

YAIY NEWS



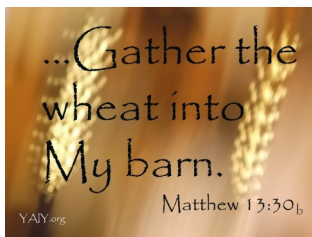
These are
the appointed times of
Yahweh, holy convocations
which you shall
proclaim at the times
appointed for them.

Leviticus 23:4 NASB

Pentecost Timing?

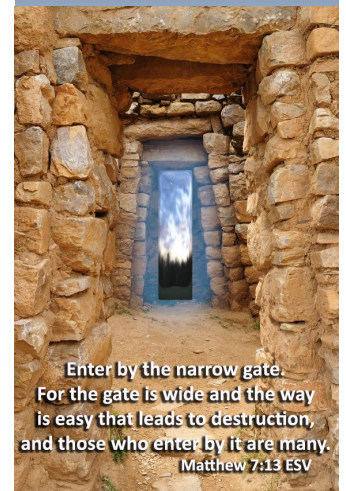
Q: We celebrated Passover the sunset of April 19th. When should we start counting the *omer*? Especially, when it says “tomorrow after the Sabbath” (there’s two Sabbaths after the Passover)? Some will celebrate *Shavuot* on the 9th, others on the 16th.

A: We count from the weekly Sabbath within the Days of Unleavened Bread. As you may know, Joshua 5:11-12 is often used to show we can use the weekly Sabbath outside of the 7 days of the Feast of Unleavened Bread to declare the wave sheaf within those days. However, there are a number of problems with that idea. For example, Leviticus 23:10 lists three things to be done when entering the land. 1. First they enter the land. 2. They reap its harvest. 3. They bring in a sheaf/*omer* of their harvest to the priests. The surface view of this looks like it was done in Joshua 5:11-12. Pretty straight forward. Or, was it? Well, it wasn't their harvest. It wasn't their planting. It doesn't say anything about harvesting (farming) the land in Joshua chapter 5. It just says they ate of what had been produced or grown in that land. We would submit that they ate of the old grain. Stored by those who fled or were overtaken in the land initially.



Nebraska this year had flooding which destroyed most of the crops, but the silos had grain stored from previous crops. Nevertheless, they all pretty much burst open and were destroyed too. The point is, the harvest may have already taken place in Joshua 5, but even if it hadn't, there would have been stored grains and food to take freely of. It's sort of like an army going into a foreign land and eating whatever was in the refrigerators or cabinets within the various kitchens of the homes; better than MREs. We would also have to consider the question, "What army starts farming the land when they go in to take over the land from the people?" It's only after they took ownership did they start planting and harvesting their own crops. The *omer* is required by Yahweh from their own harvest and not someone else's.

Joshua 5:11-12 is not as clear as some make it out to be. However, the Law is clear. The weekly Sabbath within the Feast of Unleavened Bread is clear, and it is after that day the wave sheaf is to be offered. Those type of offerings were not offered until they took possession of the land and had rest from their enemies, producing offerings from their own plantings/harvests (Deut. 25:19-26:1-4). Deuteronomy was read to all the people before entering the land (Deut. 29:1; 31:1). They focused on overtaking the land, to eventually owning it and farming it. This is why we are saying June 16th, rather than June 9th.



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Determination of Abib...cont.

Q: Why do we not follow the Jews of today in observing Passover and Pentecost? Are we not to observe according to Jewish reckoning (Matt 23:1-3)?

A: The verse in question reads: *Then spake Yahshua to the multitude, and to his disciples, saying, "The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not after their works: for they say, and do not,* Matthew 23:1-3.

When the "Scribes and the Pharisees sit in Moses' seat" they are reading from the *Torah* and giving the common people the Law just as did Moses. The Scribes and the Pharisees had access to the Old Testament scrolls. In that sense they sat in the seat of Moses when the people received the reading of the law.

Anciently, the people were generally illiterate, without access to books. They relied upon the educated to read to them. Therefore, reading the Law to them was necessary. We are to obey Yahweh's Word and keep His Law. We are to do as His Word says. However, we cannot blindly follow the example of Pharisaical Jews without further examining their works or deeds. Some of them love their man-made traditions that are outside the Bible or even against the Bible, while others are coming out with us and rejecting such traditions.

One can only understand what the Savior is telling us in this passage if we read the entire chapter of Matthew 23. Yahshua clearly castigates both the Scribes and Pharisees for their hypocrisy. "They say and do not!" He says in the latter part of Matthew 23:3. Notice further: *For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers,* Matthew 23:4.

The Savior is simply saying that when the Scribes and Pharisees read the law of Moses, obey it. But do not blindly follow their hypocritical example. Eight times in Matthew 23 Yahshua pronounces a woe upon them!

By erroneously considering the statements of the Pharisees to be truth, many Bible commentaries and Bible dictionaries continue to perpetuate the Pharisaical errors and disregard plain Bible statements. Truth must be sought from the Bible as closely as we can get to the original language.

Therefore, when we are told to count from the "morrow after the Sabbath," we check *Strong's Concordance* and learn that the Sabbath referred to is No. 7676, meaning the weekly Sabbath. We are to count from (beginning with) the day after the weekly Sabbath; the Sabbath within the 7 days of Unleavened Bread according to *Torah* (Lev. 23:6, 11). Sunday is the day of the wave sheaf offering. It is a day when Yahshua ascended to the heavens (the first day of His acceptance), the fiftieth day of His acceptance is the correct date for the Feast of Weeks or Pentecost.

Some continue to follow the error of the Pharisees and count *Abib* 16 as the day to begin their count of fifty days. But they are not consistent. They erroneously count from one of the High Sabbaths but neglect *Abib* 21, the second High Sabbath, and then go on counting the weekly Sabbaths. They always end up with the sixtieth day of the third month known as *Sivan* 6. Why count, if you always end up with *Sivan* 6? Maybe this is why they have a tradition of breaking down each individual day with special notations.

The proper way is to begin with Sunday and count seven full weeks, and then when the weeks be out observe the 50th day (Sunday) as the Feast of Weeks, *Also in the day of the firstfruits, when you bring a new meat offering unto Yahweh, after your weeks [be out], you shall have an holy convocation; you shall do no servile work,* Numbers 28:26.



USA Feast of Tabernacles

Yahweh's Assembly in Yahshua is extremely pleased to announce that we reserved a beautiful campground (Harmony Hill Youth Camp), located just 8 miles outside of Fulton, Missouri, to observe Feast of Tabernacles 2019 this fall. The main building contains a large kitchen stocked with all the necessary utensils, and plenty of motel-style rooms. Those who dislike bunk beds will be thrilled to know that each room has two queen-sized beds and its own bathroom with shower.

The cost is \$20.00 per room per night, plus a camping fee of \$7.00 per person per night. Costs can be reduced by sharing a room with another Feast attendee. We are still also offering an optional meal plan of \$4.00 per day for the dinner meal, which includes a main dish, side dishes, desserts, and beverages.

Those who prefer to bring their RV's will be pleased to know that the campground offers full RV hookups. **Please note: The campground has a strict no pet policy.** No exceptions. So please secure plans for your pets before you travel to Missouri. More information (including registration forms) will be coming up in our July *YAIY News*.





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“...as his manner was...fervent in the spirit...zealously affected always in a good thing ...” (Acts 17:2; 18:25; Gal. 4:18). Quite, will fervent in the spirit and zealously affected stand in contrast to still religion. And, moreover, aside from freezing the quickest, there is yet another characteristic of still water and still religion. Stagnation. And stagnation represents death, unable to support but very little life.

Enter Yahshua: “...as His manner was, fervent in the spirit and zealously affected always in a good thing...”: He was come to TROUBLE still water and still religion and, to give life more abundantly (Jn. 5:3-7, 10:10).

Yes, “...as His manner was, fervent in the spirit and zealously affected...spending and being spent; made all things to all men, not seeking His own profit but the profit of many; become all things to all men, that He might by all means save some” and not content therewith, “left us an example, that ye should follow His steps” (2 Cor. 12:15; 1 Cor. 9:22; 10:33; 1 Pet. 2:21). ...go, and do thou likewise (Luke 10:37).

Prayer List

Dolores Parker, Terrell Frasure, David & Barbara Creel, Charlie Pelton, Robert Dorchester, R.C. Fernald Family/Friends, Karen van Schalkwyk, Elder Lionel and Sandra Gets, Diana Murphy, Stella Rogers, Sean Rogers and Family, Loretta Reyes and Family, Michael Hutchinson, Georgiana Greene and Family, Linda Franchino, Al J. Pagano, Lois Firth, Hap Tew, Richard Rodriguez and Family, Kathy English, Jeff Gilman, Arthur Journey, Mark Strahan, Michael Davis, Shirley Morin, Mae Flowers, Alice Goodchild, Merle Tyler, Heidi Fleischmann, Chauncey Hargrove, Dirkie & Francious Swarts, Olivier B. Muzima, Esteban Garcia and Family, Winifred Marie, Charles Scott Jr. and Sr., David & Nancy Wilson Family/Friends, Audrey Wilkes, Adeline Black, Audrey Steadman, Adi Stahlin, Mary Giles, Kareem Greene Family/Friends, Ja'Quon & Schosche



MucSarney, Rueben & Desire McIntyre, Henry Sunderman and Family, Tisha Palmory, Victor Kiiru, Kenya Evalo Washington, Roger Norman, Ngozi Anyaegbu Ikeogu, Onwuchekwa Veronica Nneamaka, Ememka John Wade, Errol Hunt, Chris and Marisca Barnard, Michael Johnson, Bob Covey, George and Kenya Washington, Terryn Willard, Melodie Illgen, Melanie Marks, Shaun Dampier, Jerry Castle, Leonard & Bertha Sefu, Marilyn Montague, Arturo Ramos, Jephthah Maika, Yvonne (in hospital, no last name given), Rebecca Bautista and Family, Rose Waddy, Jordan Vira and Family, Brent Houdeshell, Ryan C. Irving, Sr. Ann McKenzie, Victor Freire. Also include in your prayers, individuals seeking Yahweh from within prison facilities and for their families, overseas brethren, and the peace of Jerusalem.