

THE  
SACRED NAME  
BROADCASTER

4/2017

# THE SACRED NAME BROADCASTER

An *Assemblies of Yahweh* publication.  
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April 2017  
Volume XLIV, Number 1

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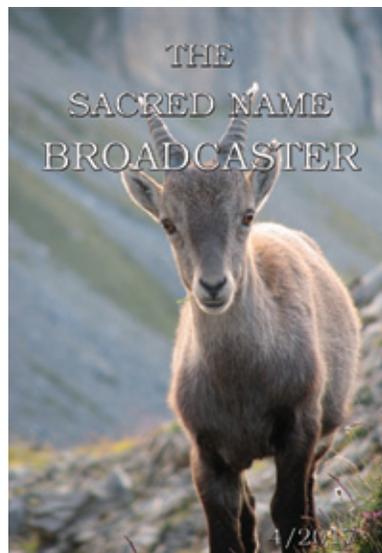
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## Our Cover:

*"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." (Isaiah 11:6).*

*In the coming Kingdom of Yahweh, there will be an era of peace that will last a thousand years. Weapons of war will be recycled into implements of agriculture, and peace will fill the earth.*

*"...For the earth shall be full of the knowledge of Yahweh, as the waters cover the sea." (Isaiah 11:9b). When Yahshua returns to set up the Kingdom of Yahweh, will we have a place there?*



# THE FEAST OF WEEKS OBSERVANCE

ON THE CORRECT DAY AT THE ACCURATE TIME

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

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

Therefore, we are commanded to join with others of like precious Faith to worship Yahweh on these

by *Elder Jacob O. Meyer*

holy days that He has specified. We cannot remain at home during these commanded assemblies, but Almighty Yahweh wants us to worship Him in the company of brethren who are in sound doctrine. We either assemble by gathering to worship, or we disassemble by refusing to heed the command.

Pentecost holds a deep spiritual meaning for the people of Yahweh. It is the day on which the children of Israel at Mt. Sinai ratified the Covenant with Yahweh. This agree-

ment became known as the Old Covenant.

In the New Testament, Pentecost became significant, because on this day the Holy Spirit was poured out upon the faithful disciples, as described in the second chapter of Acts. It commemorates the sending of the Holy Spirit in Yahshua's Name, the outpouring of the power from on high that helps us to overcome sin and keep the Law, Romans 7 and 8. Yahweh's Law did not change. Yahweh's Holy Spirit writes the Law within our minds and hearts during this New Covenant era. (Jeremiah 31:31-34). It is the attitude of people

toward obedience that has changed. The New Covenant signifies the True Worshiper's willing compliance with the terms of Yahweh's Law so that, for the people of Yahweh, it becomes a way of life—doing Yahweh's Will from the heart. It is the question of obedience to the Will and authority of Almighty Yahweh, our Creator and Lawgiver.

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

Probably the best scriptural explanation of Shavuoth is found in Leviticus 23. Here Magill's **Inter-linear Bible** reads, verses 10-11: ***“Speak unto the Children of Israel and say unto them; when you come into the land which I give you, and you reap its harvest, then you shall bring the sheaf of the first of your harvest unto the Priest and he shall wave the sheaf before Yahweh for your acceptance, on the morrow after the rest day shall the Priest wave it.”*** We must immediately note that the term *rest day* in Hebrew is *Shabbath*, the usual word used for the weekly seventh-day Sabbath.

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

***And you shall count from the day after the sabbath, from the day that you brought the sheaf of the wave-offering; seven sabbaths shall there be complete: 16 even to the day after the seventh sabbath shall you number fifty days; and you shall offer a new meal-offering to Yahweh.***

LEVITICUS 23:15-16

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

Again, in verse 15, we find the word *rest day*, which in the Hebrew similarly is *ha-Shabbath*, which proves the day to be the weekly Sabbath. We shall subsequently find that this is the weekly Sabbath day falling within the Feast of Unleavened Bread. The 50 days are counted from the day following that weekly Sabbath. Absolutely no purpose would be served in counting 50 days, if the count began from the 15th of Abib and ALWAYS ends up

with Sivan 6! Yahweh could have saved much confusion—and most likely would have done so, since He is not the author of confusion (1 Corinthians 14:33). Consequently, the count begins with the day after the weekly Sabbath (the first day of the week). We, then, arrive at the 50th day, the correct day for Pentecost, always the first day of the week.

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

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

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

day of the week (Sunday). No other day is acceptable in Yahweh's sight for the observance of Pentecost!

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

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

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

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

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

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

Deuteronomy 16:9 reads, "**Seven weeks** [shivah, shavuoth, seven] **shall you number to yourself...**" Numbers 28:26 says, "**In your feast of weeks...**" (which also uses the plural of *shabua*, from the root *seven* and, by extension, as meaning *a week*). A week is not complete until the end of the Sabbath, or seventh day. Since the week ends on a Sabbath (Leviticus 23:16), and the following day is the first day of the week (Sunday), the harvest thanks-

giving celebration expresses our appreciation for a bountiful harvest and the blessings we receive from Yahweh. No days may be skipped to make the count end with Monday, nor can we begin our count with an incorrect day. Sunday, the first day of the week, is the proper day for Pentecost, since it is the day following seven complete weeks of counting.

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

From the **Jewish Encyclopedia**, comes some additional interesting information regarding the 15th verse of Leviticus 23. "*Regarding the biblical commandment to offer the omer on the morrow after the Sabbath, the Rabbis maintained that 'Sabbath' here simply means a day of rest and refers to Passover. The Sadducees disputed this interpretation, contending that 'Sabbath' meant Saturday or the weekly Sabbath. Accordingly, they would transfer the count of seven weeks from the morrow of the first (weekly) Sabbath in Passover so that Pentecost would always fall on Sunday.*" The original contention of the Sadducees was one of the reasons for the fixing of the Christian Passover on Sunday in the year 325 Common Era (C.E.).

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

*it to the requirements of the time...."*

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

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

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

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



### ***A Proper Count***

It is imperative that we begin counting toward the Feast of Weeks (Pentecost) **with** the first day of the week, or Sunday. WE CANNOT BEGIN COUNTING **after** the first day of the week. The full weekly cycle of seven days must be counted. Nothing in nature, such as the sun which delineates our days and the moon which determines our months, tells us when the week begins or ends. It is only Yahweh's Word that establishes the rules for a seven-day week (Genesis 2:1-3). It is His Word that commands us to work for six days and rest on the seventh day. Interestingly, although the Pharisees used the wrong days on which to begin their count, they started counting with the day following the High Day, **not TWO days later**. They knew that the Hebrew Scriptures instructs us to count from the day that follows a day of rest.

There are some who keep the holy days of Leviticus 23 who observe Monday as Pentecost. This doctrine is not upheld by the Sacred Scriptures, which sets forth many

proofs that the first day of the week is the proper day on which to observe Pentecost. The confusion of trying to make Pentecost fall on a Monday results from the misunderstanding of one verse, and one word in particular.

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

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

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

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

It is clear then that the whole argument collapses when we realize that the preposition "from" INCLUDES the point of reference. If you were told to count from 1 to 5, would you begin with 2? Of course not! You would begin with the numeral 1. If you were to recite the alphabet from "A" to "Z," for example, would you begin with "B," or would you start with "A"? If you were told to read Leviticus chapter 23, *from* verses 1 to 21, would you start with verse 1 or verse 2? How crystal clear! We must always remember the basic, simple meaning of the text and not complicate the Word of Yahweh. When counting, we must include the *terminus a quo* (or stating point, point of origin,

beginning), as well as the *terminus ad quem* (a destination, conclusion, end).

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

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

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

### ***Sabbatical Cycles Prove Pentecost Count***

Another argument set forth by those contending for a Monday Pentecost is Leviticus 25, a passage which describes the Jubilee year. Many times, we read of a Jubilee celebration commemorating a great achievement, such as when the Ford Motor Company, some years ago,

produced a Jubilee-model tractor, celebrating their fiftieth year in the manufacture of farm tractors and equipment. Jubilee, even in the world, has come to mean fifty years.

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

How plain! We are to keep seven sabbaths of years, which would be forty-nine years. Then, we are to sanctify the fiftieth year! We cannot skip any years. **The fiftieth year is the Jubilee year.** The Jubilee is a year of release for those in bondage. (Every person, at least once in his normal lifetime, would be able to keep a Jubilee year.) The very same method of counting the Jubilee year is also employed to count the weeks to Pentecost. Yahweh’s holy day commemorating the Feast of Weeks is the 50th day, not the 51st! We should also note that Yahweh divides time by weeks of years. This fact should offer some evidence to determine that the cycle of seven years cannot be broken, nor can the seven-day week be broken to set the day of Pentecost.

### ***The Exodus Proves Pentecost Day***

In Exodus 19:1, we find the statement that the children of Israel came into the wilderness of Sinai. Many Bible scholars agree that the term

*same day* means the *same day of the week on which the children of Israel left Egypt*. The original Passover day in Egypt evidently occurred on a Wednesday, with the children of Israel prohibited from going out of their houses on that night. According to Numbers 33:3, they did depart on the next night, which means on a Thursday (note the Hebrew word *Mimmacharath*, which means *tomorrow*). So it was Thursday that Moses went before Yahweh and was given the promise of the Covenant (Exodus 19:5). In verse 10, the people were instructed to cleanse themselves today (Thursday), and tomorrow (Friday), and be ready against the third day (Sabbath).

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

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

In chapter 24 and verse 4, we read that Moses wrote down all that Yahweh had commanded in the preceding chapters from 20 to 23, and then he arose early in the morning (which would be on a Sunday). Notice that this is the second morning and it was obviously the first day of the week—the day following the Sabbath. A perusal of **Strong’s Concordance** will prove this transpired on the second morn-

ing, or the first day of the week. No three mornings are mentioned in Exodus 19 through 24. Only the first day of the week is indicated, not the second day of the week.

In verse 4 of the 24th chapter, we are told that Moses built an altar and erected 12 pillars to represent the 12 tribes. In verses 5 to 8, burnt offerings and peace offerings were offered and the sacrificial blood sprinkled on the altar, the people, and the book (see also Hebrews 9:19) to make the Covenant binding. This all

took place on Sunday and occurred on Pentecost day, the annual holy day observed on the first day of the week which commemorates the RATIFICATION of the Covenant with Yahweh by Israel. Therefore, the two days—Sabbath and Sunday—form a

double observance, the day on which Yahweh spoke His Covenant and the following day when Israel ratified it.

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

At Yahweh's direction, Moses went up to the Mount on Sunday afternoon on Pentecost, remaining there for the six working days, and then, on the following Sabbath, Yahweh spoke to him. Yahweh meets

with His people on His holy days, and He speaks with them. Pentecost cannot be on any other day than on the first day of the week!

### ***The Resurrection Proves Correct Pentecost Date***

In the New Testament, we encounter another example of the proper day of the wavesheaf offering as represented by the Messiah Himself. In John 20:17, Yahshua told Miriam, "... ***Touch me not; for***



***I have not get ascended to the Father: but go to my brethren, and say to them, I ascend to my Father and your Father, and my Elohim and your Elohim.***"

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

Yahshua the Messiah has fulfilled the wavesheaf offering as a perfect anti-type, when He arose in the evening, at sundown, at the beginning of the first day of the week. He was accepted by the Father on the **FIRST DAY OF THE WEEK!** He is

the firstfruits of the human harvest of the earth (1 Corinthians 15:23) who was accepted by the Father on Sunday, the dark part of the day. We must, therefore, take the example of our Savior and count fifty days beginning **WITH that very same** first day of the week, and, after **SEVEN WEEKS** are **complete**, we arrive at the fiftieth day being Sunday! Sunday is the day for Pentecost as proven by our Savior's example at His resurrection.

The **Companion Bible** shows that the counting of the days of firstfruits begins with the **first day** of the week, in the comment on John 20:1. "***On the first day of the week—on the first (day) of the Sabbaths (pl.) Greek, Te Mia sabbaton.***" The word *day* is rightly supplied, as *mia* is feminine, and so

must agree with a feminine noun understood, while *sabbaton* is neuter. Luke 24:1 has the same.

Matthew reads: "***...as it began to dawn toward the first day of the week....***" The expression here is not an idiom, and the term *Sabbaths* should not be rendered *week*. As shown in the Authorized Version and the Revised Standard Version reference to Leviticus 23:15-17, the first day is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, Yahshua became the firstfruits (verses 10-11) of Yahweh's resurrected human harvest (1 Corinthians 15:23). The Holy Spirit will produce the harvest of a resurrection from the dead, who will be made spirit at

the Second Coming of the Messiah.

### ***The Wavesheaf Proves Pentecost***

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

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

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

Yahshua our Messiah fulfilled the sacrificial offerings (Leviticus 1-3), so we must conclude that some event in His earthly sojourn would fulfill this wavesheaf offering (Ephesians 5:2). Yahshua the Messiah was the firstfruit of the human harvest from this earth, the human wavesheaf. He presented Himself to Yahweh the Father as the spiritual fulfillment of the temporal type (1 Corinthians 15:20, 23). Not understanding the significance of the firstfruit wavesheaf offering, nominal Christian theologians have failed to understand why Miriam mistakenly identified the Savior as the caretaker of the Garden of Gethsemane (John 20:14-16). Apparently, He, Himself, personally had cut the wavesheaf grain offering for the last time, to offer it along with Himself to Yahweh.



***Speak to the children of Israel, and say to them, When you have come into the land which I will give to you, and shall reap the harvest of it, then you shall bring the sheaf of the first-fruits of your harvest to the priest: 11 and he shall wave the sheaf before Yahweh, to be accepted for you: on the day after the sabbath the priest shall wave it.***

LEVITICUS 23:10-11

Just as Yahshua instituted the New Testament Memorial emblems in conjunction with the Old Testament Passover supper, He combined the old and new wavesheaf firstfruits grain offering. Seeing Him carrying this wavesheaf of barley, Miriam did not recognize the Messiah, but she assumed, from seeing Him bearing a sheaf of grain, that He was the caretaker (the farmer or gardener).

Having come to this vital understanding, we must recognize that the Messiah had cut the last wavesheaf of grain on the first day of the week.

The first day of the week then identifies the correct day on which to begin the count toward Pentecost.

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

# HOW TO COUNT THE FEAST OF WEEKS

<i>First Day</i>	<i>Second Day</i>	<i>Third Day</i>	<i>Fourth Day</i>	<i>Fifth Day</i>	<i>Sixth Day</i>	<i>Sabbath</i>
			<i>(Passover) Yahshua's Death</i>	<i>Feast Day Unleavened Bread</i>		<i>Resurrection</i>
<i>Bikurim or Wave Sheaf</i>	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	32	33	34	35
36	37	38	39	<i>Ascension from Mount of Olives</i>	41	42
43	44	45	46	47	48	<i>(7 complete wks) 49</i>
<i>50 Feast of Weeks</i>						

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

Now think carefully of this situation. Had Yahshua followed the Pharisaical method of counting, He would not have been the wavesheaf offering. He would have been dead in the grave. But Yahshua was raised in the resurrection, just as He had predicted. Furthermore, He predicted, ***IN ADVANCE, THE VERY YEAR when He would be impaled!*** Remember, it had to be a year wherein the impalement would occur on Wednesday and the resurrection in the end of the Sabbath. That makes His prediction a doubly difficult task. In addition, He had to fulfill all of the Old Testament prophecies! (Please turn to John 7:1, 5-6, and understand the deeper

meaning, that this was not the year of His impalement.) Consequently, Yahshua the Messiah informed the Jews of His day that if they are keeping the Feast of Weeks wrongly, they will not receive the Holy Spirit because the Holy Spirit comes in Yahshua's Name. Additionally, if Yahshua the Messiah was not the human fulfillment of the wavesheaf, then He would not have been resurrected—but the empty tomb proved that He rose from the dead. The Jews even tried to ensure He would not emerge from the grave by posting a Roman guard, Matthew 27:62-66.

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

These facts alone are irrefutable proof that the first day of the week must be the day on which to begin

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

## ***Further Evidence***

However, we do not wish to stop here. We turn now to Acts 1:3. ***“To whom he also showed himself alive after his passion by many proofs, APPEARING to them by the space of forty days, and speaking the things concerning the kingdom of Yahweh.”*** Did you truly comprehend the message conveyed

in this momentous verse? Without taking you back to the accounts of the resurrection for proof (you should read each account for yourself if you wish), it can be proven that the Messiah was seen a number of times on the first day of the week! Forty days would pinpoint His ascension from the Mount of Olives on a Thursday. Ten more days would, of necessity, bring you to a Sunday, *the first day of the week!* Now remember, **Yahshua did not appear to anyone** on the day following the first holy day of Unleavened Bread (Abib 16), which would have been on a Thursday that year.

How truly enlightening are these facts when you realize that here appears just one more proof that the Feast of Weeks is always to be observed on the first day of the week. Please turn now to Acts 2:1. This verse should read, **“And when the fiftieth day was fully come....”** As has already been explained, *Pentecost* means *the fiftieth day*. The note in the **Companion Bible** says, *“Literally in the fiftieth day... being completed The Syriac and Vulgate read ‘days.’ This refers to the completion of the seven weeks (fifty days inclusive) from the waving of the sheaf of firstfruits (Leviticus 23:15-16).”* How beautiful a picture is presented to us by Luke, the writer of the book of Acts! There can be no misunderstanding the correct day to observe the Feast of Weeks! Furthermore, all the Scriptures harmonize perfectly.

Acts 2:1 states, **“And when the day of Pentecost was now come, they were all together in one place.”** This does not refer to a “tarry meeting” of some kind, as some religious organizations teach, but to the Assembly to observe the annual Feast of Weeks (Shavuoth, Pentecost). The Syriac and Vulgate read, **“When the DAYS of Pentecost were fully come.”** This refers to the completion of the seven weeks (fifty days inclusive) from the waving of the sheaf of firstfruits. The disciples were commanded to wait in Jerusalem for Pentecost during

which a display of Yahweh’s power would be manifested, the sending of the Holy Spirit or the power from on High. By our own efforts we could not properly keep the Law (which was given to Israel from Mt. Sinai, and ratified on another Pentecost), but with the help of the Messiah’s Spirit dwelling in us, we receive the power to become the sons of Yahweh and inheritors of everlasting life. We may keep Yahweh’s Law faithfully, just as Yahshua did.

### **More Resurrection Proof**

Now notice Acts 20:6. In your **King James Version** this verse reads, **“And we sailed away from Philippi after the days of unleavened bread, and came unto them, to Troas in five days: where we abode seven days.”** Interestingly, the word which has been translated *after* is *meta* in the Greek. The word in question should be translated *among, amid, in company with*. See **Companion Bible**, Appendix 104, xi, for verification. This verse, then, should have been translated correctly, **“And we sailed away from Philippi at the days of unleavened bread....”**

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

Then we come to verse seven, which has been totally misunderstood by people who do not keep the feast days. The Greek literal text reads, **“And upon the first of the Sabbaths, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow: and continued his speech until midnight.”**

The wavesheaf in the Hebrew text is known as the *bikurim*, or *firstfruits*. The incident introduced by verse 7 occurred on the first day of the week, after sundown, after the Sabbath had ended. The disciples were evidently gathered to honor the day on which the firstfruits wavesheaf had been cut. In other

words, they gathered to offer a sacrifice of the praises of their lips at this special time when Yahweh commanded that the wavesheaf was to be brought to Him. They may even have baked some unleavened bread of the new barley that was harvested and had eaten it at this commemorative occasion. The sacred text records that a meal was eaten, verse 11.

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

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

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

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

### The Sabbatical and Jubilee Year Cycles

Finally, another point which deserves some discussion is the count toward the Jubilee year. Read again Leviticus 25:8-13. In this passage appears the accurate directions for ascertaining when the Jubilee year would occur. The Jubilee was the fiftieth year, just as Shavuoth or Pentecost falls on the fiftieth day. It was the year which followed seven Sabbaths of years, or forty-nine years. In other words, the fiftieth year followed the forty-ninth year and began a new cycle, just as does the Feast of Pentecost. Consequently, the cycle of seven times seven years (forty-nine years), would not be altered, nor is the seven-day cycle of the week altered when we count to Pentecost day. Please note

the chart which accompanies this article showing that the first day of the week is Pentecost.

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

### Conclusion

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

We must carefully review the scriptural teachings on the subject, and both Old and New Testaments show that the first day of the week is the proper day on which to observe the Feast of Weeks, Pentecost. Once we have come to the knowledge of the Sabbath, the seventh day of the week, as being the correct worship day, we naturally build up a latent

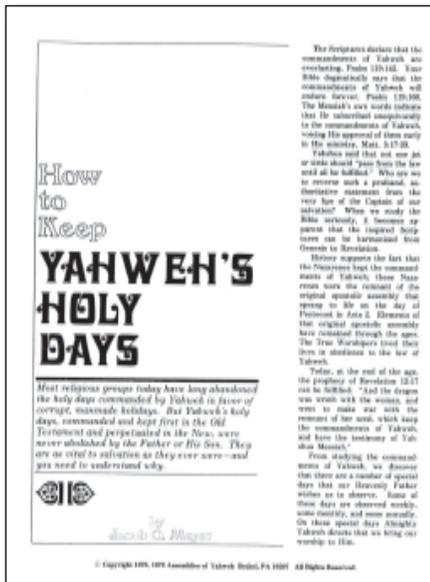
prejudice against the so-called *venerable day of the sun*. Now that you understand the truth, do not continue keeping Pentecost incorrectly. The first day of the week, a new beginning, the first day of the succeeding cycle of seven days, is indeed the proper day for Shavuoth.

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

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

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

SNB



*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:*

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# Tithing

***“And all the tithe of the land whether of the seed of the land, or of the fruit of the tree, is Yahweh’s: it is holy to Yahweh.”*** (Leviticus 27:30).

We can obviously notice that the principle of tithing is commanded in the Sacred Scriptures. Have you ever made a study of its importance as a doctrine?

A *tithe* is defined in **Webster’s New World Dictionary of the American Language** as *one tenth of the annual produce of one’s land or of one’s annual income, paid as a tax or contribution to support a [religion] or its clergy.* The word itself is an Old English term which means literally *a tenth*.

As stated in the dictionary definition, the word *tithe* is generally associated with the income of religious groups received from its loyal members. Depending upon the outlook of the individual, the tithe can be viewed as either a tax, or a contribution. We might consider that not everyone cultivates land as his field, but, perhaps, his endeavors are concentrated on some other “field” such as the “field” of education, law, finance, or manufacture.

The subject of tithing is a sensitive one with many people, because some individuals do not appreciate being told what to do with “their” money. Some are so opposed to this biblical teaching that they will occasionally engage in unusual types of verbal gymnastics to prove that tithing cannot be followed today. They have apparently forgotten the special blessings promised to those who are faithful in keeping every aspect of Yahweh’s Law. Conversely,

curses will be the lot of those who deliberately reject a commandment of the Sacred Scriptures.

***“Bring the whole tithe into the store-house, that there may be food in my house, and prove me now with this, says Yahweh of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, says Yahweh of hosts. And all nations shall call you happy; for you shall be a delightful land, says Yahweh of hosts.”*** (Malachi 3:10-12).

Yahweh promises, by His Covenant, to confer blessings upon His faithful people so generously that they cannot possibly store them all. We have also been promised in verse 11 to have our possessions supernaturally protected from the devourer. Destruction will not come near to our increase, whether it be on a job for pecuniary remuneration, or agrarian labor, where our increase is in substance, rather than money.

Those promises that we have found in the Old Testament on tithing continue into the New Testament. We will consider them in this article to harmonize this teaching throughout the Bible. Questions will be answered, such as: Who must tithe? Is it an obligation for the True Believer? Were the laws of tithing changed?

The answers to these and other questions are clearly set forth in

## *Teaching Yahweh’s People the Principle of Giving*

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by Elder Jacob O. Meyer

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the Sacred Scriptures, so we may have confidence in serving Yahweh.

### ***Yahshua’s Teaching on Tithing***

One of the standout teachings of Yahshua’s ministry was His instruction concerning giving. A classic example can be found in Mark 12:41-44. ***“And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a quadrans. And he called to him his disciples, and said to them, Truly I say to you, This poor widow cast in more than all they that are casting into the treasury: for they all cast in of their superfluity; but she of her poverty cast in all that she had, even all her living.”***

In this passage, we observe Yahshua the Messiah watching worshipers in the Temple casting

## ***Mankind requires an established, set standard to regulate his life, not only a nebulous suggestion about what to do.***

their offerings into the treasury. As He sat there, many rich people came by and put in contributions (of their abundance) which amounted to great sums of money.

However, as He observed those worshipers passing by the offering receptacle, a poor widow came along and deposited her two mites, which is approximately three-eighths of a cent! Did Yahshua condemn her because she did not contribute a large sum of money? Yahshua told His disciples that the poor widow had, in fact, given more than all the others combined who had placed their money into the treasury, because she offered her very livelihood. She was denying herself—sacrificing tremendously—to pay her obligation to Yahweh and express her love to the Most High through giving.

This incident clearly illustrates the principle of Matthew 6:33. ***“But seek you first his kingdom, and his righteousness; and all these things shall be added to you.”***

Yahshua is touched by, and abundantly rewards, those who voluntarily sacrifice. He loves a cheerful giver (2 Corinthians 9:7).

Those who contribute their tithes and offerings to Yahweh’s storehouse on earth are rewarded according to Malachi 3:10. How much greater reward will this widow receive for her dedication? She put her trust in Yahweh and stored her substance where moth and rust do not corrupt, nor thieves break through and steal (Matthew 6:19-21).

### ***Tithing— Yahshua’s Doctrine***

Twice in the evangels Yahshua discusses tithing with the Pharisees. Both times, in Matthew 23:23 and Luke 11:12, He rebukes them for

their painstaking attempt at perfection in the less important aspects of the Law, while neglecting the weightier matters such as judgment, faith, mercy, and the love of Yahweh.

Yahshua clearly expresses the principle of tithing when He says, ***“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these you ought to have done, and not to have left the other undone.”*** (Matthew 23:23).

The passages wherein Yahshua discussed the subject of tithing in no way do away with this point of the Law, but, rather, He reinforces and gives further substantiation to its necessity. He praises their faithfulness in tithing (to leave nothing of the scriptural commandments undone), but He tells them they are missing something important (you cannot buy righteous character).

We are told in John 3:34, ***“For he whom Yahweh has sent speaks the words of Yahweh: for he gives not the Spirit by measure.”*** The teachings Yahshua declared were not His own, but were directly given to Him by His Father Yahweh (John 14:24). Yahweh evidently still wants us to tithe of our increase, because Yahshua told the Pharisees, ***“... these you ought to have done, and not to have left the other undone.”*** (Matthew 23:23). Those who would have you believe that Yahshua annulled tithing in this Messianic era are clearly in error. Yahshua the Messiah taught tithing, because He always sought to please His Father, as we should also. ***“And he that sent me is with me; he has not left me alone; for I do always the things that are pleasing to***

***him.”*** (John 8:29).

Some individuals propound the theory that Matthew 10:8 does away with the necessity of the tithing Law. There we find Yahshua saying, ***“...freely you received, freely give.”***

Those who harp on this Scripture believe that the preaching of the Great Commission will be financed solely through freewill offerings. For an example of this freewill offering, they usually turn to Acts 4:32-37. Here you find all of the members of the Apostolic Assembly so full of faith and drawn into unity of the Spirit that they shared all their goods. When they sold their houses and their property, they donated the entire price of it to those who had need. Does this show you that the work of witnessing by the Apostolic Assembly was run on a freewill basis? Verse 35 tells us that distribution was made unto every man ACCORDING AS HE HAS NEED.

Is this not sacrifice? The same individuals who use this passage to show that we are to give freely also state that there is too much sacrifice required in a tithing system. Confusing, is it not? These false teachers set forth the example of giving everything while attempting to show that we are NOT required to give 10 percent. Is there more sacrifice in giving 10 percent our increase, or in giving all that you have? Does anyone today ever give to the ministry all that he has?

Nowhere does this passage say that the people no longer tithed. It mentions the sacrificial giving of the brethren, because they possessed a burning desire to help their fellow men. Their dedication was indeed commendable, and their example was passed down to us through the inspiration of the Holy Spirit. How-

ever, does this passage tell us we no longer need to tithe? Of course not!

There are in-depth discussions in the New Testament Scriptures concerning the fact that neither animal sacrifices, nor circumcision, is binding any longer, but nowhere in the New Testament do we find the statement appearing that the tithing law has been done away with. Nowhere does Yahweh demand that someone sells all of his worldly possessions, but He does require that each one of His loyal people freely and cheerfully offer Him a tithe of their increase.

The Law in the Hebrew Bible—the so-called Old Testament—is still binding. ***“And all the tithe of the land whether of the seed of the land, or of the fruit of the tree, is Yahweh’s: it is holy to Yahweh. And if a man will redeem any of his tithe, he shall add to it the fifth part of it. And all the tithe of the herd or the flock whatever passes under the rod, the tenth shall be holy to Yahweh. He shall not search whether it is good or bad, neither shall he change it: and that for which it is changed shall be holy; it shall not be redeemed.”*** (Leviticus 27:30-33).

### **Tithing in History**

Not many references can be found in religious encyclopedias concerning the subject of tithing in the early Apostolic Assembly as recorded by the ecclesiastical fathers. The few statements one finds, however, are quite significant. *“In the Christian Ch-rch the need of supporting the clergy, who were early withdrawn from secular business, was recognized, but the system of tithe was not resorted to for several centuries. Once it did become general, tithe was regarded, on the analogy of its use in the Jewish Ch-rch [Nazarenes] as de jure divino,”* James Hastings, **Encyclopedia of Religion and Ethics**, Volume 12, page 348.

From this quote it can be seen that the Christian ch-rch (which was a corrupt form of true Messianic worship) adopted the tithing method

from Nazarenes, which in other historical writings is also called the “Jewish ch-rch.” This shows quite clearly that the Nazarenes, who were the remnant of apostolic True Worship, taught and were faithful in their tithing. The corrupted offshoots of the Messianic worship eventually also had to resort to the biblical Law in order to finance their organizations. Mankind requires an established, set standard to regulate his life, not only a nebulous suggestion about what to do.

In John McClintock and James Strong’s work, **Cyclopedia of Biblical, Theological, and Ecclesiastical Literature**, Volume 10, page 436, the following is said about tithing in the Neo-Apostolic Assembly. *“In the [Messianic] dispensation, the very circumstance of the existence of the clergy is supposed by many to imply a certain fixed provision for their maintenance. This obligation has been put forward in ecclesiastical legislation from the earliest period. [These people preserved the teachings of the Temple and synagogue] The Apostolic Canons, the Apostolic Constitution, and St. Cyprian on the Unity of the Ch-rch, and the works of Ambrose, Chrysostom, Augustine, and the other fathers of both divisions of the*

*Ch-rch, abound with allusions to it.”*

What do these two brief excerpts from history prove? Had tithing been done away with, or had it been an issue in the Apostolic Assembly, we would certainly find more pertinent discussion of such annulment in the New Testament Scriptures. We know from Paul’s writings to the Galatians how thorough and detailed he became when explaining a questionable point of the Law—such as circumcision. If the Apostles were indeed no longer teaching this point of the Law, would the writer of Hebrews (whoever he was) have simply “glossed over” tithing in relation to his discourse on Melchizedek? This could hardly be the case. In fact, conversely, he argues for the necessity of tithing (Hebrew 7:1-10).

A penetrating passage indeed was written by the Apostle Paul and is found in 1 Corinthians 9:13-14. ***“Do you not know that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did Yahweh ordain that they that proclaim the good tidings should live by the good tidings.”***

We find in these verses that the ministers of Yahweh relate to the things of the Temple. It is an



# **Tithe 10%**

unquestionable fact that the Temple was supported by the tithing system. Please see 2 Chronicles 31:2-12. The analogy being drawn here by Paul is actually a very strong statement supporting (not annulling) the continuation of the tithing system for the Apostolic Assembly as already ordained by Yahweh!

The change from the Aaronic to Melchizedek priesthood is graphically illustrated here, and the underlying implication to the tithing system is evident. Abraham paid his tithes to Melchizedek (Genesis 14:18-20). We, today, must do this faithfully. In His infinite wisdom, Yahweh has set up a self-sustaining method for the spreading of His Truth.

Nowhere in the New Testament can there be found condemnation for someone who tithed. In Matthew 23:3, Yahshua admonished the multitudes and the disciples, ***“All things therefore whatever they [scribes and Pharisees] bid you, these do and observe: but do not you after their works; for they say, and do not.”*** The only point of the Law that Yahshua could find in which to praise these religionists was their faithfulness in tithing! Read Matthew 23 and see this amazing fact emerge in verse 23.

Upon close examination, we find that Yahweh’s commandment concerning tithing was not done away at all in the Apostolic Assembly, but, conversely, it remained still binding and only the designated individuals to receive and administer it was changed.

### ***Melchizedek***

In Hebrews 5:6, we find Yahshua called, ***“... a priest forever after the order of Melchizedek.”*** Who was Melchizedek? The first mention

of the priest Melchizedek is found in Genesis 14:8, where we find Abraham returning victoriously from a battle to retrieve his nephew Lot and his associates from their captors, along with their possessions. Abraham had captured spoils of war from his enemies, in addition to his nephew’s goods, and he is met by Melchizedek, who brings forth a feast of food and drink to refresh Abraham and his company. We are told that Melchizedek is the recognized priest (singular) of the Most High Elohim, and he blesses Abraham.

Melchizedek is identified by the writer of Hebrews as the type of the Son of Yahweh, the pre-existent Yahshua the Messiah (Hebrews 7:1-4). He was without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of Yahweh, remaining a priest continually. Giving a tenth of the spoils to Melchizedek indicates that we also are to tithe on all our increase, however we might earn it. The argument that tithing is only to be taken on agricultural goods does not hold up when viewed in light of this incident in Genesis.

Another excellent Scripture to consider in the light of tithing being more than merely just that which is given on agricultural produce can be found in Numbers 18. Yahweh instructs Aaron in this passage how the tithes and offerings are to be used. Verses 15 and 16 of this chapter explain what must be redeemed with money. This illustrates to us that not only agricultural goods were taken into the Temple, but also money was to be given and used.

As we read through this chapter, it becomes very clear that the Levites were to receive of the tithes, because they did not have

an inheritance in the land. Since they were involved full time with the work of Yahweh, they had no time to till a substantial amount of land and hold outside jobs to support their families. Hence, Yahweh had ordained the tithes for their upkeep.

***“Moreover you shall speak to the Levites, and say to them, When you take of the children of Israel the tithe which I have given you from them for your inheritance, then you shall offer up a heave-offering of it for Yahweh, a tithe of the tithe.”*** (Numbers 18:26).

Although the Levites were doing the work of Yahweh, THEY WERE NOT EXEMPT FROM THE TITHING LAW. They had to offer up a tithe (tenth) of the tithes which was given to them by the entire nation of Israel. As we showed previously, not all tithes received at the Temple were levied on agricultural produce. Therefore, the Levites were tithing money (currency) received as wages for doing their work in addition to such things as grain. See verse 27, ***“And your heave-offering shall be reckoned to you, as though it were the grain of the threshing-floor, and as the fulness of the winepress.”***

The passage of Hebrews chapters 5 to 8 thoroughly expounds on the change from the priesthood of Levi to the priesthood of Melchizedek. The Aaronic priesthood had many high priests, because when one died, another replaced him. However, Yahshua the Messiah, our High Priest, continues forever and has an unchangeable priesthood after the order of Melchizedek. Today, Yahshua receives the tithe through the organization set up as His Body on earth so all men may hear the truth of the Kingdom of Yahweh.

Please also refer to the prophecy

***Today, Yahshua receives the tithe through the organization set up as His Body on earth so all men may hear the truth of the Kingdom of Yahweh.***

# ***All things are Yahweh's, and He has given them to us for our use while we live out our time on this earth. Do we owe Him anything for this privilege?***

for our time found in Psalm 110:4.

## ***How Was the Tithing Law Changed?***

Before we discuss the change in the tithing Law, we must first understand the priestly system and those who were to receive the tithes in the ancient nation of Israel. Who received the tithes in the early biblical age? Who was to pay them? If only priests were to receive them under the Levitical priesthood, cannot each of us use the tithes for ourselves personally as we are now a royal priesthood in this New Testament era (1 Peter 2:9)? We will address these and other questions as we study the account of the priesthood of Israel in relation to tithing in the Old Testament.

In Exodus 19:5-6, we find Yahweh instructing Moses concerning the nation of Israel. ***“Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be my own possession from among all peoples: for all the earth is mine: and you shall be for me a kingdom of priests, and a holy nation. These are the words which you shall speak to the children of Israel.”***

Yahweh instructed Moses to admonish the people to obey all that Yahweh had commanded them to do. If they remained faithful to Him and His Covenant, they would be molded into a kingdom of priests and a holy nation. Does this mean that the Israelites did not have to tithe? Remember, these people are called a KINGDOM OF PRIESTS. Who then is to receive the tithes? Has each Israelite been given the right to use the tithes for himself? No. Even though they were also called a kingdom of priests in Moses' day, they, nevertheless, had to obey

the tithing Law.

In Exodus 23:19, Yahweh commands all of His people to bring the first fruits into the house of Yahweh. Looking carefully at the life setting of this verse and realizing that, as yet, there existed no Temple—no permanent house for Yahweh—the argument that the tithes cannot be paid any longer because the Temple has been destroyed is totally and completely demolished. This passage, and the one found in Exodus 22:29, antedates the setting up of the Levitical priesthood and the Temple!

It is also significant to note in Exodus 22:29 that the command to offer the first fruits is mentioned in conjunction with the firstborn of all Israelite sons being given to Yahweh and becoming consecrated. In Numbers 3:12-13, Yahweh substitutes the tribe of Levi to serve in the priesthood instead of the firstborn which opened the matrix of the children of Israel. From the passage quoted in Exodus 22:29, we can conclude that the tithe was set aside for the firstborn of Israel who served as the original priests. When Yahweh transferred the priestly position to the tribe of Levi instead of consecrating all of the Israelite firstborn, the tithe was naturally passed on to the Levitical priesthood for their use, as they were serving Yahweh in a special ministering capacity. The Levites in the Old Testament were performing much the same duty as do the ministers of Yahweh in the New Testament. They were leading Israel in worship and teaching the people of Yahweh (2 Chronicles 15:3).

## ***New Testament Consistent on These Points***

We find a parallel drawn in Ephesians 4:11-14. Paul speaks of the different offices which are given

in the Assembly so that the Body of the Messiah can be perfected. Just as the office of High Priest has been filled by the Melchizedek priest, Yahshua the Messiah, so the offices of lesser importance in the priesthood must be filled today. They are filled by the ordained workers in the ministry, the preaching and teaching elders of the Assemblies of Yahweh. Therefore, to assist the Melchizedek High Priest Yahshua, the lesser Melchizedek priests and Levites function today.

From this brief look at the priesthood, it is candidly clear that the Law of tithing was in effect before the priesthood was set up, or even the Temple was built. Actually, the tithe to Yahweh was instituted from creation. ***“And Abel, he also brought of the firstlings of his flock and of the fat of it. And Yahweh had respect to Abel and to his offering....”*** (Genesis 4:4).

Another significant point to note in Genesis 14:18-20 is that no sacrifices were performed by Melchizedek. Yahshua the Messiah does not offer up daily sacrifices as did the Levitical high priest, but He gave Himself as the one supreme sacrifice for all time (Hebrew 7:27). He became a spiritual priest for a spiritual nation.

We, therefore, have no need in this age of the Melchizedek priesthood to offer up daily temporal sacrifices, just as Melchizedek did not offer up sacrifices when he blessed Abraham. Another interesting point to note is the lack of farm produce offered as tithes to Melchizedek by Abraham. He was tithing on the spoils of his victory, not on farm produce. This shows that we today are to tithe not only on agricultural goods, but, also, on our increase, from whatever field,



***"And all the tithe of the land whether of the seed of the land, or of the fruit of the tree, is Yahweh's: it is holy to Yahweh...And all the tithe of the herd or the flock whatever passes under the rod, the tenth shall be holy to Yahweh."***

LEVITICUS 27:30, 32



or source, it may be derived.

### ***Who Must Tithe?***

In Psalm 24:1 we read, ***"The earth is Yahweh's, and the fulness of it; the world, and they that dwell in it."*** It is only through the grace and unmerited kindness of our Father in heaven that we exist. All things are Yahweh's, and He has given them to us for our use while we live out our time on this earth. Do we owe Him anything for this privilege?

***"And all the tithe of the land whether of the seed of the land, or of the fruit of the tree, is Yahweh's: it is holy to Yahweh."*** (Leviticus 27:30). The word *land* in this verse comes from the Hebrew term *eretz*, #776 in **Strong's Exhaustive Concordance of the Bible**, and is defined as *the earth (at large, or partitively a land): common, country, earth, field, ground, land, nations, way, wilderness, world*. The term *eretz* can designate a certain locality when it is modified—as in *eretz Israel—the land of Israel*. When read in this context with the word "all," it indicates the entire world. All people on earth are obligated and should be tithing to Almighty Yahweh, because the earth is His and His creation should willingly pay rental for its use.

### ***Where Were Tithes Paid in the Old Testament?***

One misconception popularized by misguided individuals attempting to do away with the necessity of tithing is that the tithes were only paid to support the Temple. They use Malachi 3:8-10 to support their beliefs and say that, since there is no Temple today, we can no longer tithe.

However, we find the command in Exodus 23:19 to bring the first fruits of the land into the house of Yahweh! This command was given long before there was a Temple to support. Additionally, the priesthood had not yet been instituted. The passage we previously quoted from Genesis 4:4 also can be brought to bear on this subject to show that the tithes were not originally instituted to support any earthly Temple. Yahweh's Holy Spirit dwelt in the Tabernacle just as it resides in His Assembly today, and, therefore, the tithes must be given to the place teaching Yahweh's pure Truth and producing good fruit.

The tithes have always been designated for glorifying Almighty Yahweh and edifying His flock with spiritual food. Just as the tithes were used in the Old Testament to bring the people closer to Yahweh when the Levites performed animal

sacrifices, so today the need exists to provide the sustenance for individuals who teach the Word of Yahweh with power and authority and who assist in bringing the Truth of the Scripture to the entire world.

Numbers 31:25-54 is sometimes mentioned in regard to the question of consistency in the tithing Law. In this chapter, Yahweh instructs Moses to get a total of all war booty and to divide it in half. The division was to be between those who actually fought the war and the rest of Israel, with each group receiving 50 percent.

The proportion to be given to Eleazar the priest and the Levites is discussed in verses 25 to 31. ***"And Yahweh spoke to Moses, saying, Take the sum of the plunder that was taken, both of man and of beast, you, and Eleazar the priest, and the heads of the fathers' houses of the congregation; and divide the plunder into two parts: between the men skilled in war, that went out to battle, and all the congregation. And levy a tribute to Yahweh of the men of war that went out to battle: one soul of five hundred, both of the persons, the oxen, the asses, and of the flocks: take it of their half, and give it to Eleazar the priest, for Yahweh's heave-offering. And of the children***

*of Israel's half, you shall take one drawn out of every fifty, of the persons, of the oxen, of the asses, and of the flocks, even of all the cattle, and give them to the Levites, that keep the charge of the tabernacle of Yahweh. And Moses and Eleazar the priest did as Yahweh commanded Moses.*" (Numbers 31:25-31).

The actual contention in this passage by false teachers is the command by Yahweh to give a portion to the priesthood and the Levites which is actually smaller than 10 percent. This is used by some attempting to prove that Yahweh does not intend for us to pay 10 percent, but only what we can contribute without asking us to sacrifice too much. It is used to disprove Genesis 14, where Abraham tithed his spoils of war.

Upon closer examination of this passage, however, we find that this was to be a heave offering made to Yahweh. The word *tribute* in verse 28 is *mekes* in Hebrew. When this word is looked up in **Strong's Hebrew lexicon**, we find that the term is not associated with the tithing system. The term, as noted in the **Strong's Concordance**, is #4371 and means *an assessment (as based upon a census):—tribute*. From this, we can determine that the term has no relationship with the tithe, but is only an amount which Yahweh intended to require from the community as first fruits. Therefore, plainly it was only an amount which Yahweh wanted to be paid IN THIS ONE SPECIFIC INSTANCE. It represents a first-fruits offering for Israel's first conquest. Later, each individual would have tithed on what he had received.

We find in verses 50 to 52 the paying of the tithes from this booty which was received through the victory in a battle. The word *oblation* in this instance is defined as *being something brought near the altar, in essence, a sacrificial present*. This is exactly what our tithes are meant to be. They are to be used for the service of Yahweh. However, today we are not serving Yahweh by per-

forming ritual sacrifices, but, rather, we serve him by proclaiming to all the world the message of His soon-coming Kingdom.

### **Payment of Tithes in the New Testament**

The first tithe is holy unto Yahweh and must be given to Him. It is His to assign to whomever He will. He designated it to go to the storehouse of His choice. Upon Yahshua's death on the torture stake, the veil of the Temple, which separated the Holy of Holies from the sanctuary of the congregation, was rent. Our High Priest has now passed through the veil and is in the presence of Almighty Yahweh. We all now have the opportunity from Almighty Yahweh to receive the Holy Spirit at baptism as we make our agreement with Him on a personal basis. We now have a spiritual High Priest as an intermediary, or advocate, with Yahweh and a more spiritual approach of communication with the Most High. However, the united Assembly of believers needs ordained, Holy Spirit-inspired teachers to educate Yahweh's people in His Truth and feed the flock continued spiritual food.

In 1 Corinthians 16:1-3, we find written, ***"Now concerning the collection for the saints, as I gave order to the assemblies of Galatia, you do so also. Upon the first day of the week let each one of you lay by him in store, as he may prosper; that no collections be made when I come. And when I arrive, whomever you shall approve, them I will send with letters to carry your bounty to Jerusalem...."***

The term *collection* in verse 1 is *logia* in Greek, which in the ancient papyri writings meant *tax-gathering*. (See note in **Companion Bible**.) You will note that taking collections was not a part of worship, but was, in fact, work to be done on the first day of the week. This work of gathering material goods was not to be done on the holy Sabbath, but rather during one of the six days of toil.

Tithes can be regarded as a tax to Yahweh for the privilege of using a portion of His earth for our 70 allotted years. ***"Honor Yahweh with your substance, and with the first-fruits of all your increase: so shall your barns be filled with plenty, and your vats shall overflow with new wine."*** (Proverbs 3:9-10).

From this quote, you find the admonition to give Yahweh the first fruits of all our increase. The word *honor* here is apparently parallel to that in 1 Timothy 5:17, where we are told to give double honor to an elder who rules well. The Hebrew term used in Proverbs 3:9 has many definitions and, in a positive sense, has such meanings as *to be chargeable, glorify, glorious, etc.* When inserting the one definition of "be chargeable to Yahweh with your substance," this passage takes on a much deeper meaning. We certainly owe Yahweh our tithes as He has commanded in His Word; tithes are not merely a gift to Him. It is our obligation to Him, because clearly He has commanded it. See again Leviticus 27:30-33.

In 1 Corinthians 16:1-3, Paul was ordering the brethren at Corinth to have their tithes collected and ready for shipment before he arrived, just as he had requested in Galatia. He further told them to choose from their midst someone trustworthy to bring these tithes and offerings to Jerusalem. This is added evidence that there was still a central gathering place (storehouse) for the tithes in the New Testament Apostolic Assembly. We should also consider it to mean, possibly, the collection of the third tithes to assist the needy saints, rather than merely trying to interpret the passage as do ministers in nominal Christianity. Please compare Deuteronomy 14:28-29 with Malachi 3:5-6.

### **Allusions to Tithing in the Epistles**

Paul alludes to the subject of tithing in some of his other epistles. Although he does not address the

***We find consistency throughout the Sacred Scriptures for a central storehouse where tithes were collected and from where the work goes out. We cannot change the teachings of the Scriptures.***

subject of tithing directly, the wording of 2 Corinthians 8:10-15 alludes to the subject of tithing. ***“And in this I give my judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability. For if the readiness is there, it is acceptable according as a man has, not according as he has not. For not that others may be eased and you distressed; but by equality: your abundance being a supply at this present time for their want; that their abundance may also become a supply for your want; that there may be equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack.”***

How does Yahweh ask us to prove Him? Malachi 3:10 tells us to prove Yahweh by tithing faithfully. In 2 Corinthians 8:8, Paul says, ***“I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.”*** Do you love Him enough to keep His commandments? His Laws are not grievous, but they are given for our good (1 John 5:3 and Deuteronomy 6:24).

Remember, tithing is a biblical commandment established by Almighty Yahweh, and no one can circumvent that fact.

Additionally, in verses 13 through 15, Paul tells the Corinthians that he does not want some men eased and others burdened, but, rather, that each share equally. Does this not describe Yahweh’s tithe? It is a fair, impartial system which affects all equally—a 10 percent income tax is levied upon the increase of all, not an upwardly sliding scale of percentage of taxation.

If someone makes \$100 a week, they pay 10 percent, and if they get a raise doubling their salary to \$200 a week, they will still pay 10

percent. Those earning little will pay small amounts, while those who earn much are required to return to Yahweh an established, equally proportioned amount of their income.

***“Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have something to give to him that has need.”*** (Ephesians 4:28). Could this be relating to Malachi 3:8-10? Malachi warned the people not to rob and steal from Yahweh, but bring their tithes into the storehouse so that they can be used to glorify Yahweh. Would you cheat and rob the true Mighty One Yahweh? We would not if we believed that He is real and exists and is capable of punishing those who disobey. Do you believe in Him? Or are you living just for the moment? Remember, Yahweh uses the tithe as a way of proving the faithfulness of His people, as a professor would use an honor system.

### ***How Are Tithes to Be Used?***

Yahshua’s primary commission to His true Assembly on this earth was to proclaim the glad tidings of Yahweh’s Kingdom to the people. In Matthew 28:19-20, Yahshua gave His disciples the Great Commission after His resurrection. ***“Go you therefore, and make disciples of all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatever I commanded you: and lo, I am with you always, even to the end of the age.”*** In Matthew 24:14, Yahshua says, ***“And these good tidings of the kingdom shall be preached in the whole world for a testimony to all the nations; and then shall the end come.”*** Up to this point in history, that assignment to His Assembly has not been fulfilled, but it must be in our day.

Our primary concern must be the promulgation and proclamation of this great message so that the end

of the age can come speedily. To accomplish this end, a steady flow of revenue to a central collection point is necessary. Often, those individuals opposing a tithe or the collection of tithes at a central location have lost sight of the great commission and the supreme good of helping others come to a knowledge of the Truth. Yahshua had His central treasury for His group of itinerant helpers while He was here on this earth. See John 13:29. Today, His true Assembly continues to assemble the tithes at a central assembly point (a storehouse), and this income is used to herald the Messiah's message to the ends of the earth.

### ***Where Were the Tithes Collected in the Apostolic Assembly?***

From 1 Corinthians 16:3, we are made aware that the storehouse for the tithes was in the care of the Jerusalem Assembly. The indication that Jerusalem was the headquarters from which the Apostles were dispatched is further substantiated in Acts 15 where a meeting of the Apostles and elders was held in Jerusalem to discuss the doctrine of circumcision.

This is also borne out in historical accounts such as the writings of Clement of Rome. In his record (circa first century, C.E.), Clement records that Jacob (James) the Just (the bishop of Jerusalem) sent for the Apostle Peter, calling him to Jerusalem for a mission.

*"James [Jacob] the bishop sent for me, and sent me here to Cesarea, saying that Zaccheus had written to him from Cesarea, that one Simon, a Samaritan magician, was subverting many of our people, asserting that he was one stans, that is in other words, the Messiah . . . Therefore make no delay; nor let it grieve you that you set out alone, knowing that Yahweh by Yahshua will go with you, and will help you, and that soon, by His grace, you will have many associates and sympathizers. Now be sure that you send me in writing*

*EVERY YEAR an account of your sayings and doings, and especially at the end of every SEVEN YEARS [Sabbatical year?]. With these expressions he dismissed me, and in six days I arrived in Cesarea,"*  
**Clementine Homilies.**

Another quote from the book written by this early father of the Apostolic Assembly lends firm support to the belief that there was a central location from which the ministers were sent forth. *"Wherefore observe the greatest caution, that you believe no teacher, unless he bring FROM JERUSALEM the testimonial of James [Jacob] the Master's brother, or of WHOSOEVER MAY COME AFTER HIM, for no one, unless he has been approved as a fit and faithful teacher for preaching the word of the Messiah-unless, I say, he brings a testimonial thence, is by any means to be received. But let neither prophet nor apostle be looked for by you at this time, besides us,"*  
**Recognitions of Clement.**

There is ample evidence that organization and coordinated direction characterized the Apostolic Assembly.

From these quotes, we can notice that there was indeed a central organization at a certain location which had to be supported by the brethren. They show that the final decision in Jerusalem was made by Jacob, the Messiah's half-brother, who was known as the chief of the bishops, and who resided in Jerusalem. *"These sayings of Gamaliel did not much please Caiaphas; and holding him in suspicion, as it seemed, he began to insinuate himself cunningly into the discussions: for, smiling at what Gamaliel had said, the chief of the priests asked of James [Jacob], the chief of the bishops, that the discourse concerning the Messiah should not be drawn but from the Scriptures; That we may know' said he, 'whether Yahshua be the very Messiah or not,'"*  
**Recognitions of Clement.**

Jacob was ultimately the one responsible to oversee the correct dispersal of Yahweh's tithes. He

had to place men who were conscientious and diligent in their work in positions where they would be judiciously using Yahweh's tithes. We find consistency throughout the Sacred Scriptures for a central storehouse where tithes were collected and from where the work goes out. We cannot change the teachings of the Scriptures. We, today, also need a central storehouse to collect tithes and regulate expenditures incurred in the spreading of the glad tidings, which is what we of the Assemblies of Yahweh are presently doing. Duplication of effort can be very wasteful and an inefficient use of the limited resources Yahweh has given Yahshua's Assembly.

All tithes and offerings received here at Bethel are placed in a bank account bearing Yahweh's Name and are used to pay the various outreach endeavors of the Assemblies of Yahweh.

### ***I Am Yahweh— I Change Not***

From what we have learned in this research, it becomes clearly evident that the tithing Law was not annulled in the New Testament, but, rather, was transferred by the Messiah from supporting the Temple worship in Jerusalem to supporting the proclamation of the glad tidings of the coming Kingdom.

Yahshua did not "erase" any part of the old Covenant, but, rather, magnified the Law and made it more honorable with a better spiritual sacrifice. See Isaiah 42:21.

Giving Yahweh's tenth to Him is just as important to us today as it was to Abraham thousands of years ago and is a living law which must still be observed by true, spiritual Israelites in this New Testament era.

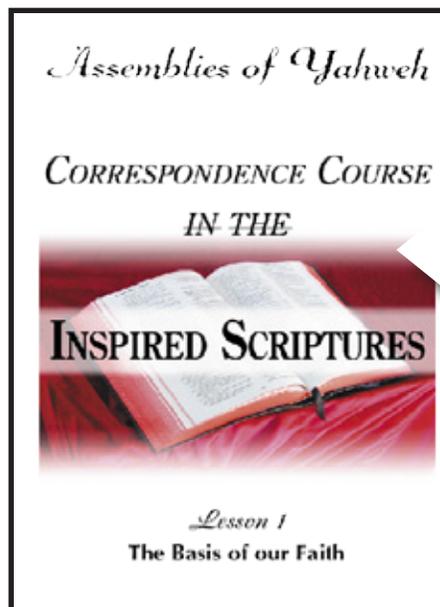
Members of the Assemblies of Yahweh do not force anyone to believe that we are the true Body of the Messiah. We do, however, ask that you inspect our fruits and the doctrines we teach (one of which is tithing) and compare them with the teachings of the Bible. How does the Assemblies of Yahweh as

a body measure up to the description found in Revelation 12:17 and 14:12? We must declare the whole counsel of Yahweh, or have the blood of innocent people on our hands (Acts 20:26-27). Tithing is part of the whole counsel of Yahweh, and we must teach it as doctrine, or be guilty of removing substantive injunctions from Yahweh's Word. Each individual voluntarily makes the decision to obey what the Bible teaches and to enter into a Covenant with Almighty Yahweh.

How about you? Will you study the doctrines of the Assemblies of Yahweh to see whether we are truly fulfilling the description of the true spiritual Body which will exist on the earth in these end times? We must each work out our own salvation in fear and trembling, Philippians 2:12. Your everlasting salvation **DEPENDS** on it. We are instructed in Isaiah 1:17, ***"... Learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."***

Yahweh winks during our times of ignorance, but when we come to a fuller knowledge of His Truth, we must accept and begin to live it (Acts 17:30). Tithing is one of Yahweh's commandments that reveal our personal, individual sincerity. ***"Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feeds them. Are not you of much more value than they?"*** (Matthew 6:26). Will you accept it and begin to live it also so that you may receive the blessings Yahweh has in store for you?

Remember, Yahweh gave so much to us before we ever were asked to return something to Him! ***"For Yahweh so loved the world, that he gave his only begotten Son, that whoever believes on him should not perish, but have eternal life."*** (John 3:16). Yahweh and Yahshua taught us the unselfish act of giving by creating the plan by which we all can be saved. Let us learn from Their example and become a more giving people. <sup>SNB</sup>



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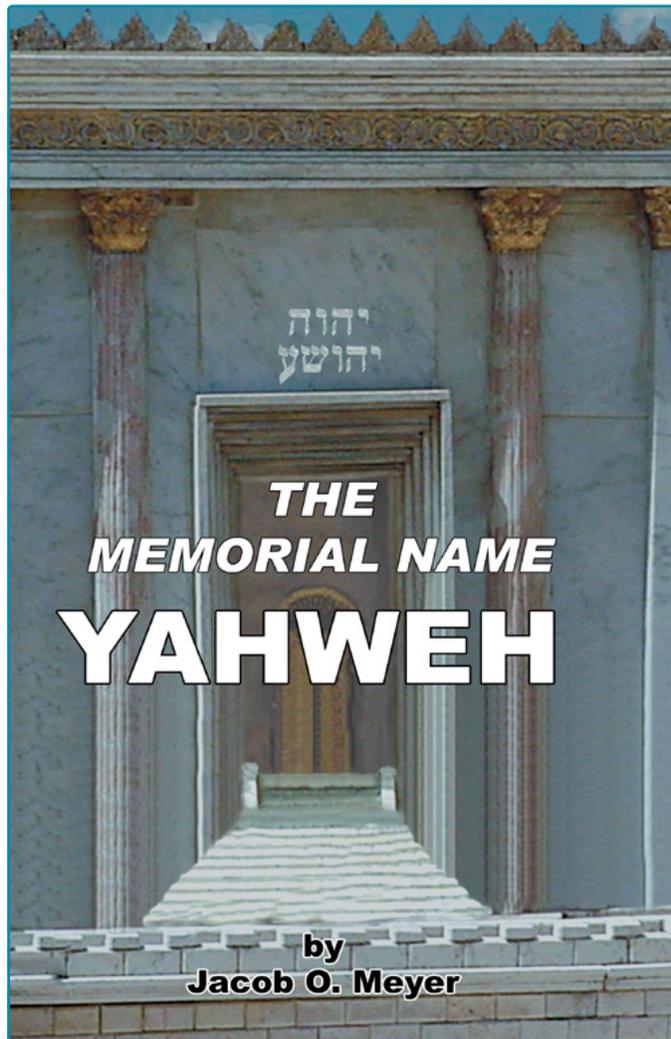
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