

Chodesh Report

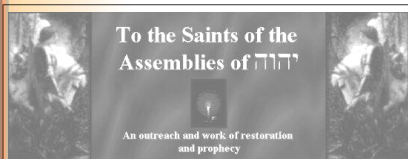
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The Original Chodesh Newsletter

Issue 45

Passover, Sinai, Pentecost



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The *Chodesh Report* is an open dialog of topical research and studies based upon the years of experience of TTSAOY Chaplaincy and like-minded Associates.

This is a free monthly newsletter published by *To the Saints of the Assemblies of YHWH*.

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Scriptural Allusions I

The word of Yahweh [are] pure words: [as] silver tried in a furnace of earth, purified seven times.

(Ps 12:6, RNKJV)

Preface

As with any discussion on doctrinal issues, I too can struggle with human nature – or the spirit of man as the scriptures identify it. And so it was when first studying the scriptures about the sacred calendar most will experienced feelings of knots in the stomach, emotions rushing throughout. At times one may feel sickened and at other times a sense of transcendence. But, by YHWH's strengthening, persistence will win out. Remember, the heart is at enmity with YHWH ([Rom 8:7](#)) and above all things deceptive ([Jer 17:9](#)). He will help the saint to recognize those negative reactions for what they are—the ego's defenses in reaction to the threat of the possibility of being wrong for so many years, and finally acceptance – an important step in overcoming anything. It will seem as if a weight has been lifted. The key? Through heart-felt prayer and study, the veils finally dissolve and the Word (scriptures) reveals its truth.

In the end, it is Yahweh, not ourselves, that reveals His truth. And so it is with these Chodesh Reports. To read the scriptures contained within as if it were from the messenger's own interpretation is to allow the heart further errant beliefs ... unless one opens their hearts and minds to the potential of

YHWH's revelation of truth.

A little about the ego and its counterparts

Much disputed, but lasting none-the-less, is Freud's contribution to the science of psychology. Of his better known theories is his explanation of the human ego. The human psyche [as Plato coined it] has three parts: the *id*, *ego*, and the *super-ego*. Their part of your daily thought process is as such:

Id – The id is the only component of personality that is present from birth. This aspect of personality is entirely unconscious and includes the instinctive and primitive behaviors. According to Freud, the id is the source of all psychic energy, making it the primary component of personality. The id is driven by the pleasure principle, which strives for immediate gratification of all desires, wants, and needs.

Ego – The ego is our mediator that rushes to find equilibrium in all matters of choice, and seeks resolve of cognitive dissonance [CR] (CR - the almost instant reaction of mental unease when confronted when trying to reconcile differing

truths). The ego is the component of personality that is responsible for dealing with reality. According to Freud, the ego ensures that the impulses of the id can be expressed in a manner acceptable in the real world. The ego functions in both the conscious, sub-conscious, and unconscious mind.

Super-ego – The last component of personality to develop is the superego. The superego is the aspect of personality that holds all of our internalized moral standards and ideals that we acquire from both parents and society – our sense of right and wrong. The superego provides guidelines for making judgments. According to Freud, the superego begins to emerge at around age five.



So let the reader beware, TRUTH AHEAD!

Egos may be about to make themselves known!

Passover, Sinai, Pentecost

Years ago the question was asked: How much time did it take for the Israelites to arrive at Mt. Sinai after the Exodus Passover? Since the launch of the New Covenant and arrival of the Comforter, today we might re-frame the question in context to Pentecost as: How much time is there between Passover and Pentecost?

Historically, counting to Pentecost has been a divisive issue. From the times of Yah'shua until present day there has been a split among Christian and Jewish sects alike about when to observe it. Tradition alone holds some to their beliefs while others, through errant resources, have chosen one or the other methods, and still others who hold fast to the teachings of men regarded as spiritual authorities or scholarly experts. Sadly, some hold to errant doctrines as a matter of basic failures of the human spirit [spirit for man] and allow pride to prevent their understanding. Well, here's some good news for all concerned.

With careful consideration of their doctrinal origins, and by employing the use of valid sources of information, the veils of deceit can be removed and the truth about counting to Pentecost can be found. This month's issue addresses the topic of the chronologies of: the Exodus to Sinai (see Info Box below) and from Yah'shua's passion (Act 1:3) to the day of Pentecost.

Important Definitions to Keep in Mind (Strong's Exhaustive Concordance¹)

Day G2250 ἡμέρα **hemera** (hay-mer'-ah) n.

1. day
2. (*literally*) the time space between dawn and dark, or the whole 24 hours
3. (*figuratively*) a period

Pentekoste, Strong's G4005 πεντηκοστή pentekoste (pen-tay-kos-tay') n. 1. fiftieth day from Passover, i.e. the festival of "Pentecost"²

Sabbath, Strong's H7676

שַׁבָּת const. state שַׁבְּתוֹ, with suff. שַׁבְּתוֹ, pl. שַׁבְּתוֹת, const. state שַׁבְּתוֹת, common (Exod. 31:14, compared with Lev. 25:4)— (1) *sabbath, the seventh day of the week*, Exod. 16:25, לַיהוָה שַׁבְּת הַיּוֹם לַיהוָה "to-day is the sabbath of Jehovah." שַׁבְּת שַׁבְּת every sabbath, 1 Ch. 9:32. שַׁבְּת שָׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Matt. 28:1) **Lev. 23:15**; compare Deu. 16:9.

Seven sabbaths

And thou shalt number seven sabbaths^{H7676} of years unto thee, seven times seven years; and the space of

1 *Caveat emptor*, is Latin for "Let the **buyer beware**". James Strong (August 14, 1822 – August 7, 1894) was an American Methodist biblical scholar and educator, and the creator of *Strong's Concordance*. Definitions throughout this issue are from *Strong's Exhaustive Concordance* (1973). Not without err, the *Strong's Concordance* contains traditional bias as is found in most Christian and Jewish reference resources - dictionaries, commentaries, books, etc.. Even respected bible texts can contain similar errant interpretations within their texts, annotations, footnotes, and side bar notations – most of which derive from the bias of their authors.

Considered by most as more accurate study tools, other sources used in this issue include J. Benner's *Ancient Hebrew Lexicon of the Bible [AHLB]*, W. Gesenius's (1906) *Gesenius's Hebrew Lexicon*, among others derived from approved texts. (See footnote 2)

2 As a guide, see addendums. These diagrams show the origins and their progressions of the oldest and most accurate manuscripts, codices, and copies available today, and haSatan's counterfeits. We have included these charts in this issue for your consideration when researching or purchasing your own reference materials.

the seven sabbaths^{H7676} of years shall be unto thee forty and nine years. (Lev 25:8, KJV)

An idiomatic statement, the word *sabbath* here refers to a space of time, an intermission, as pointed out in Strong's H7676 above. This same expression, referring to an intermission, is found in [Leviticus 23:15](#) regarding counting the omer ... to Pentecost.

Shabbathown, Strong's H7677

שַׁבְּתוֹן shabbathown (shab-baw-thone') n-m. 1. a sabbatism or special holiday [from H7676]

Readings for this issue:

(1) Of the Passover, held on the 14th of the first month, Abib (April), to commemorate the Exodus from Egypt. Immediately followed called the **feast of unleavened bread**, also called the feast of Passover ([Exo 34:24](#); [John 13:1](#))
[Lev 23:6](#); [Num 9:5](#); [Josh 5:10](#); [2Kgs 23:22](#); [2Chr 35:1](#)
[Matt 26:17](#); [Luke 2:41](#); [Luke 22:15](#); [Heb 11:28](#)

(2) Of Pentecost, or Feast of Weeks, held at the end of the Wheat Harvest, 6th of the third month, Sivan (June), to commemorate the giving of the Law
[Exod 23:16](#); [Exod 34:22](#); [Lev 23:16](#); [Num 28:26](#); [Deut 16:10](#), [16](#); [2 Chr 8:13](#); [Acts 2:1](#), [20:16](#); [1 Cor 16:8](#)

... (Thompson Chain-Reference, 1934).

The Chronology from Passover to Sinai

After the prophesied 400-430 years ([Gen 15:13](#); [Exo 12:41](#); [Acts 7:6](#)), Israel was redeemed ([Exo 13:3](#)) from bondage in Mitsrayim by the final act of the death of the firstborn ([Exo 12:29-30](#)). Moses's task of informing the people of this event was documented in the book of Exodus as follows.

In Exodus chapter 3 Moses is instructed by YHWH to collect and advise the elders of the tribes of Israel and to return His message to the people ([Exo 3:15-22](#)). This occurs at the end of month 12 and during the first part of the first month of the sacred year, Abib. Just prior to the tenth plague to occur on Abib 14, Moses delivers some final instructions.

And YHVH said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and

let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And YHVH gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. (Exod 11:1-3, RNKJV)

Abib 14 - Moses sends the final message throughout Israel to prepare for the passing over, which is to occur at around midnight, and proclaims the ordinance of the passover to the people as a night to be much observed ([Exo 12:3-10](#); [14, 41-42](#)), for some had forgotten their heritage while under bondage ([Gen Ch 17](#); [Exo 12:24](#); [Deu 31:27](#)). For those who feared³ YHWH, they were to survive the night ([Exo 12:7,13](#)).



The Passover instituted [Ex 12:1-28](#) (Redemption by Blood)

- Choice between death vs. life, [11:5](#)
- Lamb, [12:3](#)
- Unleavened, [12:8](#)
- Death passes over, [12:13](#)

The ordinance of the Passover is on 14 Abib, at even ([Exo 12:6](#);).

Abib 15 - Israel leaves Egypt as on the wings of an eagle ([Exo 12:41](#); [Exo 19:4](#); [Num 33:3](#)).

Abib 16 - Israel was instructed to offer a sheaf (H6016 עֹמֶר *omer* (o'-mer) n-m.) on 16 Abib, the day after the first sabbath of the Passover feast ([Lev 23:10](#); [Jos 5:10-11](#)).⁴

3 To *fear* Yahweh means to reverence Him; to demonstrate moral reverence. (Strong's H3374) יִרְאַה yir'ah (yir-aw') n-f. 1. fear (also used as infinitive) 2. morally, reverence. From 3372. Webster's Dictionary defines *revere* as, REVE'RE, v.t. [L. revereor; re and vereor, to fear.] To regard with fear mingled with respect and affection; to venerate; to reverence; to honor in estimation.

4 Additional historic accounts of the sheaf offering can be found in the *The Works of Philo Judaeus, Book 26 The Decalogue, XXX. (160)*, *Josephus 3.10.5*, *Edersheim's The Temple - It's Ministry and Service*, *Eerdmans Dictionary of the Bible*, *Westminster Dictionary of the Bible*, *Encyclopedia Britannica*, *The Doctrine of*

The Allusion of 50 days

Among Christian and Jewish faiths alike a parallel has been made between the numbering of days of the Exodus to receiving the commandments at Mt. Sinai and to the 50 days count to Pentecost under the New Covenant [Ketubah] from Yah'shua's passion. This is an errant and widespread allusion that is not supported according to their respective scriptures. Even modern versions such as the those premised upon the Minority Texts (The Septugint, or LXX) can easily mislead to support this claim (see [Exo 19:1-3](#); [Num 33:3](#), et al).



Sources of Conflicting Doctrines

Among the many sermons I've heard over the years, there has been an allusion made about the numbering of days between Passover and Pentecost. One, that there were 50 days after leaving Egypt until Isarael received the Law [Torah], and Secondly, when this count begins. Today, we still hear these teachings in both Christian and Jewish faiths. In fact, the scriptures hold the truth of the first matter. There are two methods documented in use since Yah'shua's time: The count as used during the second temple era (Yah'shua's time frame] taught the count started from Abib 16; and, the doctrine of the Sadducees and their close political allies the Boethusians⁵ who interpreted the scriptures to mean the count started on the day after the weekly sabbath during the Passover feast (also called the days of unleavened bread). Of course this is another topic that will be discussed in a later issue; but rather, our focus is upon the chronology of events.

But what do the scriptures say?

And they departed from Rameses in the first

Pentecost—How and Why It Was Changed! (Royer, & Clark, (2002), and numerous other ancient and more recent historic documentation.

⁵ The Sadducees and their close political allies the Boethusians retained control of the Temple but for a short time. Largely secularists, they did not believe in the Messiah, angels, or an after life. It was, after all, the Pharisees with whom Yah'shua as a child and adult identified with as those who held the “seat of authority” ([Mat 23:2](#)).

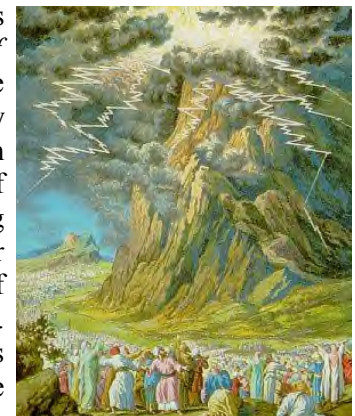
month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. ([Num 33:3](#); [Exod 19:1-2](#), RNKJV)

Note: **on the fifteenth day of the first month, on the morrow after the passover.** The Passover Memorial was kept on the fourteenth, when the Lord passed over the houses of the Israelites, and slew all the firstborn in Egypt, which made way for their departure the next morning; the Egyptians being urgent upon them to be gone: (Gill, 1690-1771).

Israel left Egypt on [on 15 Abib. As explained in the book of Numbers, it took over 2 months to arrive at Sinai. Upon their arrival, Moses immediately ascended the Mount to receive YHWH's further instructions. He was then told to prepare the House of Jacob to receive the commandments after 3 more days ([Exo 19:9-11](#)). Counting the days of the sacred appointed calendar, having 29-30 day between new moons, the timeline from Rameses to Sinai was either 58, 59, or 60 days, plus 3; or, 61, 62, or 63 days before having received the commandments. This is confirmed in the following. The commandments were then spoken to both Moses AND to the people of Israel by YHWH Himself while upon the Mount in a cloud – so as to assert Moses authority and to reveal Himself to the people ([Exo 19:9-17](#); [20:1-17](#)).

When others refer to *the allusion of 50 days*, there may be several reasons; they may be speaking in general terms of expression, expressing pride or protecting their tradition, or by reason of the lack of knowledge. In any case, the saints are not to judge the



world, the law judges, rather, the saints discern [acknowledge] error. Although the scriptures reveal the truth clearly to the saints, the world is blinded to it. The saints, who speak of this, speak of it *in spirit and in truth* (Loughran, 1998).

The second matter of counting to Pentecost is one of contention among scholars, intellectuals, literalists, traditionalists, and those who have utilized study materials from resources containing errant or corrupted texts.

The Chronology from Yah'shua's Death to Pentecost

Background

The short answer of counting to Pentecost is that it's the 50th day after the wave sheaf (omer) under both the Old and New Covenant. After all, YHWH does not change ([Jam 1:17](#)), neither does the Alpha and Omega, nor the Comforter [Paraklete/Hagios Pneuma (Gr) or Ruach Chodesh (Heb.)]. Micah was inspired to write a direct quote from Yahweh, “**For I am YHVH, I change not ...**” ([Mal 3:6](#)).

Yah'shua ascends to the Father's throne in the books of [Mar 16:9](#); [Luk 24:51](#); [Acts 1:9](#). Regarding the chronology between His resurrection and the day of the feast of first fruits, the numbering of days was as it was under the Old Covenant, 50 days. Here's a quick breakdown of that passage of time.

3 days - Yah'shua was placed in the tomb on Abib 14. He had prophesied that he would be in the tomb as Jonah, or 3 days. He arose before sunrise on the first day of the week. Upon arrival, Mary Magdalene, and Mary the [*mother*] of James, and Salome, had bought sweet spices, that they might come and anoint him ([Mar 16:1](#)) - apparently, they were unaware that Joseph of Arimathaea and Nicodemus had already placed Him in the tomb and hurriedly “wound it in linen clothes with the spices, as the manner of the Jews is to bury.” ([Joh 19:40](#))

40 days – Yah'shua made His presence to the disciples the same day as the 2 Mary's and Salome first saw Him ([John 20:19](#)). He was confronted by Thomas on the eighth day of His presence ([vs 26](#)). Near His final departure, the myth that John should not die was begun ([Joh 21:22-23](#)). Altogether, Yah'shua dwelled among His disciples for 40 days after arising from the tomb.

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of YHVH: ([Acts 1:3](#), [RNKJV](#))

6 days – The disciples remained in Jerusalem as instructed until the time of the Comforter's arrival ([Luk 14:49](#); [Acts 1:4](#)).

Feast of First Fruits/Pentecost – On the 50th day, the Comforter descends upon the multitude gathered to Peter and the disciples. Peter then begins his and the New Covenant ministry with an impressive dialog proclaiming the gospel: freedom to the people of Israel and eternal salvation through HaMoshiak.

Two Doctrines, or One and the Same?

Count to Pentecost

Copious amounts of information has been written about the counting of days between Passover and the feast of first fruits (Pentecost in the NT). If one follows only the approved texts [see addendum], their consistency of explanation becomes plain - counting begins on Abib 16 [16 Av]. However, traditional teachings, assertions of bias, corrupted definitions, and play on words has permanently established conflicting doctrines.

True, the saints are not to debate such matters with a contentious spirit; but to reprove and exhort one another out of brotherly love ([2 Tim 4:2](#)). Either the sheep hear the voice of their shepherd, or they are not of His flock after all.

Christ is the door, and the good shepherd

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they

understood not what things they were which he spake unto them. (John 10:1-6)

As explained in the scriptures, and above, remembering that there is only “One Master, one faith, one baptism...” (Eph 4:5), that Yahweh “changes not”, the conclusion of the matter rests in the scriptures – the Word of Yahweh.

The topic of counting to Pentecost bemuses many, but seems to only challenge the faithful translator. Why is it only a challenge? YHWH is not the author of confusion, and this quality is well demonstrated throughout His inspired texts; whether it is the scriptures, or texts by inspired translators and historians – such as were the disciples themselves, the clarity and consistency of the well documented and historically accurate accounts within the majority texts witness to His mastery of space, time, and the preservation of His Word.

An Open Discussion About Translations

About the Sadducees

From their first mention to the last in both scripture and commentary, the Sadducees were considered radicals among whom championed their personal errant interpretation of scripture, and the Sanhedrin an Orthodox secularist group purporting good works by the 'oral law' alone while deceiving the masses into waiting for a militaristic man-king from the descent of David to rule over them and to vanquish all of Israel's enemies. Likewise, by those who are obsessed to deceive by reason of ulterior motives, have also corrupted the scriptures today.

Respected author and Chair of the Department of Religious Studies at the University of North Carolina at Charlotte, James Tabor writes,

In the late 2nd Temple period (1st century BCE through 70CE) this “counting of the omer” as it was called, was hotly contested—especially between the

Scriptural Allusions II

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Yeshua the Messiah: (1Pet 1:7, RNKJV)

Sadducees, the Pharisees, and other sectarian groups such as those who wrote the Dead Sea Scrolls (sometimes known as the “Essenes”). The Sadducees argued for the Sunday Shavuot, and the Qumran group agreed, but used a Solar rather than a lunar calendar, while the Pharisees pinned the 50 day count to the day after Passover—regardless of the day of the week. Most Jews today follow the practice of the Pharisees, which was the majority decision of the rabbis of the Mishnah in the 2nd and 3rd centuries CE. The Karaites are the only major group of Judaism, and they are a tiny minority, that still adheres to the Sadducean practice of a Sunday Shavuot. In that sense one might say that Christians, in calculating Pentecost, are closer to the Sadducees, since they adhere to the “always on a Sunday” practice as well. They are joined in this Sunday-Shavuot practice by countless Jewish-oriented Messianic groups, as well as various Sabbatarian Christian, and other Hebraic-oriented groups that are committed to a more literal reading of the biblical texts.⁶

Notes:

1. 'the day after Passover' refers to the first Holy Day. Although Tabor recognizes this as the actual start date, he waffles on exposing his personal beliefs, and then as do scholars, offers an alternative view --- from the popularized view of the Sadducees.

2. Tabor *assumes* a 30 day lunar calendar month. Factoring in the actual 29 or 30 day lunar month, Tabor's estimation that Pentecost [Shavuot] always ends up on the 6th of the 3rd month [Sivan] is misleading. Pentecost may be on Sivan 4, 5, or 6 depending upon the number of days during months 1 and 2.

Literal translations often miss the intended messages through the process of translation. In modern terms, anyone relying on translations must be aware of this most common pitfall among translators. But how does one avoid the dangers of literal

⁶ *Bringing in the Sheaves—the Meaning of Pentecost/Shavuot (Tabor, 2013).*

For Your Information [FYI]

Considering the Source: The morrow after the sabbath”

In the Old Testament the day of the celebration of Pentecost is given. In Deut. xvi. 9 (R. V.) the date is given "seven weeks from the time thou beginnest to put the sickle to the standing corn." In Lev. xxiii. 15, 16 the date is more definitely given: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days." Certain translations render the word sabbath (H7676 שַׁבָּת **shabbath**) to mean only the weekly sabbath as in the fourth commandment (Exo 20:8). However, it is clear that its use can have other meanings as in "cease, celebrate, rest, put away, fail, rid, still, take away," as well as "week," "seven", or "sacred meeting" (Lev.25:8). See *Strong's Exhaustive Concordance*, Hebrew dictionary word #7673. Obviously, it does NOT always have to mean "sabbath." *Of course "Sabbath" comes from "shabbat"! That is not the issue.* The issue is, whether "shabbat" can ever be translated OTHER than "sabbath" -- and all Bible Concordances and Lexicons show it can!

Copyists have also misled many through the interpretation of the word Sabbath' (H7677 שַׁבְּתוֹן **shabbathown**) meaning only a special sabbath, or holiday.

The term Shabbaton has been used to mean other than a weekly sabbath.

Shabbaton H7677 שַׁבְּתוֹן shabbathown (shab-baw-thone') *n-m*. 1. a sabbatism or special holiday [from H7676].

Yet, according to Strong's, its use simply refers to a day of rest, or the weekly sabbath.

Total KJV Occurrences: 11: rest, 8, sabbath, 3

A closer examination of the word shabbaton from more accurate accounts reveal its use more clearly.

The *Ancient Hebrew Lexicon of the Bible* [AHLB] makes no distinction between Strong's #7676 and 7677. However, the Gesenius Hebrew Lexicon adds to #7676 that it means ... , " perhaps a week, like the Syr. and Gr. ([Matt 28:1](#); [Mark 16:2](#); [Mark 16:9](#); [Luke 24:1](#); [John 20:1](#); [John 20:19](#); [Acts 20:7](#); [1Cor 16:2](#)) and as in [Lev. 23:15](#); compare [Deu. 16:9](#) where its use means 'week'. This seems to begs the question, "What language did Moses speak and write in?" (see info box on 'Akkadian')

According to the AHLB, sabbath means,

Strong's #7676: AHLB#2812 (N)

2812) Tbs% (Tbs% ShBT) ac: Cease co: ? ab: ? : The ceasing of work or activity in order to rest. [from: bs - sitting to rest]

V) Tbs% (Tbs% Sh-BT) — Cease: To cease from an activity for the purpose or rest or celebration. [freq. 71] (vf: Paal, Niphal, Hiphil) |kqv: cease, rest, away, fail, celebrate| {H7673}

N') Tbs% (Tbs% Sh-BT) — Ceasing: A stopping of activity. Often used for the seventh day or special feast day as a day set aside for resting or celebrating. [freq. 111] |kqv: sabbath, another, lost time, still, cease| {H7674, H7676}

A most compelling consideration rests in Yah'shua's inspired use of the New Covenant equivalent of *shabbatown* [H7677] with the word *sabbaton* [G4315], meaning 'day' 19x, days 4x, first 1x, sabbath 16x, and 'week' 8x; but always from the root H7676 – a set apart day of repose and worship to the saints [a day of rest, learning, mediation, fellowship, etc.). Never in the New Covenant does the term *sabbaton* refer to a special sabbath day except in the use a regular weekly sabbath.

A closer look at the definition of *Shabbathown* uses the word *sabbatism*. Strong's defines it as, ...

G4520 σαββατισμός sabbatismos (sab-bat-is-mos') *n*. 1. a "sabbatism" 2. (*figuratively*) the repose of Christianity (as a type of heaven) [from a derivative of G4521] *KJV: rest*

... whereas Strong's adds 'special holiday' in its Hebrew definition.

(Continued on Page 10)

translations and about the lost messages in translation? The answer lies in the range of multifaceted skills a professional translator has. Having expert knowledge of a language is only just the foundation of a translator's job; translation is really about the ability to communicate meaning in spite of differences that may exist between languages. Ideally, language skills are complemented by other essential skills involving a target language: cultural/ historical awareness of the community of speakers, mastery of the language's grammatical & linguistic rules, knowing how to use and where to find reference material, literacy in online research, and last but not least, courage to use creativity in language. After all, languages are alive and incessantly evolving, just as its speakers.

The Minority Texts

The 'Minority Texts' are so called simply because they represent only about 5% of existing manuscripts. Another 5% are Neutral Texts: sometimes agreeing with the majority and at others with the minority. The 'Minority Texts' are also known as the Alexandrian Texts, or the LXX.

RED FLAG phrases and identifiers: (See **Rev 22:19**)

- Dynamic equivalence.
 - Other ancient mss read ...
 - Other ancient mss insert...
 - Some early mss read...
 - Other ancient mss add ...
 - Many ancient authorities read...
- Textual criticism.
 - The Hebrew of this line is obscure.
 - The meaning of the Hebrew is uncertain - or unknown.
- Other ancient mss omit...

- Omissions
 - The most ancient authorities omit John 7:53 - 8:11
 - The best manuscripts omit this verse. (e.g. Matt.17:21, 18:11, 23:14, Mark 7:16, John 5:4)
 - Some of the most ancient authorities bring the book (Mark) to a close at the end of Mark 16:8
 - Many mss do not contain the remainder of this verse. (e.g. Acts 8:37)
 - Not found in most of the old mss.(e.g. John 7:53-8:11)

The Majority Texts

Textus Receptus is based on the vast majority (90%) of the 5000+ Greek manuscripts in existence. That is why it is also called the Majority Text.

- Textus Receptus is not mutilated with deletions, additions and amendments, as is the Minority Text.
- Textus Receptus agrees with the earliest versions of the Bible: Peshitta (AD150) Old Latin Vulgate (AD157), the Italic Bible (AD157) etc. These Bibles were produced some 200 years before the minority Egyptian codices favoured by the Roman Church. Remember this vital point.
- Textus Receptus agrees with the vast majority of the 86,000+ citations from scripture by the early church fathers.
- Textus Receptus is untainted with Egyptian philosophy and unbelief.
- Textus Receptus strongly upholds the

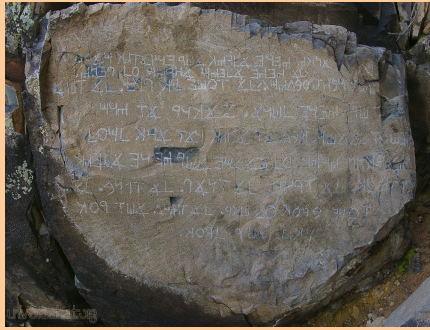
Bible Statistics	Data
Number of total Bibles Printed	6,001,500,000
Approximate number of languages spoken in the world today	6,900
Number of translations into new languages currently in progress	1,300
Number of languages with a translation of the New Testament	1,185
Number of languages with a translation of the Bible (Protestant Canon)	451
Total Words in the King James Bible	788,258
Number of verses in the King James Bible	31,102
Total Chapters in the King James Bible	1,189
Total Books in the King James Bible	66
Total Number of Authors in the Bible	40
Years it took to write the Bible	1,600

Courtesy of Gideon Bible Association.

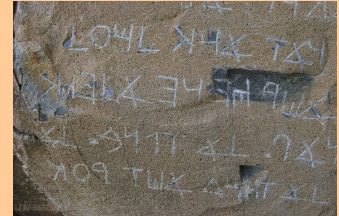
Info Box: The Akkadian and Paleo-Hebrew Language

The Hebrews had not lost their language upon entering Egypt. Moses was born, about 1571 BCE, at Goshen in Egypt. His native language would have been Hebrew at which time had **Akkadian** root influences, the oldest known Semitic language. However, having been reared as an Egyptian, Moses also spoke the popular *Middle Egyptian* language in use at that time.

Historians suggest the Akkadian language used a form of Cuniform writing. However, it was unlikely that Moses would have written anything in any language other than the Paleo-Hebrew form.



The **Paleo-Hebrew alphabet** (Hebrew: הכתב העברי הקדום) is an abjad [1] offshoot of the ancient Semitic alphabet and closely related to the Phoenician alphabet from which it descends. It dates to the 10th century BCE or earlier. It was used as the main vehicle for writing the Hebrew language by the Israelites. Most certainly, YHWH did not use any language in the Ten Commandments other than what Moses then spoke and used when writing.



As observed by myself and many others, the Los Lunas Decalogue Stone, located in New Mexico, contains the Ten Commandments in a form of Paleo-Hebrew dating around 585 B.C. ... still in use until its decline during the 6th century BC.

[1] abjad – An abjad is a type of writing system where each symbol always or usually [1] stands for a consonant, leaving the reader to supply the appropriate vowel.

fundamental doctrines of the Christian faith: the creation account in Genesis, the divinity of Jesus Christ, the virgin birth, his miracles, his bodily resurrection and literal return.

- Textus Receptus was - and still is - the enemy of the Roman Church. This is an important fact to bear in mind.

It would seem an easy choice to choose which texts are the most accurate considering the 90% versus 5%; and the *source* of their originals. But, the facts speak of people's preferences. From Bible Statistics:

As of 2014, the Guinness World Records⁷ suggest that 2.5 billion copies were printed between 1815 and 1975, but more recent estimates put the number at more than 5 billion (others suggest over 6 billion.) The KJV has been Translated into 2,454 languages of the world's estimated 6,500 total languages.⁸ Historically, considering that in recent

years over 3 million a year are still being published, of all copies, the King James Version is the most popular book ever written.



⁷ <http://www.guinnessworldrecords.com/records-1/best-selling-book-of-non-fiction/>

⁸ United Bible Societies (http://www.unitedbiblesocieties.org/?page_id=2)

Shabbath OT	Shabbath NT	Shabbathown	Sabbaton
H7676 שַׁבָּת shabbath (shab-bawth') n-e . 1. intermission, i.e (specifically) the Sabbath [intensive from H7673] <i>KJV: (+ every) sabbath.</i>	G4315 προσάββατον prosabbaton (pros-ab'-bat-on) n . 1. a fore-sabbath, i.e. the Sabbath-eve	H7677 שַׁבְּתוֹן shabbathown (shab-baw-thone') n-m . 1. a sabbatism or special holiday [from H7676] <i>KJV: rest, sabbath.</i>	G4521 σάββατον sabbaton (sab'-bat-on) n . 1. the Sabbath (i.e. Shabbath) 2. a day of weekly repose from secular avocations 3. the observance or institution itself 4. (<i>by extension</i>) a week, i.e. the interval between two Sabbaths 5. likewise the plural in all the above applications [of Hebrew origin (H7676)] <i>KJV: sabbath (day), week</i>

One more consideration is that the word sabbath is accurately translated as 'week' in the Tanakh, at least those derived from the accepted texts (see attached).

9 And HaShem spoke unto Moses saying:

10 Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest.

11 And he shall wave the sheaf before HaShem, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

15 And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

16 even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto HaShem. ([Vayikra 23:9-11, 15](#)).

I've been asked, "So, you think the KJV is inerrant?" To me, that seems a subjective question, because it depends upon *how* one reads it. Over my lifetime of reading it alongside many others, I've yet to find an error that could not be explained through deeper study, and the answers usually found within the English texts themselves. But it takes effort, time, and [valid] *resources* for their discovery. So, to answer directly, no, it does not *seem* to be without error; but, the truth can be found within its narrative. Unlike all the other translations and versions I have also read, I've found the KJV to be the baseline of truth far and above all others whether old or newly discovered.

In writing this, I am reminded of what Yah'shua once said to his disciples,

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of the heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be

taken away even that he hath. ([Matt 13:10-12, KJV](#))

This still applies today to the spiritually discerned.

Summary

Yahweh once delivered this message through Moses to the Israelites.

I call heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: (Deuteronomy 30:19, KJV)

This verse is just as applicable for all today regarding their pursuit of truth. The price of ignorance is steep. With One exception, last time I checked, [the second] death is pretty permanent. Moses once offered to the saints, "choose life." To this I add a comment from John Gill on this verse (1690-1771), "... to prefer obedience to the law, and choose to perform that, the consequence of life; that the saints and their

For Your Consideration [FYC]

A Timely Introspect

The Feast of Unleavens offers the saints the opportunity for introspect and time to purge themselves of sin. The unleavened breads serves as a reminder of the haste in leaving their captivity by Yahweh's might (Exo 12).

Moses had been instructed to bring Israel back to Mt. Sinai. The journey was not without its trials yet they arrived as if upon an eagles wings – the trip took only a short time for such a multitude. Although tradition says the journey took 50 days, various religious sects hold differing theories about the timing of the journey. Review the facts shaping your choice about counting to Pentecost with consideration to the source(s) of those facts.

Q: Did your discoveries find any biases towards Christian or Jewish traditional influences within your beliefs, resources, and texts used when making your decision? If so, we might ask ourselves, “What other sources might contribute toward mistaken truths? [Also, see FYI for our list of recognized resources]

posterity might live comfortably and happily, quietly and safely, and constantly, even to the latest ages, in the land of Canaan.”

*~ May the saints see one another soon,
in Israel! Amen. ~*

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Rosh Chodesh

Rosh Chodesh 2, May 2014

The new moon should be visible within the realm of Israel on **April 30**, 2014 Jerusalem Standard Time [JST] after sunset [1][2][3].

The Data:

Sunset	7:18 PM (JST)
Moonset	8:34 PM
Age	1.5d/30 since last
Illumination	2%

[1] *Lunisolcal V4.5 (Voeking, 2013)*

[2] *Ephemeris V2.0 (Sachs, 2000-2001)*

[3] *SkyViewCafe V5.8.6 (Shetline, 2000-2013)*

Note: Gregorian calendar years 2013-14 will hosted Adar 2, a 13 month biblical calendar leap year.

Amazing Quotes

Democracy is only an experiment in government, and it has the obvious disadvantage of merely counting votes instead of weighing them.

~ Dean Inge

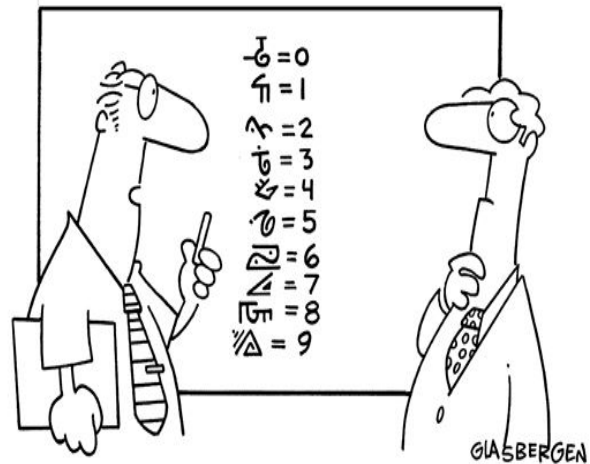


The Feast Days of Yahweh (2014)

-	Abib 1 (Starts @ sunset Mar 31)	-	Apr 1
-	Yah'shua's Kiddush	Abib 13	Apr 13
-	Passover Memorial (at even)	Abib 14	Apr 14
I, II	Passover Feast (DUB)	Abib 15-21	Apr 15-21
-	Wave Sheaf	Abib 16	Apr 16
III	Feast of First Fruits (Pentecost)	Abib 16 + 49	Jun 4
IV	Feast of Trumpets	Day 1 of 7 th new moon	Sep 27
V	Atonement	Day 10 of 7 th new moon	Oct 6
VI	Feast of Booths (FOT)	Day 15-21 of 7 th new moon	Oct 11-17
VII	Last Great Day (8 th Day)	Day 22 of 7 th new moon	Oct 18

Lighter Side

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"The accounting department just can't live with the old numbers anymore. There is just too much bad history."

Scholar's definition of Investigation math - Mathematical Investigation - refers to the sustained exploration of a mathematical situation.

The common man's definition - *when one studies mathematics and is tested on it.*

Perhaps we ought to apply this approach when reading scriptures?



Everyone needs a warm place on a cold day.



Notes

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