

SHAVUOT SPECIAL 2013
A Scroll to Scroll Bonus Teaching

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I. Origins of the Feast.

- 1) The Hebrew moedim were mostly meant to follow the agricultural cycles of harvests throughout the year. (Barley = Pesach; Wheat harvest completion and first fruits for of corn = Shavuot; Grapes = Sukkot.)
- 2) That is why, for example, the old name for Sukkot was “the Feast of Ingathering” (Exodus 34:22) because that was when the final harvest of the year would be “brought in”.
- 3) Another word, a synonym in fact for MOEDIM, is ETH, and we saw recently several examples of this, that I will recap now:

³ If you walk in My statutes and keep My commandments so as to carry them out, ⁴ then I shall give you rains in their **season/ETH** (בְּעֵתָם), **so that the land will yield its produce and the trees of the field will bear their fruit.** (Leviticus 26:3-4 NAU)

¹⁴ that He will give the **rain for your land in its season/ETH** (מִטְרֵי-אֶרְצְכֶם), the early and late rain, **that you may gather in your grain and your new wine and your oil.** (Deuteronomy 11:14 NAU)

They all wait for You To give them their **food in due season/ETH** (לֶחֶם בְּעֵתוֹ). (Psalm 104:27 NAU)

And here we also see MOED used in the exact same context, proving MOED and ETH are synonyms...

⁹ "Therefore, I will take back My grain at harvest time **and My new wine in its season/ETH** (בְּעֵתוֹ וְתִירוֹשֵׁי בְּמוֹעֲדוֹ וְהִצַּלְתִּי). I will also take away My wool and My flax *Given* to cover her nakedness. ¹⁰ "And then I will uncover her lewdness In the sight of her lovers, And no one will rescue her out of My hand. (Hosea 2:9-10 NAU)

The reason this is so important is because it is in Job 38:32 that we are told that the MAZZAROTH (star, stars or constellations/Zodiac) that bring in the ETH (seasons). Since the MOEDIM are tied inextricably to the ETH they are supposed to occur in (one literally causes the other), there can be no doubt that the stars bring in the MOEDIM too! Shavuot, like Pesach and Sukkot, is first determined by the stars, then the sun, then the moon.

- 4) In the particular case of Shavuot though, several ancient names have been attached to it:
 - a) Shavuot = Feast of Weeks, NOT “Feast of Sabbaths” for the 7 tamim (complete) weeks that must be counted. (More on that later.)
 - b) Asartha = “fifty” in Hebrew, the name given to it by the first century historian Josephus.
 - c) Pentecost = Greek for “fifty”, also mentioned as a name by Josephus and several times in the book of Acts, even in Aramaic.
- 5) Shavuot was instituted at Sinai by Moshe as the second of three great feasts that were prophesied to in later ages require all the sons of Israel to appear before YHWH with offerings in Jerusalem. (Passover and Tabernacles are of course the other two.)
- 6) Another important aspect is the feast’s proximity to the time the Ten Commandments were first given to Moshe on Mount Sinai:

In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness... So Moshe went down from the mountain to the people and consecrated the people, and they washed their garments. He said to the people, *"Be ready for the third day; do not go near a woman."* So it came about on the third day, when it was morning, that there were *thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled.* And Moshe brought the people out of the camp to meet Elohim, and they stood at the foot of the mountain. Now Mount Sinai was all in smoke because YHWH descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. When the sound of the trumpet grew louder and louder, Moshe spoke and Elohim answered him with thunder. *YHWH came down on Mount Sinai, to the top of the mountain;* and YHWH called Moshe to the top of the mountain, and Moshe went up. (Exodus 19:1-2; 14-20)

So somewhere in the next 2-3 days if we carefully read the text from here through the end of Exodus 20, the Ten Commandments are first given to Moshe! This is not, at least completely, rabbinic speculation. The timing is very close based on the Scripture:

- 1) YHWH descends on to Mount Sinai and calls Moshe to come up to Him (19:20).

- 2) Once up there, YHWH gives Moshe a message and sends him back down the mount. (Keep in mind Moshe is over 80 years old at this point—19:21-24).
- 3) But YHWH also commands that Moshe come back up the mountain before the Ten Commandments were given (19:24).

So once we look at how long it takes Moshe to ascend the mountain, get a message, go down and deliver that message and bring himself and Aaron back up the mountain, I think we can see that man of his age and condition would need at least a day or two to do this, so linking this timing to Shavuot is not unreasonable and in any case the third day of the third month, when YHWH comes down to Sinai, is also significant and bears commemoration anyway.

In the last few weeks however as I began to do research for this, the 2013 Shavuot Special, I went back to checking my calculations for the Exodus year (1447 BCE). After piecing together new data gleaned from the Egyptian pagan calendar as well as fresh insights from Tanakh and Josephus, I concluded that the Rabbis were correct. The Ten Commandments were most certainly given on 6 Sivan.

Furthermore, the early church may have also preserved another ancient memory courtesy of the original Nazarenes: In 1447 BCE, the 6th of Sivan was in fact a Sunday (Gregorian: May 12th, see calendar attachment).

However, in the year that Y'shua died, the Feast of Weeks was NOT on a Sunday, and the timing that it actually was sheds a lot of light on the Oral Law of Y'shua's day and the way the Rabbinic Schools of Hillel and Shammai really worked. (More on that later!)

II. Requirements of Shavuot.

The festival and its ritual were minutely described in this Law. Every male in Israel was on that day required to appear before the Lord at the sanctuary (Ex 34:22,23). It was the first of the two agrarian festivals of Israel and signified the completion of the barley-harvest (Lev 23:15,16; Dt 16:9,10), which had begun at the time of the waving of the first ripe sheaf of the first-fruits (Lev 23:11).

Pentecost, or the Feast of Weeks, therefore fell on the 50th day after this occurrence. The wheat was then also nearly everywhere harvested (Ex 23:16; 34:22; Nu 28:26), and the general character of the festival was that of a harvest-home celebration. The day was observed as a Sabbath day, all labor was suspended, and the people appeared before Yahweh to express their gratitude (Lev 23:21; Nu 28:26).

The central feature of the day was the presentation of two loaves of leavened, salted bread unto the Lord (Lev 23:17,20; Ex 34:22; Nu 28:26; Dt 16:10). The size of each loaf was fixed by law. It must contain the tenth of an ephah, about three quarts and a half, of the finest wheat flour of the new harvest (Lev 23:17). Later Jewish writers are very minute in their description of the preparation of these two loaves (Josephus, Ant, III, x, 6). According to the Mishna (Menachoth, xi.4), the length of the loaf was 7 handbreadths, its width 4, its depth 7 fingers. Lev 23:18 describes the additional sacrifices required on this occasion.

It was a festival of good cheer, a day of joy. Free-will offerings were to be made to the Lord (Dt 16:10), and it was to be marked by a liberal spirit toward the Levite, the stranger, and orphans and widows (Dt 16:11,14). Perhaps the command against gleaning harvest-fields has a bearing on this custom (Lev 23:22). –ISBE Bible Encyclopedia

The first sheaf offered at the Passover and the two leavened loaves at Pentecost marked the beginning and ending of the grain harvest, and sanctified the interval between as the whole harvest or Pentecostal season. The lesson to Israel was, "YHWH makes peace in your borders, He fills you with the finest of the wheat" (Ps. 147:14). Pentecost commemorated the giving of the law on Sinai (Exo. 12:2,19), the 50th day after the exodus, 50th from "the morrow after the sabbath" (i.e. the first day of holy convocation, 15th Nisan); the day after was more fit for cutting the sheaf, the 16th day.-Fausset's Bible Dictionary

III. Scripture Readings for Shavuot, Part 1:

- 1) Exodus 19:1-20:23.
- 2) Numbers 28:26-31

END PART 1

IV. Scriptural controversy over the timing of Shavuot.

You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 'You shall count fifty days to the day after the seventh sabbath; then you shall present a ^anew grain offering to YHWH. (Leviticus 23:15-16)

- 1) This verse above is the one everyone “fights” over!
- 2) As you can see, the sources I have cited so far follow the majority opinion (that I share) that the omer count is fixed to the 16th day of Abib (or Nisan) and counts 7 COMPLETE weeks from that occasion, bringing us to the 50th day for the Feast.
- 3) This is true because the 15th of Abib, the first full day of the Feast of Unleavened Bread, counts as a Shabbat regardless as to the day of the week that 15th day falls.
- 4) However there is another opinion about this, the origins of which came from the Sadducees and Samaritans.
- 5) These groups believed that the “day after the Sabbath” must be a Sunday, the day after the weekly Shabbat.
- 6) This opinion has also been somewhat received in the Hebraic Roots communities as well, in spite of its lack of Scriptural support. (More on this later.)
- 7) The problems with this Sunday-only viewpoint are:
 - a) The title of the occasion is not “Feast of Sabbaths” but “Feast of WEEKS” meaning it is the 7 day periods, NOT the Shabbats that must be tamim (complete).
 - b) If the occasion were 100% fixed to the first day of the week after the commencement of Pesach, the text would say so and there would be no confusion.
 - c) The flip side is also true. The very lack of specificity in Leviticus 23:15 is because the day of the 16th of Abib could in fact be any day during the regular week!
 - d) The historian Josephus, a Pharisee descended from priests and kings on both sides of his family tree was also an eyewitness to the first century calendar kept in Israel—a calendar that Y’shua said they had the right to control (Matthew 23:1-2). Josephus writes the following about the first century practice of Shavuot which Y’shua approved of:

²⁵⁰ ***But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them.*** And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the firstfruits of their barley, and that in the manner following: ²⁵¹

They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest; and after this it is that they may publicly or privately reap their harvest.

They also at this participation of the firstfruits of the earth, sacrifice a lamb, as a burnt offering to God. ²⁵² ***When a week of weeks has passed over after this sacrifice, (which weeks contain forty-nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews Asartha, which signifies Pentecost***, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; ²⁵³ and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave anything of them till the day following. (Antiquities, 3:250-253)

V. Spiritual Politics behind the Timing Controversy.

- 1) In 722 BCE, the Assyrians destroyed the Northern Israelite capital at Samaria. As part of their policy, they deported those Jews into Assyria and re-populated the land those Jews left behind with thousands of their own people.
- 2) Over time, these Assyrian “carpet-baggers” interbred with the few remaining Northern Israelites still in the land, and the result was a mixture of pagan and Hebrew belief in YHWH. Almost immediately, the Southern Jews recognized this lack of purity and began excluding these people from worship who would later be called “Samaritans”.
- 3) The Samaritans had long been in periods of apostasy, even before they were officially recognized as a separate people. Under the evil king Jeroboam and developed later by Ahab, Jezebel and others, the Northern kingdom set up rival shrines and even invented their own feast days and a separate priesthood in flagrant violation of YHWH and His Torah. They also, on purpose, developed their own timings for the moedim, including Shavuot.

- 4) Then, after the First Temple was destroyed, Judah went into Babylonian captivity for 70 years. As they began to return even in advance of that deadline (ca. 536 BCE), the Samaritans were eager to help them start rebuilding the Temple again. Judah refused their offer of assistance.
- 5) And so, the Samaritans struck back by complaining to the king of Persia that the Jews were exceeding his royal mandate by reinforcing the walls around the entire city, rather than just the Temple as they had been commanded. The Persian king however took the Jews' side and simply gave them permission to keep doing what they were doing.
- 6) Later, according to Josephus, the Samaritans tried to influence Alexander the Great to persecute the Jews, but fortunately this plot failed miserably and only served to infuriate Judah to keep them excluded.
- 7) It was at this point that the Samaritans decided to reform themselves. Over the next 200 years, they seemed to have purged (or at the very least downplayed) the more pagan-friendly aspects of their faith. Judah apparently took notice and by Y'shua's lifetime had allowed the Samaritans to worship in the Temple, but the privilege was rescinded when the Samaritans attempted to defile the Temple at Passover by tossing corpses inside, and apparently they never were allowed to worship there again prior to the Second Temple being destroyed by Rome in 70 CE.
- 8) Throughout this period also, the Samaritans tried to frustrate the Jews from keeping their rightful calendar by lighting fires that signaled the start of the month a day early and trying to push their minority opinions on the moedim onto the rest of the nation.
- 9) As it turned out, the Sadducees were more receptive to these calendar ideas than the Pharisees were, but it was the latter group that firmly controlled the calendar in Y'shua's day:

For when [the Sadducees] become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them. (Antiquities 18:17)

²⁹⁸ And concerning these things it is that great disputes and differences have arisen among them, while the Sadducees are able to persuade none but the rich, and have not the populace favorable to them, but the Pharisees have the multitude on their side. But about these two sects, and that of the Essenes, I have treated (Antiquities 13:298)

¹⁵ on account of which doctrines, [the Pharisees] are able greatly to persuade the body of the people; and whatever they do about divine worship, prayers, and sacrifices, they perform them according to their direction; insomuch that the cities give great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also. (Antiquities 18:15)

While Y'shua rebuked both groups on a fairly regular basis, the Sadducees were reviled by him even more because they denied the resurrection of the dead was even possible (Acts 23:8). Obviously this would put the Sadducees on a collision course not just with Y'shua but the entire Nazarene movement that arose out of him! Additional reasons for hating the Sadducees are found here:

¹⁶⁶ Moreover, the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public; but the behavior of the Sadducees one toward another is in some degree wild; and their conduct with those who are of their own party is as barbarous as if they were strangers to them. (The Jewish War 2:166)

And if that isn't bad enough, because they ran the Sanhedrin, the Sadducees were the day to day administrators of Israel that collaborated with the Romans! So here they are fraternizing with the enemy and sharing opinions that the vast majority in Israel rejects!

10) Once the Temple is destroyed however, so are the Sadducees, and for 700 years their opinions remain dead and buried with them. Then, in 9th century Iraq, a new sect is born. Called the "Karaites" from the Hebrew word "to cut out", these Jews resurrected almost all of the minority opinions of the Sadducees, including that of the Aviv calendar and the timing of Shavuot.

11) The problem was of course they did so at the expense of historical and Scriptural accuracy, acting as if they were right all along and could actually revise and re-write the past, when they were marginalized. It is then from these groups of modern Sadducees that the movement to push Shavuot to only happen on Sunday arose.

VI. Scripture Readings for Shavuot, Part 2:

- 1) Deuteronomy 15:19-16:17
- 2) Ezekiel 1:1-28; 3:1-2

END PART TWO

VII. NT instances of Shavuot.

- 1) The timing of the Feeding of the 4,000 (Matthew 15:30-38; Mark 8:1-10). Because...
 - a) Event is placed after the Feeding of the 5,000 but before the Pharisees collect the Temple tax in Matthew 17:24-27.
 - b) That means after Pesach but before Yom Kippur, or from late April to the end of September, in the year 29.
 - c) But prior to Pentecost they could not offer the first fruits of the earth in the form of new bread to eat. See Leviticus 23:17—if that’s the first offering, you can’t eat bread prior to that.
 - d) So, if Y’shua is feeding them bread miraculously made and therefore not OLD by definition, it must have been just after Shavuot, giving both himself and the crowds time to return from Jerusalem to Galilee.

- 2) Of course the Ruach ha Kodesh is thought by many to have come at Shavuot, “when they were assembled as one”—Acts 2:1. Many people also assume this was a Sunday and further think the fact this was on a Sunday, proving the Karaite position, but this is not correct.
 - a) In addition to the testimony of Josephus already given, the Mishnah says this:

³ The House of Shammai say: A peace-offering may be brought without laying the hands on them, but not burnt-offerings. But the House of Hillel say: Both peace-offerings and burnt-offerings may be brought, and also lay the hands on them. **In the case of Pentecost, which falls upon the eve of a Sabbath, the House of Shammai say: The day for sacrificing is after the Sabbath. But the House of Hillel say: There is no day for sacrificing after the Sabbath. Both, however, admit that if it fall upon a Sabbath the day for sacrificing is the day after the Sabbath.** And on that day (which is called the day of sacrificing) a high-priest is not to clothe himself in his costly garments, unless in case of a mourning or of a fast. **The prohibition was in order not to confirm the words of those who say, Pentecost is after the Sabbath (only).** (Hagigah 2:3, Rodkinson Mishnah)
 - b) Now Hillel and Shammai were the two most influential rabbis in Israel just before Y’shua was born. Hillel actually died in 10 BCE. Each of these men founded a school that held sway with large numbers of Pharisees, and the Pharisees, as we saw, controlled the calendar.
 - c) So here we see both Hillel and Shammai were against fixing Shavuot to Sunday alone. We also see that if the 50th day fell on a Shabbat—which it did in year Y’shua died—that both rabbis agreed the

sacrificial portion of the day must be moved to Sunday! This is the time that the disciples were all assembled as one. This is also why the text reads in Aramaic, “and after the days of Shavuot-Pentecost WERE FULFILLED, they all assembled as one”. This means the 50th day technically had happened, but they were there to do the sacrifice the next day, or May 25th, 30 CE!

- 3) Acts 20:16/1 Corinthians 16:8: This same occasion is mentioned twice where Rav Shaul had to put his journeys on hold—30 years after the resurrection—to get home in time for Shavuot!
- 4) Revelation 14:14-20: Many folks don’t realize this is a reference to Shavuot as well:

14. And I looked, and lo, a white cloud; and upon the cloud sat one who was like the Son of man; and on his head was a crown of gold, and in his hand a sharp sickle. 15. And another Messenger came out of the temple, crying with a loud voice to him that sat on the cloud. 16. And he thrust his sickle over the earth; and the earth was reaped.

17. And another Messenger came out of the temple that is in heaven, having also a sharp sickle. 18. And another Messenger came out from the altar, having authority over fire. And he cried with a loud voice to him who had the sharp sickle, saying: “Thrust in your sickle which is sharp, and gather the clusters of the vineyard of the earth, because the grapes of the earth are ripe.”19. And the Messenger thrust in his sickle on the earth and gathered the vintage of the earth, and cast (it) into the wine-press of the wrath of the great Elohim. 20. And the wine-press was trodden, up to the horses’ bridles, for a thousand and six hundred furlongs.

The first harvest is clearly the grain, that the Son of man takes the sickle to—or Shavuot. The second harvest is the grapes and wine...the harvest for Sukkot!

VIII. Shavuot Politics Revisited (Christian Style)!

- 1) Let me start out by saying that I completely understand why Christendom would view Shavuot as their spiritual birthday. The Ruach ha Kodesh surely did come down and speak to people in their languages, sending the Message of the Word forward into the nations. Where genuine history in Scripture is respected there is no issue.
- 2) However, the Message itself has been grossly misunderstood, and a bad tree produces only bad fruit. Fast forward two millennia and the countless generations of this bad fruit are very evident and have unfortunately become entangled with this Set-Apart day. We need to literally sift the

wheat from the chaff (pun intended). There are two streams of spiritual issues that need discussing.

- A) Forming identities around only one Scriptural concept. In other words, Seventh Day Adventists are only concerned about Shabbat but not about parts of the Torah that command kosher eating, circumcision, etc. Baptists talk about immersion only, as if that was all there was to it. And Pentecostals talk about the outpouring of the Ruach and speaking in tongues but they don't honor even the Set-Apart occasion they named themselves after! This is spiritual myopia...they have forgotten the words of Ya'akov Ha Tzadik (James the Just) who said, "He who stumbled on a single point of Torah is guilty of breaking all of it...but he who keeps the perfect Torah of liberty, he will be blessed in everything he does." (No wonder Luther hated that Epistle!)
- B) Far more problematic however is what is broadly referred to as the Pentecostal movement, although to be fair these highly problematic and un-Scriptural ideas are widespread in other major Protestant denominations as well. This is a classic case of pulling verses out of context and ignoring other verses altogether. It is also NO WAY to honor a Great Feast commanded by YHWH and given by Moshe.
- C) From here, let me abandon the outline format and let's go into essay form for greater detail.

The Great Shavuot Cover-Up: Beyt and Switch Linguistics!

All too often people want to avoid work. Often this also means looking to translations which granted, I also provide for the public, but no serious translator would say his or her work was beyond dispute. No serious scholar would only read one version of a passage, especially if it is controversial.

However, when politics are on the line, nuances and painstaking truth are the first casualties in the theological wars we have been exploring together. For example, I have often heard that the LXX (Septuagint, Greek translation of the Hebrew Bible) supports Samaritan/Sadducean/Karaite viewpoints so I decided to look at the Greek itself. When I did, I was in for a shock:

¹¹ καὶ ἀνοίσει τὸ δῶρον ἔναντι κυρίου δεκτὸν ὑμῖν τῇ ἐπαύριον τῆς πρῶτης ἀνοίσει αὐτὸ ὁ ἱερεὺς (Leviticus 23:11 BGT)

Now, let's go word for word, literal Greek order, and then I will show the final English reading from the most authoritative LXX translator of them all:

And he will offer the sheaf before YHWH (to be) acceptable to you **the morrow (day after)** the first lift up it the priest will.

As I said, that's word for word. Now here is how Lancelot Brenton renders it:

¹¹ and he shall lift up the sheaf before the Lord, to be accepted for you. On the morrow of the first day the priest shall lift it up. (Leviticus 23:11 Brenton, LXE)

The Septuagint with Apocrypha by Sir Lancelot C.L. Brenton (Hendrickson Publishers:1997; originally published by Samuel Bagster and Sons of London (1851), p. 159-160.

So where is the smoking gun here for the LXX for the Karaite cause? In fact, if anything, the reading helps the Hebrew for a few reasons:

- 1) It doesn't say SHABBAT at all. In fact the last timing reference we have is the 15th day of Abib in Leviticus 23:6. The 15th is surely the first full day of the Feast of Unleavened Bread.
- 2) So the LXX actually comes very close to mentioning the 16th directly without having the SHABBAT create any ambiguity!
- 3) The LXX is also a translation from an even more ancient Hebrew Torah text than the Masoretic standardized texts are.

So to my mind this clearly designates the day after the 15th, that "first day" that fully incorporates the Feast of Unleavened Bread. On the other hand though, I was surprised to hear recently that certain Christian organizations like the Worldwide Church of God have twisted this verse to mean Shavuot must be always the first day after the first day of the week, or Monday! And, as much as I would love to teach Aramaic to these people I am afraid I am going to have to suggest they actually learn Greek first! Here is why that idea of a Monday-only Shavuot is a non-starter:

- 1) It finds absolutely no support in ANY known rabbinic school, including the Karaites and the Samaritans! So not only am I going to try to show these Christian folks how they should know the Biblical NT language they are supposed to be most familiar with, I find myself also awkwardly defending the other schools of thought against these churches as well!
- 2) The last timing reference is to a calendar DAY (the 15th) and not to a day of the week, so the Greek grammar doesn't attach to a day of the week here.
- 3) To show you why this is important, consider this passage:

^{BYZ} **John 20:1** Τῇ δὲ **μῑ̃ τῶν σαββάτων** Μαρία ἡ Μαγδαληνὴ ἔρχεται πρώϊ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου.

Now sometimes this verse confuses people and they think that “sabbaton” must always be a plural. However, Thayer and other leading Greek lexicons say no:

σάββατον, σαββάτου, τό (Hebrew **שַׁבָּת**), found in the N. T. only in the historical books except twice in Paul's Epistles; *sabbath*; i. e.:

1. the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work (Exo. 20:10; 31:13f; Deut. 5:14); a. singular **σάββατον** and **τό σάββατον**: Mark 6:2; (15:42 L Tr); Mark 16:1; John 5:9f, etc.; equivalent to the institution of the sabbath, the law for keeping holy every seventh day of the week: Matt. 12:8; Mark 2:27f; Luke 6:5; λύειν, John 5:18; τηρεῖν, John 9:16; ἡ ἡμέρα τοῦ σαββάτου (**יּוֹם הַשַּׁבָּת**), Exo. 20:8 and often), the day of the sabbath, sabbath-day, Luke 13:16; 14:5; ὁδὸς σαββάτου, *a sabbath-day's journey*, the distance it is lawful to travel on the sabbath-day, i. e. according to the Talmud two thousand cubits or paces, according to Epiphanius (haer. 66, 82) six stadia.

So this is why sabbaton is in many cases actually referring to a singular Shabbat and not “first among the sabbaths” which is an attempt to twist the text in support of minority positions that it does not enjoin. However, my main point about this phrase *mia ton sabbaton* is the grammatical construct that mia (one, first) does not stand alone as a reference to the first day of the week—ever! It is always “first of _____”.

In other words, attempts to say that you could leave the word “first” hanging in a Greek sentence and that it would be understood as referring to Sunday automatically is simply preposterous.

- 4) Just as we saw with the weakness of Sunday only omer count, the Greek here lacks its normal clarity. It is surely ridiculous to suggest that the most efficient way to say “Monday” is “the first day after the first day of the week”! That is exactly how it would have to read for the Worldwide Church of God to be correct. Again, just as I said on the Hebrew side, if Shavuot is fixed exclusively to the same day, why not name the day? Why not simply say, “second day of the week”?

Although, as compelling as all that evidence is, Brenton has another piece of confirming evidence to offer:

¹⁵ And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave-offering, **seven full weeks:** ¹⁶ until **the morrow after the last week ye shall number fifty days**, and shall bring a new meat-offering to the Lord. (Lev 23:15-16 LXE)

The Septuagint with Apocrypha by Sir Lancelot C.L. Brenton (Hendrickson Publishers:1997; originally published by Samuel Bagster and Sons of London (1851), p. 159-160.

So Brenton clearly understands that the proper rendering is “weeks” and not “sabbaths”, which totally obliterates the other side of this argument.

However, we need to also take a wider view as well. The Septuagint (LXX) is important because it is one witness to a very ancient Hebrew Tanakh that it got translated from. What is generally not well known though is there is another witness to this same Hebrew source text, and it was done in Babylon by Jewish scholars who would later compile the Talmud. Hiding in this obscure version—not to be confused with Aramaic “targums” that arose later—is a huge secret that can blow the whole linguistic cover up wide open.

Before getting to that however, we should deal with absolute proof that both the LXX and the Aramaic Tanakh (or Peshitta Tanakh as it is also known) are more than 2,000 years old. Put simply, there are many places in both sources that prove they had to come from a time prior to Y’shua’s advent, because there is no way the rabbis in either Babylon or Alexandria would have let those readings stand had they come later.

These proof-texts deal with Y’shua as revealed in Messianic prophecies and also places where the name of YHWH was spelled out, meaning the ban was not absolute at that time. In one key place, Isaiah 7:14, the phrase reads, “behold a virgin will conceive, bear a son and call him Immanuel”. The words in Greek and Aramaic can only mean “virgin”; but after Y’shua’s advent the rabbis tried to change the reading to “young woman” or “almah” in Hebrew, because it offered them a bit more “wiggle room” in their apologetics. Therefore with these words (parthenos, beytolata) intact, both these translations must come, as the history around each of them by the way attests to, before Y’shua came into the world. Then, being that old, we can now take a look on the Aramaic side and see the secret.

What follows is from Aramaic scholar George M. Lamsa, who is at this moment the only person to have translated the entire Peshitta Tanakh into English. Lamsa writes:

And he shall wave the sheaf before the LORD to be accepted for you; **on the morrow** the priest shall wave it. (Leviticus 23:11)

Lamsa, George, M., Holy Bible from the Ancient Near Eastern Text (Harper Collins/A.J. Holman: 1939), p. 143.

The question is, “on the morrow” of what? Notice the word “Shabbat” is missing here? That being the case, I had to be sure Lamsa was correct, so I checked two published versions of the Peshitta Tanakh text and found that, yes indeed, there is no “Shabbat” in that line!¹

So, without the “Shabbat” there in this 2,000+ year old version in the sister language to its Hebrew master, the only time reference that “morrow” can be referring to is the 15th

¹ These were as follows: Syriac Bible, United Bible Societies (1979), p. 95 and Aramaic Old Testament, commonly known as Peshitta Tanakh, Wipf and Stock Publishers (1954), p. 76.

day of Abib, the first day of the Feast of Unleavened Bread, for this is the last time cue mentioned in Leviticus 23:6-7.

From there, when the old Hebrew source gets independently translated again, this time into Greek, that translator decided “first day” was sufficient, perhaps from consulting the Aramaic that validated that a day to week count was not being referenced at all, and in fact it wasn’t.

So what this shows is that originally ancient sages in both Greek and Aramaic understood the original intentions of the Hebrew in a way that others who came later had forgotten. And the fact remains, there is not a single ancient witness that truly bears testimony in a clear and convincing way that either the omer count or Shavuot is exclusively fixed to a given day of the week, regardless as to which day is chosen to link it to.

For more information on these translation issues and other related matters, please consult the Aramaic English New Testament 5th edition.

IX. Scripture Readings for Shavuot, Part 3:

- 1) Habakkuk 3:1-19
- 2) Acts 2:1-47, 20:13-16

END PART THREE

The Real Shavuot Miracle and What it Means

First let's turn to the book of Acts:

1. And after the (fifty) days of Shavuot (Pentecost) were fulfilled, all were assembled as one. 2. All of a sudden there was a sound from heaven like a roaring wind and all that House in which they were sitting was filled. 3. And (it) appeared to them like tongues divided, and fire sat upon every one of them. 4. And all of them were filled with the Ruach haKodesh, and they were compelled to speak in different tongues, just as the Spirit had given them to speak. 5. Now there were men who were living in Urishlim who feared Elohim - Jews from all nations that are under heaven. 6. And when that sound occurred, all the people gathered and were disturbed because they were hearing each man among them who were speaking in their own language. 7. Now they were astonished, all of them, and wondered while they were saying one-to-another, "Can't grasp it!" These, all of them who are speaking, are Galileans. 8. "How do we hear, we each man the tongue in which we were born?" 9. Parthians, and Medes, and Elamites, and those who dwell in Beth-Nahrin, and Cappadocians, and those from the areas of Pontus, and of Asia. 10. And those from the areas of Phrygia, and of Pamphylia, and of Egypt, and of the areas of Libya that are near to Cryene, and those who have come from Rome - Jews and proselytes. 11. And those from Crete, and Arabians. "Behold we are hearing from them that they are proclaiming the wonders of Elohim in our language!" (Acts 2:1-11-AENT)

There is NOTHING in Acts that indicates these languages are anything other than the languages of men! No angelic tongues are present here at all. That doesn't mean there aren't other places that may be referring to the heavenly variety because there are, but our first step is to SEPARATE those "angelic" instances from THIS out pouring of the Ruach ha Kodesh.

All too often, Pentecostals and others link the Ruach speaking in the LANGUAGES OF MEN as a dispensation to speak what they think are the languages of angels. Those are two separate things, and in the process they have forgotten something that the rabbis have remembered for them:

The following were the heads of offices in the Sanctuary: Johanan, son of Pinchas, keeper of the seals; A'hia, (superintendent) of drink-offerings; Mathia, son of Samuel, (superintendent) of the casting of lots; Petha'hia, (superintendent) of bird-offerings. Petha'hia is Mordecai, but why do they call him Petha'hia? Because he used to expound and interpret scriptures, and was master of seventy languages (Seqalim 5:1 Rodkinson Mishnah)

I find it very interesting that at the height of pride for the rabbis in Scripture of their culture and language that they believe the Torah was given in SEVENTY

LANGUAGES, ONE FOR EACH ELDER OF ISRAEL (Sotah, 32a)! And when do the rabbis believe the Torah was first given? On Shavuot! So, is it any wonder the events of Acts 2 would happen again at Shavuot???

This is the context that Christendom misses and the rabbis talk about often. The rabbis call this the “Bat Kol” or daughter voice, that speaks inspiration from YHWH to men, but always in their earthly languages.

In terms of angelic languages, we have these warnings in the text:

1. Follow after love; and be searching for the gifts of the Spirit, and especially, that you may prophesy. 2. For he that speaks in a tongue, speaks not to men, but to Elohim; for no one understands what is said; yet in the spirit, he speaks a mystery. 3. But he that prophesies, speaks to men, for edification, and encouragement, and consolation. 4. He that speaks in a tongue edifies himself, and he that prophesies, edifies the assembly. 5. Now I would that you all spoke with tongues, but rather that you prophesied; for greater is he that prophesies than he that speaks in a tongue, unless he interpret; and if he interpret, he edifies the assembly. (1 Corinthians 14:1-5-AENT)

What we see clearly is that Rav Shaul acknowledges that angelic tongues are POSSIBLE, but again:

- 1) He does NOT link them to Acts 2 events.
- 2) He insists that interpretation be given so that the assembly can be edified, assuming the message is Scriptural. If it isn't, one can only assume he would apply the Berean standard per Acts 17.
- 3) He would still rather people prophesied rather than engage in this activity.

This is the PLAIN READING of this part of 1 Corinthians. Let's keep going:

6. And now, my Brothers, if I should come among you and speak to you in tongues, what should I profit you; unless I should speak to you either by revelation, or by knowledge, or by prophecy, or by doctrine? 7. For even inanimate things that emit sound, whether pipe or harp, if they make no distinction between one sound and another, how will it be known what is sung or what is harped? 8. And if the shofar will give an uncertain sound, who will prepare himself for the battle? 9. So likewise if you utter many words in a tongue, and there is no interpretation given, how will it be known what you have said? You will have been as if you spoke into the air. (1 Corinthians 14:6-9-AENT)

In other words, without understanding the SOUNDS (babbling, gibberish-like utterances) are USELESS in and of themselves, and to prove it he gives several examples. From here we continue...

10. For behold, there are many kinds of tongues in the world; and there is not one of them without meaning. 11. But if I do not know the import of the sound, I will be a barbarian to him that speaks, and the speaker will be a barbarian to me. 12. So also you, since you are searching for the gifts of the Spirit for the edification of the assembly, you seek to excel. 13. And let him that speaks in a tongue, pray that he may interpret. 14. For if I should pray in a tongue, my spirit prays, but my (spiritual) understanding is without fruits. 15. What then will I do? I will pray with my spirit, and will pray with my understanding; and I will sing with my spirit, and will sing with my understanding. 16. Otherwise, if you bless in the spirit, how will he that fills the place of one unlearned, say “Amen” on your giving thanks; for he does not know what you say? 17. You bless, indeed, very well; but your neighbor is not edified. (1 Corinthians 14:1-17-AENT)

Again, same point. No usefulness in the ASSEMBLY for tongue speaking WITHOUT interpretation. What Rav Shaul says next has often been twisted to mean its OPPOSITE.

Yes, it is true he says “I thank Elohim that I speak more in tongues than you do”, but that is because he is ALONE and HAS INTERPRETATION. This is the part the Pentecostals and their ilk totally miss. I will say it again: Rav Shaul is thankful he can speak the tongues ALONE AND WITH INTERPRETATION. That is HIS GIFT, and it not the “gift” being proffered by the Pentecostals! Want proof? Here it is:

18. I thank Elohim that I speak with tongues more than all of you. 19. But in the assembly, I would rather speak five words with my (spiritual) understanding, that I might instruct others, than a myriad [10,000] of words in a tongue. (1 Corinthians 14:18-19 AENT)

It is at this point that we come to main divergence, because this is a matter of exceeding authority on the part of the congregants who speak in tongues without interpretation. What happens in this: the person who speaks in tongues then delivers his own “opinion” supposedly based on the language of angels and with no attempt to double check him or her, we have no idea where the message came from, if it is real or if it is really from an angel at all! And if it is from “the other side” then the whole assembly will go astray and rebel against YHWH!

But the most amazing rebuke of the Pentecostal position is still to come. It is here:

23. If therefore the whole assembly gathers, and they all speak with tongues, and there come in unlearned persons, or those that disbelieve, will they not say: “These people are crazy?” 24. But if you should be all prophesying, and one unlearned or an unbeliever should come among you, he is explored by you all, and rebuked by you all; 25. And the secrets of his heart are laid open (to him): and so he will fall upon his face, and will worship Elohim, and say: “Verily, Elohim is in you.” 26. I therefore say (to you) my Brothers, that when you assemble, whoever of you has a psalm, let him speak; and whoever has a doctrine, and whoever has a revelation, and whoever has a tongue, and whoever has an interpretation. Let them all be for edification. **27. And if any speak in a tongue, let two speak or at most, three; and let them speak one by one; and let (some) one interpret.** (1 Corinthians 14:23-27 AENT)

The reason this is so dangerous and that interpretation is needed is because while angelic tongues ARE a gift of the Ruach, without interpretation, there is no way to know these aren't demons pretending to be angels because we are commanded to TEST THE SPIRITS to see if they are true:

1. My beloved, do not believe all spirits; but discriminate among spirits whether they are of Elohim: for many false prophets have gone out into the world. 2. By this the Spirit of Elohim is known; every spirit that confesses that Y'shua the Mashiyach has come in the flesh¹⁴ is of Elohim. 3. And every spirit which does not confess that Y'shua the Mashiyach has come in the flesh is not of Elohim; but he is of the false Messiah of whom you have heard that he comes and now is he already in the world. (1 Yochanan 4:1-3-AENT)

So how can you test the spirits if you have no interpretation about what they are saying? It's a 505-50 shot after all, don't you want to be SURE? Because if not, the apostle Paul has another warning for you:

21. You cannot drink the cup of our Master (Y'shua) and the cup of demons; and you cannot be partakers at the table of our Master, and at the table of demons. (1 Corinthians 10:21-AENT)

Now at this point I can imagine some might cry “foul!” because Rav Shaul is talking about eating food sacrificed to idols in the verses immediately previous to this one. To be sure, they are correct, but, what they miss is that 1 Corinthians 10:21 is also a GENERAL WARNING, that you cannot in any way sit at both the table of pagans and the table of Y'shua. That being the case, let's look at how Y'shua, in part at least, defines an attribute or marker of pagan belief:

7. And when you pray, you should not be chatterers like the pagans, for they hope that by many words they will be heard. 8. Therefore, do not imitate them for your Father knows what need you have before you ask Him. (Matthew 6:7-8-AENT)

Notice please that he is NOT rebuking the Pharisees and their formulaic Hebrew recitation because no matter how fast the Pharisees speak Hebrew, he knows they UNDERSTAND HEBREW. But the PAGANS are the ones who babble without meaning and Y'shua says, "Do NOT be like them!"

And all I am saying is, we should take his advice.

Just a suggestion...

X. Conclusions.

- 1) Shavuot, though perhaps to some seeming like the "forgotten" Great Feast is nevertheless interconnected throughout the entire Scripture, with deep associations with Moshe and Y'shua and the followers who came later.
- 2) Shavuot has also unfortunately been a focal point for religious hypocrisy and bad politics of the worst time over the past 3,000 years. All too often the losers in this debate have attempted to rewrite history at the expense of others who are trying as best they can to learn Torah the right way. And the politics of this twisting on the Christian side is just as egregious as anything on the Pharisaic-Rabbinic side, if not MORESO.
- 3) Nevertheless, an open and honest exchange on whether to fix the omer counts to 16 Abib or to the first Sunday after Pesach can and should be done. I view this calendar controversy generally as minor compared to other debates such as Lunar Sabbath and the Aviv calendar, which are far more problematic.
- 4) I am also very happy to correct myself, as I realized that the 50th day was a Shabbat (Saturday) and that the sacrifice was moved to Sunday per Oral Law that was in force at the time.
- 5) And this is why I will always freely and comprehensively discuss all sides of the this issue, the timing of Shavuot. It is particularly critical in years like this one, 2013, when we will have three dates for the feast contended over. The Rabbis have declared sunset on Tuesday, May 14th, the Wheel of Stars calendar says it's sunset on Wednesday, May 15th and the Karaites of course contend it is Sunday, May 19th. These debates, though onerous at times, are healthy for the Body of Mashiyach to have so show how critical getting Yah's timing down really is. As always though, todah rabba for listening. And whether you have had your Shavuot or will have it...CHAG SAMEYACH!

END PART FOUR

Exodus calendar follows, next page and I will discuss some of those insights as a “coda” to this Great Feast. Stay tuned! Peace and blessings, Andrew Gabriel Roth

1447 BCE – The Year of the Exodus							
Jerusalem, Israel Time (Mashiyach's Time)							
<p>VIOLET is 1st of Gregorian Month GREEN is Conjunction, BLUE is 1st of Hebrew Month, YELLOW is Full Moon (F.M.)</p> <p>Hebrew days begin the previous day at sunset</p> <p>References to Egyptian-Zodiac timings in no way are an endorsement of pagan corruptions! Rather, it shows how Abba YHWH communicates His messages in Hebrew, stellar and pagan terms, just like He did for the Star of Bethlehem! The Kosher Zodiac is neither worshipped as gods nor consulted for “horror-scopes”. (Deut. 4:19)</p>							
Yom Rishon Sun-day	Yom Sheni Mon-day	Yom Sh'lishi Tues-day	Yom Revi'i Wednes-day	Yom Chamishi Thurs-day	Yom Shishi Fri-day	Shabbat	Special Comments
Dec 30 20 Tevet The Pharaoh who was alive for many years while Moshe was in exile was Thutmoses III. He died in March 1450 BCE and it would take time for the news to reach Moshe in Midian.	Dec 31 21 Tevet Best time for Moshe to cross the desert would be in winter time. It would take several months. Therefore, he heard YHWH's voice on Sinai the previous year, 1448 BCE.	Jan 1 1447 BCE 22 Tevet	Jan 2 23 Tevet	Jan 3 24 Tevet	Jan 4 25 Tevet	Jan 5 26 Tevet	Prior to the Exodus in the month of Abib, the Hebrews were counting their time from the Fall. However, the moon does not become important until Sinai, when new and full moons are linked to feast days.

Jan 6 27 Tevet	Jan 7 28 Tevet	Jan 8 29 Tevet NM 4:43 AM Shevat 1 begins at sunset.	Jan 9 1 Shevat (daylight portion)	Jan 10 2 Shevat	Jan 11 3 Shevat	Jan 12 4 Shevat	As a result, Abib would have been their 7 th month from when they started the count, both by the stars and the moon.
Jan 13 5 Shevat	Jan 14 6 Shevat	Jan 15 7 Shevat	Jan 16 8 Shevat	Jan 17 9 Shevat	Jan 18 10 Shevat	Jan 19 11 Shevat	Exodus 12:1- 2 records the time when Abba YHWH switched out the count. For what follows, I am indebted to the work of ER Thiele and his book “The Mysterious Numbers of the Hebrew Kings”.
Jan 20 12 Shevat	Jan 21 13 Shevat	Jan 22 14 Shevat	Jan 23 15 Shevat FM 11:29 AM	Jan 24 16 Shevat	Jan 25 17 Shevat	Jan 26 18 Shevat	The year of the Exodus is recorded in 1 Kings 6:1 and 2 Chr. 3:1, as 480 years before building the Temple in Solomon’s 4 th year = 967 BCE, so Exodus year

							= 1447 BCE.
Jan 27 19 Shevat	Jan 28 20 Shevat	Jan 29 21 Shevat	Jan 30 22 Shevat	Jan 31 23 Shevat	Feb 1 24 Shevat	Feb 2 25 Shevat	Thiele's research on the different counting methods of Israel and Judah is accepted by over 95% of Biblical historians. He puts David's death at 971 BCE.
Feb 3 26 Shevat	Feb 4 27 Shevat Moshe's birthday in solar terms. The Hebrew date in this year (1447 BCE) does not apply as his birthday. The Torah reference in Exodus 7:7 is keyed to the solar, not the Hebrew, day of his birth.	Feb 5 28 Shevat On the Egyptian calendar, this is the birthday of the evil Apophis, who brings the end of the world (22 nd day of the Egyptian 7 th month of Pamenot) Moshe being born now (sunset on the 4 th to sunset on the 5 th) was a bad	Feb 6 29 Shevat NM 2:41 PM 1 Adar begins at sunset. Back to back 29 day months are fairly common on the original system, before the rabbis standardized lengths of the months that were divorced partly from the	Feb 7 1 Adar (daylight portion)	Feb 8 2 Adar	Feb 9 3 Adar	Moshe is 80, as he talks with pharaoh before the plagues (Exodus 7:7), under the sign of the Water Bearer. It is also worth noting that the Egyptians never knew the day of Moshe's birth fell on Apophis day. If they had they might have killed him then and there, which is why YHWH hid Moshe

		omen for Egypt.	actual lunar cycle.				for 3 months!
Feb 10 4 Adar “Let my people go!” may have happened as early as this day. YHWH has called a feast in the desert, or <i>chag</i> and all such feasts take place at either new or full moon.	Feb 11 5 Adar Since the New Moon already occurred, this feast must be at the full moon, thus showing the rest of this timing.	Feb 12 6 Adar Pharaoh however will not allow it, in part because YHWH’s <i>chag</i> coincides with the Eye of Horus and Min Fertility festivals.	Feb 13 7 Adar However, Moshe will also use the Egyptian calendar to great effect, as the Nile will be cursed and turned into blood at the most ironic time of the Egyptian sacred year.	Feb 14 8 Adar It would be important to give Pharaoh the greatest amount of time to schedule the release of the slaves, so the sooner Moshe makes this request, the better.	Feb 15 9 Adar These dates work whether Moshe is speaking of his birthday in solar or Hebrew terms. However other evidence clearly points to the solar birthday as the one that Torah points to.	Feb 16 10 Adar I believe Hebrew reckoning is intended here, because this will bring the fish to die in the Nile after the start of Pisces, 14 Adar/Feb 20 th .	However, Deut. 1:3 opens 40 years and 11 months after Exodus, so all the plagues must be done in a month or less, or Moshe will have completed 121 years, invalidating Scripture. 1 ST day of 11 th month = Monday, Jan 5 th , 1406 BCE. His solar birthday is a month later, Feb 4 th , when Moshe would have turned 121. In Hebrew terms, Moshe has until 14 Adar in this year to live, or Feb 18 th .

<p>Feb 17 11 Adar</p>	<p>Feb 18 12 Adar</p>	<p>Feb 19 13 Adar</p>	<p>Feb 20 14 Adar “Proto-Purim” — full moon festival to YHWH in desert intended timing but it didn’t happen. Eye of Horus festival— pharaoh was said to be Horus incarnate (Bad time for pharaoh to be giving in to demands of slaves to leave and worship YHWH!) This is Moshe’s 80th birthday in Hebrew terms— he is born 14 Adar I, 1527 BCE (Feb 4th in that year).</p>	<p>Feb 21 15 Adar FM 2:22 AM Egyptian Min fertility festival. Sign of the Fish (Pisces) begins, the month when the fish will die in the Nile but not until the perfect Egyptian feast day in this month arrives</p>	<p>Feb 22 16 Adar</p>	<p>Feb 23 17 Adar</p>	<p>“Bricks without straw” comes anytime between February 10th and 17th. The text appears to discuss an interval of several days to more than a week, where the Hebrew overseers are beaten for repeatedly missing their daily quota.</p> <p>¹⁴ And Elohim said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, ¹⁵ and let them be lights in the expanse of the sky to give light on the earth." And it was so.</p> <p>¹⁶ Elohim made two great lights-- the greater</p>
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							light to govern the day and the lesser light to govern the night. He also made the stars. ¹⁷ Elohim set them in the expanse of the sky to give light on the earth, ¹⁸ to govern the day and the night, and to separate light from darkness. And Elohim saw that it was good. (Genesis 1:14-18)
Feb 24 18 Adar	Feb 25 19 Adar	Feb 26 20 Adar	Feb 27 21 Adar	Feb 28 22 Adar	Mar 1 23 Adar Egyptian festival to Khepri, the early morning sun, a form of the sun god Ra.	Mar 2 24 Adar Egyptian festival to Set, the enemy of Osiris. The Nile was said to be the bloodstream of Osiris.	These Egyptian festivals at the opening of March set up the warnings for the timing of the plagues and their rationale.
3 25 Adar Moshe turns staff into a snake. Apep, a snake god, was	4 26 Adar Moshe turns Nile to blood on the day of the Feast of Ra in his Barge	5 27 Adar Egypt thirsts 7 days.	Mar 6 28 Adar	Mar 7 29 Adar	Mar 8 30 Adar NM 1:11 AM 1 Abib begins at sunset.	Mar 9 1 Abib (daylight period)	YHWH proclaims this month as start of the year (Exodus 12:1-2), sometime during the next 9 days. His plagues

<p>supposed to be the enemy of Ra who tried to swallow the sun god up at every sunset. Moshe brings forth his snake that swallows up those of the Egyptian magicians the day before the most important feast of Ra was to begin!</p>	<p>from Heliopolis on 19 Parmuti, the 8th month. Fish die under the Sign of the Fish (Pisces).</p>						<p>are meant to show power over Egyptian false gods.</p>
<p>Mar 10 2 Abib</p>	<p>Mar 11 Abib 3 Plague of frogs begins. Heket was the goddess of resurrection, depicted as a frog.</p>	<p>Mar 12 Abib 4 Frogs stay in Nile.</p>	<p>Mar 13 Abib 5 Plague of insects begins. Scarab beetles were symbolic of royal power.</p>	<p>Mar 14 Abib 6 YHWH sends insects away.</p>	<p>Mar 15 Abib 7 Cattle die. Cow goddess Hathor was about fertility. She takes on 7 forms, just like Joseph's dreams.</p>	<p>Mar 16 Abib 8 YHWH gives Pharaoh ultimatum</p>	<p>Although precession has caused Pisces now to be the first constellation of spring, the Exodus sky was frozen in Israelite memory, meaning Israel would always regard Aries as their deliverance sign, even if it doesn't coincide with the start of spring now.</p>

<p>Mar 17 Abib 9 Plague of fiery hail. The sky goddess Nut is powerless because she doesn't exist!</p>	<p>Mar 18 Abib 10 Plague of locusts.</p>	<p>Mar 19 Abib 11 Plague of darkness begins. Ra is shown to be false when the light doesn't return.</p>	<p>Mar 20 Abib 12 Darkness coincides with "the Festival for Restructuring the Heavens" and the "Coming Forth of the Great Ones from the House of Ra", but the heavens are being re-ordered by YHWH and the Great Ones coming out are Israel!</p>	<p>Mar 21 Abib 13 VE 11:13 AM Darkness ends w/spring arriving</p>	<p>Mar 22 Passover Abib 14 Exodus begins 3 PM as the lamb killed as the Ram Sign begins (Aries).</p>	<p>Mar 23 FM 2:21 AM Abib 15- Firstborn killed at midnight. Israelites leave Egypt.</p>	<p>It is Josephus who gives these precise coordinates: The first month, the 14th day of that lunar month, when the sun is in Aries. It is also Josephus who talks about how star data was encoded by the priests with respect to their clothes and Tabernacle items. That is how they remember the Exodus by the stars.</p>
<p>Mar 24 16 Abib Arrival in Succoth. Omer count begins.</p>	<p>Mar 25 17 Abib Strong east wind blows day and night.</p>	<p>Mar 26 18 Abib Sea of Reeds parted, on the same Hebrew day of Y'shua's rising from the dead!</p>	<p>Mar 27 19 Abib</p>	<p>Mar 28 20 Abib</p>	<p>Mar 29 21 Abib</p>	<p>Mar 30 22 Abib</p>	<p>Philo also adds that Moshe drew up a star calendar that began at the time of vernal equinox, meaning it began at the time also of the first Passover.</p>

Mar 31 23 Abib	Apr 1 24 Abib	Apr 2 25 Abib	Apr 3 26 Abib	Apr 4 27 Abib	Apr 5 28 Abib	Apr 6 29 Abib NM 12:39 PM 1 Iyar begins at sunset.	Today's rabbinic calendar will always have Abib be 30 days long; however the original system was fully based on the lunar cycle and so Abib can be 29 days, as it is here. Shavuot will be on 5 Sivan in years when this happens, unless Iyar is 30 days long, which it is in this case.
Apr 7 1 Iyar (daylight period)	Apr 8 2 Iyar	Apr 9 3 Iyar	Apr 10 4 Iyar	Apr 11 5 Iyar	Apr 12 6 Iyar	Apr 13 7 Iyar	YHWH counts the stars. He has given names to all of them.- Psalm 147:4
Apr 14 8 Iyar	Apr 15 9 Iyar	Apr 16 10 Iyar	Apr 17 11 Iyar	Apr 18 12 Iyar	Apr 19 13 Iyar	Apr 20 14 Iyar	⁸ He and no other has stretched out the heavens and trampled on the back of the Sea. ⁹ He has made the Bear and Orion, the Pleiades and the Mansions of the South. (Job 9:8-9 NJB)

Apr 21 15 Iyar FM 11:42 PM Arrival in the desert of Sin, after leaving Elim; Manna and quails sustain Israel (Exodus 16).	Apr 22 16 Iyar	Apr 23 17 Iyar	Apr 24 18 Iyar	Apr 25 19 Iyar	Apr 26 20 Iyar	Apr 27 21 Iyar	The 15 th being a Sunday here helps disprove Lunar Sabbath. They would not travel on the 15 th if it was a Saturday.
Apr 28 22 Iyar	Apr 29 23 Iyar	Apr 30 24 Iyar	May 1 25 Iyar	May 2 26 Iyar	May 3 27 Iyar	May 4 28 Iyar	Moshe consults with Jethro on raising up judges this week (Exodus 18).
May 5 29 Iyar	May 6 30 Iyar NM 1:22 AM 1 Sivan begins at sunset. Rabbinic tradition fixes Iyar to always have 29 days, but it can have 30 based on the moon. Because Abib and Iyar swapped expected month lengths, Shavuot	May 7 1 Sivan (daylight portion)	May 8 2 Sivan	May 9 3 Sivan YHWH descends on to Mount Sinai (Exodus 19).	May 10 4 Sivan	May 11 5 Sivan	Rabbinic tradition that the 10 Commandments are given on Shavuot/6 Sivan is very strong and cannot be more than a day off from the actual chronology at worst. I have therefore adopted that timing for this chronology. It makes sense the 10 Commandments would be given on a

	will start at the normal time, on 6 Sivan.						Sunday, at the start of the week.
May 12 6 Sivan The Ten Commandments given to Moshe (Exodus 20). SHAVUOT PENTE- COST Moshe in a cloud with YHWH for 6 days.	May 13 7 Sivan	May 14 8 Sivan	May 15 9 Sivan	May 16 10 Sivan	May 17 11 Sivan *	May 18 12 Sivan	Moshe's time on the Mount with YHWH comprise a total of three periods of 40 days each, or 1 day for every year that he will live.
May 19 13 Sivan Moshe returns from cloud briefly then re-enters for 40 days and nights.	May 20 14 Sivan	May 21 15 Sivan FM 7:14 AM	May 22 16 Sivan	May 23 17 Sivan	May 24 18 Sivan	May 25 19 Sivan	The heavens declare the glory of YHWH; their expanse the works of His hands.-Psalm 19:1
May 26 20 Sivan	May 27 21 Sivan	May 28 22 Sivan	May 29 23 Sivan	May 30 24 Sivan	May 31 25 Sivan	Jun 1 26 Sivan	⁵ Then taking him outside, he said, 'Look up at the sky and count the stars if you can. Just so will your descendants

							be,' he told him.(Genesis 15:5 NJB)
Jun 2 27 Sivan	Jun 3 28 Sivan	Jun 4 29 Sivan NM 3:26 PM 1 Tammuz begins at sunset.	Jun 5 1 Tammuz (daylight portion)	Jun 6 2 Tammuz	Jun 7 3 Tammuz	Jun 8 4 Tammuz	⁹ [Joseph] had another dream which he recounted to his brothers. 'Look, I have had another dream,' he said. 'There were the sun, the moon and eleven stars, bowing down to me.' ¹⁰ He told his father and brothers, and his father scolded him. 'A fine dream to have!' he said to him. 'Are all of us then, myself, your mother and your brothers, to come and bow to the ground before you?' (Genesis 37:9-10 NJB)

Jun 9 5 Tammuz	Jun 10 6 Tammuz	Jun 11 7 Tammuz	Jun 12 8 Tammuz	Jun 13 9 Tammuz	Jun 14 10 Tammuz	Jun 15 11 Tammuz	¹¹³ Therefore, he who saw this heaven-sent vision, thought that he was being worshipped by eleven stars, ranking himself among them as the twelfth, so as to complete the whole circle of the zodiac. (Philo, On Dreams 2:113)
Jun 16 12 Tammuz	Jun 17 13 Tammuz	Jun 18 14 Tammuz	Jun 19 15 Tammuz FM 2:04 PM	Jun 20 16 Tammuz	Jun 21 17 Tammuz	Jun 22 18 Tammuz	The rabbis want to put the Golden Calf incident at 17 Tammuz, the same cursed day that Babylon broke through the walls of Jerusalem before destroying the Temple.
Jun 23 19 Tammuz Summer Solstice 6:44 AM	Jun 24 20 Tammuz	Jun 25 21 Tammuz	Jun 26 22 Tammuz Israel worships the Golden Calf, probably the Egyptian bull god	Jun 27 23 Tammuz Moshe comes down from Mount Sinai. Cancer the Crab is the first UN-kosher animal of	Jun 28 24 Tammuz Moshe tried to plea for Israel. Abba YHWH no doubt views idolatry	Jun 29 25 Tammuz	However, the chronology doesn't hold water. Moshe is up on Sinai for a total of 46 days, starting on May 12/6 Sivan. Moshe therefore returns the

			Apis. Idolatry coincides with the start of the sign Cancer the Crab.	the Zodiac year, to match the un-kosher acts of Israel.	as a disease, another reason this is under Cancer.		day after the incident, placing the Golden Calf incident on 22 Tammuz.
Jun 30 26 Tammuz YHWH re-writes 10 Com. Moshe sees YHWH from the back.	Jul 1 27 Tammuz	Jul 2 28 Tammuz	Jul 3 29 Tammuz	Jul 4 30 Tammuz NM 6:50 AM 1 Av begins at sunset.	Jul 5 1 Av (daylight portion)	Jul 6 2 Av	⁷ The sun at His command, forbears to rise, and on the stars he sets a seal. (Job 9:7 NJB)
Jul 7 3 Av	Jul 8 4 Av	Jul 9 5 Av	Jul 10 6 Av	Jul 11 7 Av	Jul 12 8 Av	Jul 13 9 Av 9-10 Av is the time both Temples were destroyed.	July 11 th is the solar day the First Temple was destroyed in 586 BCE.
Jul 14 10 Av 9-10 Av in the Exodus year matches the days of the week for the 70 CE Temple burning.	Jul 15 11 Av The Rabbis recall correctly that it was "the going out of the Shabbat" on that day.	Jul 16 12 Av This means, the fire began late Sat afternoon and burned thru that night, into the next day.	Jul 17 13 Av This also explains why both Jeremiah and Josephus say the fire was finished on the 10 th of Av; Rabbis say it's the 9 th .	Jul 18 14 Av FM 9:27 PM The fire began late on the 9 th (Rabbis) but was put out on the 10 th in both cases (Jeremiah and Josephus).	Jul 19 15 Av FM	Jul 20 16 Av	³¹ Can you tie cords to Pleiades Or undo the reins of Orion? ³² Can you lead out Mazzaroth in its season, Conduct the Bear with her sons? ³³ Do you know the laws of heaven Or impose its authority on earth? (Job 38:31-33)

							TNK)
Jul 21 17 Av	Jul 22 18 Av	Jul 23 19 Av	Jul 24 20 Av	Jul 25 21 Av	Jul 26 22 Av	Jul 27 23 Av	²⁷ When He established the heavens, I was there; when He set a circle upon the face of the deep, (Proverbs 8:27 JPS)
Jul 28 24 Av	Jul 29 25 Av	Jul 30 26 Av	Jul 31 27 Av	Aug 1 28 Av	Aug 2 29 Av NM 11:23 PM	Aug 3 30 Av 1 Elul begins at sunset	August 2 nd is the solar day the Second Temple was destroyed in 70 CE.
Aug 4 1 Elul (daylight portion)	Aug 5 2 Elul	Aug 6 3 Elul	Aug 7 4 Elul	Aug 8 5 Elul	Aug 9 6 Elul Moshe returns with 10 Com. 2.0.	Aug 10 7 Elul	²² "While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease. (Genesis 8:22 NAU)
Aug 11 8 Elul	Aug 12 9 Elul	Aug 13 10 Elul	Aug 14 11 Elul	Aug 15 12 Elul	Aug 16 13 Elul	Aug 17 14 Elul FM 6:27 AM	²² "You shall celebrate the Feast of Weeks, that is, the first fruits of the wheat harvest, and the Feast of Ingathering

							at the turn of the year. (Exodus 34:22 NAU)
Aug 18 15 Elul	Aug 19 16 Elul	Aug 20 17 Elul	Aug 21 18 Elul	Aug 22 19 Elul	Aug 23 20 Elul	Aug 24 21 Elul	²⁶ At the turn of the year, Ben-hadad mustered the Arameans and went up to Aphek to fight against Israel. (1 Kings 20:26 NAU)
Aug 25 22 Elul	Aug 26 23 Elul	Aug 27 24 Elul	Aug 28 25 Elul	Aug 29 26 Elul	Aug 30 27 Elul	Aug 31 28 Elul	And a great wonder was seen in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of 12 stars. (Rev 12:1 AENT)
Sep 1 29 Elul NM 3:50 PM 1 Tishri (Yom Teruah/Rosh Hahshanna) begins at sunset.	Sep 2 1 Tishri (daylight period)	Sep 3 2 Tishri	Sep 4 3 Tishri	Sep 5 4 Tishri	Sep 6 5 Tishri	Sep 7 6 Tishri	Thus says Yahweh: With heaven my throne and earth my footstool, what house could you build me, what place for me to rest, ² when all these things were made by me

							and all belong to me? - declares Yahweh (Isaiah 66:1-2 NJB)
Sep 8 7 Tishri	Sep 9 8 Tishri	Sep 10 9 Tishri Sunset on this day starts Yom Kippur, on a Tues-- the same day of the week in western terms as the terror attacks.	Sep 11 10 Tishri YOM KIPPUR	Sep 12 11 Tishri	Sep 13 12 Tishri	Sep 14 13 Tishri	Perhaps an interesting coincidence (or perhaps not) that the first possible Yom Kippur fell on Sept 11 th ! YHWH may have looked at that solar day as a time of sacrifice and perhaps judgment!
Sep 15 14 Tishri	Sep 16 15 Tishri	Sep 17 16 Tishri	Sep 18 17 Tishri	Sep 19 18 Tishri	Sep 20 19 Tishri	Sep 21 20 Tishri	Magoshi came from the east to Urishlim. And they said, Where is he who has been born the king of the Yehudeans? For we saw his star in the East and have come to worship him." (Matthew 2:1-2 AENT)

<p>Sep 22 21 Tishri</p>	<p>Sep 23 22 Tishri</p> <p>Fall Equinox 12:16 AM</p>	<p>Sep 24 23 Tishri</p>	<p>Sep 25 24 Tishri</p>	<p>Sep 26 25 Tishri</p>	<p>Sep 27 26 Tishri</p>	<p>Sep 28 27 Tishri</p>	<p>²²² Moses puts down the beginning of the vernal equinox as the first month of the year, attributing the chief honor, not as some persons do to the periodical revolutions of the year in regard of time, but rather to the graces and beauties of nature which it has caused to shine upon men; for it is through the bounty of nature that the seeds which are sown to produce the necessary food of mankind are brought to perfection (Philo, On Moses 2:222)</p>
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Sep 29 28 Tishri	Sep 30 29 Tishri	Oct 1 30 Tishri NM 7:37 AM 1 Cheshvan begins at sunset.	Oct 2 1 Cheshvan (daylight portion)	Oct 3 2 Cheshvan	Oct 4 3 Cheshvan	Oct 5 4 Cheshvan	²⁴⁸ In the month of, Nisan, the beginning of our year, on the 14 th day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover. (Josephus, Antiquities, 3:248)
Oct 6 5 Cheshvan	Oct 7 6 Cheshvan	Oct 8 7 Cheshvan	Oct 9 8 Cheshvan	Oct 10 9 Cheshvan	Oct 11 10 Cheshvan	Oct 12 11 Cheshvan	On the 4 th day he adorned the heaven with the sun, the moon, and the other stars; and appointed them their motions and courses, that

							the changes of the seasons might be clearly signified. (Josephus, Antiquities 1:31)
Oct 13 12 Cheshvan	Oct 14 13 Cheshvan	Oct 15 14 Cheshvan	Oct 16 15 Cheshvan FM 7:35 AM	Oct 17 16 Cheshvan	Oct 18 17 Cheshvan	Oct 19 18 Cheshvan	¹⁸⁶ And for the 12 stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning. (Josephus, Antiquities 3:186)
Oct 20 19 Cheshvan	Oct 21 20 Cheshvan	Oct 22 21 Cheshvan	Oct 23 22 Cheshvan	Oct 24 23 Cheshvan	Oct 25 24 Cheshvan	Oct 26 25 Cheshvan	²¹⁷ Now, the 7 menorahs signified the 7 planets; for so many there were springing out of the menorah. Now, the 12 loaves that were upon the table signified the circle of the zodiac and

							the year; (Josephus, The Jewish War, 5:217)
Oct 27 26 Cheshvan	Oct 28 27 Cheshvan	Oct 29 28 Cheshvan	Oct 30 29 Cheshvan NM 9:46 PM	Oct 31 30 Cheshvan 1 Kislev begins at sunset.	Nov 1 1 Kislev (daylight portion)	Nov 2 2 Kislev	¹¹⁶ The spring equinox in the constellation of Aries, and the autumnal one in Libra, (each take) place in the 7 th month, at which time men are expressly commanded by law to celebrate the greatest festivals; since it is owing to both these seasons, that all the fruits of the earth are engendered and brought to perfection; the fruit of corn, and all other things which are sown, being owing to the vernal equinox; and that of the vine, and of all the other

							plants which bear hard berries, of which there are great numbers, to the autumnal one (Philo, On Creation, 1:116)
Nov 3 3 Kislev	Nov 4 4 Kislev	Nov 5 5 Kislev	Nov 6 6 Kislev	Nov 7 7 Kislev	Nov 8 8 Kislev	Nov 9 9 Kislev	And a manifest proof of this is to be found in the time of his arrest, for it was the general festival of the Jews at the time of the autumnal equinox, during which it is the custom of the Jews to live in tents (Philo, In Flaccum 1:116)
Nov 10 10 Kislev	Nov 11 11 Kislev	Nov 12 12 Kislev	Nov 13 13 Kislev FM 11:28 PM	Nov 14 14 Kislev FM	Nov 15 15 Kislev	Nov 16 16 Kislev	¹⁸² And when he ordered 12 loaves to be set on the table, he denoted the year, as distinguished into so many months. By branching out the menorah into 70 parts, he secretly

							intimated the Decani, or 70 divisions of the planets. (Josephus, Antiquities, 3:182)
Nov 17 17 Kislev	Nov 18 18 Kislev	Nov 19 19 Kislev	Nov 20 20 Kislev	Nov 21 21 Kislev	Nov 22 22 Kislev	Nov 23 23 Kislev	²¹⁴ This curtain had also embroidered upon it all that was mystical in the heavens, excepting for the [twelve] signs, representing living creatures. ²¹⁵ When any persons entered into the temple, its floor received them. (Josephus, the Jewish War, 5:214-215)
Nov 24 24 Kislev	Nov 25 25 Kislev	Nov 26 26 Kislev	Nov 27 27 Kislev	Nov 28 28 Kislev	Nov 29 29 Kislev NM 10:03 AM 1 Tevet begins at sunset	Nov 30 1 Tevet (daylight portion)	¹⁷ I see him -- but not in the present. I perceive him -- but not close at hand: a star is emerging from Jacob, a scepter is rising from Israel, to strike the brow of Moab, the skulls of all

							the children of Seth. (Numbers 24:17 NJB)
Dec 1 2 Tevet	Dec 2 3 Tevet	Dec 3 4 Tevet	Dec 4 5 Tevet	Dec 5 6 Tevet	Dec 6 7 Tevet	Dec 7 8 Tevet	¹²⁴ Then the 12 stones on the breast, which are not like one another in color, and which are divided into 4 rows of 3 stones in each, what else can they be emblems of, except of the circle of the zodiac? (Philo, Life of Moses 2:124)
Dec 8 9 Tevet	Dec 9 10 Tevet	Dec 10 11 Tevet	Dec 11 12 Tevet	Dec 12 13 Tevet	Dec 13 14 Tevet FM 5:21 PM	Dec 14 15 Tevet	Accordingly, in this month, about the 14 th day of the month, when the orb of the moon is usually about to become full, the public universal feast of the Passover is celebrated, (Philo, On Moses, 2:224)

Dec 15 16 Tevet	Dec 16 17 Tevet	Dec 17 18 Tevet	Dec 18 19 Tevet	Dec 19 20 Tevet	Dec 20 21 Tevet Winter Solstice 9:15 AM	Dec 21 22 Tevet	And the glory of the sun is one thing, and the glory of the moon is another, and the glory of the stars is another; and one star exceeds another star in glory. (1 Corinthians 15:41-AENT)
Dec 22 23 Tevet	Dec 23 24 Tevet	Dec 24 25 Tevet	Dec 25 26 Tevet	Dec 26 27 Tevet	Dec 27 28 Tevet	Dec 28 29 Tevet NM 8:28 PM	¹² Is not Elohim in the height of heaven? Look also at the distant stars, how high they are! (Job 22:12)
Dec 29 30 Tevet 1 Shevat begins at sunset.	Dec 30 1 Shevat (daylight portion)	Dec 31 2 Shevat	Jan 1 1446 BCE 3 Shevat	Jan 2 4 Shevat	Jan 3 5 Shevat	Jan 4 6 Shevat	In them He has placed a tent for the sun, ⁵ which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. ⁶ Its rising is from one end of the heavens, And its circuit to the other end of them. (Ps 19:4-6)