remember, is a protection cast by a larger object.

In Ezekiel 46:3, the people who will live on this earth during the time of Yahweh's Kingdom are commanded to worship on the Sabbaths and also on the new moons, according to the prophecy. ***"And the people of the land shall worship at the door of that gate before Yahweh on the sabbaths and on the new moons."*** If the new moons will be days of worship in the Millennium, they are already days of worship now! We must learn their importance now.

The initial mention of the first day of the first scriptural month is found in Genesis chapter 8. Noah had believed Almighty Yahweh. As Yahweh had instructed, Noah prepared the ark to shelter himself and his family during the deluge. Having been saved from Yahweh's judgment, Noah sent out a raven and a dove as the waters receded and the ark came to rest on Mount Ararat. It was on the first day of the tenth scriptural month that the tops of the mountains were seen (verse 5). When the dove did not return to the ark after having brought back the olive leaf, the sign of dry

land, it was on the first day of the first month that Noah removed the covering from the ark and saw the face of the dry ground (verse 13). The significance of this event could mean that, on a new moon day, we should look above the cares of this life for the salvation of Yahweh. On the scriptural New Year day, we may look about us to find a new beginning after Almighty Yahweh has miraculously spared His people during the previous year. It might be well to recall that Noah was in the ark for one full year and 10 days, until Almighty Yahweh commanded him to depart from the ark—quite a long time, actually.

In Exodus 12:2, we find that Almighty Yahweh has instructed Israel that the first day of the first scriptural month (Abib) was to be the first month of the year to them. Today, the Jews observe the first day of the seventh month as Rosh Hashana (head of the year). Interestingly, in the **Israel Magazine**, in an issue in 1972, which is in the possession of the author, a rabbi authored an article which pointed out some of the inconsistencies between what the Bible teaches and what is actually taught by modern Judaism. Among these traditions which he indicated as unscriptural was their new year. He also explained that the keeping of the new moons is commanded in the Bible and suggested that the new moons be set aside as a national holiday each month. Others have suggested the same, but to no avail.

One of the most outstanding examples of power from On High being manifested at a new moon meeting was at the construction and dedication of Israel's tabernacle in the wilderness. You may read of this incident in Exodus chapter 40. It was after Moses had completed construction of the tabernacle, and had sanctified the priests to serve, that the glory of Yahweh filled the tent of meeting so that Moses could not enter, because of the mighty power from On High which rested upon this symbol of the pure worship.

Continued on page 16.



*From a sermon
preached by
Directing Elder
Jacob O. Meyer (OBM)
04/19/1975*

You Are Lights

The Sermon on the Mount gives us direction in our daily lives and in our spiritual lives. If we, as a people, would heed the admonition of Yahshua the Messiah in the Sermon on the Mount, (Matthew chapters 5, 6 and 7), the world would be a very pleasant place in which to live. But that new life has to begin with you and me. It is for good reason that Yahshua the Messiah says that

the poor in spirit shall have the kingdom of heaven; the meek shall inherit the earth; those who hunger and thirst after righteousness shall be filled; the merciful shall obtain mercy; the pure in heart shall see Yahweh; the peacemakers shall be called the children of Yahweh; and those people that follow this kind of direction will be persecuted for righteousness' sake. But let us not

lose heart, because over in verses 13-16 it says, ***“You are the salt of the earth: but if the salt has lost its flavor, with what shall it be salted? It is from then on good for nothing, but to be cast out and trodden under foot of men. You are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but***

on the stand; and it shines to all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." Let us look at the passage and scrutinize it.

The parallel to it is found in Luke chapter 11:33-36 **"No man, when he has lighted a lamp puts it in a cellar"** a secret place, **"neither under a bushel"** ("under a meal tub," according to the **New English Bible**), and according to **The Companion Bible's** note it is the corn measure, **"but on a stand,"** something to place, or hang a lamp, **"that they which enter in may see the light. The lamp of your body is your eye: when your eye is sound your whole body also is full of light; but when it is evil, your body also is full of darkness. Look therefore whether the light that is in you be not darkness. If therefore your whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining does give you light."** Let us analyze this passage and compare it to Matthew 5. It is a little more explicit in Luke 11, because it tells us when someone **"has lighted a lamp."** This means that Yahshua has lighted each one of us, for He said, **"You are the light of the world."** When someone has been enlightened with Yahweh's Word and Holy Spirit, he must not bottle up that light, but he must shine into the world. You do not put a light under a bushel. And Yahweh did not give you His Truth for nothing. But He gave you His Truth that you may be an example and a light to the world, so that everyone seeing you will glorify Yahweh, **"that they which enter in may see the light."**

Do you remember that in ancient Israel Yahweh called Israel to be an example to the nations, and Israel failed? Israel failed miserably, because they were fleshly human beings. Yahweh had not given them the Holy Spirit, although He had given them His Word. They did not have

the understanding, the knowledge, and the dedication to carry through. So Yahshua the Messiah came to this world, and He came after His death to give the Holy Spirit to the world.

"The light of the body is the eye, therefore when your eye is single the whole body is also full of light." Now compare this to the Body of the Messiah. If our eyes are unified, if we are in one accord, if we believe the Word of Yahweh, and we obey it—the whole body—Yahshua will shine out with a great brilliance. Yet **"if your eye is evil,"** when it is not unified, when it is not sound, when the body has corruption, your body is also full of darkness. You can take this to begin with the individual. When the individual members of Yahshua's Assembly have the dedication that He demands of His people, when each person is pulling with the team, and we are in unity, then is when the body will be full of light like a beacon shining out.

In a magazine that I received recently, there is a picture of an old horse-drawn combine. Originally, those combines were made to be pulled by a team of horses, between 20 to 30. There is a picture in an old book that I have of a combine that was in operation in the early 1900s; it has 33 horses on that team. Now, I was wondering to myself, how can they keep 33 horses all pulling together out there farming those hills? But this was what Yahshua is describing in this passage. Everyone pulling together in the body—everyone unified—everyone sound in the Faith.

Now, He says, **"Look therefore whether the light that is in you be not darkness. If therefore your whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining does give you light."** Well, let's note what we find here, because it is time that we need to get to the point that we are the light of the world. You cannot hide your light under a bushel. This is a day of

darkness! If you want to see how dark things are, just pick up any national news magazine, and you will be horrified. We ought to give a little more earnest heed to the warning of the Scriptures concerning Bible prophecy. Is it coincidence that all of these warnings are written down for us? I cannot think that it is coincidence. Yahshua the Messiah and the prophets gave us these warnings. We need to take them to the world as Yahweh's Body, as His people. Yahweh rejected Israel, but He has given us the commission today.

In John chapter 1, beginning in verse 4, notice that Yahshua the Messiah is described here as the light of the world. **"In him was life; and the life was the light of men."** The word *life* here in the Greek is *zoe*, and the word *light* is *phos*. Now you are all familiar with phosphorous and photograph and several other words that could be mentioned that use the root word from the Greek *phos*. It means *something that glows, light, brilliance*. *Phos* is what Yahshua was. It would be 'ôr in the Hebrew, *a brilliant light to enlighten, to shine*. **"In him was life; and the life was the light of men."** The meaning of it is *He shines out to men*. It enlightened men. **"And the light shines in the darkness, and the darkness could not master it,"** (verse 5). Do you know that the darkness of the world is still, in this very time, trying to overcome the light of Yahshua? It is seeking to suppress it, to destroy it! Anyone that has been in intimate contact with the Work, will know how Satan, in the past, has just sought to destroy this Work. He has tried his hardest to destroy it. Well, that is the meaning of this passage. We, today, are taking the light of Yahshua and the Word out into the world. Satan does not like it. He is darkness, and he is trying his best to suppress the Word. If you think that you are having difficulty living a righteous life in Yahshua the Messiah, then, there is a reason for it, and that reason

is because you are in a battle with Satan the Devil. Satan would like nothing better than to master you, to be your shepherd, and shepherd you right into the lake of fire rather than Yahshua being your Shepherd and shepherding you into the Kingdom of Yahweh, into the brilliance and beauty of the new earth.

Notice that, ***“the light shines in the darkness,”*** Yahshua shone in the darkness of His day. Satan tried to master that light. It martyred Yahshua—it killed Him—but it could not master Him in the end, because He rose again from the dead! ***“And the darkness could not master it. There came a man, sent from Yahweh, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lights every man, coming into the world.”*** (Verses 6-9). So we are the ones who have been chosen to be Yahshua’s light, to take His light into the world! And Satan is still trying to master, or overcome, the light that we carry. Let us face that fact! Let us be aware as we go through these scriptures that you see just how important this is.

Now we have been enlightened by the Word of Yahweh and by the Holy Spirit power from On High. We have been called and chosen for a purpose. Let’s go back to John 3:19, ***“And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil.”*** Why is it that we are having such difficulty taking the message to the world, convincing people of the beauty of living a righteous life? Because people are carnal; they love living in the darkness. How many crimes are perpetrated at night? Most of the crimes: breaking and entering, stealing of cars, etc. You can name all of them, and you will find that most of them are perpetrated

and accomplished at night. This is condemnation. Light has come into the world; men love darkness rather than light, because their deeds were evil, and they wanted to hide from the beacon searchlight of Yahweh. ***“For every one that does evil hates the light, and comes not to the light, lest his works should be reprov’d.”*** (verse 20). How many people have had a half-hearted conversion? A half-hearted conversion is what Yahshua is speaking about! How many people become offended by the Word of Yahweh—at something that is written in the Word? Let’s turn to Psalm 119, verse 165, ***“Great peace have they that love your law; and they have no occasion of stumbling.”*** Do you see what Yahshua is trying to say here in John 3:20? ***“For every one that does evil hates the light, and comes not to the light, lest his works should be reprov’d.”*** They stay away from the place where convicting sermons are preached. ***“But he that does the truth comes to the light.”*** He wants the Word of Yahweh—he wants the Holy Spirit—to convict him, to show him the better way, ***“that his works may be made manifest, that they have been worked in Yahweh.”*** (verse 21). Now, that is a very potent passage of Scripture! It really cuts. Let’s, all of us, have greater determination to come to the light, to seek the light of Yahweh, to ask the Holy Spirit to enlighten us, and to correct us on the Way.

John 8:12, ***“Again, therefore Yahshua spoke to them, saying, I am the light of the world; he that follows me shall not walk in the darkness, but shall have the light of life.”*** So, therefore, light is described as life. Now, this is not just the physical life, but this is the spiritual life that is ours as we follow Yahshua. Can we follow Yahshua? Do we really have the determination to follow Yahshua so that we can be lights? Just remember, the subject of the message is, ***“You Are Lights!”*** You are called to

be brilliant examples of Yahshua’s government. ***“I am the light of the world; he that follows me shall not walk in the darkness, but shall have the light of life.”*** Now this is talking about the spiritual life. John 9, verse 5, ***“When I am in the world, I am the light of the world.”*** Yahshua came the first time to reprove the world of sin. He came to convict the world with His message, not to judge them, because they that did not believe had judged themselves unworthy of being in the Kingdom. But then He returned in the Spirit, and He is still in the world today through the Holy Spirit that has been given to His people.

In John 12, verse 46, ***“I have come a light into the world, that whoever believes on me may not remain in the darkness. And if any man hears my sayings, and keeps them not, I judge him not: for I come not to judge the world, but to save the world. He that rejects me, and receives not my sayings, has one that judges him: the word that I spoke, the same shall judge him in the last day.”*** So now we must follow Yahshua. We must believe in Yahshua. And we must mold our life according to His life. How often have you heard me say, ***“Keep your eyes on Yahshua!”***

In Psalm 27, verse 1, David writes, ***“Yahweh is my light and my salvation; whom shall I fear?”*** That is how Yahshua felt when He was on this earth. He had the light of Yahweh inside Him; He had received the Holy Spirit. He had no fear! He knew that He would be persecuted and that He would die eventually. He had no fear!

Psalm 89, verses 14-15, ***“Righteousness and justice are the foundation of your throne: lovingkindness and truth go before your face. Blessed is the people that know the joyful sound: they walk, O Yahweh, in the light of your countenance.”*** In the Old Testament Scriptures, the glow of light that was emanating from the Mercy Seat on top of the Ark was

known as the shekinah glory. The shekinah glory was the evidence of Yahweh, His glory and His brilliance emanating from above His Word, since His Law was to be found in the ark. This shekinah glory was a manifestation, an outward manifestation of Yahweh. If you read the first and tenth chapters of Ezekiel (and you can read other places back through the Law, the Pentateuch), you can find reference to the shekinah glory, although the word *shekinah* is never found in the Bible. When you go back into the Jewish sources, you find that the shekinah glory was described as a light. Yahshua the Messiah is trying to say, "Look, in the Old Testament you saw the glory of Yahweh. Who were you seeing? You were seeing me, but you did not recognize me. I am the light; I am the shekinah." In the Jewish writings, in the Talmud, you find the shekinah glory being described as a being with wings like a dove. Do you remember what happened to Yahshua when He was baptized? In Matthew 3 and Luke 3, you find that the Holy Spirit descended upon Yahshua as a bodily shape, like a dove, and it lighted upon him—it settled upon him. Therefore, the writer is trying to say that the shekinah came upon him, and it was inside of him. If you can see this, that the countenance, the face of Yahweh, is Yahshua—according to Isaiah 63:9—and that shekinah glory was inside of Yahshua, it will be inside of us. Then we must have Yahweh's face, His countenance, and we can indeed be the light of the world.

Let us go a little further. In Psalm 119:105, "**Your word is a lamp to my feet, and light to my path.**" Verse 130, "**The opening of your words gives light; it gives understanding to the simple.**" First of all, we must put Yahweh's Word inside of us. The Word is a lamp and a light. This Word bears Yahweh's shekinah glory. This Word must be inside of us, and it is the Word of Yahweh that will light up

the world.

Let us go a little further. Proverbs 6:20-23, "**My son, keep the commandment of your father, and forsake not the law of your mother: Bind them continually upon your heart; Tie them about your neck. When you walk, it shall lead you; When you sleep, it shall watch over you; and when you awake, it shall talk with you. For the commandment is a lamp; and the law is light; And reproofs of instruction are the way of life.**" Now that is a tremendously

***“And the light shines
in the darkness, and
the darkness could not
master it.”***

potent passage of Scripture! Just remember that passage and make it a part of you. "**The commandment is a lamp; and the law is light; and reproofs of instruction,**" (or what is directed), are the way to life eternal, life everlasting in the Kingdom of Yahweh.

At all of the feast days, the Aaronic blessing is read from Numbers 6:24. "**Yahweh bless you, and keep you; Yahweh make his face to shine upon you, and be gracious to you: Yahweh lift up his face** (the word *face* is the same as *countenance*)." Those people who are keeping the Law receive His shekinah glory. The people who are keeping Yahweh's Laws are the ones that will know Yahweh. They're the ones that will see Yahweh.

The Law is light. It is Torah. It is the Word, a way of life, a system in which we live. Now that we have proven what the light is—that it is the Law, it is the shekinah, that it is the face of Yahweh shining into our hearts and through us, that we are only a medium, a beacon to show Yahweh to the world, and His Way of life to the world—in Isaiah 60:1 there is a command, "**Arise, shine;**

for your light has come, and the glory of Yahweh has risen upon you." The shekinah glory of Yahweh is now shining upon us. Therefore, can we put our lights into a bushel or into a cellar? What good would it do to hide the light? We would then be like the unprofitable servant who took his one single talent and hid it in the earth, covered it up, and left it there.

Notice Isaiah 60:1-3, "**Arise, and shine; for your light has come, and the glory of Yahweh has risen upon you,**" and if that happens, can you continue to hide your light? There is something, then, that compels us to take it to the world. Light is powerful. If it is within you, it must emanate outward. "**For, behold, darkness shall cover the earth, and gross darkness the peoples,**" a great darkness, and I am afraid we are in that darkness today,

“but Yahweh will arise upon you, and his glory shall be seen upon you. And nations shall come to your light, and kings to the brightness of your rising.” This is speaking certainly about the Holy City as you read through this passage—the New Jerusalem that you read about in Revelation 21, coming down from Yahweh out of heaven, brilliant in its beauty. What is a city without people? It is the people in the city—the Heavenly Father at the head of them, Yahshua the Messiah at the head of the Body—that will be shining out of that city. Brothers and sisters, let us follow the commandment. Let us rise up and become lights by doing the Will of Yahweh, obeying His commandments, keeping His Word!

In Philippians, chapter 2, we get an outline of how this can be done. Beginning in verse 1, "**If there is therefore any exhortation in the Messiah, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that you be of the same mind, have the same love, being of one accord, of one mind.**" Now

notice this: one accord, one mind, and showing love for each other. If we are fulfilling these directives, if we have spontaneous concern and affection for each other, and if we are in harmony, in one accord, as we should be, as the Body of Yahshua the Messiah, then we can take the light of Yahweh to the world. Paul says, ***“doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others.”*** (verses 3-4). This does not mean that you are supposed to be critical of other persons, but it means to be concerned about the other person. This passage of Scripture, if it was heeded, would unite us. No strife. How can we ever be a light to the world if we are unsound in mind? How can we ever be a light to the world if we are unsound in the Body?

Yahshua the Messiah has given us an example; He has told us that we must be single-minded, sound in our eye, in our mind, in our motives. This is our instruction for lighting the Assembly so that we can light the world. And did you notice back in Isaiah 60:3, that when we bear this light, people will desire to come to the light. If they can see a beautiful, perfect Assembly following these directions, they will wish, and have a desire, to come to the light. ***“Have this mind in you, which was also in the Messiah Yahshua: who existing in the form of Elohim, counted not the being on an equality with Yahweh a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even to death, yes, the death of the torture stake. Therefore also Yahweh highly exalted him, and gave to him the name which is above every name; that in the name of Yahshua every knee should bow, of things in***

heaven and things on earth and under the earth, and that every tongue should confess that Yahshua the Messiah is Master to the glory of Yahweh the Father.” (Philippians 2:5-11). This passage of Scripture is self-explanatory. What Paul was trying to show was the humility of Yahshua. It was the humility that Yahshua expressed when He was here on this earth, and that is the humility that all of Yahweh’s people must seek. We’re servants, not masters. Do not ever let anyone convince you that we are going to become kings before we are servants. We are going to be working ourselves from the bottom up in Yahweh’s Work and in Yahweh’s Kingdom. Servants first, before we are resurrected into the Kingdom and become kings, just like Yahshua was. Yahshua divested Himself of His glory. When we come into Yahshua’s Assembly, we also must divest ourselves of a lot of things—throw off the yoke and the sin that does so easily beset us.

Let us look a little further in verse 12, ***“So then, my beloved, even as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.”*** That does not mean that we must work out our own salvation outside of the Assembly. He is directing this whole passage toward the Assembly. It is directed toward the unified body. Be of one mind. Be in 100 percent accord with each other. He is saying here, in this passage, that we must obey, and the Assembly must work out its salvation in fear and trembling.

Listen, we can miss the mark so easily. We can become arrogant, egotistical, self-satisfied, then self-righteous, and we can miss the mark, because then we are on the way out of the Narrow Pathway. ***“For it is Yahweh who works in you both to will and to work, for his good pleasure.”*** (Philippians 2:13). Now Yahweh has given us a desire; that is what the word *will*

means; He has given us a desire to do right, to live for Him. He has given us the power, the ability to fulfill His wishes. What a beautiful passage of Scripture, ***“It is Yahweh who works in you.”*** The Holy Spirit working within us, giving us a desire to obey Him, giving us the ability to please Him. ***“Do all things without murmurings and questionings.”*** If you want to have a sharp admonition, if you desire light, and you desire to be corrected by the Word of Yahweh, read the first 2 verses of Numbers 11. It says that the people complained and it displeased Yahweh. The fire of Yahweh burned among them, and the plague started. During the first two years of Israel’s wandering, they lost thousands of people. The plague took hold many times among them, and they died by the thousands. Yahweh was cleansing the Assembly to take them into the Promised Land, and He had them almost cleansed and going into the Promised Land, and, behold, what happened? They all backed out, they all rejected the Word of Yahweh in Numbers 14. And Yahweh threw them back into the wilderness for another 38 years, and one of the reasons was because of complaining and murmuring. Notice, ***“Do all things without murmurings and questionings that you may become blameless and harmless, children of elohim without blemish in the midst of a crooked and perverse generation, among whom you are seen as lights in the world.”*** (Philippians 2:14-15).

You and I are to shine as lights in the world. Now there are ways to follow—directives—if we are ever going to bring ourselves to this point. ***“Holding forth the word of life, for my exultation in the day of the Messiah, that I did not run in vain neither labor in vain.”*** (verse 16). How do you think Yahshua feels when He looks at us as an Assembly? Do you think He is pleased? Do you think He wonders if He died in vain for those people—if it really benefited the world? Now

***Do you know
that when
you have the
shekinah glory
glowing, it will
emanate out?
You cannot
hold it back. It
will be armor
surrounding you.***

there are things that we have to do, ***“Yes, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do you also joy, and rejoice with me.”*** (verse 17). Holding forth the Word of life will bring joy not only to Yahshua, but it will bring joy to the Assembly. And that joy is to be found in obedience.

In Ephesians 5:5-6, ***“For this you know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of the Messiah and Yahweh. Let no man deceive you with empty words; for because of these things the wrath of Yahweh comes upon the sons of disobedience.”*** We do not want to be any of these things, because we will not have any inheritance in Yahshua’s Kingdom. ***“Be not therefore partakers with them;”*** (verse 7). A parallel Scripture would be Revelation 18:4, ***“Come forth, my people out of her, that you have no fellowship with her sins, and that you receive not of her plagues.”*** Paul is saying the same thing that John said. ***“Come out from among***

them.” (2 Corinthians 6:17).

You cannot be a light alone out in the world, because the darkness will cover your light eventually. It will cause your light to glow mighty dim. ***“For you were once darkness, but are now light in Yahweh; walk as children of light (for the fruit of the light is in all goodness and righteousness and truth; proving that is well-pleasing to Yahweh; and have no fellowship with the unfruitful works of darkness, but rather even reprove them.”*** (Ephesians 5:8-11). But how often we get carried away. We get out there in the world, and we lose our sanctification and separation. And our lights grow dim. That is the reason that we have an Assembly, that we can get together every Sabbath, that we can fellowship with each other, and encourage each other, and help each other along the way.

Notice what we find in Romans 2:17-23, ***“But if you bear the name of a Jew...”*** The term *Jew* means *he who worships Yahweh, he who praises Yahweh*. The true Jews are you and I. We are the true ones who are praising Yahweh, ***“...and rest upon the law, and glory in Yahweh, and know his will and approve the things that are excellent, being instructed out of the law, and are confident that you yourself are a guide of the blind, a light to them that are in darkness.”*** What a beautiful passage of Scripture! It harmonizes with all the Scriptures that I have used in this message. We are to be ***“...a light to those who are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth.”*** Now that is us today. We have been enlightened. We have been instructed in Yahweh’s Laws. We are an instructor, a teacher to the world. This is what is meant by being a light to the world. We do not have to be preachers, but we can all be examples to the world. ***“You therefore that teach another, do you not teach yourself? You that preach that a man should not***

steal, do you steal? You that say a man should not commit adultery, do you commit adultery? you that hate idols, do you rob temples? You who glory in the law, do you through your transgression of the law dishonor Yahweh?” That puts it right were it will hit home the hardest with each and every individual in Yahweh’s Assembly. Now it demands a higher life, a higher motive. It demands greater love for the brethren, more perfection.

In Romans 13, verse 12, ***“the night is far spent,”*** we can say the same thing now in our world today, ***“and the day is at hand: let us therefore cast off the works of darkness,”*** put them aside, ***“and let us put on the armor of light.”***

Do you know that when you have the shekinah glory glowing, it will emanate out? You cannot hold it back. It will be armor surrounding you. People will give you greater respect. Rather than just submitting to sin, let us take a stand. Say “no” to the life in the world. Let us be able to say, “I cannot do what the world does.” ***“Let us walk becomingly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy.”*** (verse 13). But how many people want to continue to live the life of the world? We must divest ourselves of worldliness and worldly religion when we come into the Assemblies of Yahweh. ***“But put on the Sovereign Yahshua the Messiah.”*** (verse 14a). Yahshua the Messiah and the Holy Spirit is the armor of light, and this armor will protect you. ***“And do not make provision for the flesh, to fulfill the lusts of it.”*** (verse 14b). We have been instructed from the Word. The Word of Yahweh has shown us what we must do. Can we live that kind of overcoming life? That is a very high standard that the Bible sets for us. It is not too high that we can never reach it! We must strive for it daily! ✠

Notice that it was on the scriptural New Year day (the first day of the first month of the second year of the journey of Israel from Egypt) when Moses erected the tabernacle and arranged the pure worship. Having accurately completed his job, the glory of Yahweh filled the house. Please note especially verses 2, 17, and 34.

Another new moon meeting was held according to the record of Numbers 1:1. Just one month after Israel had erected the tabernacle, Yahweh told Moses to number Israel and he conducted the census of the camp. The primary lesson, which I feel that the Heavenly Father has for us here, would be that it is imperative for us to gather together in the congregations to study the Word on the new moon day. If we are not faithful in doing this, we may eventually be omitted from the final census of Israel when Yahshua returns.

It is imperative that True Worshipers gather in the congregation on the weekly Sabbaths and the feast days, Hebrew 10:25. In these last days, we are offered protection by our Father in heaven and, very possibly, some of the judgments from Yahweh could be poured out upon this wicked world during the feast days while the people of Yahweh are gathered together in congregation. Recall that the new moon visible on certain days regulates the feast days. The ministers of the Assemblies of Yahweh conduct meetings on the new moons in their areas and the people should assemble with the man of El on those days (2 Kings 4:22-24).

Numbers chapter 9 appears to backtrack in time sequence before chapter 1. It was on a new moon day, the same day that the tabernacle was erected, that Almighty Yahweh ordered that the Passover was to be observed by Israel in the wilderness. This same chapter contains the Law of the second Passover observance, which Israel was to keep if they were unable to keep the observance in the first month, should anyone be

ritually defiled, because of a death in the immediate family, or if they had to be away on a distant journey. All Israelites were required to observe the Passover on the 14th day of the first month if they were ritually clean to do so. The first part of this ninth chapter of Numbers appears to be a restatement of the Law of the Passover, as recorded in Exodus chapter 12. On the new year new moon day, it should be our intention to examine ourselves spiritually so that we will be ritually clean to be accepted by Yahweh and our hearts prepared to observe His Memorial Supper two weeks later.

Deuteronomy 1:3 holds the information that it was on a new moon occasion, the first day of the 11th month, that Moses preached the sermon to Israel which became the scriptural book of Deuteronomy. Those who were in attendance at the various Assemblies of Yahweh Feasts of Tabernacles when this book was read will recall that this book requires approximately three hours to read. This book could have been preached during the evening hours of the new moon day. The historic event, which occurred later that day, was the viewing by Moses of the promised land from Mount Nebo and his death and burial. Please see Deuteronomy chapter 34.

Notice that Israel mourned Moses for 30 days (verse 8), which would have brought them right up to the new moon marking the 12th month. Aaron the priest, the brother of Moses, had died exactly six months previously, on the first day (new moon) of the fifth month, Numbers 33:38. It is interesting to note that the number five in scriptural numerology represents "grace." Consequently, we can note that for Aaron, the end of his grace period for disobedience to the command of Yahweh had arrived, Numbers 20:12-13.

Our next contact with the new moon comes in 2 Chronicles 29:17. Hezekiah, the great reformer king of Judah, had given command for the pure worship to be restored.

Subsequently, the priests began to cleanse the house of Yahweh. The cleansing was begun on the first day of the first scriptural month. Time was insufficient to cleanse the Temple of Yahweh thoroughly in advance of the Passover observance in the first month, so Hezekiah the king ordered that the memorial be observed in the second month.

It is imperative that the brethren in the Messiah come before Yahweh with pure hearts at the Passover season. Should repentance and cleansing take additional time so that when the 14th day of the first month arrives the introspection has not been completed, then self-examination must be continued and the Passover observed in the second month. Yahshua may have had this in mind when He instructed us according to Matthew 5:23-24. Again, we should find significance in the fact that the cleansing of the Temple began on the first day of the first month, indicating that the self-examination and cleansing of our spiritual house should begin on that day also, each year, prior to the Memorial Supper.

Another interesting fact emerges from a study of the new moon day in the Scriptures wherein Ezra the scribe departed from Babylon on the first day of the first month and arrived in Jerusalem on the first day of the fifth month (both new moon days—remember). Therefore, he and his party obviously observed the Passover on the pilgrimage, not in pagan Babylon. You may read this account in Ezra 7.

Notice the concept expressed in verse 10, which follows the account of his journey. ***“For Ezra had set his heart to seek the law of Yahweh, and to do it, and to teach in Israel statutes and ordinances.”*** The meaning of Babylon, as you know, can be spiritualized, as can Jerusalem. Consequently, the journey of Ezra from pagan worship to pure worship required four full months. But starting his journey on the first day of the scriptural month, Ezra indeed taught us that

he wanted to depart from Babylon to keep the Passover in a pure place, just as Israel desired to depart from Egypt.

Ezra was a teacher of the Law, having been granted this authority as a priest of Yahweh. In order to teach, a close study of the Law is necessary. Ezra had been made aware of some rather startling requirements in the Law as he was studying, among them was a prohibition against the people of Yahweh marrying wives of other nationalities (Deuteronomy 7:3-5). The men of Judah had married women of eight different pagan nations and there were even some children of these marriages involved. However, we find that the teaching of Ezra had made an indelible impression upon the people of Judah. They respected the authority of Almighty Yahweh which He represented. They trembled at the Law of Yahweh (Ezra 9:4). What was Ezra to advise these people when he was informed of the illegitimate marriages? Was it not cruel to separate men and women who were married, but in the sight of Yahweh not legally, especially when children were involved? Ezra prayed and confessed the sin of Judah before Yahweh. The hearts of the people became convicted by his teaching. They determined to

obey Yahweh!

In the tenth chapter, the account continues how Ezra spoke to the elders of Israel, urging them to separate from their illegal wives. The Holy Spirit of Yahweh had moved, convicting the hearts of those people, and they, with one accord, separated from the illegal wives which they had taken, and the children they had begotten. Sometimes great willpower and determination are required to undo a wrong done in our past lives. But foremost in our thoughts, we must always carry a vision of the goal of seeking first the Kingdom of Yahweh and His righteousness. True repentance brings about conversion and conversion means facilitating a COMPLETE CHANGE in the lives of sincere people.

In Nehemiah chapter 8, we observe that Ezra and the Levites read and interpreted the Law of Yahweh on another new moon day, the first day of the month, this time the seventh month, which is the Feast of Trumpets (verse 3). Israel had been in Babylonian bondage and had to relearn the Law of Yahweh, accepting the teaching of the priests whom Almighty Yahweh had placed in charge of the congregation. In Haggai 1:1, we notice yet another new moon observance that relates to this era of the return from Babylonian captivity. Please review what happened by reading Ezra 4:5.

Ezekiel the prophet had been sent

to captive Israel residing by the river Chebar. Ezekiel was a Jew who had been sent to instruct the remnant of the 10 northern tribes who were by then released from Assyrian captivity. Ezekiel was to call for repentance among the Israelite captives and present, as one of the signs of his anointing from Yahweh, predictions of the imminent destruction of Jerusalem by Babylon, which occurred in 586 B.C.E. While studying the significance of the new moons, the author was amazed at how often Ezekiel had received prophecies from Yahweh on the first day (new moon day) of the month. Notice Ezekiel 13:1, 26:1, and 29:17. In addition, in chapter 45, verse 18, we find the instruction to cleanse the Temple on the first day of the first month.

You will certainly find some deep significance in these references which we have perused, and when you meditate on them, many additional thoughts will emerge. Since the Bethel Assembly of Yahweh began to observe the new moon days, we have indeed received rich blessings from Yahweh. The author hopes that this study will give you greater determination to serve our Heavenly Father on the days which He has ordained and set apart for this purpose, times when He descends upon us through His Holy Spirit to meet with His people. **SHD**



*The annual holy days of Almighty Yahweh that are outlined in the Scriptures provide us with a foretaste of things to come. Are you aware of the vital importance that these special days play in Yahweh's plan of redemption for mankind? Do not delay in requesting your copy of the article **How to Keep Yahweh's Holy Days**. It is free of charge and without obligation. Write today to:*

Assemblies of Yahweh

PO Box C

Bethel, PA 19507

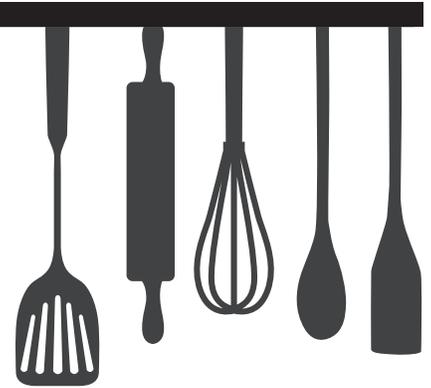
(717) 933-4518

www.assembliesofyahweh.com

Recipes

for the Days of Unleavened Bread

The Feast of Unleavened Bread is a very special time of year. During the holy days, our diet must be changed to fulfill all the scriptural requirements of this Feast. We must eliminate all leavening (Hebrew—*se'or* and *chametz*, meaning *yeast, barm, to swell up or corrupt*) from our everyday lives. This includes all food sources and all products we use in our homes and on our bodies such as deodorants, toothpaste, vitamins, soap, beer, sodas, even dogfood, etc. These are our dwellings, and no leavening agent may be seen in all our quarters (Exodus 12:15-19). Grain alcohol (sometimes used in extracts like vanilla) and distilled vinegar are also prohibited.



Passover Bread

3 pints milk
1 pound butter
flour

Using a food processor, mix milk and butter, then add as much flour as needed to give it a body similar to pie dough. Divide into four parts and work each until it blisters; then roll out to the thickness of pie dough. Cut into 2'' x 4'' pieces. Score or prick with fork (like a pie shell). Bake at 350° F until lightly browned at the edges.



These leavening agents appear under such names as yeast (*both baker's and brewer's*), baking powder, baking soda (*sodium bicarbonate*), sourdough, barm (*yeast*), cream of tartar, or other names.

These ingredients can possibly emerge in such things as soap powder used for detergent, soup (*canned, dry, or bouillon*), angel food cake, table salt, vitamins, bread, crackers, cookies, cakes, soda pop, beer, and so on. This list is large, but it is important that we as True Worshipers get **ALL** the leavening out (Exodus 12:15, 19 and Deuteronomy 16:4). Don't forget the crumbs in the toaster or the vacuum cleaner bag (*after all the clean-up*)! Be sure to read every label on all product containers in your home.

All these things have to be removed from your quarters (*property*). See Exodus 13:7 and 1 Corinthians 5:8—you cannot save them for later use. Remember to start early, checking all ingredients on every purchase that you make, and every item in your house. (Why not be a year-round label reader so that you can obey Yahweh's dietary Laws?)

To make the Feast of Unleavened Bread a special time, the following recipes are included in this publication. **Joyous eating!**

Peanut Butter Cookies

1 cup natural peanut butter, smooth or crunchy
1 cup sugar
1 large egg, lightly beaten
1 tablespoon vanilla extract

Preheat the oven to 350° and line a large baking sheet with parchment paper. Using a hand or stand mixer, mix the peanut butter, sugar, egg and vanilla on low speed until well combined. Scoop about 1 1/2 tablespoons of dough 1 1/2-inches apart onto the baking sheet. If you don't have a cookie scoop, drop the dough with a spoon. Flatten the dough balls the tines of a fork. Bake the cookies for 10-12 minutes until they are golden around the edges. Allow the cookies to rest on the counter for 2 minutes before transferring them to a cooling rack.

Cheese Crackers

6 ounces sharp cheddar cheese, shredded
 1/4 cup butter, softened and cut into pieces
 3/4 cup flour (plus a little more for dusting)
 1/2 teaspoon salt
 1/2 teaspoon crushed red pepper flakes (less if you want less spice)
 1 tablespoon milk

Preheat oven to 350°. Place first five ingredients in food processor and pulse until it turns into coarse crumbs. Add milk and process until dough forms. Form dough into a ball, then flatten on floured work surface. Roll out dough to 1/8" thick. Using a pizza or pasty cutter, cut dough into one inch squares. Prick each square in the middle. Using a spatula, transfer crackers to greased or parchment-lined baking sheet. Bake for 12-15 minutes.

For recipes calling for bread crumbs, substitute matzoh meal or oatmeal.

Use grounds nuts, matzoh meal, and toasted coconut instead of graham cracker crumbs.

Instead of baking chocolate, use three tablespoons cocoa plus one tablespoon shortening.

“Seven days shall you eat unleavened bread . . . ”

(Exodus 12:15a)

Soy sauce can be a product of fermentation, which is prohibited for use during Passover. You can substitute with Bragg's Liquid Aminos, which can be found in most grocery and health food stores.

Sweet & Sour Chicken

Breading:

3-5 chicken breast	1/3 cup canola oil
1 cup cornstarch	2 eggs, beaten

Rinse chicken, then cut into 1 inch cubes. season with salt and pepper. Dip chicken into cornstarch, then into eggs. Heat oil in large skillet. Cook chicken until browned. Place in baking dish.

Sauce:

3/4 cups white sugar	4 tablespoons Passover ketchup
1/2 cup apple cider vinegar	1 teaspoon garlic salt
1 tablespoon soy sauce*	

Whisk until smooth, then pour evenly over chicken, coating all sides. Put in the oven at 350 degrees for 15 minutes. turn chicken and then cook for 15 more minutes.

Pizza Crust

1/4 cup oil	3 eggs
1/4 cup honey	1 1/2 cups water
2 teaspoons salt	
6 to 6 1/2 cups bread flour or all-purpose flour	

Preheat oven to 375°. In a large mixing bowl, combine the oil, honey, salt, eggs, and water until well-mixed. Stir in about 4 cups of the flour, then add more flour as needed to form a stiff dough. Divide dough into 8 pieces. On a lightly-floured surface, roll each piece into a very thin circle. Place onto lightly-greased baking sheets. Bake about six minutes, just until very lightly browned and not doughy. Remove from oven and spread with your favorite pizza toppings. Place pizzas back into the oven to bake until cheese is melted and browned, about 10 minutes.

Unleavened bread is delicious spread with softened butter. For more variety, try mixing one stick of softened butter with:

- **1/2 packet Italian dressing seasoning**
- **1/2 packet ranch dip mix**
- **3 T. honey or molasses**
- **1/2 t. cinnamon and 2 T. confectioner's sugar**

Chocolate Matzoh Clusters

4 cups matzohs, crumbled
3 cups chocolate chips, melted
2 cups walnuts, almonds, or mixed nuts
Dried mixed fruit, diced
Coconut

Melt chocolate chips in the microwave for 1 minute, stir. In greased mixing bowl add nuts, matzoh, and chocolate, stir to mix well. Add dried fruit and coconut. Drop by spoonfuls onto wax paper, refrigerate several hours.

Chocolate Mousse Cake

7 ounces semisweet chocolate
1/4 lb. unsalted butter or margarine
7 eggs, separated
1 cup sugar
1 tablespoon vanilla extract

Preheat oven to 325°F. Melt the chocolate and butter in small pan. In a large bowl, beat the egg yolks and 2/4 cup sugar until fluffy. Slowly add the warm chocolate mixture and vanilla. Beat egg whites and slowly add 1/4 cup sugar while beating until stiff peaks form. Fold into chocolate mixture. Pour 3/4 of the batter into a greased springform pan, cover remaining batter and refrigerate. Bake for 35 minutes. Remove from oven and cool (cake will drop as it cools). Remove springform, then spread refrigerated batter on top of cake. Refrigerate until firm.

Sour Cream Crescent Rolls

2 cups flour
1/4 teaspoon salt
2/3 cup butter, softened
1 egg (yolk)
3/4 cup sour cream

Preheat oven to 400°. Cream butter with egg yolk and sour cream, add salt. Gradually add flour to make a soft dough. Form dough into two balls and roll them out on a lightly floured surface. Cut in triangles, then roll each triangle in to a crescent roll. Place on ungreased cookie sheet. Bake until brown.

For a sweet treat, spread each triangle with softened butter and sprinkle with cinnamon and sugar before rolling up. For a savory taste, use softened butter, herbs, and cheese.

Cream of tartar is the powdered form of tartaric acid, a substance that forms at the bottom of barrels when making wine. Therefore, it cannot be used during Passover and Unleavened Bread. It is added to meringue to stabilize egg whites. You can substitute an equal amount of vinegar or lemon juice, or omit the cream of tartar entirely.

Italian Dressing Mix

1 tablespoon each garlic salt, onion powder, and sugar
2 tablespoons oregano
1 teaspoon pepper
1/4 teaspoon basil
1 tablespoon parsley
1/4 teaspoon celery salt
2 tablespoons salt

Mix 2 tablespoons dry mix above with:

1/4 cup cider vinegar
2/3 cup oil
2 tablespoons water
Shake well.

Refrigerator Pickles

7-8 medium cucumbers
6 cups water
1/4 cup canning salt
1/4 cup apple cider vinegar
5 tablespoons minced garlic
1/8 cup minced dried onion
1 teaspoon mustard seed
2 tablespoons dill seed
8 whole peppercorns

Wash cucumbers and snip tips off ends. You may cut into spears or slices, or you may leave whole. Place into glass or plastic container (a gallon jar works well). Set aside. Bring remaining ingredients to a boil and simmer for 10 minutes. Allow brine to cool. When completely cooled, pour over cucumbers and place container in the refrigerator. Best if allowed to marinate for several days. Enjoy!
If you like your pickles spicy, try adding 1/2 teaspoon red pepper flakes or even a cayenne or jalapeno pepper.

THE SACRED NAME PROGRAMS



Television

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

Cable and Satellite

Aspire Network

(nationwide and streamed)
Sunday 5:30–6:00 a.m.

Word Network

(U.S. and 195 countries)
Tuesday 3:00 a.m. ET

WTVE Channel 51, Reading, PA
Sunday 7:00–7:30 a.m.

WFLI Chattanooga, TN
Monday - Friday, 7:00 a.m.

WSEE & CBS Satellite
Channel 16, Erie, PA.
Sunday 7:30–8:00 a.m.

MCTV-WJYS Channel 62
Chicago, IL
Monday-Thursday, 11:30–12:00 p.m.

WTIA Channel 32, Tampa, FL
Sunday 7:30–8:00 a.m.

Canada

CTV-CIVT Channel 32, and
cable 8 and 9 Vancouver, British Columbia
Sunday 5:00–5:30 a.m.

CTV Nationwide on Satellite
Bell ExpressVu 250,
Shaw Direct (Star Choice) 321
Rogers Cable 112

Check your local listings

Caribbean Region

HTS Channel 4, St. Lucia
Sunday 10:30–11:00 a.m.

Cable TV Channel 15, St. Maarten
Sunday 3:30–4:00 p.m.

MSR Cable TV Channel 6, St. Martin
Sunday 10:00–10:30 a.m., 7:00–7:30 p.m.

WSEE & CBS Satellite
Sunday 7:30–8:00 a.m. EST

Public Access Cable Channels

Hartford, CT
Rochester, MN
Richmond, VA
Wisconsin Rapids, WI

Check local listings

Radio

These radio stations air the Sacred Name Broadcast. Check the radio time and frequency of the station in your area.

Atlantic

West Indies

Radio Anguilla 1530
Saturday 6:45–7:15 a.m.

DBS Radio (Dominica) 88.1 FM
Sunday 9:00–9:30 a.m.

WICE (Dominica) Q 95 FM
Sunday 9:30–10:00 a.m.

Radio Dominica 595
Sunday 10:00–10:30 a.m.

Radio GBN (Grenada) 535
Sunday 6:45–7:15 p.m.

Guyana Radio Roraima 760
Sunday 6:00–6:15 a.m.

Radio St. Lucia 660
Sunday 6:00–6:30 a.m.

Radio PJD2 (St. Maarten) 1300
Sunday 7:30–8:00 a.m.

Trinidad Radio Power 102.5
Sunday 6:45–7:00 a.m.

Eastern

Pennsylvania

WWSM 1510, Lebanon
Sunday 7:30–8:00 a.m.

West Virginia

***WWVA** 1170, Wheeling
Friday 10:00–10:30 p.m. (also streamed)

Central

Arkansas

***KAAY** 1090, Little Rock
Sunday 8:30–9:00 a.m.

Iowa

***KXEL** 1540, Waterloo
Sunday 11:30–12:00 p.m.

Texas

***KBXD** 1480, Dallas
Sunday 7:30–8:00 a.m.
Sunday 7:30–8:00 p.m.

Philippines

DWNW 756, Bicol Region
Sunday 6:00–6:15 a.m.

DXCC 828, Cagayan de Oro City
Sunday 6:30–6:45 a.m.

DXWG 855, Iligan City
Sunday 6:00–6:15 p.m.

***Indicates powerful station
heard over wide areas**

WMLK Radio

Assemblies of Yahweh Shortwave

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

On the air six days each week: Sunday–Friday

wmlkradio.net

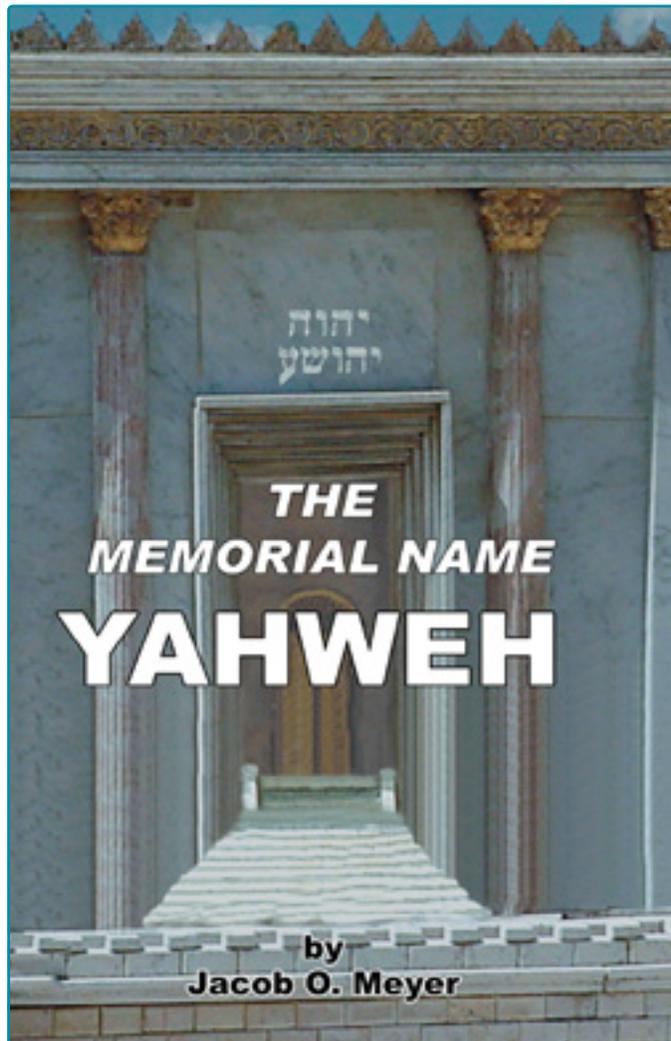
9265 kHz

0400–0900 GMT
1600–2100 GMT

11 p.m.–4:00 a.m. EST
11 a.m.–4:00 p.m. EST

The Memorial Name Yahweh

by Elder Jacob O. Meyer



***“What is His Name,
and what is His Son’s
Name?”*** (Proverbs 30:4)

This probing question queries the Bible student. Do you know the revealed, personal Name of our Heavenly Father? What is the Name of our Savior—the only Name given among men in which we may receive salvation?

Join noted Bible scholar, author, and broadcast minister, Elder Jacob O. Meyer, on this exciting scholarly journey in search of one of the Bible’s most sacred truths. Write to:

Assemblies of Yahweh

P.O. Box C

Bethel, PA 19507

(717) 933-4518