

Understanding the Time in order to keep the Appointed Times

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In previous messages we had been talking about the fruit harvest, and considering our presentation for Sukkot.

It's an important issue. While the Appointed Times include three Pilgrimage Feasts, it is not always just about partying.

For instance, it was no coincidence that the House of YHWH was built on a threshing floor. It is the spot where YHWH concluded His judgment upon David.

Every time you went to "do business" with YHWH, you would have that reminder that YHWH is a just Elohim.

He specifically instructed His people not to show up empty-handed.

"Three times a year all your males shall appear before YHWH your Elohim in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before YHWH empty-handed." Deuteronomy 16:16

When people went to the House of Elohim for a Feast, it was like a barbeque at your Father's house. If you brought an offering, you

would partake in a meal, although there was a very visible problem – you couldn't sit at the same table as the Father.

His table was inside the House, and you had to remain outside.

There was also the issue of your presentation.

Did you bring your best, or was your offering deficient?

Have you ever invited a guest over for dinner and they brought some cheap bottle of wine, or something that they grabbed at the store on the way to your house?

I'll never forget when a friend invited some people over to his house many years ago, and asked that we bring some wine, because there was going to be a lot of people.

I brought a nice double magnum, so there would be plenty to share. The guy's financial advisor brought a bottle of Rex Goliath – the absolutely cheapest bottle on the rack in the local wine store.

Here this guy had made a fortune off of our mutual friend, who was very wealthy. He was invited to the friend's home for a nice dinner. He has an opportunity to express his appreciation, and he brings the cheapest thing possible.

It was a long time ago, but I'll never forget it.

He didn't come empty handed, but he might as well have. He was a wealthy guy, in large part due to our friend. He could have done so much better, but he did the least. It always stuck with me, and I think about it when I consider giving.

YHWH knows exactly what we have given back to Him. I say given back, because that is the way we need to look at things. He provides us with our wealth, and our sustenance.

You may think that you have money because you are so smart and talented, but the reality is that YHWH owns it all, and He can shut off the spicket at any time.

The Scriptures are clear on that point.

“YHWH makes people poor and he makes people rich, he brings them low, and he also exalts them.” 1 Samuel 2:7

So it's all relative, and that was what Yahushua was teaching about giving in the Temple. He drove the point home when He directed His disciples attention to a poor widow giving an offering at the Temple.

Here is the account from Mark:

“³⁸ Then He said to them in His teaching, Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, ³⁹ the best seats in the synagogues, and the best places at feasts, ⁴⁰ who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation. ⁴¹ Now Yahushua sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much. ⁴² Then one poor widow came and threw in two mites, which make a quadrans. ⁴³ So He called His disciples to Himself and said to them, Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury; ⁴⁴ for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood.” Mark 12:38-44

It's fascinating to think that Yahushua was sitting in the Temple complex, just watching what people were giving. The text doesn't say how long, but it could have been awhile.

As I mentioned last week, giving is a really big deal to the Father, and so it is to the Son as well. It is also important when we give our offerings.

The context of this passage was the time leading up to Passover, and the Feast of Unleavened Bread. (see Mark 14:1)

People were flocking to Jerusalem for the Feast, and they were presenting offerings to YHWH, prior to observing the Passover.

Now, mind you, Yahushua was there at that specific time because the people were gathering for the Appointed Time on the same calendar. We know what calendar they were using, and Yahushua confirmed the calendar repeatedly.

While the Qumran solar calendar adherents were out in the wilderness, rejecting the Temple in Jerusalem, Yahushua was right there teaching.

Sure, He would cleanse the Temple and rebuke the corrupted elders while He was there, but it was still His Father's house, and He was zealous about it. (Psalm 69:9 and John 2:17)

He taught the Torah there, while it was still standing. He warned that it was going to be destroyed, and YHWH would be moving out. But for the time being, that was where people were supposed to go, at the Appointed Times.

Just as the people who we read about in the Dead Sea Scrolls rejected Jerusalem, they also rejected the calendar.

They did not use the sun and the moon for Appointed Times as prescribed by Genesis 1:14. They observed a fixed solar calendar.

Sadly, they were wrong on many levels. Remember that some of these people wouldn't even go to the bathroom on the Sabbath.

Yahushua was not like them.

He walked and taught and healed on the Sabbath. To Him, the Sabbath was a delight, and He truly fulfilled the words of Isaiah:

"¹³ If you turn away your foot from the Sabbath, from doing your pleasure on My set apart day, and call the Sabbath a delight, the set apart day of YHWH honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, ¹⁴ Then you shall delight yourself in YHWH; and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of YHWH has spoken." Isaiah 58:13-14

Can you imagine what those people missed, because they decided to do their own thing in the wilderness?

Amazingly, there are followers of Yahushua who want to follow in the footsteps of these fringe Dead Sea Scroll sects.

Yahushua said that the way to life was narrow and difficult, and few will find it. You should expect to be met with challenges, obstacles and distractions that will lead you off the narrow path. The point is to stay focused on the Light.

That brings me to another group that I refer to as the barley cult, because they express great devotion to the idea that barley controls

the calendar. They follow a tradition that uses the condition of barley in the Covenant Land to determine time – specifically years.

Now it is clear that there is no barley reference in Genesis 1:14, when Elohim states that He provided the two great lights for “signs and Appointed Times, and for days **and years.**”

The reckoning of years involves the lights – not a crop of grain.

Nevertheless, some insist on looking to the barley, because they have been subjected to a tradition concerning the Hebrew word “aviv.”

They believe that the word “aviv” in the Torah refers to a specific condition of a head of barley (se’orah), which is simply not true.

We observe the Passover and the Feast of Unleavened Bread in “the month of **the aviv,**” and “**the aviv**” refers to the time when new life begins to spring forth – ie. spring. It does not refer to a specific condition of barley as defined by Karaite tradition.

Nevertheless, people often love their traditions over the truth, and some will die on their swords defending their traditions.

As I have explained before, I was originally taught that the barley was used to determine Month 1 on the Creator’s Calendar, until YHWH revealed the truth to me in Jerusalem at Shavuot, almost two decades ago.

Since then, I have been involved in proving, without a doubt, that the Karaites are wrong. The proof is on the Internet for anyone who wants to see it, but again, there are some who simply want to do what feels good or sounds good, regardless of the facts.

Honestly, it's hard to keep up with all of the divergent calendars these days. I used to regularly correct people on calendar issues, until I realized that it would be a never-ending and all-consuming task.

Every year, people were coming up with some new method of reckoning time – claiming that it is the right way.

Last week, someone pointed out that there are people who are actually celebrating Sukkot now, in the midst of the grape harvest, because of their observations of the barley seven to eight months ago.

These particular people made assumptions that since a “resheet” omer offering of barley is presented during the Feast of Unleavened Bread, that the entire calendar is contingent on the condition of the barley prior to Month 1. That is a good example of “adding to the Torah,” which is absolutely prohibited.

Just because an omer of barley is presented during the Feast of Unleavened Bread does not mean the calendar is controlled by the barley crop.

Again, years are determined by the lights, and there is overwhelming historical evidence that the ancients determined “spring” (the aviv) by using the sun, specifically the equinox.

Of course, the pagans used the lights as well, because they were fundamental for time. Just because pagans distorted their meaning does not mean they are bad.

The equinoxes were turns (tequfot) that occurred two times per year, when the day and the night were equal. They are built into the fabric of creation by Elohim.

As a result, most ancient cultures understood these markers, and knew how to determine them. In fact, a significant portion of ancient architecture was actually constructed to keep track of the turns.

The reason there are two turns is because there are really only two seasons mentioned in the Scriptures – summer and winter. Those two seasons transitioned around the “turns” (tequfot).

The time known as “spring” was the transition between the winter and the summer, and the spring equinox (tequfah) marked that time of transition.

The time known as “fall” was the transition between summer and winter, and the fall equinox (tequfah) marked that time of transition.

Passover and Unleavened Bread occurred at the beginning of the year in spring, Shavuot occurred in the midst of summer, and Sukkot occurred at the end. They are all harvest feasts, and would occur around the harvest cycle.

Here is an interesting passage concerning Sukkot, referred to as the Feast of Ingathering.

“And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year’s end (tequfah).”
Exodus 34:22

Another way of saying this is that you observe that Feast of Ingathering at “the turn of the year.”

The Hebrew text specifically includes the “tequfah,” and the point is that the major harvesting was done, and the year had “turned” or transitioned toward winter.

The people could then go to meet with YHWH, bring their best to give to Him, and then celebrate after a prosperous harvest. At least, that is what you hoped to do. What you gave was usually in indication of how things were going.

Well, right now the harvest is in full swing, and the turn (tequfah) has not happened. Regardless, there are some barley advocates who are currently celebrating Sukkot.

Make no mistake, they are celebrating their feast - not His Feast.

They are completely out of synch, because they are not using the lights, as prescribed by the Torah. So they are celebrating “their feasts” a month different from when YHWH instructs us to meet with Him.

They may find themselves hearing the words spoken by Amos to the House of Yisrael: *“I hate, I despise your feast days, and I do not savor your sacred assemblies.”* Amos 5:21

Incredibly, when we celebrate the feasts improperly YHWH may not want to accept our offerings or hear our songs. He is only interested in “justice” and “righteousness.” (see Amos 5:22-24)

Justice and righteousness involve diligent obedience. He wants us walking in accordance to His Commands.

I had a recent dialogue with my friends at Torah Calendar about this issue, and I’m going to provide much of their response, because I couldn’t have laid it out with better precision and detail.

Getting the calendar and observing the Appointed Times at the correct time is incredibly important. There is ample proof that Yisrael

used the sun, through the equinox, and the moon, through the first crescent sighting, to determine the year.

We can actually verify that through the Scriptures, and use those ordinances in the heavens to confirm traditions and methods of obedience.

It's a big issue, but here is a brief summary of the matter.

The crux of the problem is that people have not been taught what the "testimonies" of YHWH and the Torah are.

For instance, in Deuteronomy 4:26, Moses called heaven and earth to witness against Yisrael THIS DAY.

"I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not prolong your days in it, but will be utterly destroyed." Deuteronomy 4:26

Question: "How does heaven and earth witness to the fact that Moses was a true prophet?"

Answer: "Heaven witnesses to this fact with the moon cycle, and Earth witnesses to this fact with the seven-day cycle."

Moses spoke the first 30 chapters of Deuteronomy on Day 1 of Month 11, according to Deuteronomy 1:3.

"Now it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Yisrael according to all that Yahweh had given him as commandments to them." Deuteronomy 1:3

This is the witness of heaven - the moon cycle.

Moses cryptically gave all the days of the week of his speech in Deuteronomy 4:32.

“³⁰ When you are in distress, and all these things come upon you in the latter days, when you turn to YHWH your Elohim and obey His voice ³¹ (for YHWH your Elohim is a merciful Elohim), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them. ³² For ask now concerning the days that are past, which were before you, since the day that Elohim created man on the earth, and ask from one end of heaven to the other, whether any great thing like this has happened, or anything like it has been heard.” Deuteronomy 4:30-32

Elohim created man on the sixth day of the week, and Moses is referring to this day as it is the day he is speaking.

This is the witness of earth - the seven-day cycle.

Therefore, Moses gave this speech on New Moon 11 when it fell on the sixth day of the week, in the 40th year of the Exodus, and this was in 1397 B.C.E. Click this [link](#) to view the calendar.

That means the Torah was given 40 years earlier in 1437 BCE, and that Joshua crossed the Jordan in 1397 BCE.

There are very specific calendrical marks that must be met concerning these two events, and these marks can only be hit if you use the rule of the equinox, and place Day 15 of Month 1 on or after the Hebrew day of the spring equinox. (That is the rule of the equinox)

In 1437 BCE, the testimony of the written Torah shows that Month 1 began BEFORE the spring equinox. Click this [link](#) to view the calendar.

After the Exodus, when Yisrael arrived at Mount Sinai, YHWH told Moses to have the people ready the third day, which in fact refers to the third day of the week. This is testified to 4 times in 6 verses in Exodus 19:11-16.

YHWH doesn't stutter, and every Torah scholar knows when something is repeated, it is because it is important. In Exodus 19:11-16, Moses is communicating that YHWH spoke to the people on the third day of the week, on Shavuot, in 1437 B.C.E.

In 1397 B.C.E., Joshua had to cross the Jordan River on the same day Moses gave his speech on New Moon 11 to fulfill Moses' prophecy in Deuteronomy 9:1.

"Hear, O Yisrael: You are to cross over the Jordan THIS DAY [sixth day of the week], and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven." Deuteronomy 9:1

Now in order to fulfill this prophecy, Joshua had to cross over Jordan on either New Moon 11, or the sixth day of the week. Scripture tells us Joshua crossed the Jordan on Day 10 of Month 1, which rules out New Moon 11.

"Now the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal on the east border of Jericho." Joshua 4:19

And so Joshua must have crossed the Jordan on the sixth day of the week on Day 10 of Month 1.

Interestingly, because there are 13 months in the spring of 1397 BCE, and because Month 11 has 30 days, Month 12 has 29 days, and Month 13 has 30 days, Day 10 of Month 1 just happens to land on the sixth day of the week. Click this [link](#) to view the calendar.

Now let's summarize on how we can hit some of these marks when we use the right calendar.

In the year 1437 BCE - Month 1 began before the spring equinox.

In the year 1437 BCE - Yisrael came to Mount Sinai on [Day 5 of Month 3](#) on the first day of the week on the same day they left Egypt on [Day 21 of Month 1](#) on the first day of the week.

“¹⁴ So this day shall be to you a memorial; and you shall keep it as a feast to YHWH throughout your generations. You shall keep it as a feast by an everlasting ordinance. ¹⁵ Seven days you shall eat unleavened bread. On the first day [Day 15 of Month 1] you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day [Day 21 of Month 1], that person shall be cut off from Yisrael. ¹⁶ On the first day [Day 15 of Month 1] there shall be a holy convocation, and on the seventh day [Day 21 of Month 1] there shall be a set apart convocation for you. No manner of work shall be done on them; but that which everyone must eat - that only may be prepared by you. ¹⁷ So you shall observe the Feast of Unleavened Bread, FOR ON THIS SAME DAY [Day 21 of Month 1] I WILL HAVE BROUGHT YOUR ARMIES OUT OF THE LAND OF EGYPT. Therefore you shall observe this day throughout your generations as an everlasting ordinance.” Exodus 12:14-17 (actual dates and emphasis inserted for clarity)

“In the third month after the children of Yisrael had gone out of the land of Egypt, on the same day [of the week on the first day of the week on Day 5 of Month 3], they came to the Wilderness of Sinai.” Exodus 19:1

1437 BCE - YHWH gave us the Torah on Shavuot on Day 7 of Month 3 on the third day of the week. Click this [link](#) to see the calendar.

“¹⁰ Then YHWH said to Moses, Go to the people and consecrate them today [Day 5 of Month 3] and tomorrow [Day 5 of Month 3], and let them wash their clothes. ¹¹ And let them be ready for the third day [of the week on Day 7 of Month 3 on Shavuot]. For on the third day [of the week on Day 7 of Month 3 on Shavuot] YHWH will come down upon Mount Sinai in the sight of all the people. ¹² You shall set bounds for the people all around, saying, Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. ¹³ Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live. When the trumpet (yovel) sounds long, they shall come near the mountain. ¹⁴ So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. ¹⁵ And he said to the people, Be ready for the third day [of the week on Day 7 of Month 3 on Shavuot]; do not come near your wives. ¹⁶ Then it came to pass on the third day [of the week on Day 7 of Month 3 on Shavuot], in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. ¹⁷ And Moses brought the people out of the camp to meet with Elohim, and they stood at the foot of the mountain.” Exodus 19:10-17

1397 BCE - Moses gave a speech on Day 1 of Month 11 on the sixth day of the week. Click this [link](#) to see the calendar.

“Now it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Yisrael according to all that Yahweh had given him as commandments to them.” Deuteronomy 1:3

Moses cryptically gave all the day of the week of his speech in Deuteronomy 4:32.

“³⁰ When you are in distress, and all these things come upon you in the latter days, when you turn to Yahweh your Elohim and obey His voice ³¹ (for YHWH your Elohim is a merciful Elohim), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them. ³² For ask now concerning the days that are past, which were before you, since the day that Elohim created man on the earth, and ask from one end of heaven to the other, whether any great thing like this has happened, or anything like it has been heard.” Deuteronomy 4:30-32

1397 BCE - Joshua crossed the Jordan on Day 10 of Month 1 on the sixth day of the week

“Hear, O Yisrael: You are to cross over the Jordan THIS DAY [sixth day of the week], and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven.” Deuteronomy 9:1

In Joshua 4:19 we read *“Now the people came up from the Jordan on the tenth day of the first month [on the sixth day of the week], and they camped in Gilgal on the east border of Jericho.”*

Click this [link](#) to see the calendar and confirm the date.

Try doing that with barley. You can't.

There is no way you can get through this very specific calendrical sequence unless you are observing the Creator's Calendar, as provided on TorahCalendar.com, using the verifiable lights placed in the heavens on Day 4 of Creation, according to Genesis 1:14.

The Creator's Calendar is highly specific, and reflects the character of YHWH Elohim as expressed through His incredibly complex and precise creation. Remember, YHWH is the Master mathematician. His Creation is mathematical, as is the Hebrew language.

Using His calendar, combined with the prophecies of Scripture, reveals the narrow way that Yahushua modeled in His life.

Therefore, anyone who is not observing the New Moons, Sabbaths, and Festivals as provided by the two great lights is walking outside of the Covenant path. See the article titled [*How Yeshua Messiah Counts the Omer*](#) for more information concerning the Messiah and the calendar.

Incredibly, when we understand the Creator's Calendar, we are also able to test certain traditions using the two great lights.

For instance, although there is not a specific verse in the Torah that says that YHWH gave the Torah to Moses on Shavuot, there is a strong tradition that this is in fact when it happened.

There is however direct evidence or testimony from the written Torah that the events described in Exodus 19:16-24:3 did in fact occur on Shavuot.

In Exodus 19:1, the Torah states that the children of Israel came to the wilderness of Sinai on the ***selfsame day*** that they had left the land of Egypt.

*"In the third month, when the children of Israel were gone forth out of the land of Egypt, **the selfsame day** they came into the wilderness of Sinai." Exodus 19:1*

This is a very interesting verse. As already mentioned, the children of Yisrael left the land of Egypt when they crossed the Red Sea, and

this occurred on the seventh day of Unleavened Bread on Day 21 of Month 1 in the year of the Exodus according to Exodus 12:16B-17. [Sunday, April 21, 1437 BCE = Day 21 of Month 1]

"¹⁶ And the seventh day [of Unleavened Bread] shall be a set apart convocation [miqra qodesh] to you; no manner of work shall be done in them, except what must be eaten by every person, that alone may be prepared by you. ¹⁷ And you shall observe the Festival of Unleavened Bread; for in this selfsame day [the seventh day of Unleavened Bread] have I brought your armies out of the land of Egypt: Therefore shall you observe this day in your generations as an ordinance throughout the ages." Exodus 12:16-17

According to 1 Kings 6:1, it was in the 480th Civil Year from the Exodus that Solomon began building the First Temple in his fourth regnal year which began in the autumn in 959 B.C.E.

"And it came to pass in the four hundred and eightieth year after the children of Yisrael had come out of the land of Egypt, in the fourth year of Solomon's reign over Yisrael, in the month of Ziv, which is the second month, that he began to build the house of YHWH." 1 Kings 6:1

It is possible to determine that Year 4 of Solomon's reign began in 959 BCE, as the history of the Judean kings is intertwined with the history of the Babylonian kings whose reigns are determined by solar and lunar eclipses.

As these histories have now been properly calibrated, it is possible to know with certainty that the children of Yisrael came out of the land of Egypt on the seventh day of Unleavened Bread on Day 21 of Month 1 in 1437 B.C.E. on Yom Ri-shon - the first day of the week. [Sunday, April 21, 1437 B.C.E. = Day 21 of Month 1]

The first Yom Ri-shon [first day of the week] in Month 3 of 1437 BCE occurred on Day 5 of Month 3. [Sunday, June 2, 1437 BCE = Day 5 of Month 3]

The children of Yisrael came out of the land of Egypt on the seventh day of Unleavened Bread on Day 21 of Month 1 on Yom Ri-shon - the first day of the week.

Then on **the selfsame day** (Yom Ri-shon - the first day of the week) they came into the wilderness of Sinai on Day 5 of Month 3. This evidence is a *testimony* or *witness* from the Scriptures that it was on Day 5 of Month 3 that Moses received the directions in Exodus 19:10-11, and Moses relayed these directions to Yisrael as it says in Exodus 19:15.

“¹⁰ And YHWH said to Moses, Go to the people and set them apart today [the first day of the week] and tomorrow [the second day of the week] and let them wash their clothes, ¹¹ and be ready on Yom Shli-shi [the third day of the week]: for on Yom Shli-shi [the third day of the week] YHWH will come down in the sight of all the people upon Mount Sinai.” Exodus 19:10-11

“And he [Moses] said to the people, Be ready for Yom Shli-shi [the third day of the week]; do not come near your wives.” Exodus 19:15

The instructions in Exodus 19:10-11 were given to Moses on Yom Ri-shon on the first day of the week on Day 5 of Month 3. [Sunday, June 2, 1437 BCE = Day 5 of Month 3]

YHWH told Moses that He would appear to the Yisraelites after three days on Yom Shli-shi the third day of the week on Day 7 of Month 3.

And this was the date of Shavuot in 1437 B.C.E. when Moses received revelation at Mount Sinai according to Exodus 19:16. [Tuesday, June 4, 1437 BCE = Day 7 of Month 3]

“¹⁶ Then it came to pass on Yom Shli-shi [the third day of the week], in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. ¹⁷ And Moses brought the people out of the camp to meet with YHWH Elohim, and they stood at the foot of the mountain. ¹⁸ Now Mount Sinai was completely in smoke, because descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. ¹⁹ And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and Elohim answered him by voice. ²⁰ Then YHWH came down upon Mount Sinai, on the top of the mountain.”
Exodus 19:16-20

Therefore, the tradition that Moses received revelation from YHWH on Shavuot is verified by the written Torah in Exodus 19:10-16 which says this event occurred on Yom Shli-shi - the third day of the week on Shavuot on Day 7 of Month 3. [[Tuesday, June 4, 1437 BCE = Day 7 of Month 3](#)]

It was 50 days before this that the Omer count began on Day 16 of Month 1. [[Tuesday, April 16, 1437 BCE = Day 16 of Month 1](#)]

This evidence is a testimony or witness from history, and is scientifically verifiable proof from the written Torah, that Moses counted the Omer from Day 16 of Month 1.

All of this not only destroys the Karaite tradition focused on the barley, it also reveals the error of the Karaite tradition that begins the Omer count on the day after the weekly Sabbath.

Moses clearly began the Count on Day 16 of Month 1, which was a Tuesday, not a Sunday. Shavuot clearly occurred on Day 7 of Month 3, which was also a Tuesday, not a Sunday.

Moses then went up to Mount Sinai on Day 8 of Month 3. [[Wednesday, June 5, 1437 BCE = Day 8 of Month 3](#)]

This was the first of three times that he went up for 40 days and 40 nights, and Moses apparently descended 123 days later with the second tablets containing the 10 Commandments.

As has been mentioned many times, there is a strong tradition that Moses descended with the second tablets on Yom Kippur on Day 10 of Month 7.

Here are the sources of that tradition.

Ta'anith 30B R - Simeon B. Gamaliel said: There never were in Israel greater days of joy than the fifteenth of Av and the Day of Atonement. I can understand the Day of Atonement, because it is a day of forgiveness and pardon and on it the second tables of the Torah were given, but what happened on the fifteenth of Av?

Baba Bathra 121A - One well understands why the Day of Atonement [should be such a festive occasion for it is a] day of pardon and forgiveness, [and it is also] a day on which the second Tables were given, but what is [the importance of] the fifteenth of Av?

Eliyahu Zuta 42 - The Scriptures recounts that when Moses descended Mount Sinai after receiving the Ten Commandments and found his people worshipping a Golden Calf, he shattered the tablets in great anger. Later, he ascended Mount Sinai a second time to receive a new set of tablets. According to Jewish tradition, it was on the first of Elul that he went up the mountain, and it was on Yom Kippur that he returned with the new tablets. During the forty days that Moses was gone, the people fasted from sunrise to sunset and, on the fortieth day, from sunset to sunset. When Moses finally came down the mountain carrying the new Tablets of the Law, he found the people weeping, and he too wept. Only then did Elohim accept their repentance for the sin of the Golden Calf, declaring the tenth of Tishrei a Day of Atonement for all future generations. Philip Goodman, *The Yom Kippur Anthology*, p. xviii.

Rashi - Moses brought down from Mount Sinai the second Tablets of the Torah on Yom Kippur.

Seder Olam Rabbah 6 - There is a rabbinic tradition which links the date of Moses' descent from Mount Sinai, carrying the second Tablets of the Law, with the date of Yom Kippur. Abraham P. Bloch, Day by Day in Jewish History, p. 8.

Lamentations Rabbah 33 - It is quite right that the Day of Atonement [should be an occasion for dancing] since it was a day of forgiveness and expiation for Israel, and the day upon which the second tablets [of the Torah] were given. Philip Goodman, The Yom Kippur Anthology, pp. 22-23.

When one begins to count 123 days from Day 8 of Month 3 in 1437 B.C.E., it takes one to Yom Kippur on Day 10 of Month 7 in 1437 B.C.E. on the Creation Calendar. [[Sabbath, October 5, 1437 BCE = Day 10 of Month 7](#)]

The fact that there are 123 days from Day 8 of Month 3 to Day 10 of Month 7 in 1437 B.C.E. is a hidden miracle within the Torah as Month 3, Month 4, Month 5 and Month 6 must each contain 30 days.

We can confirm from using the lights in the heavens that this was the case.

In 1437 B.C.E. there are indeed four consecutive months of 30 days from Month 3 to Month 6 on the Creation Calendar, and this scientific evidence is a testimony or witness that Moses descended with the second tablets with the 10 Commandments on Yom Kippur on the day of the fall equinox on the weekly Sabbath on Day 10 of Month 7 according to tradition.

You could never do this if you think that barley crops control the calendar.

Therefore, Moses counted the Omer from the day after the Sabbath of Day 15 of Month 1 for Moses came out of the land of Egypt on the first day of the week on Yom Ri-shon on Day 21 of Month 1 according to Exodus 12:16-17. [[Sunday, April 21, 1437 BCE = Day 21 of Month 1](#)]

This day, Yom Ri-shon, was the **selfsame day** that the children of Yisrael came into the wilderness of Sinai on Day 5 of Month 3, according to Exodus 19:1. [[June 2, 1437 BCE = Day 5 of Month 3](#)]

Moses came down in the sight of all the people on Mount Sinai on Yom Shli-shi on Day 7 of Month 3 on Shavuot, according to Exodus 19:11-16 [[Tuesday, June 4, 1437 BCE = Day 7 of Month 3](#)]

Moses received revelation at Mount Sinai on Day 7 of Month 3 on Bikkurim Firstfruits (Shavuot) in 1437 BCE, because he counted the Omer from Resheet Firstfruits on Day 16 of Month 1.

This is critical proof for the Counting of the Omer rehearsal that we participate in each year.

Moses ascended the first time for 40 days and 40 nights on the morning of Day 8 of Month 3 according to Exodus 24:9 and Jasher 82:8. [[Wednesday, June 5, 1437 BCE = Day 8 of Month 3](#)]

He stayed on the mountain for 40 days and 40 nights according to Exodus 24:18, Deuteronomy 9:9-11 and Jasher 82:9-11.

Moses descended the first time after 40 days and 40 nights with the first tablets with the 10 Commandments on Day 18 of Month 4, and found Yisrael worshipping a golden calf according to Exodus 32:15 and Jasher 82:17. [[July 15, 1437 BCE = Day 18 of Month 4](#)]

Moses ascended the second time for 40 days and 40 nights on the morning of Day 19 of Month 4 according to Exodus 32:30-

31 and Jasher 82:21. [Tuesday, July 16, 1437 BCE = Day 19 of Month 4]

He stayed on the mountain for 40 days and 40 nights according to Deuteronomy 9:18-25, and Jasher 82:22-23.

Moses descended the second time after 40 days and 40 nights on Day 29 of Month 5 according to Exodus 32:34-33:1 and Jasher 82:24-25. [Sunday, August 25, 1437 BCE = Day 29 of Month 5]

Moses ascended the third time for 40 days and 40 nights on the morning of Day 30 of Month 5 according to Exodus 34:4 and Jasher 82:25. [Monday, August 26, 1437 BCE = Day 30 of Month 5]

He stayed on the mountain for 40 days and 40 nights according to Exodus 34:28, Deuteronomy 10:10 and Jasher 82:26-28.

Moses descended the third time after 40 days and 40 nights with the second tablets with the 10 Commandments on Day 10 of Month 7 on the fall equinox on the weekly Sabbath on Yom Kippur according to Exodus 34:29 and Jasher 82:28. [[Sabbath, October 5, 1437 BCE = Day 10 of Month 7](#)]

This is powerful stuff, and I hope that you can appreciate the precision and proof that has been provided here. For all the calendar dates that do not have links, I invite you to go to the [Torah Calendar site](#) and look them up manually.

We can actually prove certain traditions when we utilize the proper tools, and the correct calendar.

This is just scratching the surface, but I hope that it silences all of the people espousing traditions that have no basis in truth, and certainly cannot be proven.

When I provide you with a date, it is not based upon a whim or an opinion, but rather the powerful proofs confirmed through Scriptures, and a calendar reckoning that actually follows the Torah.

YHWH is meticulous, and an Elohim of precision. There is incredible precision included in the Scriptures that you will never see if you spend your time looking at barley.

Only when you use the “hands on the clock” built into creation during the first week of Creation will you ever know and appreciate how detail-oriented YHWH actually is.

Of course, that fact should be evident to anyone who observes this incredibly complex habitation that He has provided for us.

YHWH demonstrates complex order and precision through His Creation. His calendar is no exception.

Using His true calendar, we are able to prove His Word.

This is impossible for the barley folks, who are floundering through time because they are relying on self-ordained inspection teams to tell them when to observe the Appointed Times.

Often times, these inspection teams include people who “make the call” on whether there are “sufficient amounts” of “aviv” barley found “throughout the land,” and they don’t even believe in Yahushua.

Yahushua specifically instructed His disciples that He was giving them the authority to “bind and to lose” which referred to interpreting the Torah.

“Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”
Matthew 18:18

It is high time that His people stopped following and promoting Jewish traditions, and started diligently following His appointed signs for His Appointed Times.

It is impossible to have any precision when considering Scriptural history if you think YHWH keeps his calendar based upon a crop of grain, and the subjective observations and opinions of men and women who are blinded concerning His Son.

If you choose to follow these people, then it is the blind leading the blind, and Yahushua told us where that leads. (Matthew 15:14)

Basing time on a grain crop is simply ludicrous and leads people into great error, because they will inevitably find themselves out of synch with YHWH and His cycles.

I am always saddened when people who desire to follow the Torah get distracted and side-tracked by Jewish traditions, because that runs contrary to the teachings of Yahushua.

When He said “follow Me” He meant it.

He wasn't in the desert keeping a solar calendar, and He wasn't out inspecting barley crops to determine the beginning of the year.

He was the Light of the World, teaching people how to walk in the Light. An important part of that walk involves looking up at the lights that Elohim placed in the sky during Creation week. He told us they were for “*signs, Appointed Times, days and years.*” Genesis 1:14

The Appointed Times (moadim) of Month 7 are quickly approaching, and my prayer is that people get it right

As a reminder, the 2023 Appointed Times chart is available on the website. You can download it and print it as a handy reference.

So mark your calendar, and make preparations for the approaching moadim. They have very special prophetic significance for those who follow Yahushua.

Berakhot

Todd

www.shemayisrael.net

Tour Announcement

Also, as we approach Sukkot, I still have plans to go to the Land as long as the door remains open. If anyone is planning on being there, and would like to participate in a day tour, please contact me for more information.

Shema Yisrael (Hear O Yisrael) are the words that Yahushua spoke when asked what was the First Command.

***“The first of all the Commandments is: ‘Hear, O Yisrael,
YHWH our Elohim, YHWH is one.’”
Mark 12:29***

“He who has ears to hear, let him hear!”