

Assemblies of יהוה

Ministries Newsletter

May 2008; India; 24th Issue; For private circulation only.

יהוה = Yahweh; ישוע = Yahshua

Shavuot Timing 2008

The day of Shavuot is an annual holy day that is to be kept by the followers of יהוה, this year the festival will come upon the day of June 15. Later this feast became known as Pentecost in the Greek language, Pentecost means, "count fifty". "Shavuot" is a Hebrew word that means, "weeks"; in Ex. 34:22 יהוה said, "And you shall observe the feast of Shavuot, of the firstfruits of the wheat harvest,..." The start of the count to the feast of Shavuot was to begin on "the day after the Shabbat" during the feast of Unleavened Bread (Matzot) when all the men of Ysrael appeared before יהוה, Lev. 23:9-16. יהוה instructed the Ysraelites to bring a sheaf of the firstfruits of the barley harvest to the priest during the days of Matzot "on the day after the Shabbat." Fifty days later they were to bring a sheaf of the firstfruits of the wheat harvest.

The Rabbinical Jews today start the count to Shavuot on Abib 16, but the Kairaites start on the day after the first Shabbat of Matzot. If יהוה wanted us to start on Abib 16 then He would have said so, but He did not.

Dt. 16:9,10 says, "Count off seven weeks from the time you begin to put the sickle to the standing grain. ¹⁰ Then celebrate the Feast of Weeks to יהוה your Elohim by giving a freewill offering in proportion to the blessings יהוה your Elohim has given you." We know from Lev. 23 that the count to the feast is to begin on the day after the Shabbat when the men of Ysrael appeared before יהוה during the Matzot festival. Moshe, in Dt. 16, is not contradicting what יהוה said, in Lev. 23, but Moshe is just adding that the start of the count will be about the time when you begin to cut the barley harvest.

Shavuot Meaning

Moshe then adds, "And you shall rejoice before יהוה your Elohim, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite that is within your gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which יהוה your Elohim hath chosen to place His Name there. ¹² And you shall remember that you were a bondman in Mitsrayim: and you shall observe and do these statutes." Dt.16:11,12. So we see that this was a time of rejoicing for the whole family even the strangers that were dwelling within Ysrael were to rejoice. It was a time to also remember when they came out of Mitsrayim. When they came out of Mitsrayim יהוה led them to Mt. Sinai and in the third month (Ex.19:1) יהוה commanded them to cleanse themselves for three days and then on the third day יהוה came down upon Mount Sinai and proclaimed the Ten Commandments audibly in the hearing of all the Ysraelites. The festival of Shavuot was

also kept in the third month, so this is a day for us to remember the proclamation of the Ten Commandments and the covenant יהוה wants to make with His people.

The Covenant of Shavuot

יהוה told the Ysraelites if they obeyed His voice they would be a special people to Him above all people on the face of the earth, and they would be a kingdom of priests, and a holy nation, Ex.19:5,6. A righteous priest is someone who teaches the law of יהוה, (see Lev 10:11; Deut 33:10; Eze 44:23; Ezr 7:25), so the Ysraelites were to be a kingdom of teachers of יהוה's laws to the nations. The Ysraelites had a willing heart but they were weak in the flesh, but they did not realize how weak they were. Instead of asking יהוה to write His laws on their heart and mind they promised that they would obey all יהוה's laws in their own power and might. יהוה makes no mistakes, His side of the covenant was flawless, obey Me and you will be blessed, it was man's side that was flawed that day at Mount Sinai.

Today יהוה still wants to make a covenant with all mankind. The apostle Shaul says we have come to the spiritual Mount Zion, to the New Yarushalem, to ישוע the mediator of a new covenant, Heb.12:22-24. If we today will hear the voice of יהוה speaking to us and saying *if you will obey Me and keep My covenant ... then you will be a special people to Me.* We should then respond by saying, yes, יהוה, with Your power and strength we will do and be obedient, then you have fulfilled your side of the agreement to receive the blessings of יהוה. The covenant that יהוה wants to make with man is new in the way that man is to respond to יהוה, but other than that it is the same covenant that יהוה has been trying to make with man from the very beginning. יהוה told Abraham "walk before me and be perfect" (Gen. 17:1) then I will bless you. יהוה told Adam if you disobey, you shall die, Gen. 2:17. יהוה blessed Noach because he was a perfect and just man walking with יהוה, Gen. 6:9.

So we see that obedience to יהוה is the foundation of the covenant יהוה wants to make with man. But the greatest thing about the covenant that יהוה wants to make with man is the mercy that He shows by forgiving man of his sins. יהוה states that all people shall know Him because He will forgive their iniquity, and will remember their sin no more." Jer. 31:34. It is the goodness of יהוה that leads us to repentance. King Daweed said, "O taste and see that יהוה is good: blessed is the man that trusts in Him". Ps. 34:8 "Blessed is he whose transgression is forgiven, whose sin is covered. ²Blessed is the man unto whom יהוה imputes not iniquity, and in whose spirit there is no guile." Ps. 32:1,2 As the feast of Shavuot is arriving let us rededicate ourselves to יהוה and ask Him to cleanse us from all our sin and write His law in our heart and mind, then we will receive of His Spirit and goodness in our lives.

Pastors meeting and A.O.Y.M. committee meeting, May 26, 27, 2008, Lankapalem prayer hall

There will be a two day meeting for all members of the Assemblies of יהוה Ministries in Lankapalem village, W.G.

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dt., A.P. On May 26, 2008 we invite the pastors in the AOYM body to come, travel expenses will be given for those who stay for both days and food and simple accommodations will be provided. We will take care of various ministry business and discuss the doctrine of what happens to a person when they die? Do they have an immortal soul? Do some people burn forever in hell or do they simply burn up? Do make plans to attend. Meeting will start at 10am on Monday 26th and end at sundown on the 27th. This is not a must attend meeting for the body, but all are invited.

A.Y. English Medium School, (Teachers wanted)

The A.Y. English Medium School is looking for Bible believing teachers who are willing to relocate to Palakollu, W.G. district area where our school is located. We need teachers for Nursery thru 10th class who know fluent English. Knowledge of some Telugu would be helpful but not necessary. We also need people who are sincerely dedicated to helping the students physically, mentally and spiritually. The teachers should be willing to teach more as a missionary work and not just as a job.

Be Perfect

יהוה told Abraham to walk before Him and to be perfect, Gen. 17:1. Later יהוה declared of Abraham that he obeyed His voice, and kept His charge, commandments, statutes and laws, Gen. 26:5. When we read the account of Abraham's life we do see that he did make a few mistakes. But, in spite of these shortcomings יהוה declared that Abraham was His friend, Isa. 41:8.

We see the same scenario with Yacob, King Daweed, Noach and many others. So we see that יהוה does not look at the occasional good deed or bad deed but at the general course of someone's life. Abraham made a few mistakes but he never rebelled against יהוה, King Daweed made a very big mistake but he made a very big repentance also. Although Yahweh forgave the sins of the past people they still received certain punishments just the same. Because of Abraham's actions the whole Ishmaelite race was brought forth that has been very troublesome for the descendants of Yitschak. Because of Daweed's sin with Bathsheba, four of his sons died and the whole nation was led into an internal civil war. But still these men repented of their sins and faults and יהוה cleansed them and blessed them as they continued to walk in His ways.

It is the same with us in our lives. יהוה has called us to walk the straight and narrow pathway and we might get diverted sometimes from the straight path but if we will see our wrong course and turn back to the right path we are always accepted by the Father. The troubles that we receive in our lives because of our mistakes are the way that יהוה has of teaching us the lessons we need to learn, and of refining us that we might be a polished gem in His crown.

Kinds of Sins

In the law of יהוה there was a difference between sins of ignorance and sins of presumption. In Numbers 15:27-31 יהוה states, "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

²⁸And the priest shall make an atonement for the soul that sins ignorantly, when he sins by ignorance before יהוה, to make an atonement for him; and it shall be forgiven him....

³⁰But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth יהוה; and that soul shall be cut off from among his people...."

The Expiation of all sin

For sins of presumption there was no sacrifice that a sinner could bring to be forgiven. But there was a general sacrifice made on Yom Kippur(day of covering) that was to cover all sins whether intentional or accidental. Lev. 16:21 says, "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities(Avown) of the children of Israel, and all their transgressions(pehshah), and all their sins(khattawth), putting them upon the head of the goat, and shall send him away by the hand of a chosen man into the wilderness." Notice that there were three types of moral inadequacies that Aaron confessed on the head of the living goat.

The Hebrew word for iniquities in the above verse is "Avown" and it means, "perversities", according to the Strongs Hebrew dictionary. The word for transgressions is "pehshah" and means, "revolt". The word for sins is "Khattawth", and means "offence". So all the moral perversities, rebellions and offences that man had inherited or committed against יהוה were covered and separated from the children of Ysrael on Yom Kippur.

The only thing that people were required to do on Yom Kippur in order to receive forgiveness is to afflict themselves before יהוה. If they did not afflict themselves, יהוה said that He would destroy them, Lev. 23:27-32.

King Daweed after he committed his great transgression wrote, "For you desire not sacrifice; else would I give it: you delight not in burnt offering. ¹⁷The sacrifices of Elohim are a broken spirit: a broken and a contrite heart, O Elohim, you wilt not despise." Ps. 51:16,17

King Daweed's sin of adultery could not be purged by any offering that he could bring, except a broken spirit and contrite heart. But, there would be a blood sacrifice offered for Daweed's transgression by the high priest on Yom Kippur. So eventually all sin would be purged by a blood sacrifice. The devotees on Yom Kippur could only accept by faith that יהוה had accepted the sacrifice that the high priest had made for them. Today we must accept by faith that יהוה has accepted the sacrifice of the true Lamb on behalf of our sins, ישוע ha Mashiach(the Messiah). Then all sins find expiation in יהוה's great day of covering.

"This is a faithful saying, and worthy of all acceptation, that Mashiach ישוע came into the world to save sinners;" 1Tim. 1:15

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