

Pesach Special for 2018!
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Prayer for Blessing the Scriptures

Barchu et-Yahweh hamvorach
(*Cong.* Baruch Yahweh hamvorach lay-oh-lam va-ed)
Baruch Yahweh hamvorach lay-oh-lam va-ed
Baruch ata Yah-weh, Elo-hay-nu Melech Ha-Olam
Asher bachar banu michol ha-ah-meem
Ve-nah-tan lanu et-torah tow
Baruch ata Yah-weh no-tayn ha-Torah (ve'breet chah-dash-ah)

ALL READ IN UNISON IN ENGLISH:

Bless Yahweh, Who is to be blessed
Blessed is Yahweh, Who is to be blessed forever and ever
Blessed are You, Yahweh our Elohim, King of the Universe,
Who chose us from all the peoples and gave to us the Torah (and the Renewed Covenant Scriptures)

Introduction

Chag Sameyach everyone! And welcome to the special Pesach 2018 edition of Scroll to Scroll. Pesach has always been the most personal of Feasts for me. Since I was Bar Mitzvahed on this very Shabbat you will be seeing me now on, the Saturday following the start of Pesach, I always feel like giving extra “presents” as we unlock the Pesach Special. This year is no exception to the rule.

In this edition we will explore some pretty amazing “hidden history” as the world’s oldest surviving seder instructions outside of the Torah have been found in, of all places, Egypt. It’s an amazing adventure tale better than any Hollywood movie as we see the history behind the Temples in Egypt dedicated to the one true Elohim...both of them.

After that we will explore some more hidden history with a completely re-done and updated teaching on the Calendar Secrets of Joshua 4, because of its close proximity to one of our Haftarah readings and because it contains critical information about the workings of the Priestly Calendar.

Then we will get into some highlights from my latest research on major Pesach related events throughout history and the most compelling case to date for the true location of Mount Sinai!

Also sprinkled throughout these notes are my Pesach-Passion Week timeline charts. But we begin our extended Pesach journey by looking at the Feast’s overall history, including some linkages that might prove surprising.

I. Pesach Timeline:

- 1) Noah's Ark rests on the mountains of Ararat April 6th, **2244 BCE**, or the afternoon of what would have been the 14th of Abib. Very long story, but for more information on why I believe this please see:
<https://www.youtube.com/watch?v=vB0HoQ56ehc>
- 2) Lot serves his guests matzah (Genesis 19:1-3): **1852 BCE**
- 3) Historical Exodus (Exodus 12-14): **1447 BCE**
- 4) Second Passover in 14 Iyar instituted (Numbers 9:6-13): **1445 BCE**
- 5) Jerusalem requirement for Pesach added (Deuteronomy 16:5-6): **1407 BCE**
- 6) Joshua keeps Pesach in Gilgal before Jericho battle (Joshua 5:10-12): **1405 BCE**
- 7) Pesach observance forgotten after Joshua's death (Judges 2:7-11): **1356 BCE**
- 8) However King Saul keeps a "hidden Pesach". I say hidden because the text doesn't directly say he did, but it does tell us Pesach was not kept "since the days of Samuel the prophet" (2 Chronicles 23:18, compare with 2 Kings 23:22 and 2 Chronicles 35:18). Since we know they did not keep Pesach when Samuel was helping throughout the last years of the Judges period, the only time the Pesach could have been kept was during his 18 years with King Saul: **1051-1033 BCE**
- 9) Then David begins to set up infrastructure to bring Israel into official Torah observance, including that of Pesach, in the years prior to his death (1 Chronicles 23 and 24): **ca. 974-971 BCE**.¹
- 10) King Solomon finished the Temple and mandated that Pesach be one of three mandated feasts for all Israelite men to visit the Temple (2 Chronicles 8:13): **960 BCE**

¹ As we recently discussed, I believe the Scripture tells us plainly that David set up the 24 courses of priests based on the instructions he had from Aaron in the last two years of his life (1 Chronicles 24). In 973 BCE, the exact solar anniversary of the priesthood (Friday March 28th Gregorian) coincided also with the day of the week it began (also a Friday afternoon) and this was the time David was making preparations for Aaron's instructions to be fulfilled—473 years to the day. The timing also ensured the calendar worked as if all 24 courses had been up and running from the time Aaron and Moshe inaugurated the priesthood. I truly believe this was the best day to do this, and the only modest tweak David would have to do is count his first priestly restoration year as the 6th year of a 12 year cycle the priests used. Then, when only 6 years passed, course 1 would be forced to return on the Friday on or after Vernal Equinox, and the 12 year cycle would continue from there unabated until the destruction of the Temple in 586 BCE. An important side note to the above is this: Aaron's instructions that passed to David (1 Chronicles 24:19) would have meant David was familiar with where to count time from, that is to say, the very day, week, month and year of Exodus, and it is clear David passed that information down to his son Solomon who incorporated it in the construction of the Temple (1 Kings 6:1, 2 Chronicles 3:1-2).

- 11) In spite of David and Solomon's efforts, Pesach observance wanes until the time of King Hezekiah. Hezekiah ascended to the throne of Judah at the age of 25 (2 Chronicles 29:1). The Temple at this time was filthy and in shambles, because Hezekiah's father Ahaz was evil and defiled it and its objects (2 Chronicles 28:24-25). Hezekiah was disgusted at this, and wanted to get Israel back to righteousness at once. But there was a problem: The time for Pesach had just passed when he took the throne, and even if it hadn't, there weren't enough clean priests and animals to sacrifice to do the job. So, he decided to follow the rules in Numbers 9 and instituted Pesach observance in the second month: **715 BCE**
- 12) After a 55 year long evil reign of Manasseh, followed by 2 years of apostasy with Amon, it will take another 18 years for the boy king Josiah to consolidate power and conduct "The Great Pesach", a feast perfectly celebrated by everyone in Jerusalem and on 15 Abib this time: **622 BCE**
- 13) After the Temple is destroyed (9 Ab/July 11th, 586 BCE Gregorian), the prophet Ezekiel predicts Pesach will return to Judah. **This prophecy is dated to April 28th, 573 BCE** (Old Testament Survey, p. 465).
- 14) Pesach then returns with the dedication and opening of the Second Temple, on Friday 3 Adar/March 11th Gregorian (Ezra 6:15-22), followed by the actual feast itself being kept (April 15-22). Once restored, Pesach observance will never leave the Jewish people living in Judah again and will follow them throughout their own Diaspora and eventual return to the land. Date of dedication of Temple and restored Pesach service after the Babylonian Captivity: **515 BCE**
- 15) Then Pesach is kept by a Jewish community in, of all places, Egypt, where they have a Temple dedicated to Father Yah (Elephantine Papyri): **419 BCE**. [Bonus teaching on this topic coming up shortly.]
- 16) That same Temple to Father Yah is nearly destroyed to its foundations by native Egyptians. The Jews however complain to the Persians and it is promptly repaired. One famous line from the Letter of Bagoas states: *Already in the days of the kings of Egypt our fathers had built that Temple in the fortress of Yeb [Elephantine], and when Cambyses came into Egypt [525 BCE] he found that Temple built and the temples of the gods of Egypt, all of them he overthrew, but no one did any harm to that Temple [of Yahu].*-Cowley, Jewish Documents from the Time of Ezra, pp. 72-73. **409 BCE** (and again, there will be more on that history a bit later).
- 17) However, in about 360 BCE, that Temple is destroyed. However, the one that Yeshayahu predicted (Isaiah 19) would arise in Egypt in the district of Heliopolis is built by a man named Onias [Hebrew, Honiah] and Pesach is re-instituted in Egypt: **170 BCE**. For a full account see Josephus, *The Jewish War*, 7:422-443.

- 18) Pesach rules are passed into wider Jewish literature that is outside the Scripture, such as the Book of Jubilees reference: **ca. 160 BCE**
- 19) Other Pesach rules are recorded by the Essenes and other desert sects who composed the Dead Sea Scrolls: **ca. 150 BCE**
- 20) References to Moshe and Pesach make it into pagan historians writings, such as Diodorus and Strabo: **45 BCE to 17 CE**
- 21) Y'shua the Messiah keeps Pesach/Feast of Unleavened Bread aged 12: **8 CE**
- 22) Y'shua the Messiah dies during the Feast of Unleavened Bread: **30 CE**
- 23) As testimony about Y'shua spreads, the Apostle Paul teaches Pesach to the Corinthians: **56 CE**
- 24) Pesach observance continues amongst both Jewish and Gentile Messianic believers: **ca. 56-325 CE**
- 25) Polycarp, who was taught directly by the Apostle Yochanan, defends Pesach keeping by Gentile Christians before the bishop of Rome. It's the Roman who blinks in that showdown. **155 CE**
- 26) Pesach Hagaddah written; final form of seder without sacrifices, Temple or priesthood rendered by the rabbis. The Modern Seder is unchanged from this time: **ca. 170 CE**
- 27) Pesach observance for Gentiles forbidden by Constantine: **325 CE**
- 28) Bible translator William Tyndale coins the English word "Passover", because of Father Yah passing over the houses with lamb's blood on the doorposts. The term is not only carried over into nearly every English translation of the NT but is also adopted by many Jewish translations as well: **1525 CE**

Conclusions

And so, without Passover there is no Judaism and no Christianity, or at the very least the core of each of these faiths would have been irrevocably altered without it. For Jews, Passover is their Constitution that speaks them into existence, and their Declaration of Independence as well.

For Christians, Passover is the true beginning of their faith which, without belief in the resurrection of Y'shua, is useless (1 Corinthians 15:17). And even if some might argue that, and perhaps suggest that Shavuot ("Pentecost") is "the birthday of the church", the fact remains, you can't get to Shavuot without Passover.

And for us, those who broadly count themselves as Hebrew Roots or Messianic Jewish believers in Y'shua, naturally we kind of have to pick up the best from both Judaism and Christianity and discard the rest. As I see it, both Moshe and Y'shua have become essential to the majesty Pesach, as Y'shua said:

And he said to them, "These are the words that I spoke with you while I was with you, **that it was necessary that all things that were written in the Torah of Moshe and in the prophets and in the Psalms concerning me be filled full with proper understanding.**" Then he opened their mind to understand the Scriptures. And he said to them that, "Thus it is written and thus it was right that the Mashiach suffer and rise from the dead on the third day. (Luke 24:44-46 ACE)

And Pelepos found Nathaniel and said to him, "**He concerning whom Moshe wrote in Torah and the prophets, we have found him! He is that Y'shua, the son of Yosip of Nasrath.**" (Yochanan 1:45 ACE)

And, my personal favorite:

For if only you had believed in Moshe, you would also be believers in me, for Moshe wrote concerning me. **And, if you do not believe the writings of that man, how will you believe my words?**" (Yochanan 5:46-47 ACE)

Torah readings for Pesach, Part 1 (Torah blessing)

I. Exodus 12:21-51 (1st day)

ABAR (12:23) = **pass through** (עָבַר), from where the word "Hebrew" (one who crosses over into obedience to Abba YHWH) is derived.

PASACH (12:23) = **pass over** (פָּסַח) –the action of Abba YHWH "passing over" to judge Egypt is where PESACH comes from.

PATHACH (12:23) = **door** (פֶּתַח), is a synonym to DALET, which also means "door" and the letter looks like a door (ד)! The extra repetition of "door" as in "pass over the door" when the doorposts are already mentioned, is a hint. When you take "YHWH" and put the DOOR in between, you get YEHUDAH (Judah)! Y'shua said, "I am the DOOR"!

However, it is equally important to point out that that "YHWH" and "Yehudah" are in and of themselves different verbs, roots and stems in Hebrew. YHWH is derived from *hayah* ("to be") and Yehudah is from the verb for "praise".

As a result, when some folks suggest that this exercise proves "YHWH" must be pronounced "Yahuah", this is an idea without linguistic foundation. One verb cannot be used to dictate the pronunciation of another, or from a name based on that different verb.

II. Numbers 28:16-25 (1st day)

MALACHA AVODAH (28:18) = “Regular work; servant work”, which excludes from the ban the preparation of food. Contrast this with the other MALACHA that bans all manner of work including food prep because you are fasting on Yom Kippur. It is these specific definitions that really help us with halacha of observing Shabbat. Unfortunately there seem to be not as much discussion on these definitions in our faith walk, based on what I have seen.

Special “Hidden History” Bonus: The World’s Oldest Seder Instructions Outside of the Torah!

Remember the Elephantine Papyri from the Temple of Father Yah in Elephantine Egypt that we talked about earlier? There is a famous “Passover letter” that was written there in 419 BCE by the Jewish leadership there. Isn’t it ironic that the one place outside of the Torah that should have such ancient testimony about how to do a seder is the place where the entire memorialization began in the first place—Egypt?

The letter was found in 1907 by German archaeologist Otto Reubensohn. It was first translated into English by Oxford Aramaicist Dr. Arthur Ernest Cowley in 1923 and further adapted in 2005 by K.C. Hanson; I refer to both in the final form shown here, along with images of the original document that are online.

The letter is written by Yehudean official name Hananiah, who was sent by the Persian Emperor Darius II to the Persian satrap in charge of Egypt. It is possible that this Hananiah is mentioned in Scripture. Nehemiah references four people with this name: 1) A perfumer who helped with restoring the walls (Nehemiah 3:8, 30); 2) a Levite who sealed the covenant with Nehemiah (Nehemiah 10:23); 3) a priest who helped dedicate the wall (Nehemiah 12:12, 41) and 4) a governor of the fortress praised for his piety (Nehemiah 7:2).

If one of these men is the same man who wrote the letter, the 4th one listed, the governor of the fortress, seems the most likely candidate. But if so, there is a bit of an irregularity that needs explanation. In line 2 of the letter he says, *the welfare of my brothers may the gods seek*. So why would a man praised for his devotion to Father Yah by Nehemiah be writing about “gods” blessing the Jews in Egypt?

First I considered the possibility of a scribal error that *Elohay* was missing a final meem that would have made the term *Elohim*, but there were two strong reasons against this idea. First, Aramaic did not use the plural form “Elohim” but preferred simplified-singular forms such as EL and ELOAH. And second, the verbs around the name determine true singularity or plurality. In this case the verb “seek” was in plural form.

That left the second and more disturbing possibility, that Hananiah knew the Jews in Egypt were not exclusively monotheists as we think of the term and that has been borne out in these very documents.

This group of Jews had been traumatized having completed recently captivity in Babylon and subject to their paganism. They were part of a group of exiles that subsequently went into Egypt against the counsel of Father Yah and they forced the prophet Jeremiah to go with them. Their syncretism appears to have been directly rebuked in Scripture:

The word that came to Yirmeyahu concerning all the Yehudim who were dwelling in the land of Mitsrayim – who were dwelling at Miḡdol, and at Taḥpanḥes, and at Noph, and in the land of Pathros, saying, “Thus said יהוה of hosts, the Elohim of Yisra’el, ‘You yourselves have seen all the evil that I have brought on Yerushalayim and on all the cities of Yehudah. And see, this day they are a ruin, and no one dwells in them, because of their evil which they have done to provoke Me, by going to burn incense by serving other mighty ones whom they did not know, they nor you nor your fathers.

‘And I sent to you all My servants the prophets, rising early and sending them, saying, “Please do not do this abominable matter that I hate!” ‘But they did not listen or incline their ear, to turn from their evil, not to burn incense to other mighty ones. ‘So My wrath and My displeasure were poured out and burned in the cities of Yehudah and in the streets of Yerushalayim, and they became a ruin and a wasteland, as it is this day.’ “And now, thus said יהוה, the Elohim of hosts, the Elohim of Yisra’el, ‘Why are you doing this great evil against your lives, to cut off from you man and woman, child and infant, from the midst of Yehudah, leaving none to remain, by provoking Me with the works of your hands, by burning incense to other mighty ones in the land of Mitsrayim where you have gone to dwell, to cut yourselves off and be a curse and a reproach among all the nations of the earth?

‘Have you forgotten the evils of your fathers, and the evils of the sovereigns of Yehudah, and the evils of their wives, and your own evils, and the evils of your wives, which they have done in the land of Yehudah and in the streets of Yerushalayim? ‘To this day they have not been humbled, nor have they feared, nor have they walked in My Torah and in My laws that I set before you and your fathers.’ “Therefore thus said יהוה of hosts, the Elohim of Yisra’el, ‘See, I am setting My face against you for evil and for cutting off all Yehudah. (Jeremiah 44:1-11-The Scriptures 1998)

A few decades later, the prophet Ezekiel utters similar warnings against Jews in these areas but adds another location:

“Therefore see, I am against you and against your rivers, and shall make the land of Mitsrayim an utter waste and a desert, from Miḡdol to Sewēnēh, as far as the border of Kush. (Ezekiel 29:10-The Scriptures 1998)

‘Thus said יהוה, “Those who lean on Mitsrayim shall fall, and the pride of her power shall come down. From Miḡdol to Sewēnēh those within her shall fall by the sword,” declares the Master יהוה. (Ezekiel 30:6-The Scriptures 1998)

The location *Seveneh* is better known in English as *Syene*, the Biblical name for the Jewish community at Elephantine. So Jeremiah and Ezekiel are both complaining of a kind of syncretism between Yahwistic worship and the incursion of Egyptian paganism around it. That has infected the Jewish population there.

The Elephantine Papyri confirm this accusation from the mouths of the Jews themselves. They reveal a community whose Supreme Being is named YAHU, but due to Egyptian influence, they seem to have first spoken of YAHU in terms of a female aspect within Him called ANAT. This led to the hybridized ANAT-YAHU deity also said to be worshipped there, and it was common practice for Egyptians to fuse the names of two or more deities, like “Amun-Ra”. The Pesach document itself also references setting aside supplies for *Ishumbethel* and *Anatbethel* which scholars agree are deities worshipped alongside YAHU, ironically in what can be described as a kind of “trinity” (Cowley, *Jewish Documents from the Time of Ezra*, p. xiii, 59). Admittedly though, no one really knows the precise details of this divided worship, i.e. such as if these were some form of variant titles for YAHU Himself or titles for His aspects, if not out and out idolatry.

However, whatever the true theological extent of these Egyptian based Jews were, it is clear that Jews outside of Egypt viewed them with disdain and thought they were polytheists in Jewish clothing. Hananiah then may have been trying to gently encourage his “brethren” as he says to get back on the program of proper monotheism, so he blesses them through their gods. The purpose of the letter then seems to be to reintroduce these Jews, who probably knew of Pesach as some important occasion from their past, for how to make a seder to fit their circumstances back in Egypt.

From this point, precise details are few and sketchy, but we can draw a few reasonable inferences from the wider history. I believe this Pesach became a kind of spiritual revival among the Jews of Elephantine after they successfully held this seder, much like the ones done by Hezekiah and Josiah had a similar effect on another pagan influence Judahite populace.

But by this time the Egyptians had also built a temple to ram-headed creator god right next to YAHU’s Temple and tensions between the two groups of worshippers were inevitable.

However, in 404 BCE, the Egyptians took their country back from Persia and held it until 343 BCE, when the Persians returned and ruled for another eleven years before being conquered by Alexander the Great. From that time, native Egyptians would never have self-rule again, so it was in this last gasp of independence, from 404-343 BCE, that Egyptian nationalism was at its peak, and around 360 BCE, the temple to their ram god was expanded at the expense of the Temple of YAHU, and it was destroyed for good.

I believe then that backstory here was that the Jews became less syncretistic and more like pure monotheists dedicated to YAHU, which meant increased resistance to the paganism around them. Their need to sacrifice sheep for example would have angered the Egyptians who worshipped a ram god next door and declared sheep to sacred to eat or kill.

This situation then angered the Egyptians that foreigners would turn their noses up at their religion, and the military necessity that originally brought the Jews to Elephantine no longer applied, so it was only a matter of time before things boiled over the Jews were evicted—that is to say, for about 190 years—when their next temple which was predicted in Isaiah 19 would arise in Heliopolis. That however is another story.

Our focus though in telling this story is show how once more the Pesach observance became the galvanizing force against syncretism and overt paganism. The Pesach Letter of 419 BCE remains a critical document in showing how those Jews literally got back to their Hebrew Roots and so, with those thoughts in mind, let's look at what it said:

To my brethren Yedoniah and his colleagues at the Jewish garrison, your brother Hananiah. The welfare of my brethren may the gods seek. Now this year, the 5th year of King Darius [419 BCE], word was sent from the king to [the satrap] Arsames saying: In the [Egyptian] month of Tybi let there be a Passover for the Jewish garrison. Now you accordingly count fourteen days of the month Nisan and keep the Passover, and from the 15th day to the 21st day of Nisan [are] seven days of unleavened bread. Be clean and take heed. Do no work. On the 15th day and on the 21st day. Also drink no beer, and anything at all in which there is leaven. Do not eat, from the 15th day from sunset till the 21st day of Nisan, seven days, let it not be seen among you; do not bring (it) into your dwellings, but seal (it) up during those days. Let this be done as Darius the king commanded. To my brethren Yedoniah and his colleagues at the Jewish garrison, your brother Hananiah.-Cowley, Jewish Documents from the Time of Ezra, pp. 53-54.

Just ten years after the Pesach revival, YAHU's Temple was damaged by native Egyptians. The Jews then complained to the Persian officials who were in charge of Egypt, and the answer they got is here:

Memorandum from Bagoas and Delilah. They said to me: Let it be an instruction in Egypt for you to say: To [the satrap] Arsames about the altar house of the El of Heaven, which is built in the fortress of Yeb formerly before Cambyses which Waidrang, that reprobate, destroyed in the 14th year of Darius the king, to rebuild it as it was before. And they may offer the meal offering and the incense upon the altar, as it was formerly done. Cowley, Jewish Documents from the Time of Ezra, p. 77.

Haftorah readings for Pesach, Part 1:

III. Joshua 3:5-7, 5:2-6:1, then 6:27. **END PART 2.** In Part 3: *Calendar Secrets of Joshua 4!*

PART THREE

Special Teaching: Calendar Secrets of Joshua 4 Updated and Revised for 2018 (Passover Day 1 Haftorah)

One of the most powerful calendar teachings in Tanakh is also very closely tied to Pesach, but just barely skipped over as the Haftorah reading for the 1st day, which as you can see covers a little of Joshua 3, almost all of 5 and just two lines of 6. Since Joshua 4 is never gone over directly as either Haftorah or special moedim reading, this is as close as the rabbis get to applying it in direct worship practice.

I have always found that rabbinic decision to skip over Joshua 4 at the precise time of year when it is most relevant to be odd, especially since we are literally just before and just after it for the Pesach readings.

While no one really knows why this decision was made, the choice is not without its historical parallels. We have talked about many times, for example, how these same rabbis will read Isaiah 52 and then deliberately avoid his 53rd chapter on the way to his 54th, because the message there is very hard to spin away from Messiah.

Another example is the avoidance of Haggai 2 for part of the Hanukkah liturgy when it also deals with events directly related to its timing—on the 24th of Kislev—which is the day before that feast starts. In that case the motive for that choice is unclear and it may be a matter of personal preference on their part and nothing more. Still, I could imagine or speculate reasons why avoiding Haggai 2 might be also due to matters of political expediency.

And then there is this one, Joshua 4, which I believe has a ton of secrets hiding in plain sight that may have either been hushed up or forgotten by the later rabbis of the Middle Ages. My personal view is that the calendar of the priests is encoded in this chapter. So, to see what else we might discover, let's just reproduce the entire chapter right now (4:1-24-The Scriptures 1998 version):

And it came to be, when the entire nation had completely passed over the Yardēn, that יהוה spoke to Yehoshua, saying, “Take for yourselves twelve men from the people, one man from every tribe, and command them, saying, ‘Take for yourselves twelve stones from here, out of the midst of the Yardēn, from the place where the priests’ feet stood firm. And you shall bring them with you and leave them in the camp in which you spend the night.’ ” (Verses 1-3)

My comments: We have seen previously how both of our 1st C CE Jewish historians Josephus and Philo lined the number of the tribes of Israel with the number of solar months in the year and even in some cases the Zodiac, which of course is a star based system.

At a minimum, the idea of setting up what will be memorial stones in the midst of the Jordan while surrounding priests holding the most sacred object in their possession in those waters seems odd. It certainly gave the Israelites no military advantage, leading to the idea that it must have some kind of ritualistic or memorial purpose, or both.

And Yehoshua called the twelve men whom he had appointed from the children of Yisra'el, one man from every tribe, and Yehoshua said to them, "Pass over before the ark of יהוה your Elohim into the midst of the Yardēn, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Yisra'el, so that this shall be a sign in your midst when your children ask in time to come, saying, 'What do these stones mean to you?' "Then you shall answer them that the waters of the Yardēn were cut off before the ark of the covenant of יהוה. When it passed over the Yardēn, the waters of the Yardēn were cut off. And these stones shall be for a remembrance to the children of Yisra'el forever." (Verses 4-7)

My comments: The term "pass over" is not the same as that of the Feast, but that word is *abar* from where we get the term "Hebrew". Verse 7 indicates (or rather, confirms) that the 12 stones are for remembrance, but not of this moment alone. The Hebrews are remembering another time they "crossed over". The 12 stones that are set up by the leaders are reminiscent of the same series of gifts a similar group gave to dedicate the Tabernacle in Numbers 7. The Ark of the Covenant, a golden box with winged creatures on top of it, represents the sun and its rays, but there are two groups of 12: the men who represent the months and the stones they bring that represent 12 years, for reasons that will I believe become clear momentarily.

And the children of Yisra'el did so, as Yehoshua commanded, and took up twelve stones from the midst of the Yardēn, as יהוה had spoken to Yehoshua, according to the number of the tribes of the children of Yisra'el, and took them over with them to their camp, and laid them down there. Yehoshua also set up twelve stones in the midst of the Yardēn, in the place where the feet of the priests who bore the ark of the covenant stood. And they are there to this day. (Verses 8-9)

My comments: The 12 stones are in the midst of the Jordan River. The name "Jordan" means "flowing" in Hebrew. The four priests carrying the ark represent the seasons, following a pattern that was previously set in Numbers 10-11 when the Israelites broke camp from Mount Sinai after two years of being there. The four kinds of Levites were each matched up with a season. The priests or *kohenim* were charged with calling out the moedim, which began with Pesach in the spring (Leviticus 23:1-4). Then, the next two groups, Gershon and Merari, were charged with building up and breaking down the Tabernacle which in many cases represents the sun also (facing east). When the sun is "built up" at its highest point it is the start of summer while its lowest point is the start of winter. Since we now order our months from the spring, the Gershonites represent summer and the Merarites winter, leaving the fall season for the Kohathites who are responsible for the Ark of the Covenant. The clue that they are intended for fall also is that the Ark's cover is called *kippur* and Yom Kippur is in the fall. Such is confirmed in

one more place, Genesis 46:11, which lists their birth order as “Gershon, Kohath and Merari”. This means that Kohath—the fall—comes in between Gershon (summer) and Merari (winter).

And the priests who bore the ark stood in the midst of the Yardēn until every matter was finished that יהוה had commanded Yehoshua to speak to the people, according to all that Mosheh had commanded Yehoshua. And the people hastened and passed over. And it came to be, when all the people had completely passed over, that the ark of יהוה and the priests passed over in the presence of the people. And the sons of Re’ubēn, and the sons of Gaḏ, and half the tribe of Menashsheh passed over in fives before the children of Yisra’ēl, as Mosheh had spoken to them. About forty thousand armed ones of the army passed over before יהוה for battle, to the desert plains of Yeriḥo. (Verses 10-13)

My comments: Once more, the Jordan means “flowing” so what is flowing? The answer is of course *time* is flowing. The Ark is carried through the use of binding poles which each go through two holes on the Ark’s sides. Looking at the Ark edge on, which is to say, sideways, there are two curved pointers (spelled *arcs*), one which goes from the front over the golden cover (the sun) to the back pole, represents the halfway turn of the year from spring to fall; the reverse course is the other equinox-based half year, running from fall to spring. Together, the combined motion is tracking solar years, 12 of them, just as it is tracking with another 12 the solar months that make up each year. Since the priests are in the literal center of it all, this has to be a calendar code all about them! Their central location also suggests this is about cycling and reset, but the question is, when?

On that day יהוה made Yehoshua great before the eyes of all Yisra’ēl. And they feared him, as they had feared Mosheh, all the days of his life. And יהוה spoke to Yehoshua, saying, “Command the priests who bear the ark of the Witness, and let them come up from the Yardēn.” And Yehoshua commanded the priests, saying, “Come up from the Yardēn.”

And it came to be, when the priests who bore the ark of the covenant of יהוה had come from the midst of the Yardēn, and the soles of the priests’ feet touched the dry land, that the waters of the Yardēn returned to their place and flowed over all its banks as before. And the people came up from the Yardēn on the tenth day of the first month, and they camped in Gilgal on the east border of Yeriḥo. (Verses 14-19)

So when the priests come back on land, the special time code ritual ends and normal time begins “flowing” again with the river resuming its normal state. They then camp at a place called Gilgal, which means “stone circle”—after they just made a stone circle—on the border of Jericho—a city that is named after the moon. So now we have a lunar aspect being intercalated with the overall solar architecture. Oh and did I mention they also just before this made another kind of covenant circle by the stone circle in the place named “stone circle”? It’s called circumcision!

However, the most important detail is the exact date given in the Scripture: the 10th day of the first month of Abib. This is remembering the time when the Israelites set a lamb aside in Egypt a few days before Exodus and the parting of the waters is of course another familiar image to the time of the Israelite's redemption, as the text itself which shortly point out. And now the conclusion:

And those twelve stones which they took out of the Yardēn, Yehoshua set up in Gilgal. And he said to the children of Yisra'ēl, saying, "When your children ask their fathers in time to come, saying, 'What are these stones?' then you shall let your children know, saying, 'Yisra'ēl passed over this Yardēn on dry land,' for יהוה your Elohim dried up the waters of the Yardēn before you until you had passed over, as יהוה your Elohim did to the Sea of Reeds, which He dried up before us until we had passed over, so that all the peoples of the earth shall know the hand of יהוה, that it is strong, so that you shall fear יהוה your Elohim forever." (Verses 20-24)

Once more, the code and ritual were completed when the priests got back on land, when normal time resumed. Joshua then removes the 12 stones from the "flowing", the Jordan, and puts the stone circle once more in the place named stone circle. This is a second witness to the toggling nature of special priestly time and regular time. There is, I firmly believe, a public remembrance for Israel of this moment in time and that of Exodus, and a secret remembrance by the priests for how they count time.

With these rules, I have been able to prove that I could predict accurately that the rabbis are right in their tradition that course 1 was on duty when both Temples burned. But I also was able to use the same system to demonstrate the precise birth times of Yochanan the Immerser and the Messiah, because I knew when the Immerser's father was struck mute 15 months before Y'shua was born.

And finally, as we have talked about a few times recently, the instruction to have a 24 course architecture of the priesthood was that of Aaron under divine inspiration (1 Chronicles 24:19). However, even though the 24 courses were not online before David, it was David who set them up in a way that had them start the exact right week they would have had 24 courses served from the year after Exodus.

In any case, all this research boils down to this handful of principles for the priestly calendar:

- 1) The priests of Aaron serve from one Friday afternoon to the next Friday afternoon, when the next course comes on duty (2 Chronicles 23:1-8; Josephus, *Antiquities*, 7:365).
- 2) When a Great Feast occurs (Pesach, Shavuot, Sukkot), all courses are in the Temple to assist, but the service counts only to the course that is on duty that

week²; the priests are included in the commandment for every Israelite male to be in Jerusalem at those times (Deuteronomy 16:16, 1 Kings 9:25, 2 Chronicles 35:1-19; Josephus, *Antiquities*, 4:200 and 18:94).

- 3) And now, finally, this is where the discussion of Joshua 4 comes into play. All those patterns reveal a rule that says “At the end of 12 years, on the start of the Friday on or after Vernal Equinox, the first division of priests must return regardless as to what the current course count dictates from the previous week.”

As a result, the priests do a “hard return” every 626 weeks or 4,382 days and this yields perfect matches between Scripture and astronomy and history, because the last day of that cycle will always end at sunset and never go past that point because of the dictates of math alone.

Only the destruction of the First Temple, which was Father Yah’s will, and the defilement of Second Temple by Antiochus Epiphanes (which was not Father Yah’s will), had any effect on these rules.

In the case of the first situation, the priestly service had to simply cease for 70 years and could only resume when Judah returned from exile according to the timing of Jeremiah. And in the case of the Hanukkah event, since that was the perversion of man and not the will of Elohim, the normal 12 year cycle extended to 14 years so a dozen service years were completed both before and after the defilement. When we do that, all goes perfectly all the time!

- IV. 2 Kings 23:1-9, 21-25 (2nd day; extemporaneous commentary)

Renewed Covenant readings for Pesach, Part 1

- V. Luke 2:41-52 (1st day)

And every year his people would go to Urishlim during the feast of Paskha. Then when he was twelve years old they went up as they were accustomed to the feast. And after the days of the feast were completed, they returned. But the boy Y'shua remained in Urishlim and Yosip and his mother did not know, for they were hoping that he was with the people in their company. And after they had gone on a one day journey, they searched for him among their relatives and among anyone who knew them.

And they did not find him, and they returned to Urishlim and were seeking him. And after three days, they found him in the temple while sitting in the midst of the teachers. And he was listening to them and questioning them. All those who were listening to him were amazed by his wisdom and by his answers.

² Such is very strongly implied when many relevant passages of Scripture are carefully pieced together. However, the best proof I can offer of proper interpretation of this rule is the fact that the priestly calendar in this configuration worked perfectly time and time again, for some reasons already stated earlier.

And when they saw him they were amazed and his mother said to him, "My son, why have you acted such towards us, for behold I and your father were searching for you with much anxiety?"

He said to them, "Why were you searching for me? Did you not realize it is necessary for me to be in the House of my Father?" But they did not understand the saying that he had told them.

And he went down with them and came to Nasrath and was subject to them. And his mother kept all these words in her heart. And Y'shua would grow in his stature and in his wisdom and in favor with Elohim and man. (Luke 2:41-52 AENT)

VI. Yochanan 18:28-40 (2nd day)

And they brought Y'shua from the presence of Qayapa into the Praetorium, and it was morning and they did not enter into the Praetorium, that they not be defiled before they had eaten the Paskha.

And Peelatos went outside to them and said to them, "What accusation do you have against this man?" They answered and said to him, "If he was not a doer of evil, we would not even have delivered him to you." Peelatos said to them, "You take him and judge him according to your own Torah." The Yehudeans said to him, "It is not Lawful for us to kill a man." That the word might be fulfilled that Y'shua said when he made known by what death he was about to die.

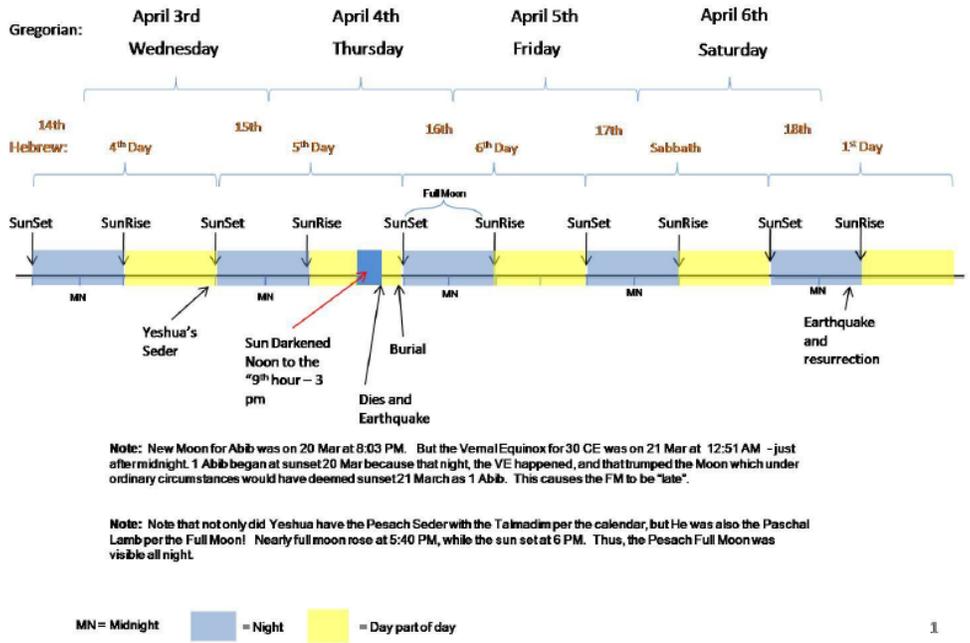
Now Peelatos entered into the Praetorium and called Y'shua and said to him, "Are you their King, of the Yehudeans?" Y'shua said to him, "Have you yourself spoken this, or have others told you concerning me?" Peelatos said to him, "Why, am I a Yehudean? The sons of your people and the High Priest have delivered you to me. What have you done?"

Y'shua said to him, "My Kingdom is not of this world. This my Kingdom, if it was of the world, my servants would have fought or else I would be delivered to the Yehudeans now. But my Kingdom is not from here."

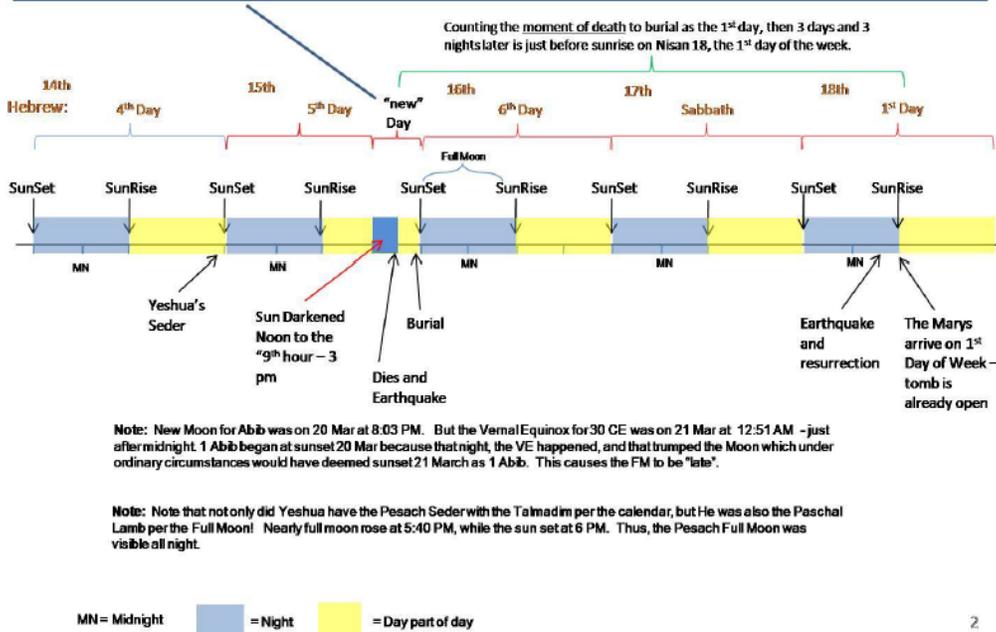
Peelatos said to him, "Therefore you are a King." Y'shua said to him, "You have said that I am a King. For this I was born and for this I have come into the world that I might testify concerning truth. Everyone who is of truth hears my voice."

Peelatos said to him, "What is truth?" And when he had said this, he went out again to the Yehudeans and said to them, "I do not find even one cause against him!" But you have a custom that I release one person to you during Paskha. Therefore, do you want me to release this King of the Yehudeans to you?" All of them cried out and said, "Not this man, but Bar Abba!" Now this Bar Abba was a robber. (Yochanan 18:28-40 AENT)

Scripture tells us the sun and sky darkened at noon for 3 hours on the day Yeshua was crucified (Thursday, April 4th, 30 CE)



People present at the crucifixion, no doubt, assumed that the sun darkening meant the 5th day ended. So to them, they were already in the 6th day as Yeshua was dying. That would make the next sunset, when Yeshua was being taken down, the beginning of the Shabbat – matching the description in Yochanan 19:31. Presumably, during the next day they realized the mistake in day count, and the weekly count of days resumed on the established count, i.e., the 6th day which they thought was the Shabbat was restored as the 6th day, and the Shabbat followed on 17 Abib as it would have been without the sun darkening on 15 Abib. Therefore, when the two Marys arrive at sunrise the 1st day of the week, it is the 1st day.



END PART 3. In Part 4 we will continue our Pesach Torah readings and begin the Haftorah!

PART FOUR

I. Torah readings for Pesach, Part 2.

1) Leviticus 22:26-23:44 (2nd day of Pesach)

SHABBAT SHABBATON (23:1) = Shabbat of Shabbats, double amplifiers of “seven” and “rest” mean “complete sabbath of total rest”.

MOEDIM (23:4) = meeting as well as appointed times. Abba YHWH will allow you to enter into His presence if you do these correctly. You get to meet with Him.

MIMOKHORAT HA SHABAT (23:11) = the MORROW after the Shabbat. It is important to note that the word YOM (day) does not appear here. Nor does the word “morning” in the sense of dawn, sunrise (boker, shachrit, etc). However, because the Hebrew day runs sunset to sunset and therefore includes a morning that is attached to said day, that next morning can NOT be MOCHAROTH. This important term, which is in my view greatly misunderstood, actually means the day AFTER the morning attached to the previous Hebrew day. So that is TWO mornings later, not one.

In terms of the timing of Shavuot, those who think it must always be after the weekly Shabbat seem to not emphasize enough the fact that a phrase like this only becomes necessary BECAUSE the day FLOATS.

In other words, bearing in mind the fact that Torah gives us very specific days for the moedim—the 14th day for Pesach, the 10th for Yom Kippur, the 15th for Sukkot, etc.—it seems highly unlikely that Shavuot must always be on Sunday when the text does NOT say, “the first day of the week following the start of Pesach” which would totally cover that timing. That is why it is the Feast of WEEKS, not “the Feast of Sabbaths” because the weeks must be TAMIM (complete) from when the 16th hits, which implies it must be that which can hit any day of the week.

VE'LECHEM VE'KALI VE'CHARMEL LO TOCHLU AD-ETSEM HAYOM HAZEH AD HAVI'ACHEM ET-KORBAN ELOHEYCHEM (23:14) = Until the day you bring this sacrifice to your Elohim, you may not eat bread, roasted grain or fresh grain. This rule applies to NEW grain that cannot be eaten before the 16th of Abib. The Israelites can eat the OLD grain as long as there is no leavening once Pesach starts. In fact both the Hebrew word כֶּרְמֶל and the Greek cognate in the LXX χίδρα νέα exclusively and specifically refer only to new grain...old grain is used under a different term in both languages.

This also is key to understanding the timing in Joshua 5:10-12 that at the time of the Jericho campaign the use of MACHARATH twice indicates that there was a Shabbat on the 17th of Abib that coincides with the time the manna stopped falling (see Exodus 16). The Israelites could eat OLD roasted grain on the 16th, but not the new. Furthermore, that Shabbat on Abib 17 is confirmed by following the Biblical data that points to the right

year for the Exodus and therefore the end of the wandering in the wilderness and the Jericho campaign. The year of this campaign—1405 BCE—matches the Biblical data EXACTLY for which days in Abib fell on a given day of the week!

AD MIMOCHORAT HASHABAT HASHIVI'IT TISPERU CHAMISHIM YOM VE'HIKRAVTEM MINCHAH CHADASHAH L'YAHWEH (23:16) = Until the MORNING day after the 7th week, when there will be a total of 50 days, on that day you may (now) present new grain as an offering unto Yahweh. So the Israelites are eating the old grain up until this time, and old bread after Pesach, until the day of Shavuot.

MIKRA (23:21) = convocation, or a time to call out to Abba YHWH in prayer but also, to read. Rabbis call Torah MIKRA, the called out text. Read the Mikra twice and the Targums once.

AVODAH and MELAKA (23:21) = Avodah means to work as a servant or to do menial work. MELAKA addressed the payment you get because you did that work. MELAKA work will vary depending on what you do to make a living.

ANAH (23:27) = humble/bow down, to fast on Yom Kippur to be in submission to Abba YHWH's will.

EZRACH (23:43) = native born. Related to seed (zera) means “one who came up from our soil”.

Please Note: Numbers 28:16-25 is also read on the 2nd day, but since we read it for Day 1, no need to repeat those notes here!

2) Exodus 33:12-34:26 (Shabbat during the Middle of Pesach)

VAYOMAR PANAV YELELECHU VAHANICHOTI LACH (33:14) = My Presence will go before you. Now the Messenger (Y'shua) is withdrawn and Father YHWH Himself is going before Moshe directly.

VAYOMAR HAR'ENINA ET-KVODECHA (33:18) = And he [Moshe] said, “Let me have a vision of Your glory”. The word KVOD can mean “to be heavy” or “to give weight”. It is used with respect to the 5th commandment to HONOR our fathers and mothers, meaning to give weight to their wishes, counsel, etc. In this context, Moshe is asking to see Abba YHWH's full majesty, or at least as much of that vision that he can stand without being killed. That is why Abba YHWH responds in 33:20, *lir'ot et-panay ki lo-yir'ani ha'adam vachay*, or you cannot as man have a full vision of My Face and live.

33:19 also has the interesting phrase, “I will make MY GOODNESS pass before your face”, as if to say, “If you really see Me, you can only see goodness for I am perfect.”

VAYOMER YAHWEH EL-MOSHE PSOL-LECHA SHNEY-LUCHOT AVANIM

KARISHONIM VECHATAVTI AL-HALUCHOT ET-HA-DEVARIM ASHER HAHU AL-HALUCHOT HARISHONIM ASHER SHIBARTA (34:1) = Yahweh said to Moshe, 'Carve out two tablets for yourself, just like the first ones. I will write on those tablets the same words that were on the first tablets that you broke. The Rabbis believe that this was on 1 Elul. 40 days and 40 nights on the mountain later and Moshe comes down 10 Tishri, Yom Kippur. See Seder Olam 6, Exodus 34:28 and Deuteronomy 10:10.

VAYERED YAHWEH BE'ANAN VAYITYATSEV IMO SHAM VAYIKRA VESHEM YAHWEH (34:5) = And Yahweh descended in a cloud and stood with Moshe and he [Moshe] proclaimed the Name of Yahweh. Abba YHWH had initially descended on 3 Sivan in the year of the Exodus (Exodus 19) to all of Israel. Now Abba YHWH is doing this just for Moshe and Moshe is worshipping Him by calling on His real Name! See 34:6 where Moshe proclaims "Yahweh, Yahweh!"

VE-CHAG SHAVUOT TA'ASEH LECHA BIKUREY KTSIR CHITIM VE-CHAG HA'ASIF TKUFAT HA-SHANAH (34:22) = you will make for yourself the Feast of weeks at the time of the wheat harvest and the festival of ingathering at the turn of the year. The Harvest Festival, a.k.a. the "Feast of Ingathering" or Sukkot. At this time, the Feast had not taken on the significance of also commemorating the wandering in the wilderness for 40 years and living in booths for a week. As such there WAS a harvest festival well before Moshe in the fall.

The other key phrase is TKUFAT HASHANA which literally means TURN OF THE YEAR, not "end" as some pre-suppose. The year TURNS twice, once in spring and now here in fall. Today we call these EQUINOXES, and they are described also by the word TESHUVAH, completing a circuit/return of the sun. For a beautiful description of the solar tropical year, see Psalm 19.

RESHIT BIKUREY ADMATECHA TAVI BEYT YAHWEH ELOHEYCHA LO-TEVASHEL GEDI BA-CHALEV IMO (34:26) = Bring the first fruits of your land to the Temple of Yahweh your Elohim. Do not [eat] goat's meat cooked in milk of its own mother. Notice the prohibition is only with respect to goat's meat, not all forms of meat. The chances of any meat though being boiled in the same milk of its mother today is almost impossible for those of us who buy food at supermarkets. The Rabbis ignore the fact that Abraham served milk and meat to Abba YHWH and two messengers in Genesis 18 and there is no way around the fact that Abraham brought both the milk and the meat at the same time. Bible.ort.org deliberately ignored GEDI (goat) in their translation to make it sound that all meat could not be prepared in this manner.

3) Exodus 13:17-15:26 (7th day; extemporaneous commentary)

Text Highlight:

Song of Moshe in Hebrew and English (15:1-3):

ASHIRA L'YAHWEH KI GA'OH GA'AH
I will sing to Yahweh for His great victory

SUS VEROCHEVO RAMAH VAYAM
The horse and the rider He has thrown into the sea

OZI VEZIMRAT YAH
My strength and my song is Yah [proving Yah is interchangeable with Yahweh, the longer form of the Name]

VAYEHI-LI L'YESHU'AH
And He has become this, my salvation

ZEH ELI VE'ANVEHU
This is my El and I will praise Him

ELOHEY AVI VA'AROMEMENHU
The El of my fathers and I will exalt Him

YAHWEH ISH MILCHAMAH YAHWEH SHEMO
Yahweh is a Man of War, Yahweh is His Name

MI-CHAMOCA BA-ELIM YAHWEH (15:11) = Who is like unto You among the powers Yahweh. MI-CHAMOCA EL (Who is like unto You El?) is where the name Michael comes from, the messenger Daniel says is the protector of Israel. It is the only Hebrew name I am aware of that is derived/shortened from the form of a question. It is little wonder that this great miracle and victor brings about this question, and that the question's phrasing is remembered in the name of a messenger. Also angels can sometimes also be called "elohim", so this could be referencing angels as much as it is fake pagan gods.

4) Deuteronomy 15:19-16:17 (Last Day; extemporaneous commentary)

Text Highlight:

Chapter 16—Discussion on the Feasts.

From Stone Chumash, p. 1020:

“Verse 16:1 speaks of Pesach as being in the month of SPRINGTIME and admonishes the people that they must observe this month. From this, the Sages derive one of the primary rules of the Jewish calendar: The month of Nisan must fall in the spring and the Sanhedrin has the responsibility to add a thirteenth month to the year from time to time to prevent Nisan from moving up to the winter.”

Now of course the rabbis also have extensive justifications about how this leads to the Rabbinic calendar, but ultimately history proves that assertion wrong. The 19 year cycle that is at the most ancient heart of their system was not discovered until 1000 years after Moshe died. But we can figure out, based on what we know about the ancient Egyptian civilization that Moshe grew up in for 40 years and other ancient testimonies that harmonize with Scripture.

END PART 4

In Part 5 we will wrap up the Haftorah readings for Pesach and continue through to the NT readings.

PART 5

Haftorah reading for Pesach, Part 2

- I. Ezekiel 36:37-37:14 (for Shabbat during the Middle Days, but included here as well)

TZON (36:37) = is spelled similarly to TZIYON, so when Abba YHWH promises to increase the FLOCK (tzon) of His people Israel, it seems intentional that the place He will do that is in Tziyon.

BEN ADAM (37:3) = Son of Man. Obviously Ezekiel is not called this as Messiah-title, but, on the other hand, the Valley of Dry Bones is a great symbol for resurrection done by the Son of Man later! How interesting then the Rabbis were inspired to read this at Pesach, the time Y'shua was resurrected. In fact, this is fixed to the MIDDLE SHABBAT readings, which is exactly when Y'shua rose. Pesach began Wednesday night at sunset and he rose Sunday AM, right at the half point of the week.

VAYOMER ELAY HINAVE EL-HARUACH HINAVE VEN-ADAM (37:9) = Then He said to me: Prophecy to the wind Son of Man. While the intention may be that of WIND, the word Ruach also can of course mean "spirit" and may suggest "prophesying TO/BY the spirit".

- II. 2 Samuel 22:1-51 (7th day)

(My Bar Mitzvah Haftorah—the chanting of this first line burned into my head...)

VAYEDABER DAVID LUH'YAHWEH ET-DIVREY HASHIRAH HA ZOT BEYOM. HITSIL YAHWEH OTO. MIKAF KOL OYEVAV, UMEKAF SHA-OO-O-L (22:1) = And spoke David to Yahweh these words on the day when Elohim delivered him from the hands of his enemies, including the hand of Saul.

YHWH's hand here is implied as being the same as what delivered Israel out of Egypt with a strong hand and an outstretched arm (Exodus 6:6). This is contrasted with the weakness and uncertainty of man's arm.

SALI...MITZUDATI...PALATI...MAGINI (22:3-4) = My Rock, my Fortress, my Savior, my Shield. Each of these terms is special. SALI (my rock) is spelled the same at root level as SELAH—the line from the Psalms—which means "to exalt, lift up". MITZUDATI (my fortress) is where we get the name MASADA, though that wasn't built in Tanakh times. PALATI (My Savior) is of course a synonym for YESHUATI from where we get Y'shua. MAGINI (My shield) is where we get "Magen David" or star/shield of David.

MINOGHA NEGDO BA'ARU GACHALEY-ESH (22:13) = through brightness before Him, the coals of fire were kindled. This word NOGHA, may be responsible for one of

the biggest translation problems in the NT. The Hebrew here has a near-exclusive meaning of “brightness”. However, in Y’shua’s Aramaic dialect NEGHA (spelled the same way) also can mean “to put to bed” or “close down”. As a result, the Greek redactor thought the Aramaic was saying that the Shabbat was DAWNING/SHINING. This is reflected by different Greek words, including EIPHOSKO (growing light, dawning). However it was really saying in Aramaic that the ANNUAL SHABBAT (the 15th of Abib, when Y’shua died) was GOING TO BED, ending, which it was on that late Thursday afternoon. This is one reason among several that explains why Greek believers were so convinced Y’shua died on a Friday when his own statement in Matthew 12:38-40 said he couldn’t have.

TAMIM (22:31) = literally means “complete” but in this context means “His way is sound/blameless.”

MIGDOL YESHUAT MALKO (22:51) = He is a Tower of Salvation for His king. Beautiful imagery. YESHUAT = Y’shua, who is MALKA (king). As for “tower” that is the name of the place Mary Magdalene (of Migdol) is from.

III. Isaiah 10:32-12:6 (8th day)

VENACHAH ALAV RUACH YAHWEH—RUACH CHOCHMAH, UVINAH RUACH ETSAH UGEVURAH, RUACH DA’AT YIRAT YAHWEH (11:2) = The Spirit of Yahweh will rest on him: A spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and fear of Yahweh.

Some of these “spirits” are masculine form and others feminine. This is the inspiration I think for Yochanan in his Aramaic to mix two masculine verbs with one feminine noun. This happens in 1:1, BERESHIT AYTOHI HWA MILTHA, in the beginning there was the Miltha (Word). The words for THERE and WAS are masculine verbs and MILTHA is a feminine noun. This makes no sense in Aramaic, unless we realize that Yochanan is thinking of this verse in Isaiah where masculine and feminine “spirits” that are from Yahweh and are Yahweh rest upon or inside Messiah!

HANA EL YESHUATI (12:1) = Behold El is My Salvation. El’s salvation is of course Y’shua, the same word and verb in Hebrew that becomes his proper name. The only difference is that his name is YAH is Salvation, as opposed to EL, but the name YAH is in the word for “salvation” even though it is El who is doing the saving.

Renewed Covenant readings for Pesach, Part 2 (with commentary and footnote readings, where applicable).

I. Luke 23:55-56 (Shabbat during the Middle of Pesach)

And those women who came with him from Galeela were drawing near, and they saw the tomb, and how his body had been placed. And they returned and prepared spices and perfume and rested on the (weekly) Shabbat as was commanded. (Luke 23:55-56 AENT)

II. Yochanan 20:26-31 (7th Day of Pesach)

And after eight days the disciples were again inside. And Tooma was with them and Y'shua came while the doors were locked and stood in the midst and said to them, "Peace be with you." And he said to Tooma, "Place your finger here and see my hands and place your hand and stretch it in my side and do not be an unbeliever, but a believer."

And Tooma answered and said to him, "My Master and my Elohim!" Y'shua said to him, "Now that you have seen me, you have believed. Blessed are those who do not see me and believe."

Now Y'shua did many other miracles before his disciples that are not written in this book. Indeed, these things are but written that you might believe that Y'shua is the Mashiyach, the Son of Elohim, and when you believe you might have in his name life that is eternal. (Yochanan 20:26-31 AENT)

III. Yochanan 21:1-25 (Last Day of Pesach)

After these things Y'shua revealed himself again to his disciples by the sea of Tiberius. Now he appeared in this way: There were together Shimon Keefa and Tooma, who is called the Twin, and Nathaniel (Bar-Tulmay), who was from Qatneh of Galeela, and the sons of Zawdee, and two others of the disciples.

Shimon Keefa said to them, "I go to catch fish." They said to him, "We will also come with you." And they departed and embarked into a ship. And during that night they did not catch anything. And when it became morning, Y'shua stood at the edge of the sea, and the disciples did not realize that it was Y'shua.

And Y'shua said to them, "Children, do you have something to eat?" They said "No!" to him. He said to them, "Cast your net from the right side of the ship and you will find." And they cast it and they were not able to drag the net in from the multitude of fish that it had caught.

And that disciple whom Y'shua had loved said to Keefa, "This man is our Master!" And when Shimon heard that it was our Master, he took his garment and girded his loins, because he was naked, and threw himself into the sea that he might come to Y'shua.

But the other disciples came by boat for they were not very far from the land, only but about two hundred cubits, and they were dragging that net of fish. When they had come up onto the land they saw burning coals, and placed fish and placed bread upon them. Y'shua said to them, "Bring some of those, now that you have caught fish!"

And Shimon Keefa embarked and dragged the net to land, being full of one hundred and fifty and three great fish. And with all this weight, that net was not torn. Y'shua said to them, "Come dine." Not one of the disciples did dare to ask him who he was, for they had known that he was our Master. And Y'shua drew near and took the bread and fish and gave to them. This was the third time that Y'shua had appeared to his disciples after he had risen from the grave.

Now after they had dined, Y'shua said to Shimon Keefa, "Shimon, son of Yonah, do you love me more than these?" He said to him, "Yes my Master you know that I love you." He said to him, "Tend my lambs for me." He said again to him the second time, "Shimon son of Yonah, do you love me?" He said to him, "Yes my Master. You know that I love you." Y'shua said to him, "Tend my sheep for me." He said the third time to him, "Shimon son of Yonah, do you love me?" And Keefa was sad that he said the third time to him, "Do you love me?" And he said to him, "My Master, you understand everything. You know that I love you." Y'shua said to him, "Tend my ewes for me. Amen, amen I say to you that when you were a boy, you had girded your loins yourself and had walked to wherever you wanted. But when you grow old, you stretch out your hands and another will dress you (as a servant), and will conduct you to where you do not want."

And this he said that he might show by what death he would glorify Elohim. And after he said these things to him, "Come follow me." And Shimon Keefa turned and saw the disciple who followed him whom Y'shua had loved, the one who had fallen upon the breast of Y'shua during the supper, and said, "My Master, who will betray you?" This man he saw when Keefa said to Y'shua, "My Master, and what of this man?"

Y'shua said to him, "What is it to you if I desire that this man remain until I return? You come and follow me!" And this saying went out among the Brothers that that disciple would not die. But Y'shua did not say that he would not die; rather, "If I desire that this man remain until I return, what is it to you?" This is the disciple who testified about all these things and wrote them and we know that his testimony is true. And there are many other things that Y'shua did, which if those were written one by one, not even the world as I suppose would be sufficiently large enough for the books that would be written. (Yochanan 21:1-25 AENT)

END PART FIVE

Next in Part 6: Finding Mount Sinai and other mysteries revealed!

PART 6: Finding Mount Sinai and Other Mysteries Revealed!

It may be the most baffling mystery of them all—where was the Biblical Mount Sinai? Starting with the most obvious candidate, according to 4th century Christian tradition is Jebel Musa but that mountain does not match up geographically or logistically.

The main reason against Jebel Musa, is the base of the mountain could not support 2 million Israelites and cattle. Nor are there nearby plains for them or brooks for them to get water.

Josephus tells us that Mount Sinai is a single peak—Jebel Musa is one of three peaks and not the highest of these with no cave for Elijah to shelter in! In fact, the evidence in favor of the traditional site is amazingly slim.

So, for the last decade or more, I instead was swayed by the claims that Mount Sinai was in Saudi Arabia, at Jebel al Lawz. On first glance this seemed compelling and persuasive.

However, as more Biblical evidence has come to light. I have now come to understand that the case for Jebel al-Lawz rests on several unworkable assumptions...

Assumption #1-Mount Sinai is in Midian and therefore Saudi Arabia.

Reality: Jethro is in Midian, Mount Sinai is not.

This assumption seems to rest on Exodus 3:1, where we are introduced to Moshe's father in law Jethro. There is no doubt that Jethro lives in Midian and almost no doubt (except for a very small minority) that Midian is in Saudi Arabia. So when the text says Jethro "pastured his flock" at Sinai, it seems a done deal.

But the problem is that Moshe himself says that Mount Sinai is not in Midian:

And Moshe sent off his father-in-law, and he went away to his own land. (Exodus 18:27)

But as Exodus 18:5 says, Jethro and Moshe met at "the Mountain of Elohim "...in the wilderness", which Midian is not!

The phrase in Hebrew "his own land" occurs about two dozen times in Tanakh: ארצו
And every place it occurs, the context is a home country or nation, never one's own real estate or personal property. Jethro leaves Sinai to return to Midian!

Here's another one...

And Mosheh said to Hōḇāḇ, the son of Re'uw'ēl the Miḏyanite, Mosheh's father-in-law, "We are setting out for the place of which יהוה said, 'I give it to

you.’...And he replied to him, “I am not going, but I am going to my own land and to my relatives.” (Numbers 10:29-30 TS 1998)

Again, what we see is that the “Midianite”, when he is at Mount Sinai, is not in Midian itself! This, in my opinion, is a total slam dunk against Jebel al Lawz. And it brings us to the next problematic assumption: That the Sinai Peninsula being in Egyptian territory is not practical.

Reality: Only in modern times does Egypt have control of the Sinai Peninsula. Anciently the Sinai was outside of their borders.

And they departed from Sukkoth and camped at Ėtham, which is on the edge of the wilderness. (Numbers 33:3 TS 1998)

This is Sinai, and it is out of Egypt! The very day of the Exodus Moshe tells us that the Israelites are out of Egyptian territory!

And Mosheh said to the people, “**Remember this day in which you went out of Mitsrayim.** (Exodus 13:3 TS 1998)

But others say: “This contradicts Paul!” *Here’s where that pushback comes from:*

Therefore, these things were symbolic of two covenants, the one from Mount Sinai gave birth to bondage, which is Hagar. For Hagar is the mountain that is in Arabia. (Galatians 4:24-25-AENT)

But “Arabia” does not necessarily mean “Saudi Arabia”. Paul was very well read when it came to geography, and everyone from Herodotus, to Strabo to Pliny sets the boundaries of “Arabia” as extending from the Persian Gulf right to the border before Goshen, so... Sinai Peninsula *was* in Arabia--the first nation Israel entered after leaving Egypt! And next on our “hit parade” is this idea:

Assumption #2: Archaeological evidence of Israelite habitation only applies to Jebel al-Lawz.

Reality: There are quite a few other mountains, inside Saudi Arabia and out, that have similar features of Hebrew symbols, Paleo-Hebrew, etc.

Menorah and Ten Commandments petroglyphs, along with paleo-Hebrew inscriptions, have all been found in the Sinai Peninsula. Also found was one Proto-Siniatic inscription—the father of all Hebrew scripts—renouncing idolatry (will explain later)

In conclusion, there is nothing at Jebel al-Lawz showing Israelite occupation that is exclusive to that place alone. But other times people make claims that, either by accident or design, cannot withstand scholarly scrutiny especially about Mount Sinai.

Ron Wyatt, who, while probably meaning well, claimed that the Egyptian chariot wheel found in the Aqaba crossing point indicated that Jebel al Lawz was the right choice for Mount Sinai. Could the 4-spoked wheel be from the time of the Exodus to make that connection to Mount Sinai?

The Egyptians had a 4-spoked wheel, but it lacked stability. They then switched to an 8-spoked wheel, which slowed them down. So they settled on a 6-spoked wheel: as shown, decades before Exodus.

But let's say, just for the sake of argument that the images of cattle petroglyphs, menorahs and even Father YHWH's Name are all at Jebel al Lawz and have been proven authentic. There is another explanation for all of these being there which has nothing to do with Mount Sinai!

Midian is definitely located in Saudi Arabia—near where Jebel al Lawz rests—and it is also certain that Jethro was a priest to Abba YHWH in that very place. Midian is also where Moshe stayed for 40 years, married, had children, and since then Jewish populations remained until the rise of Islam.

According to the Koran, there were many towns in Saudi Arabia with Jewish populations that had been there for thousands of years. Muslims venerate Jethro also as one of their Islamic fathers. Therefore the prominence of Jethro and ancient Jews would certainly explain Jewish symbols all over that area of land!

And so, with Saudi Arabia eliminated from consideration, this also simplifies finding the route of Exodus tremendously. For one thing, it eliminates the Gulf of Aqaba as a crossing point for the Sea of Reeds but they go there later.

That leaves only the Gulf of Suez, near Suez City, for where Israel crossed. Next up though we need to shift gears again and take a new approach to find the Mount...by looking at what the Israelites needed for their journey!

And the people took their dough before it was leavened, having their kneading bowls bound up in their garments on their shoulders. And the children of Yisra'el had done according to the word of Mosheh, and they had asked from the Mitsrites objects of silver, and objects of gold, and garments. And יהוה gave the people favor in the eyes of Mitsrites, so that they gave them what they asked, and they plundered the Mitsrites. (Exodus 12:34-36 TS 1998)

And they baked unleavened cakes...for it was not leavened, since they were driven out of Mitsrayim...nor had they prepared food for themselves. (Exodus 12:38 TS 1998)

So coming out of Egypt, we know they left with some weapons (Exodus 12:51)...

Josephus says he believes they got more weapons from the soldiers dead at the Sea of Reeds. And we also just saw they got some silver, gold and clothing. But what about the rest?

Where are they going to get copper, semi-precious stones like turquoise, rubies and emeralds, wood, tools and other essentials? If they didn't have these things as slaves, and they didn't get them from the Egyptians, there's only one answer: They got their supplies along the way! But from where?

Fortunately, there is just one copper and turquoise mine right on their way, with lots of "elbow room" for 2 million people to camp out, plenty of fresh water to sustain them, palm trees nearby, like at Elim and even paleo Hebrew inscriptions in a cave like the one Eliyahu visited (1 Kings 19).

But for other clues about where Mount Sinai is, we need to return to the text:

This is the Torah of the burnt offering... which יהוה commanded Mosheh on Mount Sinai...in the Wilderness of Sinai. (Leviticus 7:37-38 TS 1998)

So the mountain and the wilderness and both called Sinai. *Next Torah clue...*

And all the congregation of the children of Yisra'el set out on their journey from the Wilderness of Sin, according to the command of יהוה, and camped in Rephidim. And there was no water for the people to drink. (Exodus 17:1-TS 1998)

This is an important clue because of one odd fact:

"See, I am standing before you there on the rock in Horēb. And you shall smite the rock, and water shall come out of it, and the people shall drink." (Exodus 17:6 TS 1998)

But this "rock of Horeb" cannot be Mount Sinai because they hadn't gotten to Mount Sinai yet, not for 2 more chapters!

In the 3rd month after the children of Yisra'el had come out of the land of Mitsrayim, on this day they came to the Wilderness of Sinai...So Yisra'el camped there before the mountain. (Exodus 19:1-2-TS 1998)

So "the Rock of Horeb" is NOT Horeb/Sinai!

And then there is the word itself. Both the "Wilderness of Sin" and "Sinai" are derived from a Canaanite root meaning "moon". Sin is a moon god. Therefore Mount Sinai is the "Moon Mountain" in the "Moon Wilderness". What this also means is that Mount Sinai, from a pagan viewpoint was already a sacred place!

But what kind of pagan high place was it? Well, we know the Israelites worshipped an Egyptian god:

[Aaron] took this from their hand, and fashioned it with a graving tool and made it into a molten calf; and they said, "This is your god, O Israel, who brought you up from the land of Egypt." (Exodus 32:4 NAU)

There is in fact, only one time in Egyptian myth that a golden calf is worshipped. So since the Israelites are also worshipping a golden calf, their praises are going to the only goddess who gives birth to a golden calf every dawn. Her name is Hathor the cow-goddess and the prophets know all about her!

Egypt is a pretty heifer. (Jeremiah 46:20)

Israel is a stubborn heifer...Ephraim is joined to idols. (Hosea 4:16-17)

But why is Ephraim joined to idols?

But they did not drive out the Canaanites who lived in Gezer, so the Canaanites live in the midst of Ephraim to this day. (Jos.16:10 NAU)

The Canaanites have a husband-wife pair of deities at the center of their pantheon. *Baal* = the storm god and *Asherah* = the fertility goddess

But when the Egyptians began building shrines in Canaanite territory, the locals began calling Hathor "Asherah", or by her title *Baalat* (Lady Baal)

In Israel, the practice spread in different ways. First with Jeroboam in 926 BCE:

So the king consulted, and made two golden calves, and he said to them, "It is too much for you to go up to Jerusalem; behold your gods, O Israel, that brought you up from the land of Egypt." (1 Kings 12:28 NAU)

And second, they gave Father YHWH a goddess-wife, "His Asherah"! "Yahweh and His Asherah" inscriptions have been dated to 800 BCE. Asherah at one point was the chief goddess of pagan Jerusalem and inscriptions like these have also been found in the Sinai Desert. So what started in ancient Egypt combined with Canaanite and Israelite worship of Hathor-Asherah. If then some Israelites thought Asherah was His wife, it explains this statement:

And seeing this, Aaron built an altar before [the idol] and made a proclamation and said: Tomorrow will be feast day in honor of Yahweh! Exodus 32:5 (Matara)

I can think of no other reason why Aaron would link the two in his mind! Therefore, I believe all the evidence points to Mount Sinai being in a place that had plentiful natural resources in copper and semi - precious metals and that was already considered a sacred

place for worship dedicated to the goddess Hathor, which inspired Israel to worship a golden calf!

In fact, there are only two shrines to Hathor—both attached to a copper and turquoise mine—in the Sinai Peninsula. One of these must be Mount Sinai. However, for one of these sites, Mount Timna, the Hathor Temple was not there during the time of Moshe and the Exodus (18th Dynasty) but was built a century later (19th Dynasty).

Without the Hathor Temple being there, it is hard to understand how Israel would have been inspired to worship the golden calf when there were hundreds of other Egyptian deities they could have worshipped instead. It is also in the wrong place, too far southeast to be on the Exodus route, north of the Gulf of Aqaba.

That leaves the other site, a place called Serabit el-Khadim, whose Hathor Temple had been there centuries before Exodus! Put simply, it fits all the geographical and logistical requirements for Mount Sinai. While there has not been extensive excavation there for a century, Semitic inscriptions have been found:

“Another valley, marked number 7 on the map, leads to temple ruins, with a path passing the mines which contain inscriptions in an early Semitic script” Lina Eckenstein, *A History of Sinai*, (New York: Macmillian), 1921, p. 17-18

Lina Eckenstein was the chief assistant to William Flinders Petrie, who excavated the site in 1904-1905. A talented archaeologist in her own right, Eckenstein immediately recognized the Biblical link between these inscriptions and Mount Sinai:

The tablets were in “the writing of God” (Exodus 32:16), which raises the question as to the language and script that were used. Moses, as we know, was “learned in all the wisdom of the Egyptians” (Acts 7:22). He was certainly familiar with hieroglyphs, and the fact that the commandments were preserved in two texts that differ (Exodus 20, Deuteronomy 5) suggests that they were written in a language that was not Hebrew. But the discovery of a primitive Semitic script at Serabit itself puts a different complexion on the matter. “The writing of God” was possibly a Semitic script.-Lina Eckenstein, *A History of Sinai*, (New York: Macmillian), 1921, p. 77.

But much of Eckenstein’s work rests on the foundation of her mentor. And Flinders-Petrie himself had this to say about how those inscriptions disprove the Bible skeptics of his day:

The ulterior conclusion is very important—namely, that common Syrian workmen, who could not command the skill of an Egyptian sculptor, were familiar with writing at 1500 B.C., and this is a writing independent of hieroglyphics and cuneiform. It finally disproves the hypothesis that the Israelites, who came through this region into Egypt and passed back again, could not have used writing. Here we have common Syrian laborers possessing a script which

other Semitic peoples of this region must be credited with knowing.-*Researches in the Sinai* (1906), 131-132

But one inscription may hold the key to unlocking the entire puzzle. It is confirmed by professional paleographers to read “death to [or for] Lady Baal”. Even though I call this inscription “Moshe’s Protest”, if Moshe himself did not carve it into the small sphinx statue that was a votive offering for Hathor, maybe someone like Moshe did because the miners there were Canaanite and didn’t know Egyptian.

Again, of all the Semite or “Habiru” groups that could have come through this area, how many of them only believed in one God? But whoever made this inscription knew both hieroglyphics and what we now call “Proto-Siniatic” script, like Moshe did.

Also, we know from inscriptions that Queen Hatshepsut greatly expanded the worker complex there. And, as you already know from the previous discussions, my research has identified her as the daughter of Pharaoh, Moshe’s step-mother. It is therefore quite plausible that Moshe himself could have visited this place as a young man, along with his adopted mother.

This gives rise to the possibility that Moshe knew where Mount Sinai was before he left Egypt! But for evidence pointing to Moshe himself, we need to do better than that. Let’s go deeper into this fascinating inscription.

One part of this inscription is written left to right, another part, like Hebrew, seems to be going from right to left and still another part is going up and down. There’s only one language in that part of the world that does that: ancient Egyptian! Many scholars believe this is because Proto-Siniatic is an interim development that is after hieroglyphics but before the first alphabet, Phoenician.

Sir William Flinders Petrie dated this inscription from 1700-1400 BCE. However, I believe there is strong paleographic evidence that favors the very end of that scale, from 1500 to 1400 BCE.

This of course would be the time of the historical Moshe and the Exodus of the Israelites from Egypt. The reason is that within this same inscription are two styles of the letter TAW or T, one being the older and the other what it will eventually transition to in Paleo Hebrew. The fact that both styles were current at the same time suggests a time from 1500-1400 BCE when one style was giving way slowly to the other.

Granted, the fact that Proto-Siniatic is so incredibly rare makes any analysis of it challenging but the complete change to the newer form of the “T” is datable to about 1400 BCE. Therefore the transition time must be from 1500-1400 BCE, the exact time we are looking for!

So I believe this script, which was present for a few centuries before the Hebrews got to the site was adopted by the Hebrews and then abandoned by them sometime in the next

40+ years. While I have no idea why this happened, it may have had something to do with its pagan connections.

Or another factor might have been the need to create a more consistent “flow” direction for the text, as Hebrew would be forever after this. But more than anything else, it is the message of this inscription, not its style of writing that makes me think either Moshe or one of his people wrote it.

The first person who attempted to decipher it was Sir Alan Gardiner, who in 1916 only looked at one section. Gardiner also understood that this “lady” was in fact a goddess, as her name is identical to the female form of “Baal” in Hebrew. But there were 5 other letters there that Gardiner did not translate: M, H, T, Ayin (AIH) and a second T.

To start, some scholars thought the inscription matched in meaning an Egyptian one on the side of small sphinx. Since it mentioned “beloved lady”, they reasoned three of the “missing” letters spelled M-H-T = beloved.

The problem was the letters were too far away to suppose the word “beloved” was intended. It looked like this...

M-----H-----T

As opposed to all the other words, where the letters were close together (like “to/for Lady Baal”).

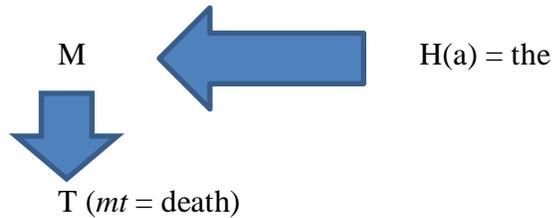
That was why I came to the conclusion that the word could not be M-H-T (beloved)—the H was further away than any other letters in a word. Instead it had to be just M-T, Hebrew for “death”. However, later I found out I wasn’t the only one who saw this. Professor Chris Heard of Pepperdine University said the following...

The letters that start in the upper left-hand corner in the photo and form the leftmost word, curving down to the bottom right, read **מתלבעתה**, possibly “death to/for Ba’alat.” http://drchris.me/higgaion/?page_id=221

Now to be fair, Dr. Heard does give a different explanation than I do for why it reads that way. Dr. Heard suggests that a worker’s death might have somehow been “dedicated” to the Lady Baal, but of course there is no way to prove this.

On the other hand, I believe the better strategy is to read the inscription literally, and we agree that M-T is “death” and the other is “for the Lady Baal”. Maybe someone’s not her fan? But in order to find out, we need to decipher the remaining letters, which are

These are the equivalent of Heh, Ayin and Taw letters in Hebrew. I believe Heh is intended to be read right to left and attaches to “death” this way:



The standalone “H” makes best sense as HA or “the” in Hebrew. But going down vertically, from the M to the T, the text makes a right turn.

➔ Ayin-Taw

The Ayin-Taw word, ETH, reads left to right, with the Ayin slightly above the Taw. I strongly considered the possibility that the inscription could be right to left, but could find no meaningful root or word spelled Taw-Ayin in more than 20 dictionaries. Therefore I believe the intended word is ETH which means “time” or “season”.

And so I believe this utterly unique inscription reads: The death season for the Lady Baal

Since Lady Baal was the Canaanite version of the Cow goddess Hathor and it was Hathor’s mythical offspring, the golden calf, that Israel worshipped at Mount Sinai, someone who was loyal to Father YHWH got mad and wrote it down!

While Moshe is the most logical choice to have left this message behind, I could conceive of equally compelling claims for folks like Aaron, Hur, Caleb or Joshua to have put their protest down in writing. Or maybe a loyal priest (Phinehas?) or an Israelite Scripture doesn’t mention? All are possible.

The point is, while there is no way to know which one did it, the fact that the inscription is against idolatry would seem to suggest it could only be an Israelite travelling across the Sinai Peninsula during the time of the Exodus. Mine workers would not know hieroglyphics, but former slaves fresh out of Egypt surely would.

From there, assuming the translation is correct, it follows logically that the area in and around Serabit el-Khadim must contain Mount Sinai! Where else did Israel worship a golden calf? And there’s one more thing I should mention in favor of Serabit el-Khadim: it is within miles of these mountains:

- Mount Ghorabi (or Horeb): 2 miles.
- Mount Saniya (or Sinai): 2 miles

So if “Saniya” is Mount Sinai then by locating Israel in this plain they could easily watch the sun rise every morning, thus explaining the geographical metaphor:

[Moshe] said: Yahweh came from Sinai and dawned on them from Seir. He shone forth from Mount Paran. (Deuteronomy 33:2-Matara)

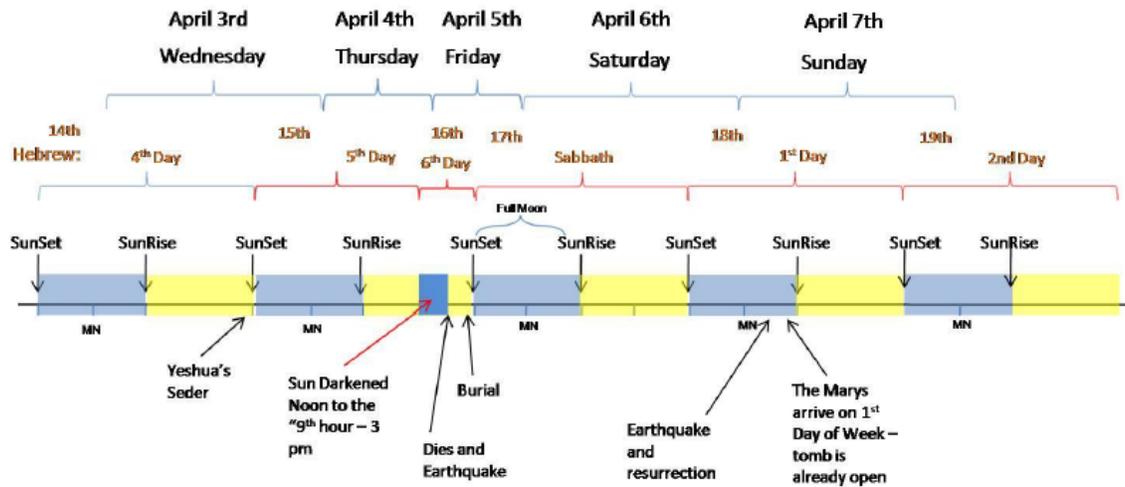
This makes perfect sense, as the Feiran Oasis (Paran) is only 31 miles northeast of Serabit el-Khadim. The sun would literally be “shining forth” from Paran and from Seir! Seir is a mountain range that starts at the Dead Sea and ends at the Gulf of Akaba—ESE of Serabit el-Khadim! Geography and Scripture match!

And finally, it should be pointed out that, unlike Serabit el-Khadim, Mount Saniya does not have pagan shrines, making it more appropriate for Abba YHWH’s “high place”. Is it possible Moshe is on “Sinai” as in the Sinai area, this 5 mile zone that includes Serabit, Horeb and Saniya, so in a sense they all are “Sinai”?

I look forward to more excavations both at Serabit el-Khadim and its neighbor Mount Saniya. And I also believe that Saniya is sometimes known as “Horeb”, but that the earlier “Rock of Horeb” Israel encountered was simply nearby Mount Ghorabi. No other area meets so many Biblical data points so well!

Chag Sameyach!
Zeisen Pesach!
Andrew Gabriel Roth
March 27th, 2018

Let’s assume they did not figure out the “day” mistake. Therefore both Thursday, April 4th and Friday, April 5th would have been “shortened” days:



Now this is the same as the Christian case of 33 CE where Yeshua was killed on a Friday and rose on a Sunday, which does not meet the 3 days – 3 nights criteria. Since we know the two Marys arrived at sunrise on the 1st day of the week, then only 2 days and 2 nights would have elapsed (counting from the moment of death as before).

Note also, this case requires the resurrection earthquake to be physically 24 hours earlier.

MN = Midnight = Night = Day part of day