

# Chodesh Report

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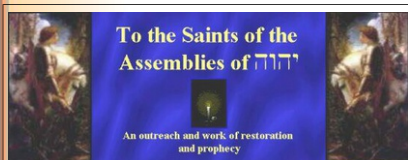
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## Into the Wild-erness

(The Diary of Elchanan)



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### Who we are

The Chodesh Report is an open dialog of topical research by TTSAOY Chaplaincy and like-minded Associates.

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To contact TTSAOY, e-mail us at: [dwlaceyusa7@cox.net](mailto:dwlaceyusa7@cox.net)

### Scriptural Allusions I

אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
(Lev 23:15)

*These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of YHVH: and these are their journeys according to their goings out. (Num 33:1-2, RNKJV)*

### Intro

This is a story of 'Elchanan ben Levi, a son of the tribe of Levite. who was part of the exodus from Egypt. In this [fictional] diary of events, Elchanan shares his experiences and thoughts during Israel's redemption from Egypt and the trek through the desert to Mt. Sinai. 'Elcha's experiences may seem familiar to many through the process of his own spiritual journey, a journey of introspect, humility, and of overcoming... the journey of the elect.

Note: 'Elchanan (אֱלְחָנָן), or 'Elcha for short, is pronounced *el-khaw-nawn*] and derived from Strong's H445 meaning – a. Yahweh is gracious b. from Israelite roots H410, H2603... meaning strength,

and a. (properly) to bend or stoop in kindness to an inferior, b. to favor, bestow, c. causative to implore (i.e. move to favor by petition) respectively.

The main character ['Elchanan, or 'Elcha for short] is a pragmatic and somewhat distanced personality from the numerous other Israelites by reason of his own heritage as a Levite; and, as were most, their long stay in Egypt had hardened his own outlook as well. All but a few had assimilated to the culture of Mitsrayim (Egypt), whereas his heritage was learned in the sacred writings<sup>1</sup> passed down from the forefathers.

Join us now as we read of Elchanan's experiences, a time of peradventure and of miracles as the ancient Israelites venture *Into the Wild-erness* to their eventual journey's end at Mt. Sinai. The year is 1500 BCE<sup>2</sup>

- 1 The books of Edom – long lost ancient antiquities, likely contain some traditional teachings of Shem, the father of all children by Eber. “Eber is sometimes identified with the prophet Hud in Aramaic sources.” (Shin, 1989).
- 2 From *Exodus Decoded* (2006), a History Channel documentary film by archeologist Simcha Jacobovici.

Note: The following narratives are from the fictional character and notes of 'Elchanan's diary – excluding days not accounted for in the scriptures. We wrote it using the Hebrew aleph-bet and script of the day, the Semitic Middle<sup>3</sup> 4 Paleo-Hebrew. We translate 'Elcha's notes and offer annotations [with footnotes from various scholars - as cited]. The Paleo-Hebrew renderings are written L-R and the translations are in italics].

## Journey the Wild-erness

*"And Yahweh spake unto Moses,...*

*I will pass the land of Egypt this night and smite all the firstborn in the land of Egypt from human to animal. I will do judgments with all the gods of Egypt: I am Yahweh."* (Exo 12:12, ARTB)



### • 14-15 Abib (dates from Exo Ch. 11 & 12)

Elchanan has already heard the rumors that Moses is considered a god-king in Egypt, and that he is actually a

Jacobovici puts the Exodus in 1500 BC. However, it is believed that the pharaoh Ahmose ruled in 1550–1525 BC. Jacobovici determines Ahmose's rule 50 years to the future; ergo, other scholars determine the Exodus to be 1500-1475 BCE in place in time.

3 Semitic Middle, from [http://www.ancient-hebrew.org/6\\_home.html](http://www.ancient-hebrew.org/6_home.html)

4 Paleo-Hebrew – The script used in this presentation is Paleo-Hebrew, one of two scripts likely used by our fictional character. According to scholars, this script was discovered to be in use in its various forms until at least 100 CE – as found on the Los Lunas Decalogue Stone [dated 1000 BCE to 100 CE] in Los Lunas, New Mexico – USA. The earlier Semitic script, or Sinaitic script, was picto-graphic [𐤀 𐤁] and also used until around 1500 BCE (Benner, 2010, p 16). Paleo Hebrew font. It is mapped to keys just as the various Hebrew “web fonts” but includes standard Hebrew transliteration most used in grammars and articles (based on W.S. LaSor, *Handbook of Biblical Hebrew*, vol. I. Grand Rapids: Eerdmans, 1980. pp. 220-1). Although it was long used, the modern square script, began with Ezra the scribe (Ezra 7:6), is now used.

Hebrew once removed by his mother from the Pharaohs edict to kill all the male children of his fathers generation, and that later Moses had been exiled for this deception. He was also aware that, after many years of his absence, Moses returned with great authority causing many strange events to happen to the Egyptians that Israelites themselves seemed to have avoided. As tensions rise, Pharaoh declares a final edict upon Israel – kill the Israelite firstborn!

Upon first hearing Pharaoh’s edict, 'Elcha's only response was,

אֵלְכָא יְהוָה יִפְרָא מִיְיָאָהֱרָאֵהֶם

... “what means this terrible works.”

'Elcha questions the shocking decree to destroy the firstborn of Israel by Pharaoh and is greatly concerned about the outcome. He asks himself, “Does it mean war, or annihilation of El Elohim's chosen people?” The shock and loathing of Pharaoh's edict makes him feel uncomfortably numb, a sense of hopelessness ensues, for a moment. Suddenly he recalls, “From youth I have known of Yah's ways toward the enemies of Israel and His sometimes swift and terrible actions. And then questions, “Is this curse upon Israel or the Egyptians?” It was during Moses's instructions during the evening that 'Elcha is reminded of the words of Shem – as passed down through his forefathers while a youth about the first rule toward understanding El's ways: “fear and reverence of the Elohim of Israel is the beginning of knowledge”, and is first shaken from his dulled awareness of their heritage, by the centuries of burden by Egypt's pervasive and controlling means. At the same time, mysteriously a sense of calm rises within him. 'Elcha begins his journal.

### Elchanan's Journal

יְהוָה אֵלֵינוּ אֵלֵינוּ יִפְרָא מִיְיָאָהֱרָאֵהֶם  
 אֵלְכָא יְהוָה יִפְרָא מִיְיָאָהֱרָאֵהֶם  
 אֵלְכָא יְהוָה יִפְרָא מִיְיָאָהֱרָאֵהֶם

... "Mid-night comes... he-passes-over; many die... Israel is released by Pharaoh... the shofars declare joy... all Israel becomes anxious to leave. (Exo 12:29, 33)

Unnerved by the events during pesach observance, 'Elcha begins his spiritual awakening. He later appreciates this feeling of unease because it was the beginning of a great understanding that would help him to survive in the wilderness and enable him to better serve others in their battles with the physical demands of the journey ahead.

### • 15 Abib (date from: Exo 11:31, 37)

יְהוָה אֵלֵינוּ אֵלֵינוּ יִפְרָא מִיְיָאָהֱרָאֵהֶם  
 אֵלְכָא יְהוָה יִפְרָא מִיְיָאָהֱרָאֵהֶם  
 אֵלְכָא יְהוָה יִפְרָא מִיְיָאָהֱרָאֵהֶם



... "Departed **Rameses** ... taking Egyptian treasures. Journeying East to the wilderness. The people are anxious . Levites carry Joseph's bones to family resting place. We camp at **Succoth**." (Exo 12:11-17)

The excitement of freedom from Egypt was overwhelming for most Israelites, including 'Elcha. Still, there was a lingering dread in the minds of many by reason of what had happened the night before, and many more questions regarding their current plight. Moses, however, was quick to establish order.

• 16 Abib (Jarchi<sup>5</sup>)

ግወዛቱ ጠረጠሮ ያወዘ ተገዛዝ ጻሃታ ቶሃፃ  
 ጠፋተዘጠ ስፋ ነጻ. ጠረጠሮ ያሰረጸ ስፍራ  
 ገዛዝ ይገለጽ ማገዝ ገዛዘ ያገዛ.  
 ጠፋ/ ስገዛ ወዘባደ ስገገገ. ቶዘጻ  
 ጸዘደጸ ስገገገ ስገገ ስገገ ጠጠ  
 ስገገ ጠጠ ጠጠ ጠጠ ጠጠ  
 ጠጠ ጠጠ ጠጠ ጠጠ ጠጠ ጠጠ  
 ጠጠ ጠጠ ጠጠ ጠጠ ጠጠ ጠጠ  
 ጠጠ ጠጠ ጠጠ ጠጠ ጠጠ ጠጠ

... Moses sanctifies the first among man and beast: purpose we know not. He commemorates pesach night and the morrow, and month one. We eat unleavened bread for seven days, the first and last days to be a set-apart meetings. Departed from Succoth. Behold! A cloud knows our going in the day, lightnings at night. We camp at **Etham**. Word comes, Pharaoh prepares his chariots.

One of the first matters Moses performed under Yah's guidance was to sanctify [set-apart, to consecrate, sanctify, prepare, dedicate] the firstborn (Exo 13:2). His purpose was two-fold: to establish a means by which

5 Jarchi, Solomon Ben Isaac, otherwise Raschi and Isaaki, a famous rabbi, was born in 1104, at Troyes in Champagne in France. See: <http://words.fromoldbooks.org/Chalmers-Biography/ij/jarchi-solomon-ben-isaac.html>

information could be quickly passed down through the masses through the firstborn [elders as they later apply], and in compliance to Yah's order to separate them when they were later to enter into Canaan – as a reminder of the events of pesach (Exo 13:11-16).

While in Succoth, Moses began teaching of Israel about Yah's feasts and the calendrical order.

• 18 Abib

ግወዛዝ ግሃ ፋዘዝ. ዳ ስገዛ ግጽጽ ጸ  
 ግጽጽ ያሃ ... ስገዘዛ ግገገ.

... *Etham to Migdol. ... Journeying from Etham, we passed through pillars and before the idols of Egypt. Encamped at **Migdol**.*

• 22 Abib

ገዘታ ያሃ ያጠጎ ግገዳ . ግወዛቱ ያሃ  
 ግጸጸ ከወፍ ጠረጠሮ ይገ ይገገገገ ይገዛ  
 ግጽጽ ያሃ . ጠጠጠ ይገገገ ይገገገ ይገገገ  
 ጠጠጠ ያጠጎ ይገገገ ያሃ ቶዘደ ይገገገ  
 ከገ/ጠጠ . ያገገ ከወፍ ይገ ስገዘዝ/ ገጠጠ  
 ጸዘደገ ይገገገገ ስገዘዝ . ግወዛቱ ያ  
 ስገገገገ ስገገገገ ጠጠጠ ጠጠጠ ስገዘዝ .  
 ገዘታ ጠጠጠ ያ ግገገገገ . ጸዘደገ  
 ግገገገገ ይገገገገ ግገ ግገገገ . ግወዛቱ  
 ጠጠጠጠ ግገገገገ ጠጠጠ ይገገገገ ጠጠጠ  
 ጠጠጠጠ . ግወዛቱ ስገዘ ይገገገ ስገዘ  
 ይገዘ ይገ ግገገገ ጠጠጠጠ ስገዘ ስገገገገ  
 ጠጠጠጠ ያጠጎ ጠጠጠ ግገ ስገገገገ  
 ገ/ግገገገገገ .



... *Pharaoh's chariots near [the] camp. Moses lifts his staff. Fearful, many cry out to El Elohim for return [to security] in Egypt. Then, Lo! [the] sea waters parted, we passed through the sea! The chariots follow. the sea swallows them. Many fear! The of Israel: great and mighty is Elohim of Israel! Moses leads a joyful song praising the Elohim of Israel! Hard journey ... many encampments. We arrive to **Marah**, a place of bitter waters. Moses hears murmurings, puts leaves [in] the water ... makes sweet. Moses quiets people from fears... word comes people journey to the wilderness of Sinai... journey through the great and terrible desert.*

Just as they thought they were safe from Egypt's grip the Pharaoh's army of chariots appears. Despite continued complaints by a few, it was at this moment that 'Elcha learns to trust in Yahweh. A cloud of fire blocks the chariots while Moses lifts the rod of Yah and the sea recedes allowing them to cross through upon the sea's floor. The Israelites hurried across to the other shore, many running for their lives. A turning of events, standing upon the shore with the Israelites, Moses once again lifts his rod and the seas return to drown the army that had followed them through the matrix of the sea.

In celebration of their salvation, Moses sings a song, Israel joins in. At one, Israel now senses their autonomy as a people and nation under the protection of the El Elohim of Moses. His once strong confidence from their traditional teachings now passes from faith-to-faith. 'Elcha too sings in praise of their new-found El. From this time forward, the Spirit of Yah would be upon 'Elcha. His renewed spirit renders him the insight to realize that there is much more to do and learn before this journey is over.

Journeying further into the wilderness, they settle at Marah. The waters were so bitter that Israel once again began to complain to Moses. Moses appeases them with instructions from Yah to place certain leaves from a tree into the waters, changing it to have a sweet savor.

How quickly their morale began to diminish! Some would explain that their doubts and concerns overwhelmed their recent witness of the power of their Creator because these trials seemed to be a reminder of their former bondage to them. And they had no intentions of returning to that status. They now felt freedom, many for the first time. They felt they could express themselves freely – an over-reach of its conditions as time would tell. This lack of tolerance was also perceived as conveying a lack of trust in Yah. Even so, the people were quieted by Moses's acts of purifying the waters and leading them to a safe place of rest. Nevertheless, there were still murmurings and complaints arising from deep within the camps about their plight.

• 25 Abib

ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ  
 ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ  
 ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ

... Marah march to oasis of **Elim**. much fresh water and palms... rains have ended... vapors in mornings... many are restored ... people settling into march.

The march to Elim was a considerable distance. However, there they found an oasis of trees and waters sufficient to satisfy themselves and the beasts that accompanied them. Seasonal early rains that came from the

Great Sea to the West into the lands had passed making their journey dryer but hotter and more difficult. Although the masses seemed to move slowly, the distances traveled so far were great for so many to have accomplished. Some time would pass before they moved further from Elim giving them a well needed rest from the hurried events prior to their encampment there.

• 15 Iyar... (date from **Exo 16:1**)

ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ  
 ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ  
 ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ ገረጽ ግዳ

... Departed Elim to **the Red Sea**. From Red Sea, and encamped in the **wilderness of Sin**. People complain ... wanton for meat. Wonders! Cloud of quail upon the camp. Morning brings manna<sup>6</sup>... taste of it is wafers of honey. [Is] day twenty-nine [of the] Omer.

On the fifteenth day of the second month Israel enters the wilderness of Sin – a desolate place of sand, rock, and heat. Despite the presence of many cattle, sheep, and fowl, the Israelites begin to complain about a lack of sustenance sufficient to continue their journeys. They complained that the demands of the desert travel, and their now depleted fresh food supplies was wearing them down and many feared they would perish. We can only speculate how Moses responded to such child-like conversations. To him it was an outward display of their lack of faith and trust in Yahweh to provide. Subsequently, so as to reassure them, Yah tells Moses that He would rain food from the heavens and deliver them meat. Even as Aaron was listening to further complaints, Yah makes an appearance saying to them, “At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am YHVH your Elohim.” (**Exo 16:12**) Here Yahweh first expresses conditional terms to Israel for His favor. The terms of collecting the manna proved to be a challenge for those who would not comply.

Moses orders an omer of manna as a sample to be placed into the yet to be built ark of the covenant for the posterity of Israel.

It is noteworthy here that it was the strangers among them, namely Korah (an Edomite) and his descendents, that would prove to be a constant source of rebellion among the Israelites. The laws for strangers was stringent among Israelites as they were required to treat

6 It was on the sixteenth of Iyar, the second month, the manna fell; and it was in the month of Nisan, about the sixteenth or seventeenth of the month, that it ceased, see **Jos 5:10**, forty years since it first came.

them as one of them – so long as they were compliant to their customs and lifestyle as taught by their forefathers. Korah and his sons had accomplished this and even become famous among them for his political prowess among the Egyptians which sometimes gained favor among certain of the Israelites. (see *Of the Murmurings and Rebellion* below).

፳፻፲፱ ዓመቱ ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም  
 ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም

... Journey from wilderness of Sin, and encamped in **Dophkah**... desert is dry and hot... people grow [excessively] weary [of traveling].

This camp was in the desert of Sin, on the eastern shore of the western arm of the Red Sea, somewhere in the Wady Feiran (Easton, 1897 reprint). Little more is said of it in the scriptures. This part of the journey began a particularly trying time for the Israelites. Because of it's long march through the heat and rugged mountainous terrain, and still about 40-50 miles<sup>7</sup> from their destination, the Israelites fortitude was now waning fast.

ሰላም ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም  
 ለሰላም ለሰላም ለሰላም

... Dophkah to **Alush**... encamped in Alush. long days. heat makes difficult. People weary of pilgrimage.

The march went on as it did for Moses before them, driven by the power and force of Yahweh and drawing upon the last of their strength toward their destination.

• **Sivan 12**

ሰላም ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም  
 ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም  
 ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም  
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 ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም

7 Mileage is from Bible maps – online sources.



... Alush to **Rephidim** *brphdm*, where was no water. People complain loudly. Moses angered stands before large rock and strikes it with his staff. much water flows from it<sup>8</sup>. Man and beast refreshed. Amalek attacks camp. Joshua chooses men and fights. Moses stands above with Elohims rod. Israel prevails.

The journey continues, and like hungry and anxious children on a long trip, the Israelite's also continue to complain. Moses grows weary of their incessant murmurings – it tries his spirit. Once again however, in efforts to reassure them that Yahweh will provide their needs, at Horeb [an adjoining mount of Sinai] Moses raises the staff and strikes the rock and a fountain of cold water springs forth.

This rock at Rephidim, and the apertures through which the waters flowed, are to be seen to this day, as travelers of veracity relate. Monsieur Thevenot {n} says the rock at Rephidim is only a stone of a prodigious height and thickness, rising out of the ground: on the two sides of that stone we saw several holes, by which the water hath run, as may be easily known by the prints of the water, which hath much hollowed it. (Gill, 1771 reprint)

Worn from their desert journeys, Yahweh continues to demonstrate His grace and mercy to the still ungrateful Israelites. This moment of solace was soon interrupted by a violent event. The Amalekites attack from the South. However, Yah once again intervenes through Moses. Upon standing above the battle, the Israelites prevailed.

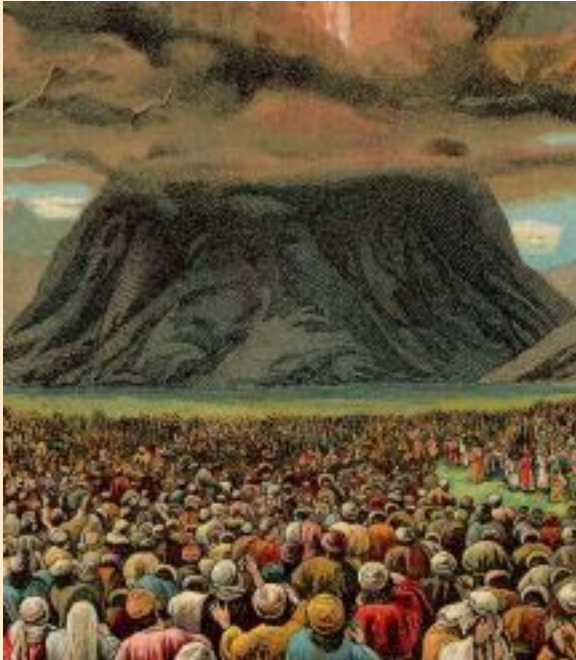
The Amalekites, ... the Targum of Jonathan describes them as coming from the south; and Aben Ezra interprets them a nation that inhabited the southern country. Josephus {u} calls them the inhabitants of

8 The waters that flow from this rock are sufficient to fill a small lake at its end near the camp – enough to water both livestock and man for the many days [years] stay before they depart from Sinai long after receiving the Commandments.

Gobolitis and Petra; but they were the descendants of Cush, and the same with those who were in Abraham's time long before Amalek, the descendant of Esau, was in being, [Ge 14:7](#) and who bordered eastward on the wilderness of Shur: (Gill, 1771 reprint)

Sivan 15... (date from: [Exo 19:1](#))

ገብረሰጋይ ጳጳስ ማላታ ወረራ . ነጹዓ  
 ሃጽዝ ቻዩ ወረራ ሃጽዩ ዐወዘዝ ዪጳጽ  
 ጸዳቲዓ



Rephidim to **the wilderness of Sinai**<sup>9</sup>. We keep distance from Mount Sinai<sup>10</sup> [Horeb]... dark clouds thunders and lightnings.

The people finally arrive at Sinai. Yahweh begins His message to the people out of the mount through Moses with reminding them of who He is – He who brought them out of Egypt “on eagles' wings” and that they are to become “a nation of priests”. The people answer saying “All that the LORD hath spoken we will do.” This fearful presence of God upon the mount instilled so much fear into the people that they insisted that Moses become their

mediator. Thereafter, Moses delivers Yah's instructions personally and through the elders.

The people were prepared against the third day wherein Moses delivers the law orally. They are instructed to cleanse themselves and for Moses to sanctify them prior to receiving the law. Yah clearly establishes His authority and instructs all that the mountain must not be touched – except for Moses and those whom Yah advises once to accompany him (see [Exo 19:24](#)).

The traditional date of their arrival was around 1491 BCE. An. Ex. Is. Sivan. the third month. (TSK, 1836 reprint)

This name [Sinai] is applied to both a mountain and to a wilderness. They lie between the Gulf of Suez and the Gulf of Akaba. The mountain is a range of high hills sometimes called [HOREB](#), a more general name for the whole range. Mount Sinai is connected with the giving of the law. Moses and the elders went up into the mountain range, and the place of meeting Moses received the Ten Commandments written on two stones. The Israelites were located in the wilderness of Sinai below, which must have been a large place capable of holding two million people. [Num. 10:11](#) suggests that they continued there for two years.

The mountains in the locality have been surveyed in modern days and a plain has been found, about two miles long and half a mile wide, affording ample room for the people to assemble, where they could hear the thunder, and see the fire and smoke issuing from the mount. The plain is now called er Rahah. Adjoining this is a precipitous granite rock called Jebel Musa (Ras Sufsafeh) which is so formed that the elders who accompanied Moses part of the way up, could remain there while Moses proceeded to the summit, which cannot be seen from the plain. [Ex. 19:1-23](#), etc.; [Ps. 68:8, 17](#); [Neh. 9:13](#); [Acts 7:30, 38](#).

The term Sinai is frequently employed as representing 'the law,' and is used by Paul as a symbol of 'bondage,' for law and bondage cannot be separated, and stand in strong contrast to the 'liberty' wherewith Christ makes the believer free. [Gal. 4:24, 25](#), compare with [Gal. 5:1](#). (Morrish, 1899 reprint)

*After two years before Mt. Sinai, they depart*

*“... And they removed from the desert of Sinai, and pitched at Kibrothhattaavah.” ([Num 33:15-16](#))*

After 2 years at Mt. Sinai, even after Moses had expounded upon Yahweh laws, they continued to experience many trials and judgments, and witnessed many wonderful works by the power of Yahweh. It was during their 2 years at Mt. Sinai, while encamped at Rephidim near the mountain, that Yahweh dispensed of the rebellious Korah and his followers, and many others for their trespasses of the covenant He established with them. Israel leaves Mt. Sinai and begins the next 38 years on a march toward Canaan through numerous experiences and battles

9 Sinai was on the eastern side, on which the wilderness of that name bordered: so that the children of Israel, when they came from Rephidim, came from the western side, and took a circuit about and came to the eastern; which, according to a fore mentioned writer [[Bunting](#)], was eight miles (Gill, 1771 reprint).

10 Horeb – A mount closely connected with Sinai, and supposed to embrace the range of mountains lying about 28 30' N, between the Gulf of Suez and the Gulf of Akaba, whereas Sinai is one of the mountain peaks. Horeb was called 'the mountain of God.' [Ex. 3:1](#) (Morrish, 1899 reprint).

en-route. Their plight now was intended as a nation of priests and were to manifest His glory to all peoples and nations wherever they sojourned. However, while under the demands of their bondage they had conformed much to the Egyptian culture. Many had become hardened by its burdens. Compliance was not possible for most. This generation was not to cross over the Jordan River and into the promised land of Canaan. All but a few died while still in the wilderness.

*But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For YHVH had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun. (Num 26:64-65)*

See also: [Num 14:28-29](#); [Num 14:34-35](#); [1Cor 10:5-6](#)

### *Of the Murmurings and Rebellion*

It was the sons of Eliab: Nemuel, and Dathan, and Abiram, *who were famous among the Israelites, "...who strove against Moses and against Aaron in the company of Korah [an Edomite, and leader of the rebellion]...."* (Num 26:9)



Finally, Moses was provoked to inquire,

*For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him? And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? (Num 16:11-13).*

Upon which hell opens upon them, *"And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a*

*sign. Notwithstanding the children of Korah died not."* (Num 26:10-11)

... and they became a sign, were made an example of, to deter others from the like practices. It was Korah and his followers that initiated many of the disputes while journeying to and at Mt. Sinai with arguments of competition against Moses, the priesthood, and order of it – a lesson to be remembered still today.

### **Summary**

'Elchanan's reflection of his journey to Sinai represents the story and process of conversion: its struggles, spiritual battles, and eventual overcoming. Despite his traditional upbringing and its teachings, and not unlike his fellow Israelites, at first 'Elcha too had his beliefs shaken when witnessing the demonstration of Yahweh's miraculous powers, and sometimes harsh dealings. Although 'Elchanan found it difficult to express all that he felt during those moments, he was eventually able to resign to quiet reflection and found a new peace in the faith of his forefathers: Abraham, Isaac, and Jacob.

Salman Rushdie<sup>11</sup>, British Indian novelist and essayist, suggests an interesting view on the topic of paradigm shifts.

We need all of us, whatever our background, to constantly examine the stories inside which and with which we live. We all live in stories, so called grand narratives. Nation is a story. Family is a story. Religion is a story. Community is a story. We all live within and with these narratives. And it seems to me that a definition of any living vibrant society is that you constantly question those stories. That you constantly argue about the stories. In fact the arguing never stops. The argument itself is freedom. ~ Salman Rushdie in an interview with Point of Inquiry in 2006.

It was near to Sinai that 'Elcha's paradigm shifts. Until then, 'Elchanan was comforted in the knowledge of the law – at least in what remained after 400 years under Egypt's influence. The perceived abruptness and cruelty of events while in Egypt had rendered 'Elcha feeling defenseless and vulnerable, he had questioned his beliefs. But, as his name infers the character to be, he humbled himself and petitioned the Creator for understanding. As this story goes, 'Elchanan's did not wait long before he received answers.

The journey to Sinai took the Israelites only 58-60 days. There, at their camp in Rephidim, Yahweh responded

11 (2015, April 22). In *Wikipedia, The Free Encyclopedia*. Retrieved 03:28, May 1, 2015, from [http://en.wikipedia.org/w/index.php?title=Salman\\_Rushdie&oldid=658748138](http://en.wikipedia.org/w/index.php?title=Salman_Rushdie&oldid=658748138)

to the whole of Israel with the message of their purpose with complete instructions [Laws of life as contained in the Torah], including the terms of His covenant with them.

Today, the saints are given the remainder of their lifetimes to complete their process of conversion, not just 2 month's time. Hardened by the burdens and influence of Egypt, long removed from the teachings of their forefathers, and with strong desire for the freedom from any authority the first generation of Israelites simply could not wholly comply to the will of Yahweh in their lives. As much as 'Elchanan himself was committed to abide to Yah's laws, his desire alone was not sufficient to allow him to pass into Canaan with Caleb, Joshua and the second generation of Israelites.

Morally bankrupt and desperate for freedom, the Israelites journey into the unknown ultimately proved futile - by reason of their own inability to overcome the ways of Egypt [Egypt symbolically represents sin]. Just as do the saints when taking their first spiritual steps, all make missteps early in life. During the civil War era, US President Abraham Lincoln once said, "I am not concerned that you have fallen -- I am concerned that you arise." One could also read that as words of encouragement. Yah's patience with His people was/is well demonstrated throughout his saint's journeys, for the ancient Israelites it was by overlooking their ignorance. Yes, while in their journey He was instant to forgive and also to provide, yet still firm in His purpose for them.

'Elchanan continues to help the saints today through his example. A truly obedient Israelite, 'Elcha began his spiritual journey as do all saints: experiencing great difficulties, humbling himself, learning, and even witnessing miracles. He eventually overcame deeply imbedded errant thoughts and feelings. Through practice, 'Elcha mastered the secret of behavior leading his thoughts... only by trusting in Yah was he able to learn to know the Father, His ways. and by the eventual subduing of his faith through the presence of Ruach Qodesh. The Spirit of Yah was upon 'Elchanan. And as Yahweh promises to the obedient, 'Elcha's faith was changed from *faith to understanding righteous faith!*

For today's saints, the Passover season [the Passover and feast of weeks] also represent a time of a renewing of the Spirit. The seven weeks count, following the Passover's first set-apart meeting and waving of the omer (Num 28:26), offers a day-by-day opportunity to recount the events of Israel's journey through the wilderness to their destination at Sinai and finally reaching their destination at Sinai. Today's promise of a better life is much more than what Israel was looking forward to. For today's saints, the destination is a place in time in their lives when they receive Yahweh's acceptance and He imparts His Spirit to them, which enlightens, empowers, and offers life beyond the earthly domain to its host(s) -

His reward/gift to the obedient of His New Covenant.

*O praise YHVH, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of YHVH endureth for ever. Praise ye YHVH. (Ps 117:1-2)*



*Cutting the omer.*

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### Scriptural Allusions II

וְהָיָה בְּיָמֵי הַשְּׂבִיעִי וְהָיָה  
 בְּיָמֵי הַשְּׂבִיעִי וְהָיָה בְּיָמֵי הַשְּׂבִיעִי  
 וְהָיָה בְּיָמֵי הַשְּׂבִיעִי (Deu 16:9)



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**Mount Sinai (Ṭūr Sīnā')**



Summit of Mount Sinai

**Elevation** 2,285 m (7,497 ft)

**Location**



Sinai Peninsula, showing location of Mount Sinai

**Location** Sinai, Egypt

**Coordinates** 28°32'23"N 33°58'24"E

## FYI

"... in the day of the new moon"

*Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. (Ezekiel 46:1, KJV)*

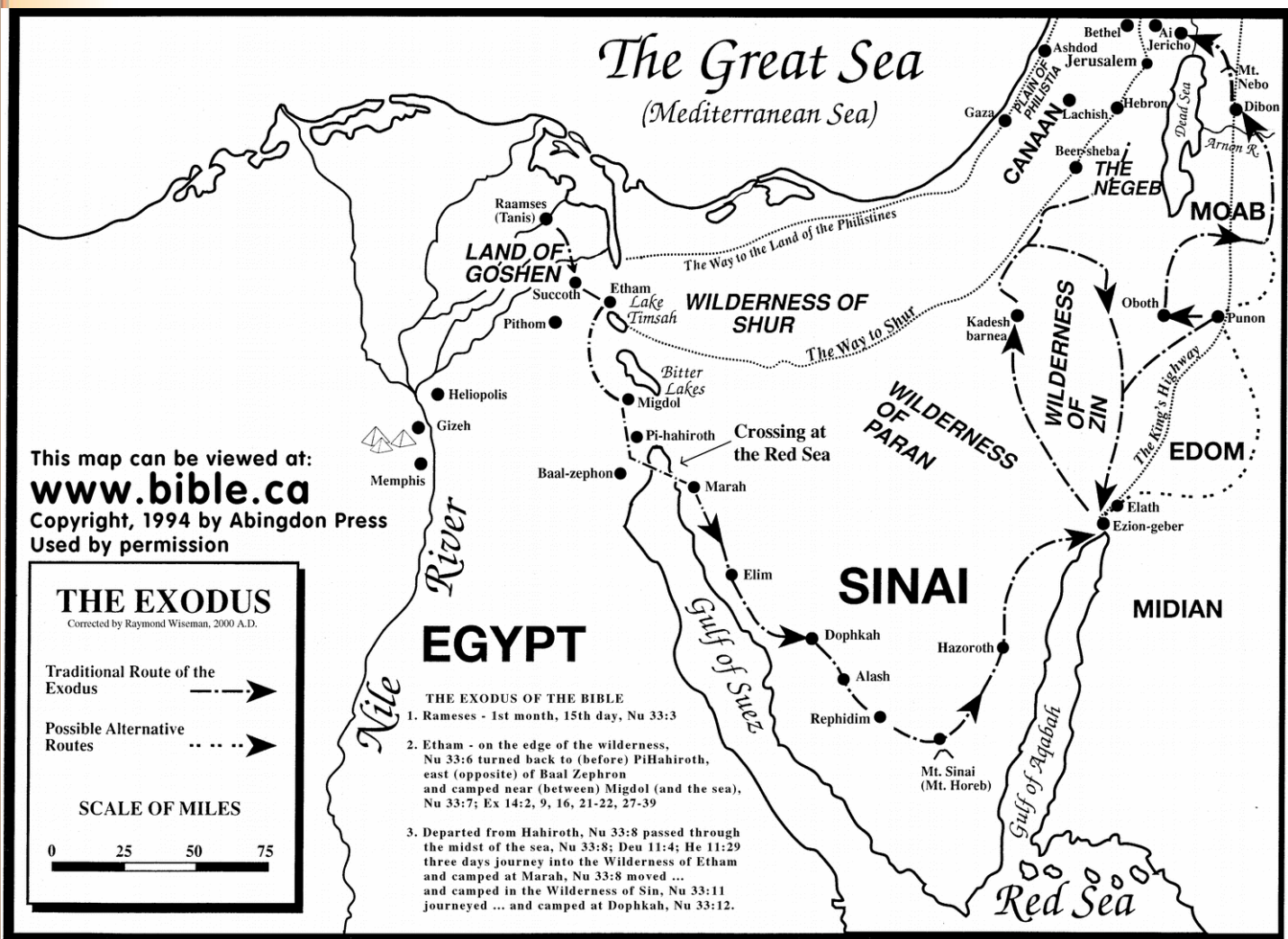
"... in the day of the new moon"; or as the Greco-Roman mind-set might interpret it, "the new moon day". What 'day' is this? Several explanations to consider include: The day that no moon is seen at dawn – a practice by ancient Israel of morning old moon and/or no moon sightings before a visible crescent can be seen at dusk, the day of an expected new moon crescent sighting at dusk that same day, the morrow after the day following a conjunction (remembering that days are measured sunset to sunset (Gen 1:5...])?

Did the original translators of the Hebrew/Aramaic lose the original message of this phrase in translation to the primitive and abstract Greek language? Did the AV translators of the Greek translation further any loss of the original message in their translations? Since the Latin speaking [and thinking] post-modernist translators could not wholly understand the original Hebrew and Greek, it begs the question, "Did they further mistranslate it? Just what is "... the day of the new moon"?"

According to the scriptures, and the 2nd Temple era Mishna [pre 70 CE], the new moon day is *the daytime after conjunction* upon which no work is done (Num 10:10; Amo 8:5; Hos 2:11), a new chodesh [month/moon] was declared (Exo 12:2; Col 2:16), special sacrifices were performed (Num 28:11; Eze 46:6), and a celebratory festival meal was provided for the evening's observation of the Chodesh [renewed moon] crescent (1 Sam 20:5, 18, 24; Eze 45:17).



The approach to Mount Sinai, painting by David Roberts




### RECEIVING THE TEN COMMANDMENTS

When did Israel actually receive the commandments?

**Num 33...**

- **Sivan 15** (date from: **Exo 19:1**)
  - 15 And they departed from Rephidim, and pitched in the wilderness of Sinai.
  - (**Exo 19:1**) 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.
  - The wilderness of Sinai was 8 miles from Rephidim.

The distance of Israel's journey from Raameses to their encampment in the wilderness of Sinai was 350 miles traveling 58-60 days [15 Abib (Num 33:3) to 15 Sivan (Num 33:15)... 30 and 29 day chodesh].



**Exo 19...**

- **Sivan 18**
  - The first day at Sinai, Moses ascends the mountain. **Exo 19:3**
- **Sivan 20**
  - Yah instructs Moses to tell Israel to wash their clothes, and to sanctify them... two more days **Exo 19:10**
  - The third day, Yah meets with Moses on the mountain with more instructions. The people trembled by reason of the thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. v. 16
  - Moses descends and instructs the priests to keep the masses from approaching the mountain. v. 25
- **Sivan 23**
  - Yah descends upon the mountain. Moses climbs back up. The Ten Commandments are spoken to Moses. **Exo 20:1-17**
  - Moses orally delivers the law to Israel... 64-65 days after leaving Raameses.
  - Upon completion, Moses goes back up for forty days. **Exo 24:18**
- **Sivan - Tammuz**
  - Moses receives the Commandment tablets. **Exo 31:18**
- **Tammuz 27-28**
  - ... and delivers them for the first time to Israel... 104-105 days after leaving Raameses **Exo 32:15**

Note: 50 day count of the Omer ended Sivan 6, reckoning from 16 Abib; and on Sivan 8 by Hillel II's 'changing of times' reckoning (circa 330 - 365 CE), less any postponements.

Counting days/weeks:  
The scriptures themselves tell us the trip to Rephidim in the wilderness of Sinai took 58-60 days [15 Abib (Num 33:3) to 15 Sivan (Num 33:15)... 30 and 29 day chodesh reckoning]. 7 'weeks' [7x7 days: Lev 25:8) was the count of the Omer, from 16 Abib [Lev 23:15, 16; Deu 16:9].]

(Click Ctl plus + to enlarge)

Notes

## The Data

### Rosh Chodesh 3, May 2015

The new moon should be visible within the realm of Israel on **May 19 2015** Jerusalem Standard Time [JST] [1][2][3].

The Data:

Sunset 7:31 PM (JST)  
 Moonset 8:49 PM  
 Age 1.1d/29 since last  
 Illumination 2% [marginal]

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

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

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

## Quotes

*Where there is anger, there is always pain underneath.*  
 ~ Eckhart Tolle

*You may be deceived if you trust too much, but you will live in torment if you don't trust enough.*  
 ~ Frank Crane

## Yahweh's Feast Days of (2015)

-	Abib 1 (Starts @ sunset Mar 21)	Day 1 of the year	Mar 22
-	Yah'shua's Memorial	Abib 13	Apr 3
-	Passover Memorial (at even)	Abib 14	Apr 4
I, II	Passover Feast (DUB)	Abib 15-21	Apr 5-11
-	Wave Sheaf	Abib 16	Apr 6
III	Feast of First Fruits (Pentecost)	Abib 16 + 49	May 25
IV	Feast of Trumpets	Day 1 of 7 <sup>th</sup> new moon	Sep 16
V	Atonement	Day 10	Sep 25
VI	Feast of Booths (FOT)	Day 15-21	Sep 30-Oct 6
VII	The Last (8th) Day	Day 22	Oct 7

## The Lighter Side




## Quotes

An old man told his grandson,  
 "My son, there is a battle between  
 two wolves inside us all."

"One is Evil. It is anger, jealousy, greed,  
 resentment, inferiority, lies and ego.  
 The other is Good. It is joy, peace,  
 love, hope, humility, kindness,  
 empathy and truth."

The boy thought about it,  
 and asked,  
 "Grandfather, which wolf wins?"

The old man quietly replied,  
 "The one you feed."



TTSAOY  
c/o: D Lacey  
6801 W Kings Ave.  
Peoria, AZ 85382

