

## ~ASSEMBLY (1259)

[Hebrew, *e-dhah'* appoint, designate, Greek, *ek-kle-si'a* from *ek*, out of, and *kle'sis*, a calling *sy-na-go-ge'*, meaning a bringing together, from *syn*, together, and *a'go*, bring]

- Hebrew And Greek Terms
- Representative Assemblies
- General Assemblies
- Synagogues As Assembly Places
- Christian Assemblies
- Importance Of Assembling

• As the Universal Sovereign, Yehowah God has the right to decree that his servants should assemble and to specify the time and place of assembly. In these ways he acts for their benefit. Assemblies of God's people of ancient times varied as to purpose. Yet they surely contributed to unity, for all in attendance had the opportunity to hear the same things at the same time. Such gatherings resulted in many spiritual benefits and were often occasions of great joy.

### • Hebrew And Greek Terms

- Several **Hebrew** and **Greek** words are employed in the Bible to denote a gathering. One that is common in the **Hebrew** text is *'e-dhah'*. It is from the root *ya-`adh'*, meaning **appoint, designate**, and thus indicates a group assembled by appointment.
- So Amasa went to call Judah together, but he came later than the fixed time that he had **appointed** for him. (**2 Samuel 20:5**)
- How can it stay quiet, when Yehowah himself has given a command to it? It is for Ashkelon and for the coast of the sea. There is where he has **designated** it to be. (**Jeremiah 47:7**)
- *'E-dhah'* is often applied to the community of Israel, and is used in the expressions **the assembly**.
- Then Moses did just as Yehowah had commanded him, and the **assembly** congregated at the entrance of the tent of meeting. (**Leviticus 8:4**)
- Moses now said to the **assembly**; This is the thing that Yehowah has given command to do. (**Leviticus 8:5**)

- Hence the **assembly** proceeded to send twelve thousand of the most valiant men there and to command them, saying; Go, and you must strike the inhabitants of Jabesh-gilead with the edge of the sword, even the women and the little ones. (**Judges 21:10**)
- **Assembly of Israel;**
- Speak to the entire **assembly of Israel**, saying; On the tenth day of this month they are to take for themselves each one a sheep for the ancestral house, a sheep to a house. (**Exodus 12:3**)
- The land that Yehowah defeated before the **assembly of Israel**, is a land for livestock, and your servants have livestock. (**Numbers 32:4**)
- And King Solomon and with him all the **assembly of Israel**, those keeping their appointment with him, were before the Ark, sacrificing sheep and cattle that could not be counted or numbered for multitude. (**1 Kings 8:5**)
- **And Yehowah's assembly,**
- Who will go out before them and who will come in before them and who will bring them out and who will bring them in, that **Yehowah's assembly** may not become like sheep that have no shepherd. (**Numbers 27:17**)
- The **Hebrew** word *moh-`edh'* is from the same root as *`e-dhah'* and means **appointed time** or **appointed place**.
- And he continued waiting for seven days to the **appointed time** that Samuel had said, and Samuel did not come to Gilgal, and the people were scattering from him. (**1 Samuel 13:8**)
- And it came about in the morning that Jonathan made his way out to the field of David's **appointed place**, and a young attendant was with him. (**1 Samuel 20:35**)
- It is used 223 times in the Hebrew Scriptures, as in the expression **the tent of meeting**.
- In the **tent of meeting**, outside the curtain that is by the Testimony, Aaron and his sons will set it in order from evening

till morning before Yehowah. It is a statute to time indefinite for their generations, to be performed by the sons of Israel. (**Exodus 27:21**)

- *Moh-`edh'* is employed in connection with seasonal festivals.
- Speak to the sons of Israel, and you must say to them, The **seasonal festivals** of Yehowah that you should proclaim are holy conventions. These are my **seasonal festivals**. (**Leviticus 23:2**)
- These are the **seasonal festivals** of Yehowah, holy conventions, which you should proclaim at their appointed times: (**Leviticus 23:4**)
- These are the **seasonal festivals** of Yehowah that you should proclaim as holy conventions, for presenting an offering made by fire to Yehowah, the burnt offering and the grain offering of the sacrifice and the drink offerings according to the daily schedule. (**Leviticus 23:37**)
- Accordingly Moses spoke of the **seasonal festivals** of Yehowah to the sons of Israel. (**Leviticus 23:44**)
- It appears at;
- Behold Zion, the town of our **festal occasions!** Your own eyes will see Jerusalem an undisturbed abiding place, a tent that no one will pack up. Never will its tent pins be pulled out, and none of its ropes will be torn in two. (**Isaiah 33:20**)
- Behold Zion, the town of our **festal occasions!** Your own eyes will see Jerusalem an undisturbed abiding place, a tent that no one will pack up. Never will its tent pins be pulled out, and none of its ropes will be torn in two. (**Isaiah 33:20**)
- Where Zion is called the town of our **festal occasions**.
- The **Hebrew** term *miq-ra`*, meaning **convention**, comes from the root verb *qa-ra`*, **call**. It occurs at;
- Yehowah will also certainly create over every established place of Mount Zion and over her **convention** place a cloud by day and a smoke, and the brightness of a flaming fire by night, because over all the glory there will be a shelter. (**Isaiah 4:5**)

- Which mentions Mount Zion's **convention place**. Frequent is the use of this word in the expression **holy convention**
- And on the first day there is to take place for you a **holy convention**, and on the seventh day a **holy convention**. No work is to be done on them. Only what every soul needs to eat, that alone may be done for you. (**Exodus 12:16**)
- Speak to the sons of Israel, and you must say to them, The seasonal festivals of Yehowah that you should proclaim are **holy conventions**. These are my seasonal festivals. (**Leviticus 23:2**)
- Six days may work be done, but on the seventh day is a Sabbath of complete rest, a **holy convention**. You may do no sort of work. It is a Sabbath to Yehowah in all places where you dwell. (**Leviticus 23:3**)
- During such a **holy convention** no work of a secular sort was to be done.
- Another **Hebrew** word used to designate gatherings is *qa-hal'*, related to a verb meaning **call together, congregate**.
- Later Moses **called** the entire **assembly** of the sons of Israel together and said to them; These are the words that Yehowah has commanded, to do them: (**Exodus 35:1**)
- Then Moses did just as Yehowah had commanded him, and the **assembly congregated** at the entrance of the tent of meeting. (**Leviticus 8:4**)
- It is often used to represent a congregation as an organized body. Sometimes *qa-hal'* or **congregation**, is used in conjunction with *'e-dhah'*, or **assembly**.
- Now if the entire **assembly** of Israel makes a mistake and the matter has been hidden from the eyes of the **congregation** in that they have done one of all the things that Yehowah commands should not be done and so have become guilty. (**Leviticus 4:13**)
- Take the rod and call the **assembly** together, you and Aaron your brother, and you must speak to the crag before their eyes that it may indeed give its water, and you must bring out water for

- them from the crag and give the **assembly** and their beasts of burden drink. (**Numbers 20:8**)
- After that Moses and Aaron called the **congregation** together before the crag, and he proceeded to say to them; Hear, now, you rebels! Is it from this crag that we shall bring out water for you? (**Numbers 20:10**)
  - Forms of both words appear in the expression **congregation of the assembly of Israel** Hebrew, *qahal' `adath-Yis-ra-`el'*.
  - And it must continue under safeguard by you until the fourteenth day of this month, and the whole **congregation of the assembly of Israel** must slaughter it between the two evenings. (**Exodus 12:6**)
  - Still another is the Hebrew word *'atsa-rah'*, rendered solemn **assembly**. This term is used in connection with the Festival of Booths and the Passover.
  - Seven days you should present an offering made by fire to Yehowah. On the eighth day there should occur a holy convention for you, and you must present an offering made by fire to Yehowah. It is a **solemn assembly**. No sort of laborious work may you do. (**Leviticus 23:36**)
  - Six days you should eat unfermented cakes, and on the seventh day there will be a **solemn assembly** to Yehowah your God. You must do no work. (**Deuteronomy 16:8**)
  - Intimate gatherings of various kinds are designated by the Hebrew word *sohdh*, meaning **confidential talk, intimacy**.
  - Against your people they cunningly carry on their **confidential talk**, and they conspire against your concealed ones. (**Psalms 83:3**)
  - Just as I happened to be in the days of my prime, when **intimacy** with God was at my tent. (**Job 29:4**)
  - It is rendered **intimate group** at;
  - God is to be held in awe among the **intimate group** of holy ones, he is grand and fear-inspiring over all who are round about him.

(Psalms 89:7)

- Which states; God is to be held in awe among the **intimate group** of holy ones. He is grand and fear-inspiring over all who are round about him.
- The **Greek** word *ek-kle-si'a*, from *ek*, out of, and *kle'sis*, a calling, is usually used in the **Septuagint** to translate the **Hebrew** word *qa-hal'* or **congregation**, and is sometimes employed for *'e-dhah'* or **assembly**, though for the latter the **Greek** word *sy-na-go-ge'*; meaning **a bringing together**, from *syn*, **together**, and *a'go*, **bring**, is also used. In the **Christian Greek Scriptures**, *ek-kle-si'a* is generally rendered **congregation**.
- This is he that came to be among the **congregation** in the wilderness with the angel that spoke to him on Mount Sinai and with our forefathers, and he received living sacred pronouncements to give you. (**Acts of Apostles 7:38**)
- It is used with reference to the congregation of Israel. The **Greek** word *sy-na-go-ge'* appears at;
- So after the **synagogue assembly** was dissolved, many of the Jews and of the proselytes who worshiped God followed Paul and Barnabas, who in speaking to them began urging them to continue in the undeserved kindness of God. (**Acts of Apostles 13:43**)
- **Synagogue assembly**
- For, if a man with gold rings on his fingers and in splendid clothing enters into a **gathering** of you, but a poor man in filthy clothing also enters. (**James 2:2**)
- Another **Greek** word, *pa-ne'gy-ris*, from *pan*, all, and *a-go-ra'*, designating **any kind of assembly**, is rendered **general assembly** at;
- In **general assembly**, and the **congregation** of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous one's who have been made perfect. (**Hebrews 12:23**) [NW, KJ, AS]
- The Scriptures have much to say about spiritually upbuilding **assemblies**, though they also mention **assemblies** of wicked or

unrighteous character. Partisans of rebellious Korah are called **his entire assembly**.

- Then he spoke to Korah and to **his entire assembly**, saying; In the morning Yehowah will make known who belongs to him and who is holy and who must come near to him, and whoever he may choose will come near to him. (**Numbers 16:5**)
- In prayer to Yehowah, David said; The **very assembly** of tyrannical one's have looked for my soul.
- O God, the presumptuous one's themselves have risen up against me, and the **very assembly** of tyrannical one's have looked for my soul, and they have not set you in front of themselves. (**Psalms 86:14**)
- Also, when the silversmith Demetrius fomented opposition to Paul in Ephesus and a crowd gathered, some were crying out one thing and others another, for the **assembly** was in confusion, and the majority of them did not know the reason why they had come together.
- For a certain man named Demetrius, a silversmith, by making silver shrines of Artemis furnished the craftsmen no little gain. (**Acts of Apostles 19:24**)
- And he gathered them and those who worked at such things and said; Men, you well know that from this business we have our prosperity. (**Acts of Apostles 19:25**)
- Also, you behold and hear how not only in Ephesus but in nearly all the district of Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods. (**Acts of Apostles 19:26**)
- Moreover, the danger exists not only that this occupation of ours will come into disrepute but also that the temple of the great goddess Artemis will be esteemed as nothing and even her magnificence which the whole district of Asia and the inhabited earth worships is about to be brought down to nothing. (**Acts of Apostles 19:27**)
- Hearing this and becoming full of anger, the men began crying out, saying; Great is Artemis of the Ephesians! (**Acts of Apostles 19:28**)

- So the city became filled with confusion, and with one accord they rushed into the theater, taking forcibly along with them Gaius and Aristarchus, Macedonians, traveling companions of Paul. ([Acts of Apostles 19:29](#))
- The fact is, some were crying out one thing and others another, for the **assembly** was in confusion, and the majority of them did not know the reason why they had come together. ([Acts of Apostles 19:32](#))
- It is to be noted that order prevailed during gatherings of Yehowah's people, such **assemblies** were well supported, and they were occasions of spiritual benefit, often times of great rejoicing.
- In accord with the divine will, Moses and Aaron **assembled** all the older men of Israel in Egypt. The words of Yehowah were related, signs were performed, and the people believed.
- Then Yehowah said to Aaron; Go to meet Moses into the wilderness. With that he went and met him in the mountain of the true God and kissed him. ([Exodus 4:27](#))
- And Moses proceeded to tell Aaron all the words of Yehowah, who had sent him, and all the signs that he had commanded him to do. ([Exodus 4:28](#))
- After that Moses and Aaron went and **gathered** all the older men of the sons of Israel. ([Exodus 4:29](#))
- Then Aaron spoke all the words that Yehowah had spoken to Moses, and he performed the signs under the eyes of the people. ([Exodus 4:30](#))
- At this the people believed. When they heard that Yehowah had turned his attention to the sons of Israel and that he had seen their affliction, then they bowed down and prostrated themselves. ([Exodus 4:31](#))
- Thereafter, as God ordered, the Israelites **assembled** at the base of Mount Sinai, or Horeb, experienced a thrilling spectacle, and witnessed the giving of the Law.
- And Yehowah went on to say to Moses; Go to the people, and

- you must sanctify them today and tomorrow, and they must wash their mantles. (Exodus 19:10)**
- **And they must prove ready for the third day, because on the third day Yehowah will come down before the eyes of all the people upon Mount Sinai. (Exodus 19:11)**
  - **And you must set bounds for the people round about, saying; Guard yourselves against going up into the mountain, and do not touch the edge of it. Anybody touching the mountain will positively be put to death. (Exodus 19:12)**
  - **No hand is to touch him, because he will positively be stoned or will positively be shot through. Whether beast or man, he will not live. At the blowing of the rams horn they themselves may come up to the mountain. (Exodus 19:13)**
  - **Then Moses went down from the mountain to the people, and he set about sanctifying the people, and they engaged in washing their mantles. (Exodus 19:14)**
  - **Accordingly he said to the people; Get ready during the three days. Do not you men come near a woman. (Exodus 19:15)**
  - **And on the third day when it became morning it came about that thunders and lightnings began occurring, and a heavy cloud upon the mountain and a very loud sound of a horn, so that all the people who were in the camp began to tremble. (Exodus 19:16)**
  - **Moses now brought the people out of the camp to meet the true God, and they went taking their stand at the base of the mountain. (Exodus 19:17)**
  - **And Mount Sinai smoked all over, due to the fact that Yehowah came down upon it in fire, and its smoke kept ascending like the smoke of a kiln, and the whole mountain was trembling very much. (Exodus 19:18)**
  - **When the sound of the horn became continually louder and louder, Moses began to speak, and the true God began to answer him with a voice. (Exodus 19:19)**
  - **Only watch out for yourself and take good care of your soul, that you may not forget the things that your eyes have seen and that**

- they may not depart from your heart all the days of your life, and you must make them known to your sons and to your grandsons. **(Deuteronomy 4:9)**
- The day that you stood before Yehowah your God in Horeb, when Yehowah said to me; **Congregate** the people together to me that I may let them hear my words, that they may learn to fear me all the days that they are alive on the soil and that they may teach their sons. **(Deuteronomy 4:10)**
  - While the Israelites were in the wilderness, Yehowah instructed Moses to make two silver trumpets that were to be blown for **convening the assembly** and for breaking up the camp. If both were sounded, the whole **assembly** would keep their appointment with Moses, if only one was blown, the chieftains alone would thus be summoned. In the wilderness, the specified place of **assembly** was **the entrance of the tent of meeting**.
  - And Yehowah proceeded to speak to Moses, saying; **(Numbers 10:1)**
  - Make for yourself two trumpets of silver. You will make them of hammered work, and they must be at your service for convening the **assembly** and for breaking up the camps. **(Numbers 10:2)**
  - And they must blow on them both, and the whole **assembly** must keep their appointment with you at the entrance of the tent of meeting. **(Numbers 10:3)**
  - And if they should blow on just one, the chieftains as heads of the thousands of Israel must also keep their appointment with you. **(Numbers 10:4)**
  - It is a constant burnt offering throughout your generations **at the entrance of the tent of meeting** before Yehowah, where I shall present myself to you people to speak to you there. **(Exodus 29:42)**
  - Later, it was Yehowah's will that the Israelites **assemble** regularly at the temple in Jerusalem, gathering there for the three major annual festivals.
  - Three times in the year every male of yours is to appear before the true Lord, Yehowah, the God of Israel. **(Exodus 34:23)**

- For I shall drive the nations away from before you, and I will make your territory spacious, and nobody will desire your land while you are going up to see the face of Yehowah your God three times in the year. (**Exodus 34:24**)
- And he went on to say; Blessed be Yehowah the God of Israel, who spoke with his own mouth with David my father and by his own hands has given fulfillment, saying; (**2 Chronicles 6:4**)
- From the day that I brought my people out from the land of Egypt I have not chosen a city out of all the tribes of Israel to build a house for my name to prove to be there, and I have not chosen a man to become leader over my people Israel. (**2 Chronicles 6:5**)
- But I shall choose Jerusalem for my name to prove to be there, and I shall choose David to come to be over my people Israel. (**2 Chronicles 6:6**)

## •• Representative Assemblies

- At times, the people of Israel were represented in gatherings by **chieftains of the assembly**.
- And it came about on the sixth day that they picked up twice as much bread, two omer measures for one person. So all the **chieftains of the assembly** came and reported it to Moses. (**Exodus 16:22**)
- And Moses and Aaron and the **chieftains of the assembly** proceeded to register the sons of the Kohathites by their families and by the house of their fathers. (**Numbers 4:34**)
- Then Moses and Eleazar the priest and all the **chieftains of the assembly** went out to meet them outside the camp. (**Numbers 31:13**)
- Hence the sons of Gad and the sons of Reuben came and said this to Moses and Eleazar the priest and to the **chieftains of the assembly**. (**Numbers 32:2**)
- And Joshua went making peace with them and concluding a covenant with them to let them live, and so the **chieftains of the**

**assembly** swore to them. (Joshua 9:15)

- And the sons of Israel did not strike them, because the **chieftains of the assembly** had sworn to them by Yehowah the God of Israel. And all the assembly began to murmur against the chieftains. (Joshua 9:18)
- Now when Phinehas the priest and the **chieftains of the assembly** and the heads of the thousands of Israel who were with him heard the words that the sons of Reuben and the sons of Gad and the sons of Manasseh spoke, it came to be good in their eyes. (Joshua 22:30)
- Or **older men**,
- Promptly Moses called all the **older men** of Israel and said to them, Draw out and take for yourselves small cattle according to your families, and slaughter the Passover victim. (Exodus 12:21)
- Then Yehowah said to Moses; Pass in front of the people and take with you some of the **older men** of Israel and your rod with which you struck the Nile River. Take it in your hand and you must walk on. (Exodus 17:5)
- And to Moses he said; Go up to Yehowah, you and Aaron, Nadab and Abihu and seventy of the **older men** of Israel, and you must bow down from a distance. (Exodus 24:1)
- When judicial matters required attention, a number of persons might **assemble** at the city gate. However, whether gathered there or elsewhere, they would not all vote on the case under consideration in a democratic fashion. Instead, theocratically, respected **older men** would weigh matters in the light of God's Law and then announce their decision.
- You should set judges and officers for yourself inside all your gates that Yehowah your God is giving you by your tribes, and they must judge the people with righteous judgment. (Deuteronomy 16:18)
- In case a matter for judicial decision should be too extraordinary for you, one in which blood has been shed, in which a legal claim has been raised, or a violent deed has been committed, matters of dispute, inside your gates, you must also rise and go up to the

- place that Yehowah your God will choose. (**Deuteronomy 17:8**)
- And you must go to the priests, the Levites, and to the judge who will be acting in those days, and you must make inquiry, and they must hand down to you the word of the judicial decision. (**Deuteronomy 17:9**)
  - Then you must do in accordance with the word that they will hand down to you from that place which Yehowah will choose, and you must be careful to do according to all that they instruct you. (**Deuteronomy 17:10**)
  - In accordance with the Law that they will point out to you, and according to the judicial decision that they will say to you, you should do. You must not turn aside from the word that they will hand down to you, to the right or to the left. (**Deuteronomy 17:11**)
  - And the man who will behave with presumptuousness in not listening to the priest who is standing to minister there to Yehowah your God or to the judge, that man must die, and you must clear out what is bad from Israel. (**Deuteronomy 17:12**)
  - And all the people will hear and become afraid, and they will not act presumptuously anymore. (**Deuteronomy 17:13**)
  - Similarly, the early Christian congregation was represented in such matters by those **placed in positions of responsibility by the Holy Spirit.**
  - Pay attention to yourselves and to all the flock, among which the Holy Spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son. (**Acts of Apostles 20:28**)
  - In Israel, if the wrongdoing required the death sentence, the whole **assembly** might execute it.
  - Bring forth the one who called down evil to the outside of the camp, and all those who heard him must lay their hands upon his head, and the entire **assembly** must pelt him with stones. (**Leviticus 24:14**)
  - While the sons of Israel were continuing in the wilderness, they

once found a man collecting pieces of wood on the Sabbath day. (Numbers 15:32)

- Then those who found him collecting pieces of wood brought him up to Moses and Aaron and the whole **assembly**. (Numbers 15:33)
- So they committed him into custody, because it had not been distinctly stated what should be done to him. (Numbers 15:34)
- In time Yehowah said to Moses; Without fail the man should be put to death, the whole **assembly** pelting him with stones outside the camp. (Numbers 15:35)
- Accordingly the whole **assembly** brought him forth outside the camp and pelted him with stones so that he died, just as Yehowah had commanded Moses. (Numbers 15:36)
- In case a man happens to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them. (Deuteronomy 21:18)
- His father and his mother must also take hold of him and bring him out to the older men of his city and to the gate of his place. (Deuteronomy 21:19)
- And they must say to the **older men** of his city, This son of ours is stubborn and rebellious, he is not listening to our voice, being a glutton and a drunkard. (Deuteronomy 21:20)
- Then all the men of his city must pelt him with stones, and he must die. So you must clear away what is bad from your midst, and all Israel will hear and indeed become afraid. (Deuteronomy 21:21)

## •• General Assemblies

- Occasions of **general assembly** in Israel included religious festivals, solemn assemblies.
- And the king proceeded to send and gather all the older men of Judah and of Jerusalem. (2 Chronicles 34:29)

- The king now went up to the house of Yehowah with all the men of Judah and the inhabitants of Jerusalem and the priests and the Levites and **all the people, the great as well as the small, and he began to read in their ears all the words of the book of the covenant, which had been found at the house of Yehowah. (2 Chronicles 34:30)**
- Blow a horn in Zion, O men. Sanctify a time of fasting. Call together a **solemn assembly. (Joel 2:15)**
- Or events of **great national significance, runners sometimes summoned the populace.**
- And Samuel proceeded to call the people together to Yehowah at Mizpah. **(1 Samuel 10:17)**
- And to say to the sons of Israel; This is what Yehowah the God of Israel has said; It was I who brought Israel up out of Egypt and who went delivering you from the hand of Egypt and from the hand of all the kingdoms that were oppressing you. **(1 Samuel 10:18)**
- But you, today you have rejected your God who was a savior to you out of all your evils and your distresses, and you went on to say; No, but a king is what you should put over us. And now take your stand before Yehowah by your tribes and by your thousands. **(1 Samuel 10:19)**
- Accordingly the runners with the letters from the hand of the king and of his princes went throughout all Israel and Judah, even according to the commandment of the king, saying; You sons of Israel, return to Yehowah the God of Abraham, Isaac and Israel, that he may return to the escaped one's that are left of you out of the palm of the kings of Assyria. **(2 Chronicles 30:6)**
- And they proceeded to gather themselves together at Jerusalem, a numerous people, to hold the festival of the unfermented cakes in the second month, a congregation very multitudinous. **(2 Chronicles 30:13)**
- The weekly Sabbath, a day of **complete rest, a holy convention.**
- Six days may work be done, but on the seventh day is a Sabbath of **complete rest, a holy convention.** You may do no sort of work.

It is a Sabbath to Yehowah in all places where you dwell.  
(Leviticus 23:3)

- Was a time to consider God's Word, as in the later synagogues where Moses was read aloud on every Sabbath.
- For from ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every Sabbath. (Acts of Apostles 15:21)
- There was also the new moon observance,
- And at the commencements of your months you people will present as a burnt offering to Yehowah two young bulls and one ram, seven sound male lambs each a year old. (Numbers 28:11)
- And three tenth measures of fine flour as a grain offering moistened with oil for each bull and two tenth measures of fine flour as a grain offering moistened with oil for the one ram. (Numbers 28:12)
- And a tenth measure of fine flour respectively as a grain offering moistened with oil for each male lamb, as a burnt offering, a restful odor, an offering made by fire to Yehowah. (Numbers 28:13)
- And as their drink offerings there should go half a hin of wine for a bull and a third of a hin for the ram and a fourth of a hin for a male lamb. This is the monthly burnt offering in its month for the months of the year. (Numbers 28:14)
- Also, one kid of the goats should be rendered up as a sin offering to Yehowah in addition to the constant burnt offering together with its drink offering. (Numbers 28:15)
- The day of the trumpet blast,
- And in the seventh month, on the first of the month, you should hold a holy convention. No sort of laborious work must you do. It should prove to be a day of the trumpet blast for you. (Numbers 29:1)
- And you must render up as a burnt offering for a restful odor to Yehowah one young bull, one ram, seven male lambs each a year

old, sound ones. (**Numbers 29:2**)

- And their grain offering of fine flour moistened with oil, three tenth measures for the bull, two tenth measures for the ram. (**Numbers 29:3**)
- And one-tenth measure for each male lamb of the seven male lambs. (**Numbers 29:4**)
- And one male kid of the goats as a sin offering to make atonement for you. (**Numbers 29:5**)
- Aside from the monthly burnt offering and its grain offering and the constant burnt offering and its grain offering, together with their drink offerings, according to the regular procedure for them, as a restful odor, an offering made by fire to Yehowah. (**Numbers 29:6**)
- The annual **Atonement Day (Leviticus Chapter 16)**, the Passover, commemorating Israel's deliverance from Egypt.
- And this day must serve as a memorial for you, and you must celebrate it as a festival to Yehowah throughout your generations. As a statute to time indefinite you should celebrate it. (**Exodus 12:14**)
- And, later, the Festival of Purim, commemorating the Jews deliverance from threatened annihilation in the Persian Empire,
- And Mordecai proceeded to write these things and send written documents to all the Jews that were in all the jurisdictional districts of King Ahasuerus, the nearby and the distant ones. (**Esther 9:20**)
- To impose upon them the obligation to be regularly holding the fourteenth day of the month Adar and the fifteenth day of it in each and every year. (**Esther 9:21**)
- According to the days on which the Jews had rested from their enemies and the month that was changed for them from grief to rejoicing and from mourning to a good day, to hold them as days of banqueting and rejoicing and sending of portions to one another and of gifts to the poor people. (**Esther 9:22**)

- And the Jews accepted what they had started to do and what Mordecai had written to them. (**Esther 9:23**)
- For Haman the son of Hammedatha, the Agagite, the one showing hostility to all the Jews, had himself schemed against the Jews to destroy them, and he had had Pur, that is, the Lot, cast, to disquiet them and destroy them. (**Esther 9:24**)

As well as the Festival of Dedication, in remembrance of the temples rededication on **Chislew 25,165 B.C.E.**

- At that time the festival of dedication took place in Jerusalem. It was wintertime. (**John 10:22**)
- And Jesus was walking in the temple in the colonnade of Solomon. (**John 10:23**)
- Additionally, there were three annual **seasonal festivals of Yehowah**, the **Festival of Unfermented Cakes**, the **Festival of Weeks**, later called **Pentecost**, and the **Festival of Booths** (**Leviticus Chapter 23**), respecting which festivals God decreed;
- Three times in the year you are to celebrate a festival to me. (**Exodus 23:14**)
- You will keep the festival of unfermented cakes. You will eat unfermented cakes seven days, just as I have commanded you, at the appointed time in the month of Abib, because in it you came out of Egypt. And they must not appear before me empty-handed. (**Exodus 23:15**)
- Also, the festival of harvest of the first ripe fruits of your labors, of what you sow in the field, and the festival of ingathering at the outgoing of the year, when you gather in your labors from the field. (**Exodus 23:16**)
- On three occasions in the year every male of yours will appear before the face of the true Lord, Yehowah. (**Exodus 23:17**)
- Recognizing the **high spiritual value of these festivals**, many men saw to it that their **entire family attended**.
- Now **his parents were accustomed to go** from year to year to Jerusalem for the festival of the Passover. (**Luke 2:41**)

- **And when he became twelve years old, they went up according to the custom of the festival (Luke 2:42)**
- **And completed the days. But when they were returning, the boy Jesus remained behind in Jerusalem, and his parents did not notice it. (Luke 2:43)**
- **Assuming that he was in the company traveling together, they covered a day's distance and then began to hunt him up among the relatives and acquaintances. (Luke 2:44)**
- **But, not finding him, they returned to Jerusalem, making a diligent search for him. (Luke 2:45)**
- **Also, Moses expressly stated that every seven years, during the Festival of Booths, the men, women, children, and alien residents of Israel should be congregated in the place Yehowah chose in order, that they may listen and in order, that they may learn, as they must fear Yehowah your God and take care to carry out all the words of this Law.**
- **And Moses went on to command them, saying; At the end of every seven years, in the appointed time of the year of the release, in the festival of booths. (Deuteronomy 31:10)**
- **When all Israel comes to see the face of Yehowah your God in the place that he will choose, you will read this Law in front of all Israel in their hearing. (Deuteronomy 31:11)**
- **Congregate the people, the men and the women and the little ones and your alien resident who is within your gates, in order, that they may listen and in order, that they may learn, as they must fear Yehowah your God and take care to carry out all the words of this Law. (Deuteronomy 31:12)**
- **Hence, provision was made for the Israelites to **assemble** very frequently to consider Yehowah's Word and purposes.**

**See Also FESTIVAL**

- **Following the completion of the temple, Solomon convened a grand **assembly** in Jerusalem in connection with the dedication of that splendid religious structure. That **assembly** lasted for many days, and when the people were sent home they were joyful and feeling good at**

heart over the goodness that Yehowah had performed toward David and toward Solomon and toward Israel his people.

- **Congregate** the people, the men and the women and the little ones and your alien resident who is within your gates, in order, that they may listen and in order, that they may learn, as they must fear Yehowah your God and take care to carry out all the words of this Law. (**Deuteronomy 31:12**)
- Thongs **assembling** at the temple during the annual festivals **experienced great delight and spiritual benefit**, as at the Passover celebration of King Hezekiah's time, when there came to be great rejoicing in Jerusalem.
- And there came to be **great rejoicing** in Jerusalem, for from the days of Solomon the son of David the king of Israel there was none like this in Jerusalem. (**2 Chronicles 30:26**)
- In Nehemiah's day an **assembly** was called that proved to be an occasion of **very great rejoicing**.
- Thus all the congregation of those who had come back from the captivity made booths and took up dwelling in the booths, for the sons of Israel had not done that way from the days of Joshua the son of Nun until that day, so that there came to be **very great rejoicing**. (**Nehemiah 8:17**)
- To the people assembled in Jerusalem, Ezra read from the book of the Law of Moses, doing so before **all intelligent enough to listen, and they were attentive**.
- Accordingly Ezra the priest brought the Law before the congregation of men as well as of women and of **all intelligent enough to listen**, on the first day of the seventh month. (**Nehemiah 8:2**)
- And he continued to read aloud from it before the public square that is before the Water Gate, from daybreak till midday, in front of the men and the women and the other intelligent ones, and **the ears of all the people were attentive to the book of the law**. (**Nehemiah 8:3**)

- As a result of the instruction then imparted by Ezra and other Levites, all the people rejoiced, **for they had understood the words that had been made known to them.**
- So all the people went away to eat and drink and to send out portions and to carry on a **great rejoicing**, for they had understood the words that had been made known to them. **(Nehemiah 8:12)**
- They thereafter commemorated the **Festival of Booths**, and on the eighth day there was a **solemn assembly**, according to the rule.
- And there was a reading aloud of the book of the Law of the true God day by day, from the first day until the last day, and they went on holding the festival seven days, and on the eighth day there was a **solemn assembly**, according to the rule. **(Nehemiah 8:18)**
- And Yehowah continued to speak to Moses, saying; **(Leviticus 23:33)**
- Speak to the sons of Israel, saying; On the fifteenth day of this seventh month is the festival of booths for seven days to Yehowah. **(Leviticus 23:34)**
- On the first day is a **holy convention**. No sort of laborious work may you do. **(Leviticus 23:35)**
- Seven days you should present an offering made by fire to Yehowah. On the eighth day there should occur a holy convention for you, and you must present an offering made by fire to Yehowah. It is a **solemn assembly**. No sort of laborious work may you do. **(Leviticus 23:36)**

## ·· **Synagogues As Assembly Places**

- While the Jews were exiles in Babylon, or shortly thereafter, **synagogues**, or buildings that were Jewish places of **assembly**, came into use. Eventually these were established in various places, large cities having more than one.
- Primarily, **synagogues** were **schools where the Scriptures were read and taught**. They were also places of prayer and for the giving of

praise to God. It was **customary for Jesus Christ** and his disciples to go to them **to instruct and encourage persons present**.

- Then he went around throughout the whole of Galilee, teaching in their **synagogues** and preaching the Good News of the kingdom and curing every sort of disease and every sort of infirmity among the people. (**Matthew 4:23**)
- And he came to Nazareth, where he had been reared, and, according to his custom on the Sabbath day, he entered into the **synagogue**, and he stood up to read. (**Luke 4:16**)
- They, however, went on from Perga and came to Antioch in Pisidia and, going into the **synagogue on the Sabbath day**, they took a seat. (**Acts of Apostles 13:14**)
- After the public reading of the Law and of the Prophets the presiding officers of the **synagogue** sent out to them, saying, Men, brothers, if there is any word of encouragement for the people that you have, tell it. (**Acts of Apostles 13:15**)
- They now journeyed through Amphipolis and Apollonia and came to Thessalonica, where there was a **synagogue** of the Jews. (**Acts of Apostles 17:1**)
- So according to Paul's custom he went **inside** to them, and for three Sabbaths he reasoned with them from the Scriptures. (**Acts of Apostles 17:2**)
- However, he would give a talk in the **synagogue** every **Sabbath** and would persuade Jews and Greeks. (**Acts of Apostles 18:4**)
- Because the Scriptures were regularly read in the **synagogues**, James was able to say to the Christian older men in Jerusalem;
- For from ancient times Moses has had in city after city those who preach him, because he is read aloud in the **synagogues** on every **Sabbath**. (**Acts of Apostles 15:21**)
- The basic features of worship in the **synagogue** were carried over into Christian **assembly** places, where **Scripture reading and exposition, encouragement, prayer, and the giving of praise were to be found**.
- What is to be done, then, brothers? When you come together,

- one has a psalm, another has a teaching, another has a revelation, another has a tongue, another has an interpretation. Let all things take place for upbuilding. (**1 Corinthians 14:26**)
- And if someone speaks in a tongue, let it be limited to two or three at the most, and in turns, and let someone translate. (**1 Corinthians 14:27**)
  - But if there be no translator, let him keep silent in the congregation and speak to himself and to God. (**1 Corinthians 14:28**)
  - Further, let two or three prophets speak, and let the others discern the meaning. (**1 Corinthians 14:29**)
  - But if there is a revelation to another one while sitting there, let the first one keep silent. (**1 Corinthians 14:30**)
  - For you can all prophesy one by one, that all may learn and all be encouraged. (**1 Corinthians 14:31**)
  - And gifts of the spirit of the prophets are to be controlled by the prophets. (**1 Corinthians 14:32**)
  - For God is a God, not of disorder, but of peace. As in all the congregations of the holy ones. (**1 Corinthians 14:33**)
  - But let all things take place **decently and by arrangement**. (**1 Corinthians 14:40**)
  - And when this letter has been read among you, arrange that it also be read in the congregation of the Laodiceans and that you also read the one from Laodicea. (**Colossians 4:16**)

**See Also SYNAGOGUE**

### •• **Christian Assemblies**

- On various occasions, large crowds **assembled** before Jesus Christ, realizing many benefits, as in the case of the Sermon on the Mount.
- While these were not like specially arranged **assemblies**, at times they lasted long enough to make necessary the feeding of the

**congregated** multitudes, a circumstance that Jesus met with the miraculous multiplication of food.

- Now when he came forth he saw a great crowd, and he felt pity for them, and he cured their sick ones. (**Matthew 14:14**)
- But when evening fell his disciples came to him and said; The place is lonely and the hour is already far advanced, send the crowds away, that they may go into the villages and buy themselves things to eat. (**Matthew 14:15**)
- However, Jesus said to them; They do not have to leave. You give them something to eat. (**Matthew 14:16**)
- They said to him; We have nothing here but five loaves and two fishes. (**Matthew 14:17**)
- He said; Bring them here to me. (**Matthew 14:18**)
- Next he commanded the crowds to recline on the grass and took the five loaves and two fishes, and, looking up to heaven, he said a blessing and, after breaking the loaves, he distributed them to the disciples, the disciples in turn to the crowds. (**Matthew 14:19**)
- So all ate and were satisfied, and they took up the surplus of fragments, twelve baskets full. (**Matthew 14:20**)
- Yet those eating were about five thousand men, besides women and young children. (**Matthew 14:21**)
- Crossing country from there, Jesus next came near the sea of Galilee, and, after going up into the mountain, he was sitting there. (**Matthew 15:29**)
- Then **great crowds approached** him, having along with them people that were lame, maimed, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them. (**Matthew 15:30**)
- So that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and they glorified the God of Israel. (**Matthew 15:31**)

- But Jesus called his disciples to him and said; I feel pity for the crowd, because it is already three days that they have stayed with me and they have nothing to eat, and I do not want to send them away fasting. They may possibly give out on the road. **(Matthew 15:32)**
- However, the disciples said to him; Where are we in this lonely place going to get sufficient loaves to satisfy a **crowd of this size?** **(Matthew 15:33)**
- At this Jesus said to them; How many loaves have you? They said; Seven, and a few little fishes. **(Matthew 15:34)**
- So, after instructing the crowd to recline upon the ground. **(Matthew 15:35)**
- He took the seven loaves and the fishes and, after offering thanks, he broke them and began distributing to the disciples, the disciples in turn to the crowds. **(Matthew 15:36)**
- And all ate and were satisfied, and as a surplus of fragments they took up seven provision baskets full. **(Matthew 15:37)**
- Yet those eating were four thousand men, besides women and young children. **(Matthew 15:38)**
- Often Christ **gathered** his disciples and gave them **spiritual instruction**, and after his death his followers met together, as on the day of Pentecost **33 C.E.**, when the Holy Spirit was bestowed upon such **assembled** ones.
- Now while the day of the **festival of Pentecost** was in progress they were **all together at the same place.** **(Acts of Apostles 2:1)**
- And suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. **(Acts of Apostles 2:2)**
- And tongues as if of fire became visible to them and were distributed about, and one sat upon each one of them. **(Acts of Apostles 2:3)**
- And they all became filled with Holy Spirit and started to speak with different tongues, just as the spirit was granting them to

make utterance. (Acts of Apostles 2:4)

- It was the custom of early Christians to **meet together**, generally in small groups. However, sometimes at their gatherings quite a crowd would **assemble**.
- And, after he found him, he brought him to Antioch. It thus came about that for a whole year they gathered together with them in the **congregation** and taught quite a crowd, and it was first in Antioch that the disciples were by divine providence called **Christians**. (Acts of Apostles 11:26)
- Jesus half brother James found it appropriate to give Spiritual Israelites counsel against showing favoritism toward the rich at a public gathering **Greek, sy-na-go-ge'** of the **congregation**.
- My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? (James 2:1)
- For, if a man with gold rings on his fingers and in splendid clothing enters **into a gathering of you**, but a poor man in filthy clothing also enters. (James 2:2)
- Yet you look with favor upon the one wearing the splendid clothing and say; You take this seat here in a fine place, and you say to the poor one; You keep standing, or; Take that seat there under my footstool. (James 2:3)
- You have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so? (James 2:4)
- Listen, my beloved brothers. God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? (James 2:5)
- You, though, have dishonored the poor man. The rich oppress you, and they drag you before Law courts, do they not? (James 2:6)
- They blaspheme the fine name by which you were called, do they not? (James 2:7)

- If, now, you practice carrying out the kingly Law according to the scripture. You must love your neighbor as yourself, you are doing quite well. (**James 2:8**)
- But if you continue showing favoritism, you are working a sin, for you are reprovved by the Law as transgressors. (**James 2:9**)

### · Importance Of Assembling

- The importance of taking full advantage of Yehowah's provisions for **assembling** to gain spiritual benefits is emphasized in connection with the annual Passover observance. Any male who was clean and was not on a journey but who neglected to keep the Passover was to be cut off in death.
- Then Yehowah spoke to Moses, saying; (**Numbers 9:9**)
- Speak to the sons of Israel, saying; Although any man of you or of your generations should happen to be unclean by a soul or off on a distant journey, he too must prepare the Passover sacrifice to Yehowah. (**Numbers 9:10**)
- In the second month, on the fourteenth day between the two evenings, they should prepare it. Together with unfermented cakes and bitter greens they should eat it. (**Numbers 9:11**)
- They must not let any of it remain until morning, and they should break no bone in it. According to the whole statute of the Passover they should prepare it. (**Numbers 9:12**)
- But when the man was clean or did not happen to be off on a journey and neglected to prepare the Passover sacrifice, that soul must then be cut off from his people, because the offering of Yehowah he did not present at its appointed time. For his sin that man will answer. (**Numbers 9:13**)
- And in case an alien resident should be residing with you as an alien, he also must prepare the Passover sacrifice to Yehowah. According to the statute of the Passover and according to its regular procedure is the way he should do. There should exist one statute for you people, both for the alien resident and for the native of the land. (**Numbers 9:14**)

- **When King Hezekiah called inhabitants of Judah and Israel to Jerusalem for a **Passover celebration**, his message was, in part.**
- **Accordingly the runners with the letters from the hand of the king and of his princes went throughout all Israel and Judah, even according to the commandment of the king, saying; You sons of Israel, return to Yehowah the God of Abraham, Isaac and Israel, that he may return to the escaped one's that are left of you out of the palm of the kings of Assyria. (2 Chronicles 30:6)**
- **And do not become like your forefathers and like your brothers that acted unfaithfully toward Yehowah the God of their forefathers, so that he constituted them an object of astonishment, just as you are seeing. (2 Chronicles 30:7)**
- **Now do not stiffen your neck as your forefathers did. Give place to Yehowah and come to his sanctuary that he has sanctified to time indefinite and serve Yehowah your God, that his burning anger may turn back from you. (2 Chronicles 30:8)**
- **For when you return to Yehowah, your brothers and your sons will be objects of mercy before those holding them captive, and be allowed to return to this land, for Yehowah your God is gracious and merciful, and he will not turn away the face from you if you return to him. (2 Chronicles 30:9)**
- **Willful failure to attend would certainly have indicated a forsaking of God. And, while such **festivals as the Passover** are not observed by Christians, Paul fittingly urged them not to abandon regular **assemblies** of God's people, stating;**
- **And let us consider one another to **incite to love and fine works**. (Hebrews 10:24)**
- ****Not forsaking the gathering of ourselves together**, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near. (Hebrews 10:25)**

**See Also CONGREGATION**