

The American Line

'en Simultaneum'

TLOG

Timeline of the Gods

researched and written

by

Christopher L. Lingle (Patriot/Futurist)



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(Respectfully submitted to my fellow Americans and to the faculty of my peers,

Qadesh La Yahweh, and Ambassador College Alumni (Worldwide))

The American Line

Volume I - Timeline of the Gods – 2022 (Third Edition)

by Christopher L. Lingle

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Timeline of the Gods

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*(Is "The End of the World" upon us?!)
Are we closing on the LAST few decades?...*

Theoretical Time Remaining: 1,050,715,000 seconds!

History records a 6,000 year span from Adam to the coming "millennial Kingdom" and "the end". There are over 189 BILLION seconds in 6,000 years. 188 BILLION seconds are already gone...
However, most of the popular predictions for 2012 are still many years early!

There are many who prefer to fuel the current fear based economy by focusing on bad business and the hype surrounding 2012. However, the true threat and real opportunity surrounds 2040 (not 2012). The minds of the free western world are under a steady assault as the twenty-first century begins. Our leadership, historic identity, and our pride have become subtly corrupted and censored by an insipid worldwide liberal communism. Additionally, our politicians act as puppetized privateers swindling the People with bogus, over capitalized, special interests and regulations - all in the name of a false sense of "freedom". Politically and culturally, America is in need of a rediscovery of "Self" whereas the British could likewise use a Constitution. Above all, our Peoples need the stability that would only result after an economic re-set button were pushed.

Without any drastic change to the existing American System and serving as an Envoy against political corruption, an Ambassador, serving as a titular representative of the Brit-American Crown will inevitably emerge to check and correct the System. A renewed committment to a fuller commonwealth will stabilize the future of the World. As the American Executive Branch pulls left and swings right, through the coming decades, the important matters can be clearly foreseen. Plainly spoken, when it comes to freedom, justice, commerce, science, and culture, a fuller mutuality between the U.S. and the U.K. guarantees the best survival of the World. Considerable challenges threaten the future. Whether Christian or Atheist, we must stay the course; so loss can be minimized and hope kept alive. Our Great Destiny lies before us - a comprehensive BritAm unification is occurring right now...

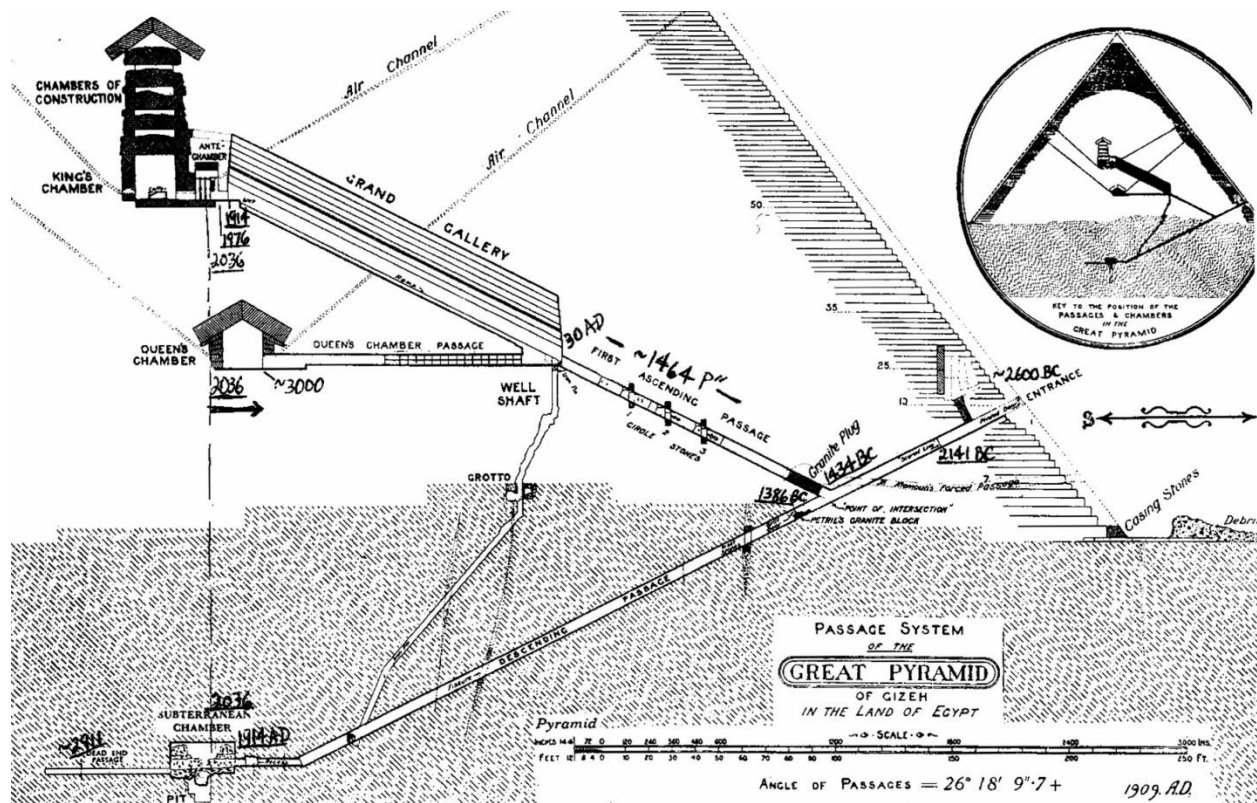
The following theory of geneological identification and chronological sequencing derives from a inique branch of knowledge - the field of Interdisciplinary Science - which draws upon the composite fields of: History - Astronomy - Egyptology - and Textual Criticism. There is time yet to redirect this Nation and the World toward the greater destiny that awaits us. It starts with a more certain knowledge of the future. I invite all Americans and scholars everywhere to freely preview and critique the conclusions herein:

CONSIDER: The evidence DEMANDS that the actual "end" will NOT oDur in 2012 or at any time in the next 2 decades. Rather, the political challenges of the next 25 to 35 years come simultaneously with potential grand-scale cosmic disturbance in the years surrounding the next planetary alignment of 2040.

WHAT IF? Time is a relatively known quantity? What if our best evidence suggests that there is a Divinely appointed Cosmic Clock counting down from the beginning of Time to the Millenial Age? What if we can now see that Clock as clearly as we can see a wrist-watch?

According to the ancient sources: from the twilight alignment of December 21, 2012 (12/21/12) (the "end" of this Age) to the official commencement of the next Age (aka: the Golden Millenium, Great Era, or Kingdom of God) there remains ~ 1,050,715,000 seconds (officially beginning in 2046: 10 years after the 2036 date given by the "Great Architect" below). *Is there such a Clock in place? Does it actually max out around 2053 (+/- 7 years)? Does this information shine a light on mankind's way ahead? Will mankind survive the interim period between now and the beyond?*

Find out below...



Measurements on the inner chronograph of the pyramid are based on the inch-per-year method and derived from vantage points marked by Rutherford. They were loosely corroborated by the author who entered the back end of the Grand Gallery and King's Chamber in 1996 while making visual estimates (this author is a Roofer by trade). The sequence begins with 2141 B.C. as a pin-date from Rutherford (see below). Regarding the ~2537 B.C. (~2600) date; a + or - 120 years can be acknowledged due to the questionable thickness of the original outer limestone casing that was chipped off the Giza pyramid by the ancient Greek and subsequent civilization builders; plus this margin of error must consider several documented Earth-axis tilt changes inferred by Herodotus, Chinese Histories and the Scriptures. Hence, the dating becomes more exact moving forward in time, and as such, can be considered relatively accurate.

2537 B.C. (~2600) is derived from estimating the distance from 2141 B.C. to the outer casing of the entrance shaft and is corroborated by a best match sky positioning of Leo and the 3 stars of Orion's belt as compared to the orientation of the Giza plateau's three pyramids and sphinx facing North as the Nile flows toward and into the Milky Way Galaxy so the dead soul travels (a process referred to in Heiroglyphs as Horakhti). This early date, or before, marks a time spoken of on Egyptian sarcophagi known as "Zep Tephi" (the Time of the Beginning). The date is corroborated by positing ~2537 B.C. as the Scriptural flood date - a (New) Beginning..

2141 B.C. is derived from the positioning of the then North Star Draconis as its light would have touched the preexisting scored line within the open entrance shaft in the twilight of the equinox. This was the approximate date that the Pyramid was refurbished under IV Dynasty Pharaohs. (The current popular 10,500 B.C. date espoused by many as the time of Zep Tephi has

not yet fully taken into account the multiple axis tilts that occurred prior to the 7th century B.C. thereby altering sky mapping. Earlier tilts such as those experienced at the flood and ice age would have varied from current constellation positioning and orientation). The **2537 B.C.** date holds up best under close scrutiny while finding corroboration in the remaining evidence. We will not know how precisely other eras fit until an adjustment in our retrocalculative skymodels can fully take into account the necessary adjustments. It is, however, definitely confirmed that the **mid-21st Century A.D.** is *also* a cyclical match - with the Giza plateau accurately juxtaposed against the Orion Belt.

1434 B.C. figures from the 2141 B.C. date as the year of the Exodus and is derived from scoring to the shaft floor by the angle of the ascending passage. From here forward the inner pyramid's chronograph takes on a specific chronology and thus, the + or - 120 year margin of error closes to just + **or - 12 years.**

1386 B.C. the inner corner of the ascending passage prefigures to approximately 1386 B.C. which was the jubilee year occurring during the entrance period into the Promised Land. The margin of error going forward closes to + **or - 7 years.**

30 A.D. is arrived at by marking the end of the ascending passage. The *confirmed* crucifixion/resurrection year.

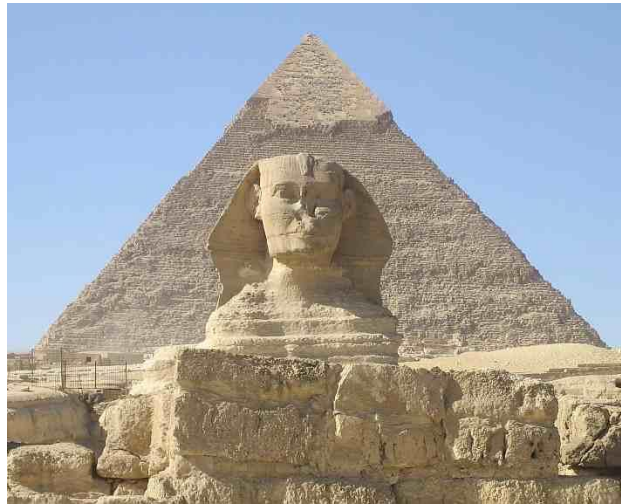
1914 A.D. is reached as the Grand Gallery levels off. WWI ensues marking the start of approximately 120 years of fullness.

1976 A.D. The entrance into the AnteChamber and approx. 2520 years (Lev. 26 "7 times") since King Cyrus and Daniel's prophecy of the iron banded Tree. Marks the approximate start of the last 70 years of the 430 years of the end-time Israelite/Gentile Nation represented by the Eagle (Ezekiel's prophesied 390 and 40 years, II,IV Esdras).

2036 A.D. The exact center of the AnteChamber and earliest start of the return through the Queen's chamber and dip into the descending passage. A date prefiguring a short tribulation for mankind and then a sudden beginning of a new and Great (Golden) Era. $5 \times 52 = 260$ (years) which is known in the Mayan scheme as a Grand Cycle, as in $(1776 + 260 = 2036)$. The measurements appear solid to 2037 (+/- 1), still, some extend this figure to ~ 2045. (**~2911 A.D Rutherford; (~3000 A.D.)**). The approximate end-date marked by the return through the Queen's chamber plus her step forward through the grotto prefiguring the end of the Great Millennial Era that is coming and the beginning of the Great Era Beyond referred to as "A New Heavens and Earth".

Documenting Five Ages over ~5,000 years, the currently famous Mayan Chronographic Wheel starts from the generally accepted date of **3114 B.C.** About this date, Enoch (contemporary with Krishna) codified the Will of Yahu Yahweh to the righteous Line of Seth. Not unlike our time, a period of great enlightenment ensued during a time of technological advancement, prior to a sudden darkness that culminated in cosmic disturbance at the time of Noah (who was the same King documented in the Gilgamesh Epic as the Sumerian - Utpashnatim).

2012 A.D. The solstice marks the "end" of the Age. Another 52-year cycle does not appear on the wheel indicating our current position within an Interim Period that fully develops the backdrop for the coming "Golden" Age. A maximum correction to the GMT conversion suggests that 30 to 50 years be added bringing us to (2041 - 2060). **Finally, beyond the current decades of (2011-2040), the oDurrence of the planetary alignment and concentration of comets and neo's circulating around 2040 suggests that we look specifically to the period (2037-2047) from THIS time (circa 2012) for the Great Hope of the coming Millennial Era. No time period before or beyond the mid-21st century matches the available evidence. At 2012, we look out over the actual horizon, over the monoliths and toward the skies; to gain a look at the other side - to a PROMISE of an "Everlasting Kingdom" to come...**



Isaiah 19:19-20 "In that Day there shall be an altar to Yahweh in the midst of the Land of Egypt and a (stone) pillar at the border (*Heb.* "Giza") thereof to Yahweh. And it shall be for a sign and a witness of Yahweh of Hosts". The Giza pyramidal plateau stands at the geographical dead center of all the Earth's land mass and is oriented for the purpose of marking vantage points along the Timeline of the Gods as an end-time witness

Originating from the same era, the parity of the regardant Sphinx/Giza above to the corroborating Mayan Chronograph at left contains a revelation for our time.

The Events of the Last Jubilee in Overview (DSS War Scroll, Ezekiel, Daniel)

1967-73 Israel/Palestinian War, Vietnam, Oil embargo...

1986-87 Libyan conflict (Prelude to Modern War), 1987-88 Russian (Soviets) 'Restructure'

1988-89 Sabbath Year – 'End' of the Cold War

1989-90 year 1 of the 120th Jubilee from Adam, 70th from Entrance into Canaan. Freedom in Europe

1990-91 year 2 Iraqi Conflict ("**War in Mesopotamia**")...

1991-92 year 3 Iraqi Conflict/Embargo

1992-93 year 4 Embargo on Iraq and Middle East

1993-94 year 5 Continued Embargo

1994-95 year 6 Continued Embargo. Shoemaker-Levy shatters against Jupiter

1995-96 year 7 Sabbath Year (War having already began in Mesopotamia) **War Scroll Underway...**

1996-97 year 8 (Alternate Jubilee); Comet Hyakutake; Shofars over Temple Mount/Goals of Maastricht.

1997-98 year 9 Comet Hale-Bopp midnight Passover (Mar. 23) parallels Exodus yr comet and Heb. 4*

S.E European Bosnian Conflict. (Lud) year 1 of 33 years of War – (The War Scroll)...

1998-99 year 10; 2nd year of "Modern Exodus"; (Lud/Aram)

1999-00 year 11; 3rd year (Aram)

2000-01 year 12; 4th year (Arphaxad)

2001-02 year 13; 5th year; "9/11" (Arphaxad) (Afghanistan)

2002-03 year 14 is a Sabbath Year; 6th year; ('Assyria/Persia (Mesopotamia) and Easterners')...

2003-04 year 15; 7th year; year 2 of War (Assyria/Persia and the Easterners) (Iraq/Iran)

2004-05 year 16; 8th year; year 3 (Elam) OPEC Nations

2005-06 year 17; 9th year; year 4 (Ishmael and Keturah) (Saudi)

2006-07 year 18; 10th year; year 5 (Ham) (King of the South...

2007-08 year 19; 11th year; year 6 (Ham) sits in the seat of the North)...

2008-09 year 20; 12th year; year 7 (Ham)

2009-10 year 21 is a Sabbath Year; 13th year

2010-11 year 22; 14th year; year 8 (Ham)

2011-12 year 23; 15th year; year 9 (Ham)

2012-13 year 24; 16th year; year 10 (Ham); 2012 Mayan Calendric round

2013-14 year 25; 17th year; year 11 (Ham)

2014-15 year 26; 18th year; year 12 (Ham)

2015-16 year 27; 19th year; year 13 (Ham)

2016-17 year 28 is a Sabbath Year; 20th year; signs in Heavens, eclipses

2017-18 year 29; 21st year; year 14 (Ham) (Daniel 12:1)

2018-19 year 30; 22nd year; year 15 (Ham/Japheth)

2019-20 year 31; 23rd year; year 16 (Japheth) (N. Korea/China)

2020-21 year 32 24th year; year 17 (Japheth)

2021-22 year 33 25th year; year 18 (Japheth)

2022-23 year 34 26th year; year 19 (Japheth)

2023-24 year 35 is a Sabbath Year; 27th year; Ezekiel's Vision begins

The Events of the Last Jubilee in Overview (DSS War Scroll, Ezekiel, Daniel)

2024-25 yr 36; 28th year; year 20; (Japheth); Ezekiel's docket overlay 1:1-7:27
2025-26 yr 37; 29th year; year 21; (Japheth);
2026-27 yr 38; 30th year; year 22; (Japheth); Ezek. 8:1-19:14 Fall '26
2027-28 yr 39; 31st year; year 23; (Japheth); Ezek. 20:1-23:49 Fall '27
2028-29 yr 40; 32nd year; year 24; (Japheth);
2029-30 yr 41; 33rd year; year 25; (Japheth); Ezek. 24:1-25:17 Jan. '30
2030-31 yr 42 is a Sabbath Year; 34th year; Ezek. 29:1-29:16 Jan. '31
2031-32 yr 43; 35th year; Ezek. 26:1-31:18 Spring '32; Daniel's "70th Week" begins. "peace"
2032-33 yr 44; 36th year; "peace"
***2033-34 yr 45; 37th year; "peace"; Ezek. 33:21-39:29 (24:25-26) Jan. '34; (theoretical resurrection)**
2034-35 yr 46; 38th year; year 26; Ezek. 32:1-33:20, Spring '34; Desolation; 3 1/2 yrs of Revelation
2035-36 yr 47; 39th year; year 27
2036-37 yr 48; 40th year; year 28; (precise resurrection)
2037-38 yr 49, Sabbath Year; 41st year; 70th week concluded
2038-39 yr 50 Jubilee; 42nd yr. parallels Exodus Period; 7 yrs of Ezekiel begins (better resurrection)
2039-40 (AN-10 NEO, Fall 2039 – begins another prophetic 3 1/2 years
2040-41 44th year; year 30
2041-42 (alternate resurrection); 45th year; year 31
2042-43 46th year; year 32
2043-44 (appropriate resurrection); 47th year parallel (mirrors the year of Caleb's request); year 33
2044-45 Sabbath Year, in 2046 another 7 years of Ezekiel begins, 7 years of clean-up and restructuring
2045-46 (Alternate Jubilee Year) (Ezekiel's 25 year docket and vision fulfilled)
2046-47 Ezek. 40:1-48:35 Spring '46-'47 (theoretical resurrection) "Millennial Kingdom on Earth"
2053-54...2061 7 years of refurbishing the Earth. Haley's Comet Vista to the 4th Millennium A.D., until there will be a "New Heavens & New Earth" (Rev. 20-22). **Ad Olam**

*The modern counterparts to Ezekiel and Daniel prophesying in this period is the two witnesses.

Apophis

By 2029, Comet Apophis will whizz through the Solar System in enigmatic fashion. Not just a first trip here, the Comet will catch onto the gravity of our System and sling back toward Earth on a collision course in 2036! This will loosely mark the 70th Week prophecy given in Daniel of “Great Tribulation”. Let us first consider the premise to this and the prelude which was over 30 years earlier...

“ The dangers that we face are part of the tortuous process, now well under way, of the unification of the planet—in language, culture, science, and commerce. They are both driven by the identical technological advances—this critical and delicate time coincides with the widespread availability of nuclear weapons. At the present rate of change, it seems likely that—the end of the Cold War notwithstanding—in the period between now and 2061, the turning point for the human species will have been reached.”

COMET - Carl Sagan

The Dual Exodus Period began in 1997...

Hale-Bopp and Typhon the exodus Comet are one and the same object,

Apophis comes in 2029 and 2036, the seven years of Daniel,

AN-10 comes in 2039, Wormtongue...

Typhoon weather accompanied the Israelites in their crossing of the sea. The Hebrew word for Hurricane or Typhoon was **סופה** (Supha), named from their encounter at the **סופה** [Suph] Sea. (Strong's Exhaustive Concordance, Heb. 5492, from 5486, "a hurricane....tempest, whirlwind, Red Sea"; Not only was there a tremendous storm but a comet passed by as well. Hevelius, for example, writes that "according to certain authorities, a comet was seen in Syria, Babylonia, India, in the sign of Jo, in the form of a disc, at the very time when the Israelites were on their march from Egypt to the Promised land." (Hevelius, Cometographia, p. 794f.) Pliny reports:

A terrible comet was seen by the people of Ethiopia and Egypt, to which Typhon, the king of that period, gave his name: it had a fiery appearance and was twisted like a coil, and it was very grim to behold: it was not really a star so much as what might be called a ball of fire. (Pliny, 2:23. Herodotus [3:5] states that Typhon, it is said, "was hidden" in the Serbonian marsh, which lay northeast of Egypt along the coast of the Sinai desert.)

According to Plutarch:

The Egyptians regularly call Typhon "Seth"; it means "overmastering" and "overpowering," and in very many instances "turning back," and again "overpassing." (Plutarch, Isis and Osiris, 49, also see 41.) The comet or fireball called Typhon, after the Egyptian king of that period, then, was called the "overpassing," that is, "Passover" star! This information becomes even more poignant when we consider that in the Midrash the pharaoh of the Exodus story is said to have warned the Israelites not to leave Egypt because they would meet the blood star Ra (in Hebrew "evil"). Midrash Shir, 15a, 15b.

What makes this connection so remarkable is the legend as it comes down to us from the Greeks. The Greeks report that in ancient times there was a war fought between Typho and Zeus, which as various writers show was seen from various parts of the earth. Strabo, 13:4:6 states that some lay the myth in Hyde, some in Cilicia, others in Syria, and some in Sicily. Herodotus, 3:5, places it near Egypt. Homer, Ill., 2:783, "in the land of the Arami." Strabo, 16:2:7, says that the Orontes river was formerly known as Typhon from the event. In another place he writes that a region near Coptus, Egypt, was called Typhonis (Strabo, 17:1:44). Plutarch, Isis and Osiris, 32, notes that the Egyptian referred to the sea "into which the Nile discharges its waters," i.e. the Mediterranean, as "Typhon." For other sites see Apollodorus, 1:6, who describes the comet as having "a hundred dragons' heads" and "from the thighs downward he had huge coils of vipers." He further relates that Typhon "emitted a loud hissing sound" and was seen "hurling kindled rocks" from heaven and "spouting a great jet of fire from his mouth." Zeus was then seen to pelt Typhon "at a distance with thunderbolts." Apollodorus

To: roots-of-faith@world.std.com
From: clingle@flash.net (chris lingle)
Subject: Passover
Cc:
Bcc:
X-Attachments:
3/17/97 12:55 p.m.

Friends and "Rooters",

As some of you may already know I have a great deal of solid evidence on the first century followers of Yahushua and their corresponding "Nazarene" Calendar for the Moedim (Sacred Days) of Pre-70 C.E. I have logically laid out the rules governing this calendar by way of some painstaking reconstruction. It is available for application this year and beyond. This year, Passover will occur on March 23. The night of the 23rd will see the Passover Comet in the Western sky opposite the luminous full moon. (This "Star of Ra" will pass at its closest point (1.32 A. U.) on the 23rd exactly at mid-night (machatsith laylal). The Star of Ra was mentioned by Pharoah at the Passover in scripture, is to be identified as Typhon referred to by Plutarch, and is apparently one and the same as the Hale-Bopp object itself. The Hale-Bopp Comet, as it is called, seems to have a functional orbit of approximately 3400 years (refer to Schaaf on the comet Hale-Bopp in his latest book/ephemeris). The morning before sunrise will witness the moon occulting (a partial eclipse; and a blood red moon at Tabernacles). War against true Israel and the Land comes. Prepare yourselves, apparently the last generation has quite literally commenced! (Consider the allegory of Hebrews 4, wherein the years of sojourn after the Exodus parallel the Last Generation before the Millennial Kingdom).

Chris Lingle

To: roots-of-faith@world.std.com
From: clingle@flash.net (chris lingle)
Subject: Passover
Cc:
Bcc:
X-Attachments:
3/17/97 8:01 p.m.



The Driver Program for SETI

Using a Near Earth Object (NEO) as a shared marker, a fascinating theory has circulated around the cyclical appearance of Halley's Comet (set to come again in 2061): According to Sir Isaac Newton, the "Kingdom of God" would begin around 2060. According to Carl Sagan, the year 2060 is an estimate for a coming convergence with another civilization from another solar system, within the known Universe. Is there a statistical probability that these statements are true? Is there at least a binary solution that proves such an alien civilization actually exists? The following is the basis for Carl Sagan's conclusion:

Data:

N = Number of such civilizations (in the known Universe)

- ~400 billion Stars in the Galaxy (N*)
 - 3.3% of Stars have planetary systems (Fp)
 - 10% of the systems will have an ecology for life (Fe)
 - 90% of those will develop life (F1)
 - 10% of those will be intelligent life (Fi)
 - 33% of those will develop outward communications (Fc)
 - *Longevity of a technological civilization* (FL) which is:
 - **4.3 BILLION YEARS (AGE OF EARTH)**
 - **120 (years Earth w/outward communications)**
- (Therefore: $N = N^*F_pF_eF_1F_iF_cF_L$) so,

$$N = 4 \times 10^{11} \cdot \frac{3.3 \cdot 10 \cdot 90 \cdot 10 \cdot 33}{100} \cdot \frac{4.3 \times 10^9}{120}$$

$$N = \frac{4 \times 10^{11}}{1} \cdot \frac{9 \times 10^5}{1 \times 10^{10}} \cdot (2.79 \times 10^{-8})$$

$$N = (9 \times 10^5)(4 \times 10^1)(2.79 \times 10^{-8})$$

$$N = (36 \times 10^6)(2.79 \times 10^{-8})$$

$$N = 100.44 \cdot 10^{-2}$$

$$N = 1.0044$$

N = 1 which in binary analysis means "Yes" (Answer)

(On 02/02/02 this letter was faxed and mailed to the Bush Administration, sealed with the words "National Security")

Christopher L. Lingle
17194 Preston Rd.
Dallas, TX 75---

President George W. Bush
1600 Pennsylvania Ave., NW
Washington DC 20---

02/02/02

Dear Sir,

I am proud to be an American. Elements of my family have been in North America since the 15th century. My in-laws repaired your ranch house down here in Texas last year (it's a small world). My grandfather served our Nation in both World War II and Korea with distinction. Once again our great nation is at war. I am writing this letter to you, President George W. Bush, and forwarding a copy to A.G. John Ashcroft because after prayer and much consideration I believe that, like you Mr. President, Mr. Ashcroft embodies a certain conservative and religious consciousness that so many Americans also hold. I also realize how busy you are and I want to make sure that you receive this one way or another because you are the Commander in Chief. This letter is being sent to you because it is as a matter of National Security.

Wherever our people have gone they have brought the Word of God with them. Across many centuries, to the North and to the West, the descendents of cast off Israel came to Europe and to these shores. The descendents of Ishmael have always sought the inheritance and privileges of the descendents of Jacob. These modern times are no different than the time of the Crusades. The enemy has shunned becoming our friend and has sought to take and destroy what is not theirs. Through a policy of terror they feel they can win their demands. I thank Yahweh our God everyday for you sir because I believe that you rightly understand the situation, as you said, "we must be true to our national security and true to our history".

When my wife asked me in the summer of 2000 which presidential candidate would be most fit to lead our nation my reply was the one who can lead our nation in war because I believed we would go to war in the next administration. She stayed at home and sought to stimulate your campaign (over the internet) to send a more encouraging and personable message to our nation's women, believing that it was our women who would decide the vote. We are proud that you are now our President.

For those of us who are vigilant, some things are obvious. I knew we were coming to a real and

major crossroads in our Foreign Relations with the Middle East. The writing was all over the wall. I am a firm believer that if the enemy will use his Book as a manual for jihad then we also should consult our Book for instructions on how to defend ourselves. In about 1947 there was a cache of scrolls uncovered at the Dead Sea. The area in which they were discovered was known to Biblical historians to be a very likely repository of buried writings from the ancient sects of the Prophets of Israel and the Essenes. So, it was an amazing find but not a shocking one. These scrolls have added light years of understanding to Biblical specialists because they were written and deposited by the same people that gave us the Bible. I draw your attention to one such scroll which is highly relevant for us today - The War Scroll (aka: The War of the Sons of Light against the Sons of Darkness):

"During the 33 years of the war^{1a} the men of renown shall choose men of war from all the lands of the nations. But during the year of remission they shall not ready men to go out to battle, for it is a sabbath of rest. During the 35 years of service the war shall be waged during the 29 remaining years. In year 1 they shall have fought Mesopotamia, in year 2 against the descendents of Lud, in year 3 they shall fight against the rest of the descendents of Aram who are beyond the Euphrates. In year 4 and 5 they shall fight against the descendents of Arphaxad. In year 6 and 7 they shall fight against Assyria and Persia and the Easterners. In year 8 they shall fight against the descendents of Elam. In year 9 they shall fight against the descendents of Ishmael and Keturah. During the following 10 years the war shall be divided against the descendents of Ham, and during the remaining 10 years the war shall be divided against the descendants of Japheth."

At no time in history has a war like this ever occurred anywhere in such a sequence and at such a magnitude. However, by 1995-1996 there was a sabbath year (year of remission) and by 1996-1997 there was a jubilee year (refer to the unparalleled and completely documented work - The Sabbath and Jubilee Cycle on the internet at www.yahweh.org). By that time, we had already fought in the region of Mesopotamia (1991-Iraq). Now, if the War Scroll document refers to our time, (and I believe it does) after these 2 years ('95-'97) there are 33 years remaining of war according to the document. By 1997-1998 we were at war in Bosnia (the regional descendents of Lud). By the following years leading up to the attack of 9/11/01 we had been busy in diplomatic relations fending off terrorist threats and attacks from the descendents of Aram (Syria, "PLO" and region) and Arphaxad (Afghanistan and region).^{1b} The following years (2003 fwd) are undoubtedly also divided against Assyria (Iraq) and Persia (Iran) and the Easterners (N. Korea). Undoubtedly, S.E. Europe and S. Russia will play some role in the coming years (Elam) and inevitably other Arabian Nations will be encountered (Ishmael and Keturah). Next, the descendents of Ham (Africa to Pakistan), third world peoples that our present enemies seek to bring into the conflict even now, may become involved abroad and at home. Then, the Far East (Japheth), N. Korea and China may seize what they see as an opportunity for power alliances in Central Asia (and the Middle East). Every identification of these nations and regions is commonly known to competent Biblical Historians today. So, there is not much room for question when making these identifications.

Certainly, the War Scroll document holds great parallels to events surrounding our present

national security status and should be viewed as a potential general guideline for what is to come and what we should do. I firmly believe that our enemies strategy is protraction. However, we should remain encouraged to continue this war against terrorism wherever it may be fought realizing our place in history appears to be right on schedule. We should fight with the knowledge that Yahweh our God goes before us. I agree that it is time now to ensure the security of the free world and the security of our children.

One will notice that there are 29 years of aggressive war (as necessity could demand) enumerated in the document. That is because out of 35 years there will be 6 sabbath years encountered namely '95-'96, ('96-'97 a Biblical jubilee year), '02-'03, '09-'10, '16-'17, '23-'24, and possibly '30-'31. These are years where aggressive initiating warfare is to be avoided (War Scroll above; also Josephus' Antiq.14:4:2 and Wars 1:7:3). A nation may certainly defend and retaliate for attack sustained during a sabbath year however. The sabbath year (also in Lev. 25) is best utilized as a time of fortification, diplomacy, tactical planning, and domestic economic reform. Mr. President, I strongly urge you to consider using the year from Spring '02-Spring '03 (Biblical years start and end in Spring) as a time for domestic rebuilding (getting this economy back on track). Yes, we should take every security measure at home and abroad as a precaution while fortifying our position, performing intelligence gathering, thwarting our enemies weapon building programs, and planning our attacks while embargoing our enemies economically. But, we truly should try to avoid another direct conflict this year. As necessity undoubtedly will demand, we should be encouraged to attack hard and strong in the Spring of '03 (March 23) forward. For this upcoming year ('02), let us humble ourselves before Yahweh our God and make our primary focus the rebuilding of our great nation's economy. We will be stronger in '03 as a result and more prepared. We will win the respect of the world by our unexpected passivity for a season yet firmness at the negotiation tables. The Democrats and the masses will love you all the more for it. So many people are now struggling with jobs. And most importantly, if you build your policy around the correct idea that this year is an upcoming sabbath year, then Yahweh the God of our People and our Nation will certainly bless us economically and continue to go before us in battle. If you take the lead in this way, certainly the U.K. would follow suit.

Mr. President, I know that you told us that it was time to deal with Iran and Iraq next. But, while you outline the specifics of what must be done this upcoming year for our country please consider the words of our Book, to follow them, that we may prosper and heap hot coals on the heads of our enemies splitting their ranks with confusion. While they make their evil plans this year consulting their instructors in jihad may we consult the instruction of Yahweh our Living God so that our enemies minds may meet with the iron resolve of your mind, backed by every citizen of the free world and endowed with the Law of the Bible! Thank you so much for hearing these words. We are thankful for your strong leadership and service to our country. (Deut. 28:1ff).

Steadfastly Yours,
Christopher L. Lingle

Chapter IV - The Final Chronology for the Dynasties of Ancient Egypt

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Dynasty I - (This)

(Early Period)

(7 Kings, Manetho - 8)

Menes (Narmer)
(Djer)
Wadj
Den (Udimu)
Anejjib
Kaa (Aha) (2401-2188)

Dynasty VI - Memphis (to Elephantine)

(Turin Canon has 181 yrs)

Teti 1614-1579
Pepy I (Meryre) 1578-1540
Merenre Nemtyemzaf 1539-1529
Pepy II (Neferkare) 1529-1434
Nitocris (Female) 1434

(Turin Canon has 955 yrs. from Menes to VI)

Dynasty II - (This)

(5 Kings, Manetho - 9 (II/III))

Hetepsekjemwy
Reneb
Ninetjer
Peribsen
Khasekhemwy (2187-1934)

(First Intermediate Period)

Dynasty VII & VIII (Into XV) at Memphis

(Manetho - 1934-1685)

Dynasty IX & X - Heracleopolis

(Manetho/Monuments - 1869-1685)

Dynasty III - Memphis

(5 Kings)

Zanakht (Nebka)
Netjerkhet (Djoser)
Sekhemkhet
Khaba
Huni (2396-2182)

Dynasty XI - Thebes

Montuhotep I 2025-2019
Inyotef I (Sehertawy) 2019-2009
Inyotef II (Wahankh) 2009-1960
Inyotef III (Nakhtnebtpefer) 1960-1952

(Middle Kingdom)

Montuhotep II (Nebhepetre) 1954-1903
Montuhotep III (Sankhare) 1903-1890
Montuhotep IV (Nebtawyre) 1889-1878

Dynasty IV - Memphis

(6 Kings, Manetho - 8)

Snefru
Khufu (Cheops)
Radjedef
Khafre (Chephren)
Menkaure (Mycerinus)
Shepseskaf (2182-1934)

Dynasty V - Memphis (over Tanis)

Userkaf 1576-1569
Sahure 1569-1561
Neferirkare Kakai 1561-1541
Shepseskare Ini 1541-1534
Raneferef 1534-1531
Niuserre Izi 1531-1507
Menkauhor 1507-1499
Djedkare Izezi 1499-1467
Wenis Unas 1467-1434 *(From Menes, Turin Canon has 774 yrs. from Dynasty I to V)*

Egyptian Dynasties - The Final Chronology

Dynasty XII - Thebes

Amenemhat I (Sehetepibre)	1877-1821
Senuseret I (Kheperkare)	1827-1781
Amenemhat II (Nubkaure)	1781-1771
Senuseret II (Khakheperre)	1771-1752
Senuseret III (Khakaure)	1752-1722
Amenemhat III (Nimaatre)	1722-1684
Amenemhat IV (Maakherure)	1685-1675
Neferusobek (Sobekkare) (Female)	1676-1670

(Second Intermediate Period)

Dynasty XIII - Thebes

Sobekhotep I	1670-1666
Sekhemkare	1666-1660
No King for 6 Years	1660-1653
Amenemhat V	1653-1648
Sehetepibre	1648-1644
Iufni	1644-1639
Sankhibre	1639-1634
Smenkhkare	1634-1629
Sewadjkare	1629-1624
Nedjemibre	1624-1619
Sobekhotep II	1619-1617
Renseneb	1617-1616
Awaibre Hor	1616-1611
Sedjefkare	1611-1606
Wegaf	1606-1604
Khendjer	1604-1599
Mermesha	1599-1594
Inyotef IV	1594-1589
Set	1589-1584
Sobekhotep III	1584-1581
Neferhotep I	1581-1571
Sihathor	1571-1570
Sobekhotep IV	1570-1549
Sobekhotep V	1549-1544
Iayob	1544-1534
Ay I	1534-1511

Sobekhotep VI	1511-1510
Sankhrenešewadjtu	1510-1508
Ined	1508-1505
Hori	1505-1500
Sobekhotep VII	1450-1447
Pharoah a (name lost)	1447-1443
Pharoah b (name lost)	1443-1441
Pharoah c (name lost)	1441-1438
Pharoah d	1438-1434
Dudimose	1434
(Manetho ~ 450 yrs from XI -XIII)	

Dynasty XIV - Xoïs (Sakha)

Manetho - 76 Early Hyksos from the East... (1685-1434)

Dynasty XV - Memphis/Tanis

*Greater Hyksos from the Levant
Turin Canon has 108 yrs.
under Memphites... (1685-1577)*

Apachnan (Khyan)
Ianassi (son of Khyan)
Apophis
Shalek
Bnon
Assis
Khamudy (at Tanis 1576-1434)

Dynasty XVI & XVII - Thebes

Manetho - 32 "Lesser" Hyksos from the East and 15 Theban Kings ending with Kamose (1434-1010)

Egyptian Dynasties - The Final Chronology

(New Kingdom)

Dynasty XVIII - Thebes

Ahmose (Nebpehtyre)	1020-995
Amenhotep I (Djeserkare)	995-974
Thutmose I (Akheperkare)	974-962
Thutmose II (Akheperenre)	963-959
Thutmose III (Menkheperre)	962-909
Hatshepsut (Maatkare) (Female)	962-948
Amenhotep II (Akheperure)	949-922
Thutmose IV (Menkheperure) (<i>the General</i>)	922-912
Amenhotep III (Nebmaatre)	937-900
Amenhotep IV (Akhenaten)	910-895
Nefertaten (Nefertiti) (Female)	898-895
Smenkhkare (Ankheperure)	895-891
Tutankhamun (Nebkheperure)	894-886
Ay II (Kheperure)	889-885
Haremheb (Djeserkheperure)	888-864

Dynasty XIX - Thebes

Ramesses I (Menpehtyre)	864-863
Seti I (Menmaatre)	863-849
Ramesses II (Usermaatre-setepenre)	862-798
Merenptah (Baenre-hotepirmaat)	809-797
Amenmesse (Menmire)	800-796
Seti II (Userkheperure-setepenre)	799-795
Siptah (Akhenre-setepenre)	797-793
Tausert (Sitre-meritamun) (Female)	794-793

Dynasty XX - Thebes

Setnakht (Userkhaure-meryamun)	793-792
Ramesses III (Usermaatre-meryamun)	792-763
Ramesses IV (Kekamaatre-setepenamun)	791-786
Ramesses V (Usermaatre-sekheperenre)	790-785
Ramesses VI (Nebmaatre-meryamun)	789-783
Ramesses VII (Usermaatre-setepenre)	788-782
Ramesses VIII (Usermaatre-akhenamun)	782-779
Ramesses IX (Neferkare-setepenre)	781-764
Ramesses X (Khepermaatre-setepenre)	780-769
Ramesses XI (Menmaatre-setepenptah)	779-756

Egyptian Dynasties - The Final Chronology

(Third Intermediate Period)

Tanite Dynasty XXI

Smendes (Hedjkheperre)	814-789
Amenemnisu (Neferkare)	789-785
Psusennes I (Akheperre)	785-736
Amenemopet (Usermaatre)	743-735
Osorkon the Elder (Akheperre)	742-727
Siamun (Netjerkheperre)	733-723
Har-Psusennes II (Tjetkheperre)	732-719

Dynasty XXII - Babastis

Shoshenk I (Hedjkheperre-setepenre)	780-759
Osorkon I (Sekhemkheperre-setepenre)	759-725
Shoshenk II (Hedjkheperre-setepenre)	733-723
Takelot I (Hedjkheperre-setepenre)	732-718
Osorkon II (Usermaatre-setepenamun)	723-700
Harsiese (Hedjkheperre-setepenamun)	708-699
Takelot II (Hedjkheperre-setepenre)	722-698
Shoshenk III (Usermaatre-setepenre)	714-665
Pimay (Usermaatre-setepenre/amun)	683-664
Shoshenk V (Akheperre)	670-664
Osorkon IV (Akheperre-setepenamun)	664-646

Dynasty XXIV - Sais

Tefnakht (Shepsesre)	728-721
Bakenranef (Wahkare)	721-716

(Late Period)

Dynasty XXVI - Sais

Ameris (Governor)	716-696
Tefnakht II	696-688
Nekauba	688-672
Necho I (Menkheperre)	672-664
Psamtek I (Wahibre)	664-610
Necho II (Wehemibre)	610-595
Psamtek II (Neferibre)	595-589
Apries (Haaibre)	589-570
Amasis II (Khnemibre)	570-526
Psamtek III (Ankhkaenre)	526-525

Theban Dynasty XXI

Herihor (HPA, King)	755-750
Piankh (HPA)	753-750
Pinudjem I (HPA, King)	750-724
Masaharta (HPA)	732-725
Djedkhonsefankh (HPA)	725-724
Menkheperre (HPA, King)	724-683
Smendes II (HPA)	720-719
Pinudjem II (HPA)	719-700
Psusennes III (HPA)	700-677

Dynasty XXIII - Tanis

(most are Usermaatre-setepenre/amun)

Pedubast I	719-695
Iuput I (praenomen unknown)	707-706
Shoshenk IV (-meryamun)	712-705
Osorkon III	711-693
Takelot III	700-693
Rudamun	696-693
Iuput II	699-667
Shoshenk VI (Wasneterre-)	669-664

Dynasty XXV - Napata & Thebes

Alara	781-761
Kashta (Maatre)	761-748
Pianky (Piye/Sneferre)	749-716
Shabako (Neferkare)	716-705
Shebitku (Djedkaure)	708-691
*Tirhaka (Nefertemkhure)	691-664
Tantamani (Bakare)	664-656

(*Tirhaka - Nubian Governor 713-664)

Synopsis of Supporting Evidence for the Final Chronology of Egyptian Dynasties

Dynasty I - The date for the start of Dynasty I is established in two ways. First, the date of 2401 B.C. is established internally by the remainder of the Dynasties. This point will be readily illuminated as we catalogue the evidence which supports the dating employed for the remainder of the Dynasties. Second, the date of 2401 B.C. is established via the Biblical record established earlier in this work. To sum this point up, the best texts of the LXX were employed for the pre-Abraham era from which we derived a flood date of 2535 B.C. This date, in turn, was shown to be supported by the correlary date for the ascension of Enoch (3413 BCE; Mayan; also Krishna) which was then naturally derived from the 2535 date. The date of 3946 B.C. is shown to be the unadjusted date for the beginning of the 6,000 year plan of God in the Judaic source material. The date is established as an independent lock. The resultant year of the flood is found to be 2535 B.C. From this date we then must calculate to the Tower of Babel which Biblically is claimed to be the beginning of all ancient civilizations (Gen. 10). Many Ancient Historians (including Rawlinson and Herman Hoeh) have made the connection between Nimrod and Menes - the first ruler of Egyptian Dynasty I. Working from this connection we date from 2535 BCE - Ham, Cush, and then Nimrod. If we use the similar generation dates given for the line of Shem, his brother, as an equivalent we can then date the beginning of Dynasty I. Shem - 2 years, Arphaxad - 135 years, and then Cainan - 3 parallel generations. It therefore, becomes unsafe to assume that Nimrod could have began to rule any earlier then the date of circa 2401 B.C.E. Data confirms this date as we progress.

Dynasties I, II, III, IV - These Dynasties are found to overlap by nearly every major Historian. Egyptologists tend to stack these Dynasties on the basis that the evidence from monuments shows that they can be. However, as noted on the charts above, more Kings have been discovered on the monuments than are reflected in the History of Manetho. Therefore, I have opted to show Manetho's dates for these Dynasties and overlap them as most historians do.

This methodology becomes non-consequential as we analyze the data for Dynasties V-VIII.

Dynasty V - Here we have employed the evidence found from the monuments to date this Dynasty with the same number of Kings found recorded in Manetho. We have confirmation of the terminus date for this Dynasty via the Royal Canon of Turin. In the Canon it records that 774 years pass from Menes and Dynasty I to Dynasty V. Thus, our date of 1434 B.C.E for the last year of Unas is secure (which was the year of the Exodus and the last year of Dudimose of Dynasty XIII).

Dynasty VI - Here we have employed the monument dates for the 4 Kings found there and then we have added 2 more that are claimed by Manetho and have thereby extended the duration of the Dynasty to 203 years as per Manetho. We have ended the Dynasty at the same date that Dynasty VII and VIII terminate from the internal evidence.

Dynasty VII, VIII - Dynasty VII and VIII end about 1685 BCE (before Dynasty VI ends). *The Turin Canon* goes on to state that 955 years elapse from Dynasty I (Menes year 1) to the end of Dynasty VI. Therefore, our date of 1434 B.C.E. is secure for the end of these Dynasties. Little monument evidence has been found to date these Dynasties internally so we have here employed the length of these Dynasties, as given in Manetho, backing up from the 1434 B.C.E. established date and arriving at a start date of circa 2400 B.C.E. to begin the Dynasties.

Dynasty IX, X, and XI - According to Egyptologists, Dynasty XI, Montuhotep II conquered the other major ruling cities of Egypt in year 21 of his reign. We have employed the monument evidence to date the length of Dynasty XI and have logically began the Dynasty from 2025 - the end of Dynasty VIII. Moving forward then to Montuhotep's 21st year (1934 B.C.E.) we have provided Dynasties IX and X as those that he conquered. We therefore have back-dated IX and X from 1934 B.C.E. and have established the start of Dynasties IX and X from the length given by Manetho and by using the monument evidence. We have therefore began Dynasty XI at 2025 B.C.E. and by using the monument evidence have dated XIa to 2025-1934 B.C.E. and XIb to 1934-1878 B.C.E. The length of XIb suggests an agreement with the length given by Manetho for Dynasty XI.

Dynasty XII - The dates of these reigns are established in the Turin Canon where it is also stated (according to Hoeh) that this Dynasty lasted 213 years. The reign of Amennemhat I is missing in the Turin Canon however, the length of the remaining Kings is shown to be 157 years. Therefore, we can internally establish a length of reign for Amenemhat I at 56 years. Rohl has suggested on circumstantial grounds that Amenemhat III or IV was the Pharaoh of Joseph and I find his arguments to be highly compelling.

Dynasty XIII, XIV, XV, XVI, XVII

The dates of the reigns of XIII are established in the Turin Canon. Egyptologists have found reason to invert Sobekhotep I and Wegaf based on monument evidence and have therefore placed Sobekhotep I first in the King list of XIII and Wegaf fifteenth, though in the Turin Canon their positions are reversed. Sobekhotep IV is the only Pharaoh known to have the praenomen 'Khaneferre'. According to Artapanus a Pharaoh Khaneferre was the father-in-law of Moses. So here the singular identification is made. Dudimose, the last pharaoh of XIII has the conjunctive root '-mose' or '-moses'. He is the first pharaoh of Egypt known to carry such root in his name. It is reasonable to believe then that Dudimose was named after his older protege - the Moses of the Bible. According to Manetho, "a blast of a Great Deity smote us (the Egyptians) during the reign of Tutimaos (Dudimose), after which the Hyksos came in and ruled Egypt for a time." Then Manetho describes Dynasty XV's King Salatis ruling from Avaris after a period of some considerable time elapsed. The former Hyksos are to be identified with the Early and Lesser Hyksos (of XIV and XVI) rulers who were the confederation of Syro-Canaanites listed in the Bible that came into the area at the Exodus. The last King of XV had the praenomen 'Khamudy' and is to be identified with 'Kamose' the half-brother of Ahmose in the Turin Canon. The brothers planned to move the capital to a new location at Thebes. At which time a revolt began and Kamose was slain. According to the Canon it was Ahmose who finally put down the rebellion in his 11th year (1010 BCE), firmly establishing XVIII at Thebes.

Dynasty XVIII - The dates for Amenhotep III and Akhenaton are established via the Ugarit eclipse of 901 B.C. and the corresponding letters between the Governors of the then commercial World (as per the El-Amarna Letters). Retro-calculation supports the Inscriptional evidence: "Abdiheba" = Abiyahu (King Abijah).

Toward a New Assyrian Chronology

According to the Prism Inscription of Assurbanipal, recorded in *Luckenbill*, there was a lunar eclipse that accompanied Ashurbanipal's second Elamite campaign. The Prism records as follows during Assurbanipal's 2nd Elamite Campaign:

"The brightness of Chemosh turned to darkness in the last watch of the night in the month of Tammuz until sunrise when the sun saw it (the moon) set."

Eclipses of the moon occur on the 13th or 14th of the lunar month. Furthermore, this eclipse must have remained almost entirely up through sunrise in order to fulfill the statement made in the passage. Now scholars have clocked this rare occurrence, under Assurbanipal, of the eclipse of the moon that occurred in the third watch of the night during Tammuz on July 13, 653 B.C.E. However, on that date the eclipsed moon came out of conjunction almost completely prior to sunrise. When searching the dates for an eclipse during the "3rd watch" of the night and during Tammuz there arises two other qualified occurrences - Aug. 3, 663 B.C.E. and July 23, 662 B.C.E. Aug. 3, 663 B.C.E. however, can be dismissed because the moon comes out of eclipse completely before sunrise. An alternate date can be found on July 23, 662 B.C.E. which satisfies all known criteria more satisfactorily than the 653 date or any other date. The moon remains in eclipse almost entirely through sunrise on the 662 date. It is to this date, 662 B.C.E., that the New Assyrian Chronology and Assurbanipal's 2nd Elamite campaign is to be alternately pin-dated. This requires a short revision in the chronological sequence of Assyrian Kings of + or - 7 years. This evidence itself underscores the reason why we must acknowledge the Jubilee Cycle *and* an Alternate Jubilee Cycle (running 7 years apart).

Pinning the Jubilee Cycle

Influenced by Ptolemy, Manetho, and Demetrius the Chronographer, the Biblical chronology (LXX) was inflated due to their work on the stacking of Egyptian Dynasties and visa-versa. The arguing between the ancient Greek and Hebrew intellectuals over the matter of how old the Hebrew chronologists recorded in Josephus' Against Apion.

Pin #1 is established in the date for the Entrance into the Land under Yahushua the General (1442-1441 B.C.E.). Pin #2 can be established as a correlary from pin #1 (1344-1343 B.C.E.). Pin #3 is established in our date for the last year of Messiah's ministry (29-30 C.E.; *Eusebius*). As a correlary to pin #3, we can establish pin #4 (462-461 B.C.E.). Pin #5 is established under Hezekiahu (707-706 B.C.E.). Pin #6 is found under Herod the Great from Josephus (21-20 B.C.E.). Other pins are 511-510 B.C.E. and 127-128 C.E.

Sabbath Cycle Pins

The year before every jubilee year given above AND 589-588 B.C.E., 456-455 B.C.E., 162-161 B.C.E., 134-133 B.C.E., 43-42 B.C.E., 36-35 B.C.E., 42-43 C.E., 56-57 C.E., 70-71 C.E., 133-134 C.E., 140-141 C.E.

Chart A (A Comparative Textual Chronology)
The Recorded Years before the Common Era
(Based on the Hebrew/Aramaic received tradition (Rabbinic))

	Kings /Judges	Tenach/DSS	Tenach	Sefer HaYashar
Adam	130	130	130	130
Seth	105	105	105	105
Enos	90	90	90	90
Cainan	70	70	70	70
Mahaleel	65	65	65	65
Yared	162	162	162	162
Enoch	65	65	65	65
Methusala 187		187	187	187
Lamech	182	182	182	182
Noah	502	600 (at Flood)	600	600
Shem	100	2 (after Flood)	350 (Noah lives on)	2
Arphachsad	35	35		35
Sala	30	30		30
Eber	34	34		34
Phaleg	30	30		30
Ragau	32	32		32
Serug	30	30		30
Nahor	29	29		29
Terah	70	70		70
Abram	100	100	42 (After Noah)	100
Yitzak	60	60	60	60
Yaacov	65 (DSS)	130 (to Egypt)	130	130
Levi	35 (DSS)			
Kohath	79 (DSS)			
Amram	78 (DSS)			
Aaron	83 (Exodus)	210 (in Egypt)	210	210
Years:	(2,448)	2,448	2,448	2,448
Moshe	40		Kings of Yahudah**	
Yahushua	29		Solomon (from 4th)	37
(Interregnum)	18		Rehoboam	17
*Chushan of Aram	8		Abiahu	3
Othniel	40		Asa	41
*Eglon of Moab	18		Yahushaphat	25
Ehud	8		Yahuram	8
Shamgar	0		Ahaziahu	1
*Yabin of Hazor	20		Athaliahu	6
Barakyahu/Deb.	40	Ibsan 7	Yahuash	40
*Midianites	7	Elon 10	Amasiahu	29
Gideon	40	Abdon 8	Uzziahu	52
Abimalech	3	*Sam/Eli 40	Yahutham	16
Thola	23	Samuel 12	Yahu-khazi	16
Yair	22	Saul 20	Hezekyahu	29
*Ammonites	18	David 40	Manasseh	55
Yephta	6	Solomon 3	Amon	2
Years:	(300)	Years: (140)		Years: 431

*Israel in Slavery, Eli and Samuel judged an additional +40 years together during slavery under the Philistines.
 **In some cases, the last year of the former King is the 1st year of next. Hence, Solomon is assigned 3 years instead of 4.
 2,448 (Adam to Exodus; see below)
 480* (Judges = 40 (above)+300**+140; see below)
 431** (maximum years of Kings)
 + 587 B.C.E.*** (19th yr. of King Nebachadnezzar of Babylon)
TOTAL: 3,946 years before Common Era MAXIMUM. (3946 B.C./current year would be 5946 A.M.)

The pinned chronology of the **KINGS has an actual 368 years from Solomon 4th (so, **3888 B.C.**). *The Talmudic Jews subtracted about 2 centuries from the actual Persian Period in order to arrive at Bar Kochba and Akiba within 4,000 years of Adam and to the current Jewish year of 5760 A.M. (2001 A.D.)*(Finnegan; Handbook of Biblical Chronology)

* 1 Kings 6:1

** Judges 11:26. "420 years of Kings" (includes Saul and David) - Jer.25:12, 29:10, Dan. 9:2-24

*** This date equals the year following Zedekyahu's exile and is generally agreed upon by all ancient historians.

(The generations of Yaacov through Amram are supplied in the Dead Sea Scrolls).

Chart B (A Comparative Textual Chronology)
The Samaritan/Jubilees/Rabbinic/LXX Chronologies

Patriarchs	Samaritan	Jubilees	Rabbinic	LXX
Adam (130)	130	129	130	230
Seth (105)	105	98	105	205
Enos (90)	90	97	90	190
Cainan (70)	70	73	70	170
Mahaleel (65)	65	63	65	165
Yared (62)	62	115	162 (62)	162
Enoch (65)	65	58	65	165
Methusala (67)	67	71	187 (67)	167
Lamech (53)	53	49	182 (53)	188
Noah @ Flood (YEARS)	600 1307	554 1307	600 1656 (1307)	600 2242 (1307)
Shem after Flood	2	2	2	2
Arphachsad	135	72	35 (135)	135
Cainan II (58)	0 (58)	58	0 (58)	130
Sala	130	69	30 (130)	130
Eber (34)	134 (34)	62	34	134
Phaleg (30)	130 (30)	48*	30	130
Ragau (32)	132 (32)	72*	32	132
Serug (30)	130 (30)	56	30	130
Nahor	79	67	29 (79)	179 (79)
Terah (YEARS)	70 942 (600)	63 569	70 292 (600)	70 1172 (600)
Abram	100	100	100	100
Yitzak	60	70	60	60
Yaacov at Egypt	130	126	130	130
In Egypt (YEARS)	210/215 500/505	238 534	210 500	215 505
TOTAL	2751 (2407/2412)	2410	2448 (2407)	3919 (2412)

Maximum Years of the Kings of Israel and Judah

The amount of years given in parentheses above reflects a rectification to Jubilees and one of the other traditions. The 3 traditions above match one another closely versus the LXX which stands alone for the most part in its inflation of the numbers, the Samaritan having contracted a measure of the same error.

In the text of Jubilees the phrase '2nd sabbatical' should be read '7th sabbatical', the words second and seventh appear much alike in the Hebrew. Such is the case with some texts for Nahor also reading 29 instead of 79.

The above stabilized chronology provides a date of circa 2537 BCE for the flood - a date more in line with modern scientific research than other dates commonly put forward. 3843-3794 represents the 1st full jubilee counted under Adam. However, the evidence indicates Adam's constitution took place sometime during the incomplete jubilee cycle that was prior.

Kings of Yisrael

Solomon (<i>from 4th</i>)	36
Yahuroboam I	22
Nadab	2
Baasha	24
Elah	2
Zimri	0
Omri	12
Ahab	22
Ahaziahu	2
Yahuram	12
Yahua	27
Yahuahaz	17
Yahuash	16
Yahuroboam II	40
Zekariahu	1
Shallum	1
Menahem	10
Pekahiahu	2
Pekiahu	20
Hushea	<u>9</u>
Years:	277

Kings of Yahudah

Ahaz. (from Hushea)	13
Hezekiahu	29
Manasseh	55
Amon	2
Yahusiahu	31
Yahuahaz	1
Yahuakim	11
Yahuakin	0
Zedekyahu	<u>11</u>
Years:	153

Total: 277+153=430 MAXIMUM

I show Israel, Judah, Egypt, Assyria, Babylon in Dynasty Lists together fully synchronized. I show 368 actual years from the period of Solomon's 4th year to the end of the Zedekiah-Nebuchadnezzar Treaty (see Chapter III)

***Dating the Jubilee of the Invasion Era
& the Ancient Kings of Israel***

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In order to arrive at the actual Jubilee year at the end of the Exodus-Invasion Era we must first determine the years of wandering after the Exodus and the length of the invasion era. With this information, and collateral data, it will enable us to know the exact amount of years from the Exodus to the Jubilee year when Israel first possessed the land, as well as provide us with exact dates describing the Era. According to Scripture, Israel entered the land of Kanaan East of the Jordan in the 41st year after the Exodus year. Hence, in Abib of the 42nd year of the Exodus-Invasion Era, Israel entered Kanaan.

And Aaron the priest went up into mount Horeb at the commandment of Yahweh, and died there, in the fortieth year after were come out the children of Israel from the land of Egypt, in the first day of the fifth month.

Num. 33:38.

Hence, Aaron died in the 41st year of the Exodus-Invasion Era. It was the following year that the Israelites entered the land of Kanaan. The reckoning from the year after the Exodus is established from *Numbers 1:1 and 9:1*.

And Yahweh spoke unto Moses in the wilderness of Sinai, on the first month of the year the second after they came out of the land of Egypt. *Num. 9:1*

The Latin Vulgate *postquam egressi sunt* pairs the Hebrew *L'tsatham* (from the root components: at (*L'*) after (*athar*) they (*-am*) came out (*tsah*)) and is the same word used in *Num. 1:1, 33:38 and I Kings 6:1*. This indicates that the Exodus-Invasion Era was an exclusive reckoning system done from the year *after* the actual Exodus year. Hence, the year spoken of in *Num. 1:1 and 9:1* is the *third* year of the actual Exodus-Invasion Era. This was the year that envoys were sent from Paran and Kadesh-Barnea to spy out the land, Caleb being one of these (*Num. 13*). This numbering system is shown as follows:

(Exodus Year).....(the 1st year – “delivered, set apart”)
“the year the second at after they came out”.....the 3rd year (*Num. 9:1*)
“the 40th year after”41st year (*Num. 33:38*)
“the four hundred eightieth year after”.....481st year (*I Kings 6:1*)

The whole of the *Deuteronomy* discourse encompasses the latter part of the 40th (41st) year (*1:3ff*) and ends with the death of Moses just a month prior to Israel's entrance into the land (*Ch. 34*).

Of particular interest is *Deut. 31:10-11*:

And Moses commanded them saying,

At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel has come to appear before Yahweh thy God in the place which he shall choose, you shall read this law before all Israel in their hearing.

So Moses commemorated his redaction of Yahweh's law in *Deuteronomy* to Israel by commanding that they read it every Sabbath Year (*every seven years, in the year of release*). The 40th year after the Exodus year was the 41st year of the Exodus-Invasion Era (an Era that was enumerated exclusively). Of great significance is the fact it was both the Sabbath Year *and* the year that Moses and Aaron died. This detail will become more apparent as we proceed:

The following year, after the events of *Deuteronomy*, was the year that the Israelites entered into the land:

And the people came up through the Jordan on the tenth day of the first month and encamped at Gilgal in the East border of Jericho. Josh. 4:19

The next key chronological note is contained in *Josh. 14:7, 10*:

Forty years old was I when Moses the servant of Yahweh sent me from Kadesh-Barnea to spy out the land, And now behold Yahweh (God) has kept me alive, and as he said, *this 45th year since that time* Yahweh spoke this word to Moses...and behold I am this day 85 years old”.

Caleb speaks of this 45th year from the time that Moses had promised him the land and sent him out. Here, it does not mean 45 years after that year, which is not the phrase used, rather the reference is to the 45th year itself, *inclusive* of the year that Moses sent him out. Therefore, these verses are dated *and* pinned ‘from the second year after’ (*exclusive* of the Exodus year and thus *from the 3rd year of the Exodus-Invasion Era*) as per *Num. 9-13*, when Caleb was sent to spy out the land. Therefore, the 45th year since Moses promised Caleb an inheritance is the same year as the 46th year after the Exodus year and is the same year as the 47th year since the Exodus event. It was in this year that Caleb requested his inheritance in the land as promised (*Josh. 14:9, 12-13*). This request came in the 6th year of conquest in the land of Kanaan.

We are given the clue in *Josh. 14:15*:

And the land had rest from war. (End Notes, 1)

This describes the following year which was a Sabbath Year (year of rest) and the 48th year of the Exodus-Invasion Era (the 49th year in that Jubilee Cycle) - Caleb and his family *inherited* their possession (*Josh. 14:13*). By *Josh. 18* the children of Israel who had not *already* taken their inheritance were scolded by Joshua (*vv.2-3*). By the end of *chapter 19 forward*, all of Israel had inherited their possession in the land, and so they made an end of dividing the country (*19:51*). This was highly appropriate for their full inheritance came in the Sabbath and Jubilee Years in accordance with *Lev. 25* where it enumerates the Jubilee Year as a year for *possession and inheritance*. Thus, the Jubilee Year came in the 49th year of the Exodus-Invasion.

Now, let us take a look at the injunction concerning the Sabbath and Jubilee Years from *Leviticus 25* and compare this to the information already obtained:

When you come into the land which I am giving to you then the land shall keep a Sabbath to Yahweh. Six years you shall sow your field and six years you shall prune your vineyard and gather in the produce. And in the seventh year shall be a Sabbath of rest for the land, a Sabbath for Yahweh. (Lev. 25:2-4). (End Notes, 2)

This passage shows that there would be a Sabbath Year in the land, the method of which is defined as first having six years of sowing (while the Israelites came into the land conquering) then, the Sabbath Year in the land would be experienced. The Israelites could have sowed on any portion of the land during the period of conquest - as soon as a portion of conquered land was firmly secured, sowing could begin.

Let us continue:

And you shall count seven Sabbaths of years, seven years times seven, and so shall be to you the days of the seven Sabbaths of years, forty-nine years. And you shall let sound a ram's horn, a signal in the seventh month, on the tenth of the month. On the Day of Atonement the ram's horn shall sound in all your land. And you shall make sacred the fiftieth year and proclaim liberty in the land to all its dwellers. A Jubilee it shall be for you.

And you shall return a man to his possession ...you shall not sow nor reap...you shall return each one to his possession. (Lev. 25:8-13).

And so a Jubilee is a 50th year in a count following 49 years, the 50th year also being the 1st of the next cycle. With regard to the Exodus-Invasion Era the 49th year of that era was a Jubilee or a 50th or 1st year in the cycle from which point another Jubilee was calculated. It would be at this next Jubilee, 49 years later, the possession of any mortgage-lender land would be returned to the original owner. Of specific notice is that a Jubilee year entails the receiving back of the promised possession - an ideal year for the Israelites to enjoy receiving the full possession of their promised inheritance in the Land. Now, we will turn our attention to actually dating this era. Since the Jubilee year of Hezekiah's 16th year has already been confirmed (a discussion of this appears in the following chapter of this volume), it is now a matter of clocking into the Jubilee of the Exodus-Invasion Era by merely matching the Cycle of that Era with the established Jubilee system (which rotates backward in cycles of exactly 49 years to each previous Jubilee). To do this we must find the years between the 49th year of the Exodus-Invasion Era to the 16th year of Hezekiah (700-699 B.C.). We know from *I Kings 6:1* that there are 480 years from the Exodus to the 4th year of Solomon and so we need to find how many years actually duplicated the interval between the 4th year of Solomon and the 16th year of Hezekiah. We begin by calculating backwards from 700-699 B.C. to the Exodus-Invasion Era. First, we must analyze the reigns of the Kings of Israel given from Scripture.

These reigns are encumbered by co-regencies, however to insure that any calculation reached is not too short we will simply add the full lengths of all the reigns of the kings of Israel and disregard the co-reigns for the time being. In this way we are guaranteed that any Jubilee year beyond our total cannot possibly be

the correct match. The full lengths of the reigns of the Kings of Israel are as follows from Scripture:

- 36 from Solomon's 4th year
- 22 Jeroboam
 - 2 Nadab
- 24 Baasha
 - 2 Elah
- 12 Omri
- 22 Ahab
 - 2 Ahaziah
- 12 Jehoram
- 28 Jehu
- 17 Jehoahaz
- 16 Jehoash
- 41 Jeroboam II
 - 1 Zechariah and Shallum
- 10 Menahem
 - 2 Pekahia
- 20 Pekah
- 9 Hosea

Total = 278 years

According to these figures, the entire length of the monarchy of Israel from the 4th year of Solomon to the final year of Hosea totals a maximum of 278 years. Hosea, the last King of Israel, was a contemporary of King Hezekiah of Judah:

And it was in the 4th year of King Hezekiah, being the 7th year of Hosea son of Elah the King of Israel, that Shalmanesar the king of Assyria came up against

Samaria and lay siege upon it, and captured it at the end of 3 years, in the 6th year of Hezekiah, being the 9th year of Hosea king of Israel, Samaria was captured.

II Kings 18:9ff

And so, since there were a possible 278 years from Solomon's 4th year to Hezekiah's 6th year, we must add an additional 10 years to reach Hezekiah's 16th year (700-699 B.C.), a total of 288 years is reached. Of interest is that 700-699 B.C. was the Alternate Jubilee Year.

Next, we must subtract the years of wandering, the years of conquest, and the intervening Sabbath Years from the 480 years of the Exodus-Invasion Era in order to obtain the years remaining:

480 Exodus to the 4th year of Solomon
-40 years of wandering
-1 Sabbath year at the end of wandering
-6 years of conquest
-1 Sabbath year

432 years remaining from the 49th year of the Exodus-Invasion Era to the 4th year of Solomon. Hence:

700 B.C. (16th year of Hezekiah)
+288 possible years from 4th yr. of Solomon and 16th yr. of Hezekiah
+432 years from the 49th year of the Invasion Era until the 4th year of Solomon

1420 B.C.

Therefore, 1420 B.C. becomes the earliest possible date for the Jubilee Year celebrated by the Israelites in the 49th year of the Exodus-Invasion Era. This date must next be compared with the established Jubilee Cycle that is clocked back every 49 years from 700-699 B.C. The year 1420 B.C., a date arrived at by disregarding the lengths of the overlapping reigns of several of the dynastic Kings of Israel, falls between two Jubilee possibilities - the years 1435-34 B.C. or the years 1386-85 B.C. The Jubilee in the 49th year of the Exodus-Invasion Era cannot be the year 1435-34 B.C. because that year surpasses the total possible figures by some 15 years. Thus, the Jubilee Year arrived at by the 49th year of the Exodus-Invasion Era had to be the year 1386-85 B.C.

Accordingly, the Jubilee Year of 1386-85 B.C. corresponds to the 49th year of the Exodus-Invasion Era. Therefore, the Foundation of the Temple was laid in the 480th year after the year of the Exodus in 954-953 B.C. As such the current framework for the exact chronology of ancient Israel is as follows:

1434-33 B.C. - The pin-dated year of the Exodus. (End Notes, 3)

1394-93 - The 40th year after (41st year) and the giving of Deuteronomy in a Sabbath year (*Deut. 31:10-11*). Moses and Aaron die.

1393-92 - The 41st year after (42nd year) and the Entrance into the Land of Kanaan and invasion East of the Jordan.

1393-87 - The 6 years of conquest East/West of the Jordan and 6 yrs. sowing (*Lev.25:3*).

1388-87 - The 45th year from the 2nd year after (47th year), Caleb's request (*Josh.14:10*).

1387-86 - The first Sabbath Year in the Land after conquest (*Lev. 25:4-7*).

1386-85 - The 50th Jubilee since Adam and Year 1 of the first Jubilee Cycle in the Promised Land.

1386-37 - The 49 years of *Lev. 25:8*.

1337-36 - The first full Jubilee in the Land (*Lev. 25:9-17*).

954-953 - The 4th yr. of Solomon and the 480th year after the Exodus year.

710-709 - Samaria falls in the 9th and final year of Hosea.

700-699 B.C. - The pin-dated 16th year of Hezekiah and a Jubilee year.*

This interlocking evidence is of great assistance in dating the actual reigns of the Kings of Israel and Judah. Without co-reigns, the record allows for a maximum of 288 years between the 4th year of Solomon and the 16th year of Hezekiah.

However, the clear presence of the Jubilee Cycle of the Invasion Era corrects this figure to 254 years leaving 34 years that necessarily belong to co-regencies. This calculation is generally overlooked by biblical chronologists and so the co-reigns of Israel's ancient Kings are usually subjected to guesswork. However, this is the

only solid method known of actually making an exact determination of the correct interval of years present in the ancient sources. As such, we are now armed with precise dates from the Exodus to the Invasion Era and through the Kings.

*As is accurately set forth in *The Sabbath and Jubilee Cycle, QLYP, 1995.*

End Notes

That the Israelites spent 6 years in the conquest is made evident by several sources. The first is Josephus, Ant. 5:1:19-21 where Josephus specifies that the soldiers of Israel that were assigned the land East of the Jordan had spent the 1st year taking that land and had spent the last 5 years plus an unspecified period of time in year 6 and 7 months more West of the Jordan assisting in the invasion. According to the Seder Olam and Jasher 89:54-90:1 the conquering ceased "in the 5th year after" (the 6th year). Barbari likewise reports that there were 6 years in which battles took place before the Israelites began to fully possess the land stating, "After these six years they *possidens* (possessed) their land" (Barbari, p.193, 17a). That the land was to rest from war in a Sabbath Year is recorded in Josephus, Ant. 13:8:1,4; 14:4:2; 14:10:12, as well as Wars 1:2:2-4, 1:7:3 and in 1QM 2:6-10. Israel could not go to war in a Sabbath Year but could defend itself if attacked. In Isa. 18:4, Jer. 30:10, and 46:27, the future return of the Israelites under Yahu Yahweh to the Promised Land will bring rest to them. It is understood in 11QMelichisedec that the Messiah will drive the oppressors out of the land during a Sabbath and Jubilee year. According to Hebrews 3:7-4:13 the land having rest under Joshua is representative of Messiah's great Sabbath day of political tranquility that lasts a thousand years (Ps.90:4, 2Pet. 3:8, Rev. 20:1-7, Jubilees 4:30, Bresh. R. Gen 3:8, Justin Trypho 80:4-81:3, Hippolytus Dan. 2:4, Ireneus Her. 5:28:3). There seems to be two consecutive Sabbath years referenced here, the first of which would correspond to the year at the end of wandering while Israel overlooked the land of Kanaan from the mountains, during the giving of the law (Deuteronomy), just prior to the invasion (Lev. 25:2-4). By Josh 22:4, 9 Yahweh had given full rest to the people as He had promised after having given each tribe the land of their possession. Peace was kept by all the dwellers in the land after it was made plain that only Yahweh was to be worshipped (Josh. 22)

This information indicates the keeping of a Sabbath and Jubilee year in the land. An alternate construct along the same Sabbath and Jubilee cycle places 1439 B.C. as the Exodus year with more time required for the conquering of the land and is indirectly supported by Thiele. The 1434 B.C. date is likewise indirectly supported by Unger. An Exodus date of 1446 B.C. was arrived at by Thiele. The Exodus date arrived at by Unger was 1441 B.C. These dates all flow along the same Sabbath cycle, but 1446 and 1441 recognize a Jubilee cycle that is 7 years earlier than the Jubilee cycle found with the 1439 and 1434 dates. Notably, there are 2 different calculations for the time required covered in the Invasion Era as there are 2 different tabulations for the actual Jubilee Cycle - one occurring 7 years subsequent to the other one (see Chapter IV - The Revised Chronology). The 1439 B.C.

date interprets *Exodus 19* as progressing three days from a Wednesday/Thursday to a Saturday/Sunday Pentecost Day, with that year's Passover Day also on a Wednesday/Thursday. The 1434 B.C. date interprets a three day build up to Pentecost Day (on a Saturday/Sunday) that occurred on the same day of the week as that year's Passover Day (also a Saturday/Sunday). The dates match when analyzed on retro-calculation software and are preferred when the totality of the evidence is taken together. As a lock, the subsequent Jubilee year of 1386 B.C. matches closely to Joshua 5:10-11 when analyzed on computer. Due to Joshua's Long Day Event, we would be looking for a solution that is up to one day off, indicating a 36 to 48 hour day (rather than just 24 hours), when the Earth rolled over into itself and the poles shifted (see Velikovsky, Worlds in Collision). Similar to the Passover week of 30 C.E. (Chapter VII), the Entrance date into the Promised Land of 1386 B.C. at Joshua 5 was a Wednesday-Thursday through Saturday-Sunday sequence.

Jubilee Systems A and B

The Sabbath and Jubilee Cycles - (Gen.6:3) (Alternate has a shift forward of 7 years on Jubilee Years)

<-----1st Jubilee Cycle----->
 |-----|
 3843 3837 3830 3823 3816 3809 3802 3795 3794 3788 3781 3774 3767 3760 3753 3746 3745
 3739 3732 3725 3718 3711 3704 3697 3696 3690 3683 3676 3669 3662 3655 3648 3647 3641
 3634 3627 3620 3623 3606 3599 3598 3592 3585 3578 3571 3564 3557 3550 3549 3543 3536
 3529 3522 3515 3508 3501 3500 3494 3487 3480 3473 3466 3459 3452 3451 3445 3438 3431
 3424 3417 3410 3403 3402 3396 3389 3382 3375 3368 3361 3354 3353 3347 3340 3333 3326
 3319 3312 3305 3304 3298 3291 3284 3277 3270 3263 3256 3255 3249 3242 3235 3228 3221
 3214 3207 3206 3200 3193 3186 3179 3172 3165
 3158 3157 3151 3144 3137 3130 3123 3116 3109 3108 3102 3095 3088 3081 3074 3067 3060
 3059 3053 3046 3039 3032 3025 3018 3011 3010 3004 2997 2990 2983 2976 2969 2962 2961
 2955 2948 2941 2934 2927 2920 2913 2912 2906 2899 2892 2885 2878 2871 2864 2863 2857
 2850 2843 2836 2829 2822 2815 2814 2808 2801 2794 2787 2780 2773 2766 2765 2759 2752
 2745 2738 2731 2724 2717 2710 2703 2696 2689 2682 2675 2668 2667 2661 2654 2647
 2640 2633 2626 2619 2618 2612 2605 2598 2590 2583 2577 2570 2569 2563 2556 2549 2542
 2335 2528 2521 2520 2514 2507 2500 2493 2486 2479 2472 2471 2465 2458 2451 2444 2437
 2430 2423 2422 2416 2409 2402 2395 2388 2381 2374 2373 2367 2360 2353 2346 2339 2332
 2325 2324 2318 2311 2304 2297 2290 2283 2276 2275 2269 2262 2255 2248 2241 2234 2227
 2226 2220 2213 2206 2199 2192 2185 2178 2177 2171 2164 2157 2150 2143 2136 2129 2128
 2122 2115 2108 2101 2094 2087 2080 2079 2073 2066 2059 2052 2045 2038 2031 2030 2024
 2017 2010 2003 1996 1989 1982 1981 1975 1968 1961 1954 1947 1940 1933 1932 1926 1919
 1912 1905 1898 1891 1884 1883 1877 1870 1863 1856 1849 1842 1835 1834 1828 1821 1814
 1807 1800 1793 1786 1785 1779 1772 1765 1758 1751 1744 1737 1736 1730 1723 1716 1709
 1702 1695 1688 1687 1681 1674 1667 1660 1653 1646 1639 1638 1632 1625 1618 1611 1604
 1597 1590 1589 1583 1576 1569 1562 1555 1548 1541 1540 1534 1527 1520 1513 1506 1499
 1492 1491 1485 1478 1471 1464 1457 1450 1443 1442 1436 1429 1422 1415 1408 1401 1394
 1393 1387 1380 1373 1366 1359 1352 1345 1344 1338 1331 1324 1317 1310 1303 1296 1295
 1289 1282 1275 1268 1261 1254 1247 1246 1240 1233 1226 1219 1212 1205 1198 1197 1191
 1184 1177 1170 1163 1156 1149 1148 1142 1135 1128 1121 1114 1107 1100 1099 1093 1086
 1079 1072 1065 1058 1051 1050 1044 1037 1030 1023 1016 1009 1002 1001 995 988 981 974
 967 960 953 952 946 939 932 925 918 911 904 903 897 890 883 876 869 862 855 854 848 841
 834 827 820 813 806 805 799 792 785 778 771 764 757 756 749 742 735 728 715 708 707 701
 694 687 680 673 666 659 658 652 645 638 631 624 617 610 609 603 596 589 582 575 568 561
 560 554 547 540 533 526 519 512 511 505 498 491 484 477 470 463 462 456 449 442 435 428
 421 414 413 407 400 393 386 379 372 365 364 358 351 344 337 330 323 316 315 309 302 295
 288 281 274 267 266 260 253 246 239 232 225 218 217 211 204 197 190 183 176 169 168 162
 155 148 141 134 127 120 119 113 106 99 92 85 78 71 70 64 57 50 43 36 29 22 21 15 8 1 7 14 21
 28 29 35 42 49 56 63 70 77 78 84 91 98 105 112 119 126 127 133 140 147 154 161 168 175 176
 182 189 196 203 210 217 224 225 231 238 245 252 259 266 273 274 280 287 294 301 308 315
 322 323 329 336 343 350 357 364 371 372 378 385 392 399 406 413 420 421 427 434 441 448
 455 462 469 470 476 483 490 497 504 511 518 519 525 532 539 546 553 560 567 568 574 581
 588 595 602 609 616 617 623 630 637 644 651 658 665 666 672 679 686 693 700 707 714 715
 721 728 735 742 749 756 763 764 770 777 784 791 798 805 812 813 819 826 833 840 847 854
 861 862 868 875 882 889 896 903 910 911 917 924 931 938 944 952 959 960 966 973 980 987
 994 1001 1008 1009 1015 1022 1029 1036 1043 1050 1057 1058 1064 1071 1078 1085 1092
 1099 1106 1107 1113 1120 1127 1134 1141 1148 1155 1156 1162 1169 1176 1183 1190 1197
 1204 1205 1211 1218 1225 1232 1239 1246 1253 1254 1260 1267 1274 1281 1288 1295 1302
 1303 1309 1316 1323 1330 1337 1344 1351 1352 1358 1365 1372 1379 1386 1393 1400 1401
 1407 1414 1421 1428 1435 1442 1449 1450 1456 1463 1470 1477 1484 1491 1498 1499 1505
 1512 1519 1526 1533 1540 1547 1548 1554 1561 1568 1575 1582 1589 1596 1597 1603 1610
 1617 1624 1631 1638 1645 1646 1652 1659 1666 1673 1680 1687 1694 1695 1701 1708 1715
 1722 1729 1736 1743 1744 1750 1757 1764 1771 1778 1785 1792 1793 1799 1806 1813 1820
 1827 1834 1841 1842 1848 1855 1862 1869 1876 1883 1890 1891 1897 1904 1911 1918 1925
 1932 1939 1940 1946 1953 1960 1967 1974 1981 1988
 1989 1995 2002 2009 2016 2023 2030 2037 2038-39

120th->

The Hebrew in some Samaritan Texts of Gen. 6:3 provides the word shatah meaning 120 foundations (of time) and not necessarily 120 years as has been commonly translated. Certainly the jubilee cycle is the foundation of biblical chronology as it seems apparent there are in fact 120 jubilee cycles allotted to Mankind or approx. 6000 years less a maximum 120 year life span. Every approximately 1000 years contains 20 jubilee cycles or right at 980 yrs. There is additional significance in 390 years (1607-1997) and 40 years (1997-2038) as established time cycles.

From the Entrance into Canaan to the Final Jubilee Cycle (Ps. 90:10)
(The Alternate Chronology has a shift forward of 7 years on Jubilee Years)

|-----1st Full Jubilee in Promise Land-----|

1393 1387 1380 1373 1366 1359 1352 1345 1344 1338 1331 1324 1317 1310 1303 1296 1295
1289 1282 1275 1268 1261 1254 1247 1246 1240 1233 1226 1219 1212 1205 1198 1197 1191
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560 554 547 540 533 526 519 512 511 505 498 491 484 477 470 463 462 456 449 442 435 428
421 414 413 407 400 393 386 379 372 365 364 358 351 344 337 330 323 316 315 309 302 295
288 281 274 267 266 260 253 246 239 232 225 218 217 211 204 197 190 183 176 169 168 162
155 148 141 134 127 120 119 113 106 99 92 85 78 71 70 64 57 50 43 36 29 22 21 15 8 1 7 14 21
28 29 35 42 49 56 63 70 77 78 84 91 98 105 112 119 126 127 133 140 147 154 161 168 175 176
182 189 196 203 210 217 224 225 231 238 245 252 259 266 273 274 280 287 294 301 308 315
322 323 329 336 343 350 357 364 371 372 378 385 392 399 406 413 420 421 427 434 441 448
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1827 1834 1841 1842 1848 1855 1862 1869 1876 1883 1890 1891 1897 1904 1911 1918 1925
1932 1939 1940 1946 1953 1960 1967 1974 1981 1988
1989 1995 2002 2009 2016 2023 2030 2037 2038-39

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69th

70th

From Adam to the Exodus in Jubilee Cycles
(The Alternate Chronology has a shift forward of 7 years on Jubilee Years)

<-----1st Jubilee Cycle----->
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 3843 3837 3830 3823 3816 3809 3802 3795 3794 3788 3781 3774 3767 3760 3753 3746 3745
 3739 3732 3725 3718 3711 3704 3697 3696 3690 3683 3676 3669 3662 3655 3648 3647 3641
 3634 3627 3620 3623 3606 3599 3598 3592 3585 3578 3571 3564 3557 3550 3549 3543 3536
 3529 3522 3515 3508 3501 3500 3494 3487 3480 3473 3466 3459 3452 3451 3445 3438 3431
 3424 3417 3410 3403 3402 3396 3389 3382 3375 3368 3361 3354 3353 3347 3340 3333 3326
 3319 3312 3305 3304 3298 3291 3284 3277 3270 3263 3256 3255 3249 3242 3235 3228 3221
 3214 3207 3206 3200 3193 3186 3179 3172 3165
 3158 3157 3151 3144 3137 3130 3123 3116 3109 3108 3102 3095 3088 3081 3074 3067 3060
 3059 3053 3046 3039 3032 3025 3018 3011 3010 3004 2997 2990 2983 2976 2969 2962 2961
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 2640 2633 2626 2619 2618 2612 2605 2598 2590 2583 2577 2570 2569 2563 2556 2549 2542
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Adam to Daniel’s Day (Artaxerxes 457 B.C.) and Prophecy of ‘490’ Years’

<-----1st Jubilee Cycle----->
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 3843 3837 3830 3823 3816 3809 3802 3795 3794 3788 3781 3774 3767 3760 3753 3746 3745
 3739 3732 3725 3718 3711 3704 3697 3696 3690 3683 3676 3669 3662 3655 3648 3647 3641
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The True Dates of the Crucifixion and Resurrection

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Most people today assume that the crucifixion and resurrection of Messiah took place on a Friday through Sunday in 33 C.E. and many Saturday, Sabbath-keeping groups place the crucifixion of Messiah on a Wednesday, thereby placing the resurrection on Saturday of 31 C.E. (or 34 C.E.) However, it is incorrect, for multiple reasons, to accept a Wednesday through Saturday scenario as will here be demonstrated. It is likewise incorrect to accept a Friday - Sunday 33 C.E. scenario. As we will see, in a review of ALL the scriptural evidence, only a Thursday-Sunday 30 C.E. construct actually stands. The Fr. - Sun. view becomes undone in the argument against the Wednesday-Saturday construct which is based mainly on these erroneous points:

- 1) That Mt. 28:1, Mk. 16:2, Lk. 24:1, and Jn. 20:1 support a Saturday resurrection showing that the Messiah's body was already risen and gone by the end of the Sabbath.
- 2) That “three days and three nights” must mean exactly 72 hrs. and therefore, only fits the construct of a Wednesday through Saturday scenario.

3) That the prophecy in Dan. 9:25-27 brings us to the year 31 C.E. from the decree (some try to actually bring it to 34 C.E.) and Dan. 9:27 refers to the Messiah being cut off “in the midst of the week” and therefore can only refer to a Wednesday.

Building upon these points, many have thought that the Wednesday - Saturday construct was an important way of showing that Sunday and Easter were bogus. But, it must here be mentioned that a Saturday instead of Sunday resurrection does nothing to prove or disprove anything about the validity of the practice of the Sabbath over Sunday or about Easter versus Passover or any such non-related correlary. Sometimes in our zeal to demolish the opposition we invent constructs to further prove the validity of our practices when no such further proof is needed. The validity of the Sabbath and Passover are not at stake in this discussion but stand firm on their own merit. We can now proceed with the main discussion. The above 3 points are all in error as will be demonstrated herein. As we will see, rather than a Wed. - Sat. or even a Fr. - Sun. theory, the crucifixion occurred on a Thursday and the resurrection occurred on a Sunday. We will treat each point thoroughly as follows:

1) In Mt. 28:1 it states in the Greek “But **after** the sabbaths as it was dawning into the first of the Sabbaths”

The word above for “after” (*opse* – Strong’s #3694, 3796) also means “late” but can connote “after” as context demands. Below it will be shown that “after” is the proper understanding within this particular context.

If we use “after” for “opse” then “after the Sabbaths” clearly refers to after Passover *and* the weekly Sabbath. This understanding will become immediately clear.

“as it was dawning (epiphoskouse)”

This phrase refers clearly to the early morning of Sunday and not the beginning of the “Sabbath” at evening as is suggested by proponents of the Wednesday/Saturday theory. Thus, it is also made clear that "opse" refers to "after" here as context clearly demands. Again, the meaning of “epiphouske” is as follows:

epiphoskouse – “to begin to grow light: - begin to dawn” – Strong’s #2020; “to draw towards dawn” - Liddell-Scott p.306.

“into the first of the sabbaths (sabbaton)” is a reference to the first day to count to Pentecost which is comprised of seven sabbaths or weeks. This count always begins on a Sunday. This word “sabbaton” is another example of Greek translating from Hebrew and therefore not holding a consistent meaning at all times. Though “sabbaton” can mean a weekly or high sabbath, the Gr. word “sabbaton” as it usually appears in the Greek N.T. also means “a period of seven days, or a week.” - Liddell-Scott, p. 722.

Thus, the statement made here in Mt. 28:1 places the coming of the women to the tomb “after the Sabbaths” (after Passover and the weekly sabbath) and “as it was dawning (drawing towards dawn) into the first of the sabbaths (or week(s)). Since it was dawn it could not be “late on the Sabbath”.

Therefore, the proper understanding of Mt. 28:1 is that it refers to Sunday morning. Contrary to the argument that it still can refer to Sabbath morning, this is the only correct way to read the passage (see further). This precise understanding is supported by the Hebrew of Shem Tob. The Hebrew Manuscripts of Matthew are now becoming well known as authoritative over the Greek in many areas of the New Testament. Even like its 10th -14th century counterpart - the Old Testament or Tenach, as it is called in Hebrew, the 10th-14th century Hebrew manuscripts of Matthew are believed by many of the world’s leading Bible scholars and believers to be authoritative.

The manuscripts in Matthew 28:1 of Shem Tob perfectly and unmistakably render:

“And on the first day (be-yowm ha-roshown Strong’s #3117 and #7223) from the week (ma-ha-shabua Strong’s #7620) in the early morning (be-ha-shakamah; Strong’s #7926-7929) came Miriam Magdalene and the other Miriam to see the sepulchre.”

This is very clearly in support of a Sunday morning resurrection. It is also quite clearly a very fluent mixture of BH and MH (Biblical Hebrew and Mishnaic Hebrew), which lends further support to the age and authenticity of Hebrew Matthew.

Interestingly, the Aramaic Peshitta alone at Matthew 28:1 supports the false idea that Yahushua rose late on the Sabbath. Apparently, this was due to the awkward Greek rendering of “opse” in the passage as it became translated into Aram. “ramsa” - the Aramaic equivalent to the Hebrew “erev”.

Another area of confusion with regard to the Gr. root “opse” in Matthew is found in Mt. 27:57. Here it says that Joseph of Arimathea came to get Yahushua’s body at “evening” (*Gr. opsios*). However, in Shem Tob it renders “toward evening time” (la-et erev) in the Hebrew. (This is pointed out in more depth later in the article). Suffice it to say here that the Gr. root “opse” was used by the earliest New Testament translators from the Hebrew to connote late, afternoon, or evening. The essential problem with the usage for “erev” as “late” is that in the earliest Hebrew, the term – “evening” (*ereb*) always occurs at the beginning or early part of a day and never at the end of or late in the day. (1) And even today, it remains incorrectly understood as “late” in Hebrew because of the borrowed Greco-Roman element. “Evening” still loosely carries the Roman notion of occurring toward sunset in the afternoon AND after sunset (even as it is in the West today). However, it was not so in ancient Biblical Hebrew. For, it was unique among ancient Hebrew to begin a day at evening or sundown. Therefore, evening in Biblical Hebrew is always at the beginning of one day and “after” the preceding day and therefore “opse” in its usage in Mt. 28:1 should connote “after” rather than “late”. This is a classic example of where opposing cultural terminology can cause inaccurate translations and if that language becomes influential enough (and Greek eventually did) it can even change the way a people actually look at a term - in this case; late 2nd temple and modern Jews. Therefore, the Aramaic rendering here is without any real support based on the fact that Shem Tob Hebrew Matthew renders

the passage clearly and concisely as referring to Sunday morning, unencumbered by awkward translational issues. Another obvious reason for the confidence we place in Shem Tob in Mt. 28:1 is made clear in the parallel passages in Mark, Luke, and John. *It is universally held in all manuscript languages (Greek, Aramaic, Latin) of these books that the resurrection indeed occurred on Sunday morning.* Read on, below are the Greek renderings:

Lk. 24:1 “But the first of the week (sabbaton) at dawn (orthrou batheos) just before day-break they came to the tomb bringing aromatics which they had prepared, and some others with them.”

orthrou – “dawn (as sunrise; rising of light, by extens. morning - early in the morning” (Strong’s #3722. “day-break, dawn, cock-crow.” Liddell-Scott p. 568).

batheos – “profound (as going down, lit. or fig.) - deep, very early” (Strong’s #901).

Mk. 16:2 “And very early, the first of the week (sabbaton), they came to the tomb as was coming the light (anateilantos) of the sun.”

anateilantos – “to arise” Strong’s #393; “to make to rise or grow up...to give birth to, bring to light...(of the sun and moon)” Liddell-Scott, p. 63.

Jn. 20:1 “But on the first of the week (sabbaton), Mariam the Magdalene came early, it still being dim (skotias), to the tomb.”

skotias – “dimness, obscurity” Strong’s #4653; “darkness, gloom”
Liddell-Scott p. 735.

This word is a reference to the dimness just before dawn. Thus, we can readily see that a cursory analysis of these passages reveals that the time of the visit to the tomb took place just before sunrise on the first day of the week and not at the end of Sabbath when the first day was just beginning at evening - as proponents of the Saturday resurrection argue. The majority and proper rendering of the scriptures themselves do not contend that the visit to the tomb took place right after the Sabbath at evening. A visit by the women somewhere around sundown and evening is nowhere implied in these verses and is not the timing being spoken of. These verses do, however, plainly state that the visit of the women took place in the early morning of the first day of the week. Thus, the premise that these passages prove the Messiah's body was already risen and gone by the end of the Sabbath is in error.

2) Some also argue: The phrase “three days and three nights” (Mt. 12:40) proves the Wednesday through Saturday theory is the correct one.

This statement is entirely based on assumption and not fact. First of all, the way that the Wednesday - Saturday theory is counted demands that the phrase be inverted from the way it actually is. The count to this theory starts with night (Wed-Night, Th.-Day, Th.-Night, Fr.-Day, Fr.-Night, Sat.-Day).

However, the reader will automatically notice that the phrase is not “three nights and three days” but it is “three days and three nights” and is correctly then as follows:

Th.-Day, Th.-Night, Fr.-Day, Fr.-Night, Sat.-Day, Sat.-Night.

Now, there is no way that the Fr.-Sun. view can accommodate this scripture whatsoever, as there are only 2 nights from Friday night to Sunday morning. And, the Wed.-Sat. theory demands that we ignore the sequence of counting as it is given in scripture - beginning with day first, then night, as in “3 days and 3 nights”. Second of all, scholarly authority that the interpretation refers to a full 72 hours is E.W. Bullinger followed by S. Bachiochi. But, should the speculations of Bullinger, a 19th century linguist and Bachiochi, an Adventist scholar, be taken as final authority? We can only hope not, if indeed the theory is found to be unsupportable. To demand that it be a full 3 days and 3 nights (72 hours) the Scripture would have to support it by saying something like *a full three days and three nights* or *from (this) hour to (that) hour* - which it does not. Are we to also suppose that Jonah was in the belly of the great fish for EXACTLY 72 hours? If so, nowhere is it stated or implied - nor does it even seem reasonable. Is it possible to fulfill the injunction at Mt.12:40 of “three days and three nights” by counting any part of “three days and three nights”? If the first reaction of the reader is “no” then seriously ask again, “why not?”

Next, let's take a look at Lk. 24:21:

“But we trusted that it had been He which should have redeemed Israel and beside all this, today is the third day since these things were done.”

This verse took place after yet on the same day that the visit of the disciples to the tomb took place and was spoken by one of the two men who were on the road to Emmaus to the Messiah Himself who had asked them why they were so saddened in appearance. Notice, that TODAY (the one they were on) was the THIRD DAY SINCE or more properly the Greek means AFTER these things were done. What things were done? The preceding verses tell us - AFTER the betrayal and capture, trial, torture and crucifixion of the Messiah! And, what day were they then on - clearly from our analysis of Lk. 24:1 it was Sunday, around noon time thereabout. Now, if we then count backwards from Sunday morning three days, it brings us to Friday with inclusive reckoning and to Thursday with exclusive reckoning. Try both ways on your fingers, there is NO WAY to arrive at Wednesday! It is similar to if somebody said, on a Sunday, that someone died three days ago. Everyone would know for sure that that person had died on either a Thursday or a Friday. In fact, most people's first inclination is to comprehend that the reference would be to Thursday, but never to Wednesday. In reality, the passage clearly indicates a Thursday because “the third day after” refers to AFTER the events leading up to the crucifixion inclusive of the crucifixion. So, regardless of when we begin the count, the last event to count from that is enumerated is the crucifixion. The only way to get to the third day AFTER the crucifixion is to count it as follows: The events of Thursday, Friday - the day after, Saturday - the 2nd day after,

Sunday - THE THIRD DAY AFTER. This is a critical blow to Wednesday crucifixion proponents and proponents of a Saturday resurrection.

Additionally, the weekly Sabbath limit of travel referred to in the Old Testament, the New Testament and the Mishna - Eruvin. While the Temple stood, this Sabbath travel limit was established at approximately .57 miles. However, the distance between Jerusalem (which was the two men's starting point) to Emmaus (their destination) was about 6 miles. This would have been a violation of practice. So, to argue that their journey on the road to Emmaus took place on a Sabbath would be erroneous and therefore for these and other reasons enumerated herein, a Sabbath resurrection can be summarily dismissed.

Does a Thursday crucifixion fulfill "three days and three nights" to Sunday morning? It sure does - in a precise way: (Th.-Day, Th.-Night, Fri.-Day, Fr.-Night, Sat.-Day, Sat.-Night). Saturday night and Sunday from midnight to dawn in Hebrew day reckoning is the night portion of the first day of the week and it was at *this* time that Yahushua the Messiah rose from the dead. (2) To be sure, let's look at a Greek verse which some may point to at Mt. 27:57. Most translations from the Greek render:

"And evening having come...he came to Pilate and asked for the body of Messiah and then placed it in the tomb".

However, we should know that the Torah forbids that a body remain unburied after sunset (Deut. 21:23). The Shem Tob (Hebrew Matthew) correctly states that it was (la-et erev) "toward evening time" when Joseph inquired about the body. From this, we know that the Messiah was captured,

tortured, crucified, AND buried BEFORE evening time. Therefore, we know that counting the day portion of Thursday as the first day is valid. We also know, from our analysis above, that the Messiah rose during the night portion of Saturday night or Sunday twilight. Therefore, this qualifies as the 3rd night mentioned in Mt.12:40. With the beginning and ending points established, the Thursday crucifixion and Sunday resurrection is a lock - providing an affirmative match for every scripture germane to the subject. Though Friday through Sunday 33 C.E. was attested to by many early church fathers for the crucifixion through resurrection year, it should be obvious at this point to the reader that it is quite impossible for that construct to accommodate 3 days/3 nights and all of the correlary Scriptural and Historical information. (1a) The (Fri. - Sun.) theory is at least as problematic as the (Wed. - Sat.) theory with only the (Th. - Sun.) view fitting ALL of the scriptural information.

3. Doesn't Dan. 9 establish a Wednesday, 31 C.E. crucifixion?

The answer is, as you might could guess by now, no. But, here is basically how this construct is derived: Many of the readers should be familiar with the prophecy in Daniel 9 which gives 70 weeks of years (490 years) from Artaxerxes' decree to the time of the end. Artaxerxes co-reigned with his father approx. 20 years and had a sole reign of 7 years when, according to the Persian Eponym and the Prophet Daniel, in 457-6 B.C.E. he (Artaxerxes) made the decree recorded in Ezra concerning the rebuilding of the temple in Dan. 9:25. According to 31 C.E. proponents, the last week referred to in Dan. 9:27 refers to Yahushua the Messiah and thus the week is cut in half thereby leaving 486 1/2 years to be reckoned from Artaxerxes decree to the

crucifixion. The problem with this reckoning is that the reference to the last week of years (7 years) in Dan. 9:27 most likely refers to the time of the end, which is still yet ahead. Furthermore, the reference to the “nagid” (wicked commander or prince in 9:26) that makes the covenant with many for one week (in 9:27) at the time of the end obviously CANNOT refer to Yahushua Messiah. Therefore, the reference to the oblation and offering ceasing in the midst of the week has nothing to do with the Messiah being crucified, but rather with the offerings being stopped in the midst of a final 7 years near the end in a future Temple yet to be rebuilt. However, what the prophecy in Dan. 9:25 does say is:

“AFTER 62 weeks” (7 weeks having already transpired, therefore 483 years) the “Messiah would be cut off”.

What is interesting to note about this prophecy is how things are lined out in sevens. Could this mean we should count using the established Sabbath year reckoning from Lev. 25? 11QMelchisedec, from the Dead Sea Scrolls, suggests that we should in fact use the Sabbath and jubilee cycles to count this prophecy. According to 11QMel., there are 10 jubilees from a “decree” to a time when “Melchisedec” will atone for the people’s sins. The reference to Melchisedec is unmistakably the Messiah, and the atonement is unmistakably his crucifixion. Furthermore, the fragment is actually a midrash of Dan. 9:25-27 which it quotes extensively. Now, Jubilees are counted by 49 year periods with the 50th year overlapping to also be the first year of the following cycle. Therefore, 10 jubilees is 490 years. With the Sabbath and Jubilee style of reckoning in mind, let us consider how the

proper count should be reckoned: We have already established that the 7 years of the 70th week belongs to a time yet to come. If we start from the very first Sabbath year after 457-6 B.C.E., which would be 455-454 B.C.E., and we end with the first year AFTER the 483 years expire (which is the sabbath year of 28-29 C.E.) we arrive at the year 30 C.E. Therefore, we see that we have a more acceptable interpretation of Dan. 9:25-27 available to us which viably arrives at 30 C.E., the year prior to 31 C.E., and fits the Th-Sun. scenario like a glove. Furthermore, this interpretation does not violate the clear separation of Daniel's last week from the initial 69 weeks, as does the 31 C.E. interpretation. It is very clear that the wicked commander (prince) from Dan. 9:26 cannot refer to the Messiah and that the entire last week is referring to a time yet to come. It is equally clear that the ceasing of sacrifice and oblation in the middle of that last seven years cannot accordingly refer to the Messiah's crucifixion. Therefore, from the DSS a more accurate understanding emerges and it should become clear that Dan. 9:25-27 does not support a Wednesday, 31 C.E. (or 34 C.E.) crucifixion. Furthermore, since it is weeks of years that are being dealt with here, a reference to a "day" in the middle of the week is *non-sequitor*, and does not follow. Instead, we see that the prophecy in Daniel and the DSS material actually nails the year 30 C.E. Adding to the evidence for a 30 A.D. crucifixion is the following: Jewish tradition states that the Shekinah (presence) left the temple 40 years prior to the destruction of the Temple. It is well established by Josephus and others that the events surrounding the destruction of the Temple occurred in the year 70 C.E. (Jos., Wars 5:3:1). Also, Eusebius states in his work Hist. 3:7:8 that "For 40 full years it (providence) suspended their (the Jewish) destruction after their crime against the Messiah". Added to this, Eusebius refers to an Aramaic letter

written by Abgar the Toparch. This letter dates the death of the Messiah and the subsequent visit of Thaddeus to Abgar “in the 340th year” of the Edessene era. This era began in 311-310 B.C.E. and thus establishes the Messiah’s crucifixion in 29 or 30 C.E. (A.D.) (Eus. Hist. 1:13:10-22; 2:1:6).

Conclusion:

From this article we have seen that the 3 cardinal points that support the Wednesday through Saturday, 31 C.E. (34 C.E.) theories for the Messiah’s death and resurrection do not stand up to thorough analysis and current research. Instead, it has now been established that only Thursday to Sunday, 30 C.E. fits ALL of the scriptural and historical evidence as the proper construct for the death and resurrection of our Messiah. In the analysis, the Fr.-Sun. view also falls by the wayside. And, as if to permanently lock this in, modern astronomy based on computer calculation has furthermore confirmed and established that the crucifixion took place on Abib 14, Thursday, April 6th, 30 C.E. A straight-forward reconstruction of the calendar then in use showing that the year began with a rebuilding crescent moon around Jerusalem and nearest the vernal equinox was analyzed on computer from the years 26-35 C.E. (3) The resultant match is with 30 C.E. Also, an analysis of the relevant history, for the 15th year of Tiberius (26-27 CE - Yahushua’s first year of ministry) and the following year - the 46th year of temple refurbishment from the time of Herod (27-28 CE), as well as the approximate 3 year length of Yahushua’s ministry, all confirms a 30 C.E. result. This piece of evidence is relevant for more than merely a lesson in history. When added to the other pieces of the chronological framework, this conclusion adds critical data to the final result of our search.

End Notes

1. The late understanding of Leviticus 23:32 is the sole verse in the O.T. that has been relied upon placing ereb at the end of a day as follows "...in the ninth of the month at evening" However, the correct understanding of the phrase in Biblical Hebrew "b'tisha la-chodesh ereb" should be rendered "...for deliverance in renewal at evening" - which is a more correct and a completely different understanding of the phrase that is in better keeping with the context of the Day of Atonement and its meaning, which falls on the tenth of the month.

1a. Proponents of anacatholic views are correct to note that a Friday crucifixion cannot meet the necessary criteria for the correct historical record. Accordingly, Epiphanius and a minority of early Church Fathers proposed a Wednesday or a Thursday crucifixion scenario.

2. The Messiah rose on the first of the sabbaton (Heb. shabuath), a phrase denoting the first day beginning the count to Pentecost (always on the first day of the week). This first day of the week, a Saturday/Sunday in the midst of the Passover week, was known annually as the Omer Day (Heb. Bikkurim) and comprised a morning ritual wherein the risen High Priest waved the first produce of the harvest (picturing the Elect) upward toward Heaven. This critical typology cannot be underestimated when comprehending the exact timing of the events of the crucifixion/resurrection and of the resurrection to come.

3. A retro-calculation was conducted by the author utilizing the Voyager II computer platform.

The Aristocratic (Nazarene) and Syrian (Late Nazarene) Passover

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The metaphysics of Passover is as a Star that compresses into a mini-dwarf before exploding into a Supernova; the greatest of all Mankind (the center-point of the Universe's psychic energy) is at once incinerated and simultaneously brought forth again in mighty power - as a rising Phoenix

The Timing of the Ancient and Accepted Rite

Scholars have long debated over whether the chronology of the Passion Week in the Gospels is reconcilable with the Old Testament. Specifically, the biggest problem that arises here is the timing of Passover (Phasekh). The New Testament clearly places the Passover that is kept by Yahushua and his talmidim (students, disciples) on the beginning of the 14th at evening and then Yahushua's crucifixion clearly takes place on the 14th day that follows at the very beginning of the Rabbinic Passover. The long-enduring reading of the Tenach has, from one point of view, preserved the Rabbinic understanding (end of 14th - 21st; with the 15th as the High Sabbath) and this was unquestionably the understanding that the Pharisees and Cohanim (Priests) had at the time of the crucifixion of Yahushua (Mish. Pesh. - explains that the Passover sacrifice was killed at the end of the 14th). However, it will be noted herein that this was not the Nazarene understanding. For, they placed their Passover Seder a day before. Furthermore, it will be demonstrated herein that the Nazarene understanding is also preserved in the Tenach - just as viably as the Rabbinic System is and

perhaps even more so. What will further be shown is that there is very compelling evidence from the Exodus scenario, Nazarene documents, and an intriguing mirror pattern of the Annual Moedim that sets forth a powerful argument for the Nazarene System (beginning of 14th through the end of 21st; with the 14th as the High Sabbath) that should no longer be overlooked.

Debunking Two Popular Hypotheses
"The Mock-Passover Theory" - Spurious

One popular notion used to dismiss the idea that there really are two different schools for the timing of Passover presented in the New Testament is the idea that when (in the Passion Week) it says that Yahushua and his disciples "kept the Passover", "prepared the Passover", "ate the Passover" etc. that the N.T. does not really mean what it says. Rather, some say that this was a "memorial", "practice", or "mock" Passover supper. This argument is usually best made using Luke 22:15-18 as follows:

22:15 Then He said unto them, with fervent desire have I desired to eat this Passover with you before I suffer.

22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of G-d.

22:17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of G-d shall come. (KJV)

(Note: It implies that Yahushua actually did eat this Passover but would not eat ANY MORE until the Kingdom; it does however say that he did NOT drink.) The theory of a mock Passover is here presented by asserting that Yahushua really wanted to keep the Passover, yet wasn't going to be able to. Thus, he could not rightly partake of the cup until the Kingdom. However, the idea that Yahushua kept a Nazarite vow prohibiting Him from partaking of the fruit of the vine is perhaps more in line with the context (Num. 6:3-4). Indeed, this has been the understanding of a number of scholars going back to at least Jerome, who intentionally makes no distinction between a Nazarene and a Nazarite. Many of the most prolific followers of Yahushua's initial movement had at some point taken Nazarite vows including John the Baptist, James the Just, and Paul. However, an even more plausible explanation of why Yahushua did not partake of the cup is posited by overlaying the Matthean account where it says that this was the "cup of the new covenant". Now the idea that this sets forth is one of timing. In other words, since the new covenant will not be inaugurated until the Kingdom then it follows why Yahushua did not at that time partake of the cup of the new covenant (see *New Covenant - Not For Today* by James Trimm). Whatever be the case however, absolutely nothing in the N.T. actually supports the theory of a "memorial" or a "mock" Passover. The argument is in stark contrast to the clear statements that are made by both Yahushua and His talmidim and is purely ad hoc, inflicting serious damage to the clear statements of the text. Seven times, the Synoptics and John literally state that Yahushua and his talmidim had the

Passover. Interestingly, it should be noted that using the kind of logic that the mock Passover theory is based on (that attempts to explain away a seeming difficulty) is exactly what led Mohammedans to concoct the theory of a "mock" crucifixion and resurrection! If this argument is adhered to, where would the excuses for the evidence stop? The clear circumstantial evidence, as will be shown, as well as the direct statements of the N.T. itself (as will be cited), show explicitly that Yahushua and his talmidim partook of an ACTUAL true Passover Seder on the night prior to Yahushua's crucifixion.

"The New Moon Problem Theory" - Unsubstantiated

Another popular dismissal of the N.T. Passover variance is a somewhat more valiant attempt to explain the controversy through a new moon problem. Now, the way the beginning of a month was determined during the entire Biblical period, and after, was with a visible new moon crescent sighted from the environs of Israel and reported to Jerusalem that day (see article by Chris Lingle - What was the Biblical Method of Determining the Month?). Also, the correct way of intercalating the year according to the consistent Hebrew method presented in scripture and history is by placing the Passover on or after the Spring Equinox. This much is well established by the pashat (literal meaning) of Ex. 34:22, which demands that the intercalation of the Feasts rather than the whole year itself be regulated by the tekufah (equinoxes and solstices). With regard to barley, it is important to understand that there is a commandment to offer a first-fruits offering around Passover. Many people have been misled to believe that this offering was really of "ripe grain" rather than of "first-fruits of green ears". This often results in the utilization

of a late intercalation method which was extant among the Jews in Babylonian provinces, such as Elephantine. This faulty intercalation system is nothing other than the direct descendant of the practice of Jeroboam who caused apostate Israel to seek alliances with the surrounding Aramaic speaking nations and to keep the Feast of Tabernacles in the "eighth month", which would have been the "seventh" month on the Babylonian Calendar.(See article by Chris Lingle - When is the Correct Timing of Intercalation on the Hebrew Calendar?) Though this can all be well established, there nonetheless, remains some controversy about when to intercalate the year according to the true Hebrew calendar. However, neither of the debated intercalation patterns answer the situation of two different Passovers in the N.T. passion week with a plausible new moon problem anyway. For consideration here therefore, we will show both intercalation systems and their corresponding first visible new moon crescents for the years 26 through 35 C.E. generated from the Macintosh Platform,

Voyager II Moon Phase Ephemeris (NMC = New Moon Crescent):

- 26 - NMC on Fri., Mar. 8 or Sat., Apr. 7.
- 27 - NMC on Thurs., Mar. 27.
- 28 - NMC on Tues., Mar. 16 or Wed., Apr.14.
- 29 - NMC on Sun., Apr. 3.
- 30 - NMC on Thurs., Mar. 23.
- 31 - NMC on Mon., Mar. 13 or Wed., Apr. 11.
- 32 - NMC on Sun., Mar. 30.
- 33 - NMC on Fri., Mar. 20 or Sat., Apr. 18.
- 34 - NMC on Wed., Mar. 10 or Thurs. Apr. 8.

Added to the data above, is the proof of a Thursday crucifixion (see article by Chris

Lingle - When were the True Dates of the Crucifixion and Resurrection?). Therefore, if the Rabbinic system was being used by both the Nazarenes as well as the Pharisees then a new moon disparity would have to occur with the criteria of a borderline 1st day new moon crescent (under 9 degrees) appearing over Israel at sunset between the years of 26 to 35 C.E on a Wednesday. This is more than an ample spread for the scenario seeing that the years 29 through 33 are much more preferable if any sort of historical data would be used to lock the date in. (At this point the reader may wish to look on any calendar giving an enumerated succession of the days of the week for comparison sake). If one assumes that both Nazarenes and Pharisees were keeping the end of the 14th/15th as Passover, then the criteria for a Wednesday borderline NMC could allow for a misunderstanding on the exact day of the correct new moon for the Pharisee group yielding their Passover on the day following the Nazarene Passover in the N.T.. While this theory sounds strikingly plausible, this criteria is not met on any of the dates above. The years 27 and 30 have Wednesday dark moons that occur under the horizon at sunset, so there is no way that these could be mistaken for 1st days. In the year 34 a new moon crescent well over 20 degrees occurs on Wednesday, so there is no way that the Pharisee group could miss this one and take the Thursday moon for their system instead. The Apr. 8 Thurs. NMC is not only the wrong intercalation system but the dark moon on the sunset of the 7th was only 1 degree above the horizon. The years 28 and 31 both present 1st day crescents on Wednesday that seem close but are really

not borderline at all (Apr. 14, 11 degrees and Apr. 11, 12 degrees respectively). Added to the fact that the new moons for 28 and 31 really are not borderline is the fact that these dates would yield the incorrect intercalation system placing the Passover a whole month too far away from the Spring Equinox. The conclusion to this analysis is that while the idea of a new moon disparity between the two groups (the Nazarenes and Pharisees) in the N.T during the passion week is a very attractive explanation, there is actually no astronomical basis for any reasonable hypothesis of this kind whatsoever.

*A Plain Look at the N.T.
Overlaying the Gospel Accounts*

Perhaps the most compelling evidence for the Nazarene model for the timing of Passover and Unleavened Bread is the information on the matter which can be found in the New Testament. We will see when we overlay the Gospel accounts that the Nazarene system is defined apart from what appears to be the proto-type for the modern Rabbinic system which are both recorded in these accounts. Beginning with Matthew 26:17

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

26:18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.

26:19 And the disciples did as Jesus had appointed them; and they made ready the Passover.

26:20 Now when the even was come, he sat down with the twelve. (KJV)

Now, we will overlay this with Mark 14:12-17 which closely parallels Matthew:

14:12 And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover.

14:13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14:14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the Passover with my disciples?

14:15 And he will shew you a large upper room furnished and prepared: there make ready for us.

14:16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

14:17 And in the evening he cometh with the twelve. (KJV)

As will be shown below in Ex. 12:15-16 and Lev. 23 :6-7, we encounter the word "roshown" for "first" in Hebrew Matthew of Shem Tob, DuTillet, and Munster of Matthew 26:17. The word here for "first" in Matthew is "kadmaya" in Aramaic just as it is in the Torah accounts. Furthermore, in the Greek the word here is "proto" which is the same root word as it is in the Torah of the LXX. This word "proto" is likewise the word that appears in Mark 14:12. All of these words can be variously and accurately translated as "before" or 'former' and so therefore, these passages of Matthew and Mark can be rendered with "before" instead of "first" as follows:

Mt. 26:17 Now before the day of the feast of unleavened bread the disciples came to Yahushua, saying unto Him, Where wilt You that we prepare for You to eat the Passover.

Mk. 14:12 And before the day of unleavened bread, when they killed the Passover, His talmidim said unto Him, Where do You will that we go and prepare that You may eat the Passover?

The above examples are precisely how Dr. Hugh Schonfield and Dr. James Trimm have

rendered their translations of Hebrew Matthew at Mt. 26:17. We will see as well as we progress - the fact that Yahushua and his talmidim were keeping their Passover on the 14th of Nisan is well established by multiple facts in the New Testament. Now, we will compare from Luke:

22:1 Now the feast of unleavened bread drew nigh, which is called the Passover.

22:2 And the chief priests and scribes sought how they might kill him; for they feared the people.

22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

22:4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

22:5 And they were glad, and covenanted to give him money.

22:6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

22:7 Then came the day of unleavened bread, when the Passover must be killed.

22:8 And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

22:9 And they said unto him, Where wilt thou that we prepare?

22:10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

22:11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with my disciples?

22:12 And he shall shew you a large upper room furnished: there make ready.

22:13 And they went, and found as he had said unto them: and they made ready the Passover.

22:14 And when the hour was come, he sat down, and the twelve apostles with him. (KJV)

Luke 22:1 dovetails precisely with the translation of "before" as was shown above in Matthew and Mark. The statement in 22:7, that the Passover was a day of unleavened bread, parallels Josephus' account of how the usage applied in that day. Josephus tells us that at least a sizable portion of the Jews of his day referred to the feast of unleavened bread as an eight day feast (Jos. Ant. 2:15:1). The basis for such a usage will be demonstrated in the Tenach where it will be shown that Passover is taken with unleavened bread, yet it was a day before the seven days of unleavened bread at which no leaven could be found in the house. As we will see later, Josephus likewise makes this distinction labeling when the 1st day of this seven was (the 15th) by telling us when the second day was (the 16th) and showing that the moed of unleavened bread came the day after the moed of Passover. Nowhere then, is Passover called the 1st day of unleavened bread - it is only labeled (by extension) as a day of unleavened bread because unleavened bread is partaken with the Passover Seder meal. Thus, Lk. 22:7 is consistent with common historical information.

So here Luke 22 parallels Mark 14 and Mt. 26. Let's take a look at John:

13:1 Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him. (KJV)

Here "pro" (before in v.1) refers to the hours just prior to the coming Passover. This understanding explains why in Mt. 26:17 and Mark 14:12 it is the day before (the 14th) Unleavened Bread (the 15th) and why evening here occurs when they prepare the Passover (Mt. 26:17-20 and Mk. 14:12-17). Evening (which technically began the 14th Passover) occurs in these passages when they actually begin to eat the Passover. It is apparent that Yahushua's followers used the last hour or so of the 13th on into the 14th to acquire a location and prepare the Passover. Then, they ate the Passover on the 14th. This understanding is apparent in John 13:1 where it is right "before" Passover during "his hour" when it became indelibly stamped in Yahushua's mind that he should soon die. Lk. 22:14 remarks that when "the hour was come" they sat down to eat. So, it was during the hour that they prepared and ate the Passover Lamb at their Seder on the 14th that Yahushua knew, more acutely than ever, what would shortly come to pass upon him. The above accounts are also supported by the fragmentary manuscript of the Good News according to Peter which, according to Theodoret, (the original ms.) was in use by the Nazarenes: 1:3 And he delivered him (Yahushua) to the people on the day before the unleavened bread, their feast.

Yahushua and His Talmidim have the 14th Passover Seder

What follows these passages above is the account of the Passover Seder of Yahushua and His talmidim. John's

's concern was to touch upon certain events that the other synoptics did not touch upon, such as the washing of feet (John 13:5) - an innovation of the traditional hand washing ceremony. Therefore, the presence of a water

pitcher for the hand washing ceremony found in the traditional Rabbinic Seder is present in all accounts. All accounts also record the passing of the afikomen (meaning "my presence has come") which is the unleavened bread that is shared at a Passover Seder. In John, apparently the remainder of the afikomen is dipped into the herbs to signify the bitterness of Judas' betrayal. There is more evidence in John 13-17 showing that a Passover Seder took place. The most obvious is that there are no events inserted between the chronology of the Nazarene Passover and the events at the Garden of Gethsemane which led to Yahushua's capture and trial. The reference to "reclining" at the table (John 13:23, Mt. 26:20) is also directly taken out of oral tradition concerning the Passover Seder (Mish. Pesh. 10:1B). The last of the "Four Questions" that are asked at the Passover Seder according to Rabbinic tradition is "On all other nights we eat our meals either sitting or reclining; why on this night do we all recline?" The answer is that free men are privileged to recline. Another feature of the Rabbinic Passover Seder is the recitation of the Hallel (Ps. 113-118) after the Seder. (In Mt 26:30 they sang Psalms after the Seder). Here is a list of general parallels between the Hallel, Psalms, and John 13-17:

Stressing the Name: compare - Ps. 113:1ff, Ps. 115:1; 116:13 with John 14:13,14, 26; 15:16,23-26, 17:6,11,26.

Joy: compare Ps. 113:9; 118:24 with John 16:20-22; 15:11; 16:33

Keep commandments: compare Ps. 116:1 with John 14:5, 21, 23.

Deity of Messiah: compare Ps. 113:4-5 with John 16:32, 14:10-12, 20, 28; 15:21; 16:15; 17:21.

Death of Holy Ones: compare Ps. 116:15 with John 13:33, 36; 14:12; 15:13.

Suffering Servant: compare Ps. 116:16 with John 15:20; 14:28; 13:12-20.

Resurrection: compare Ps. 118:17-18 with John 14:19, 28; 16:5, 16-19; 17:16.

Stone of Stumbling: compare Ps. 118:22 with Isa. 8:14 and John 16:1.

Rejection: Ps. 118:22 with John 13:38; 15:18-20, 23; 16:2.

Hating/Loving YHWH: compare Ps. 118 with John 14:15,21,23,28, 31; 15:23.

Coming in the Name: compare Ps. 118:26 with John 14:13-14; 15:26; 17:6, 11, 26.

Not being troubled: compare Ps. 118:26 with John 14:27.

Cup of salvation: compare Ps. 116:13, 118:21 with Mt. 26:27 and John 15:1-7.

From this it is apparent that the Hallel Psalms provided background material for Yahushua's teachings in John 13-17 that demonstrate that this was a Passover Seder taking place. Finally, in John 15:1-7 the vine analogy parallels the blessing on the wine ceremony at the Rabbinic Passover Seder. All of these passages from Mt., Mk., Lk. and John show that Yahushua and his talmidim were seeking where they could observe the coming Passover. After finding a suitable place, they prepared and ate having the Passover Seder on the night of the 14th of Nisan. What follows in all of the accounts is the events in the Garden of Gethsemane culminating in the seizure and trial of Yahushua at about the morning twilight just before sunrise. The trial of Yahushua continues on into the morning, he is crucified by noon and dies by 3 P.M. - all occurring on the 14th of Nisan. He is buried before evening (la-erev) according to Hebrew Matthew (Mt. 27:57) and then the 15th ensues which continues the proto-Rabbinic Passover system.

*The Nazarenes observe the 14th; the Cohanim and
Pharisees observe the 15th*

We know from our analysis above that Yahushua and his followers kept their Passover on the 14th. Also, the N.T. states that the Priests and Pharisees would not kill Yahushua during their Feast (Mt. 26:4-5). From John 18:28 we also know that the Chief Priests and Pharisees would not enter into the Praetorium to judge Yahushua during his trial on the 14th for fear of becoming unclean for their coming Passover which began at the end of the 14th. DuTillet of Matthew supports this. Now, it was the day after Yahushua's death and burial when Mt. 27:62 remarks:

"Now on the next day, which was following the search for leaven, the chief Cohanim and P'rushim came together unto Pilate".

From this, it is apparent that the 14th was the day of leaven removal in preparation for the 15th High Day to the Chief Priests and Pharisees (compare Mark 15:42, Luke 23:54, John 19:14, 31, 42 and Mishna/Talmud). From this information it should be plain that the Greek "prosabbaton" and "paraskeu" indicate that it was a day of preparation for the Passover rather than the weekly Sabbath. A common misnomer about the Aramaic Peshitta is that the Peshitta says that it was "Friday" in these verses. However, such is not the case. The Peshitta (as well as the Old Syriac) for these verses supply the common word "erubta" meaning a preparation for a Sabbath - whether it be a weekly or an annual Sabbath. Such a historical setting allowed for Yahushua to both fulfill the law by keeping and establishing the Nazarene Passover System while actually becoming the Passover on the Rabbinic

System. The reason will become apparent in the conclusion. Historical data combined with new moon simulation affirms that these events occurred exactly as described, in 30 C.E. (see appendix by Chris Lingle on The Messianic Prophecy of Dan. 9 in the article by James Trimm - Messianic Prophecies in the Tenach and Talmud). We also know that the 15th was apparently not regarded as a High Day by the followers of Yahushua. Often times the key is to notice which Passover system (the Nazarene 14th or the Proto-Rabbinic 15th) is actually referred to. This is because in Mark 16:1 his followers are found purchasing spices on the 15th after their 14th sabbath - the day they buried Yahushua (last verses of Mark 15). Furthermore, they do not even attempt to apply the spices until Sunday morning, the 17th (Mark 16:2), negating the argument of imminency with regard to anointing the body. The same account is in Lk 23:54 - 24:1 where it is apparent that Yahushua died and was buried on the 14th which was (according to the majority of Jews at the time) a preparation for the Thursday/Friday 15th at which time the Nazarene women bought spices. This is evident because the evening that was immediately after Yahushua's burial already had passed. The women then, after having rested on the weekly Sabbath, came to annoint the body on Sunday morning. Contrasting this, we have already seen that Mt 26:11, Mk 14:12, Lk 22:1,7-9 and Jn 13:1 all refer to the Nazarene System of reckoning Passover. This should not come as a surprise once one realizes that there are actually two distinct Passover systems that are being kept by two distinct groups in the N.T. period. Another evidence for two Passover Systems occurs in Luke 6:1. Here it indicates that the Nazarene and Pharisaic sabbath days for the Passover Feast occurred back to back. This fact comes from two things, first we know from Luke 3:1 that that year was

at the earliest fall of 27 CE (15th year of Tiberius) and from John 2:12-13 that that year was 28 CE (46th year of Temple refurbishment, which according to Josephus began in 19 BCE, Ant. 15:11:1). Luke 6:1 fits as the following year in the harmony of the gospels and therefore was 29 CE. The dates that are here indicated therefore reflect year 29. The next issue about Luke 6:1 is the phrase "Deutero-proto" (second-first) as it appears in a well attested amount of authoritative manuscripts. The proper translation of Luke 6:1 is therefore, "On the second sabbath after the first..." just as it appears in the Authorized Version of 1611. The new moon crescent (Abib1) in 29 CE was visible at sunset on Sunday, April 3rd at an altitude of 8*39'. The Passover, as observed on the 14th of Abib, occurred on Saturday/Sunday April 16th. This is exactly the situation for the days of the week for this year of 1998. Incidentally, the first-fruits lamb (which Yahushua also had to fulfill the type of) was sacrificed on the morning of the 14th in 29 CE because it was the Sunday to count to Pentecost (Bikkurim). This, the firstfruits ceremony links Passover/ULB to Pentecost. Now, the Pharisaic High Sabbath was on Sunday/Monday in 29 CE. It was therefore a Monday when Yahushua came with his disciples to pluck and rub barley. We know this because the text says that it was a sabbath as exclaimed by the Pharisees. We know that to the Pharisees it would not have been legal for anyone to pluck and rub barley until the day after their sabbath (15th) which would have been on the 16th of Nisan - a Tuesday that year. However, Yahushua and his disciples had their Passover High Sabbath on the day before, which was on Sunday - the 14th. This was the first Sunday on or after the Passover and so therefore it was legal for them to pluck grain as the wave sheaf had already commenced legally for them during the day portion of Nisan 14. This

Sunday represented the first day to count to Pentecost for the Nazarenes as per Deut. 16:1 and Lev. 23. After summing up his position concerning plucking grain on a sabbath deferring to David and the shewbread incident, Yahushua also adds the statement that "The son of man is L-rd of the sabbath". Now the word for this in the text is "sabbaton" and is a derivative of the Hebrew "Sabbathown" indicating a High Sabbath not a weekly one. In other words, Yahushua was stating that He had the right to proclaim the High Sabbaths and that they were made for Him and us and not subject to the traditions of men. This is direct evidence from another year other than 30 CE that two Passover Systems existed at that time! In John 12:1 it mentions that Yahushua came to Bethany 6 days before Passover on Nisan 9. On the next day, Nisan 10 (v. 12), Yahushua entered into Jerusalem paralleling the 10th of Nisan, separation of the Passover Lamb practice. This Nisan (Abib) 10 was a Sunday in 30 CE. Reckoned inclusively the dating is arrived at (6 days before Passover) from the Nazarene 14th Passover (inclusive 9, 10, 11, 12, 13, 14 = 6 days). Reckoned exclusively the dating (6 days before Passover) is reckoned from the 15th Proto-Rabbinic Passover (exclusive 10, 11, 12, 13, 14, 15 = 6 days). Either way, the chronology is in tact and the usage of two different Passover reckonings in the New Testament is established. On top of all of this is the blatant fact that it was illegal for a Bet Din to hold a trial on a High Sabbath according to the Mishna. However, this is exactly what we see the Cohanim and Pharisees doing at the House of the High Priest (Bet HaGadol) in the N.T. (Mt. 26:57-27:1, Mark 14:55-15:1, Lk. 22:54, 66). Here it is plain that Yahushua was led to the Council (Bet Din) where the High Priest presided over a trial that resulted in a death sentence. Hence, this trial took place on the 14th of Nisan which was not a High Day for the Pharisees and thus they did not

violate their oral law by holding a trial on a High Day (which would have been the 15th for them). This is precisely why they plotted that it be done before their Feast (Mt. 26:4-5).

The Nazarene System
As Interpreted in the Torah

Here, we will present the ancient Nazarene system, which is an eight day system, having Passover and the High Sabbath occurring on the 14th and seven days of ULB following from the 15th through the 21st (being the last High Sabbath). We will see that this system satisfies all the criteria of the Scriptures and has with it a great deal of supporting evidence. Let us examine, in depth, the meaning of the text of Exodus 12:6-15:

Exodus 12:6 - And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Exodus 12:14 - And this day shall be unto you for a memorial; and ye shall keep it a feast to the L-RD throughout your generations; ye shall keep it a feast by an ordinance forever. (KJV)

Here Exodus 12:6, 14 establishes that the 14th of Nisan is the Passover, a memorial, and a "moed" to be kept throughout Israel's generations.

Exodus 12:15 - Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day shall be cut off from Israel.

Now, if we follow chronologically, the seven day period of Unleavened Bread begins after Passover. The key phrase "first day" bears some special attention. Again, the Hebrew word which appears as "first" here is "roshown". Let us examine the meaning of this very important key word in depth:

roshown - lit. "heads, chief, former, before", as in, "prior to what immediately follows next".

The Hebrew language is largely a contextual language with its terms relying on what surrounds them. This particular word is translated as "before" on several occasions in the Tenach:

Numbers 6:12 - And he shall consecrate unto the L-RD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were BEFORE shall be lost, because his separation was defiled. (KJV)

Joshua 8:33b - Moses the servant of the L-RD had commanded BEFORE, that they should bless the people of Israel. (KJV)

I Kings 13:6 - And the king answered and said unto the man of G-d, Entreat now the face of the L-RD thy G-d, and pray for me, that my hand may be

restored me again. And the man of G-d besought the L-RD, and the king's hand was restored him again, and became as it was BEFORE. (KJV)

As mentioned earlier, Dr. Hugh Schonfield and Dr. James Trimm both translate the phrase 'ha yowm roshown' as 'the day before' in their separate translations of Hebrew Matthew and this is the exact phrase that appears in the vital passages of the Tenach regarding Passover. Now, the viable meaning of the Hebrew word "roshown" as "before" is further verified by the ancient classic translations, the LXX and the Peshitta Tenakh. The LXX Greek translation has here "prote" which means essentially the exact same thing as the Hebrew "roshown". (The Greek word that would normally be used to mean "first" would be "mia", and the Heb. is commonly 'bn' which is not the word in these passages.) The Peshitta Aramaic Tenach has "kadmaya" from the Aramaic root "k'dam" meaning "before." All of these words for "before" are translated as such when there is context to place what follows it after what is just mentioned; the Hebrew language being largely contextual. For example, we do not translate "roshown" as "before" in the phrase "first of the month" because there is nothing to place this month before. Yet, in the context of the passages that follow, the Nazarene System clearly begins to emerge.

Now that we have established a more precise rendering of the word as it appears in Hebrew, Greek and the Aramaic, we will go back to Exodus 12:15-19 for a more correct translation as follows:

Exodus 12:15 - Seven days shall you eat unleavened bread; indeed on the day before you shall put away leaven out of your houses: for whosoever

eats leavened bread from the day before until the seventh day, that soul shall be cut off from Israel.

12:16 - And on the day before there shall be a set-apart convocation, and in the seventh day there shall be a set-apart convocation unto you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

12:17 And you shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall you observe this day in your generations by an ordinance forever.

12:18 In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the one and twentieth day of the month at evening.

12:19 Seven days shall there be no leaven found in your houses: for whosoever eats that which is leavened, indeed that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Now, in verse 17 it affirms that the 15th of Nisan is day one of the seven days of unleavened bread because we know from Num. 33:3, as well as Josephus and Midrash Sefer HaYasher, that the day in which Israel was "brought out of the land of Egypt" was on the 15th. This explains why the 15th is even mentioned at all in Leviticus 23 and Deut. 16 which will be covered later in this section. It is apparent from these passages that there are actually eight days in which unleavened bread is eaten, that is, from the 14th through the 21st, but that there are only seven days (15th-21st) in which leaven is forbidden in dwellings. There are seven days in which leaven is forbidden in dwellings (15-21st), the day before is a holy convocation (the

14th), and the last day is a holy convocation (the 21st). At this point we must give some special attention to the preposition "until" in v.18 as it is dealt with in the Hebrew. The Hebrew word here is "ad" which can mean "during, continually, even unto, equally with". In many cases 'ad' is a preposition of perpetuity as in the phrase 'ad olam' (age everlasting). The Hebrew preposition "ad" may or may not include the direct object in it's usage of continuation. However, as we will show, "ad" in these instances includes its direct object which would be the 21st. The phrase "until the 21st at evening" is best interpreted chronologically just as it appears. In other words, through the 21st and immediately thereafter, there is an evening at which the Feast stops and the 22nd then begins.

This understanding is supported by Lev. 23:32:

It shall be unto you a Sabbath of rest, and you shall afflict your souls: in the ninth day of the month at even, from even unto even, shall you celebrate your Sabbath.

Here we begin the fast for the Day of Atonement after the 9th at evening but, we know that the fast is on the 10th (Lev. 23:27). Therefore, the evening that follows the ninth is the evening of the 10th. The point being made here is one of succession chronologically as it pertains to the phrase "until (ad) the 21st at evening" - because of the preposition 'ad', the particle includes it's direct object and continues the thought through the 21st. Furthermore, just as the idea in Lev. 23:32 conveys the idea of succession chronologically, so the same concept is employed here. Therefore, 'evening', here referred to in Ex. 12:18, is the evening that comes immediately after the 21st.

Now the key to understanding the Passover chronology in Exodus 12 is found in Lev. 23:5-8:

23:5 In the fourteenth day of the first month at evening is YHWH's Passover.

23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto YHWH: seven days you must eat unleavened bread.

23:7 In the day before you shall have a set-apart convocation: you shall do no servile work therein.

23:8 But you shall offer an offering made by fire unto YHWH seven days: in the seventh day is a set-apart convocation: you shall do no servile work therein.

In verse 5, as in Ex. 12:6-14, it is established that the 14th is Passover. In verse 6, as in Ex. 12:17, it is established that the 15th is the day that Israel left Egypt (as per Num. 33:1-2) and that this is the day mentioned which begins the seven days that only unleavened bread may be found in our dwellings. In verse 7, as in Ex. 12:16, it is established that the day before the regular seven days of unleavened bread is the day of the set-apart convocation and Sabbath (the 14th). In verse 8, as in Ex. 12:16, it is shown that the seventh day of the regular unleavened period is a set-apart convocation also (i.e. the 21st). Interestingly, in verse 8, seven days are mentioned in which burnt offerings were to be conducted - the timing of which follows the day of Passover and begins with the 15th.

A parallel passage to the above verses appears in Numbers with the same treatment of the word "roshown" rendered as "before" as follows:

28:16 And in the fourteenth day of the first month is the Passover of YHWH.

28:17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

28:18 (On the day before shall be a set-apart convocation; you shall do no manner of servile work therein).

28:19 And you shall offer a sacrifice made by fire for a burnt offering unto YHWH; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

28:20 And their meat offering shall be of flour mingled with oil: three tenth deals shall you offer for a bullock, and two tenth deals for a ram;

28:21 A several tenth deal shall you offer for every lamb, throughout the seven lambs:

28:22 And one goat for a sin offering, to make an atonement for you.28:23 You shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

28:24 After this manner you shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savor unto YHWH: it shall be offered beside the continual burnt offering, and his drink offering.

28:25 And on the seventh day you shall have a set-apart convocation; you shall do no servile work.

Notice, that it is the day before the fifteenth that a day of set-apart convocation and Sabbath is to be kept. Also, notice that verse 18 is a parenthetical inset between the continuation in verse 19 beginning with "And" not "But", as most translations erroneously have it rendered. Insetting

verses is common in a contextual language like Hebrew. In fact, we do so in other languages as well as in English. A scriptural example of this is the fact that Genesis records that man was created male and female on the sixth day (Gen. 1:27). Yet, after the creation week is over, the author goes back to tell us about how woman was created out of man (Gen. 2:18-25) before continuing on with the Genesis account (an inset).

The Nazarene System in the Tenach

Additional sections concerning Passover/ULB in the Tenach are covered below for the sake of completeness.

From Exodus:

23:14 Three times thou shalt keep a feast unto me in the year.

23:15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

23:16 And the feast of harvest, the firstfruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field.

23:17 Three items in the year all thy males shall appear before YHWH Elohim.

23:18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

These passages cover the seven days of Unleavened Bread, Pentecost and Ingathering as the three times that freewill offerings must be brought - the quality of which is of course up to the individual. Here, the timing of Passover cannot be forced into the seven Days of ULB because the timing of Rosh Hashana, Yom Kippur, and the Last Great Day are likewise omitted.

In Numbers:

9:2 Let the children of Israel also keep the Passover at his appointed season.

9:3 In the fourteenth day of this month, at evening, you shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall you keep it.

9:4 And Moses spake unto the children of Israel, that they should keep the Passover.

9:5 And they kept the Passover on the fourteenth day of the first month at evening in the wilderness of Sinai: according to all that YHWH commanded Moses, so did the children of Israel.

If one missed the Passover based on a legitimate excuse, the following applies:

9:11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

From these verses again we see Passover is on the 14th - there is no mention at all of the 15th. We also can see that Passover itself is eaten with bitter

herbs and unleavened bread, however nothing here tells us that we should consider Passover as the first day of the regular seven days of unleavened bread, which we know begins on the 15th, during which leaven is forbidden in dwellings.

33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the next day after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.

Here it is plainly stated that Israel departed Egypt on the 15th which was the "next day after" the Passover (which obviously occurred on the 14th). The Hebrew root "mochar" appears here for "next day" and this term along with the term "erev" (evening) appears in I Sam. 30:17 in such a way that sheds light on these terms.

30:17a And David smote them from the (morning) twilight even unto the evening of the next day...

The LXX renders:

30:17a And came upon them David and smote them from the (early) morning until evening, even to the next day...

And Josephus Ant. 6:14:6 renders:

David came upon them and smote them from the first hour of the day to the evening...

"Neshef" can mean evening or morning twilight depending on context. From these three accounts it is apparent that the "neshef" (twilight) being spoken of was that of the early morning twilight period. What emerges from these texts then, is that David enacted an approximately 12 hour siege which lasted until the "evening of the next day". The root here for "next day" is mochar, and since evening (erev) is here associated with it, it is apparent that evening is here used to designate the beginning of a completely new calendar day from the morning in which the siege began.

Therefore, from this definition of the root "mochar" it is apparent that the reference to "the next day after Passover" was on the 15th after the Passover which completely occurred on the 14th. Now, in Num. 33:3 when they left Egypt on the 15th, if it was a Sabbath High Day, it would not seem to be the proper time for YHWH to cause them to begin such an arduous journey (Ex.16:29; Acts 1:12). Furthermore, if it was a Sabbath High Day then it seems strange that many of the chief men of Israel, including Moses, deliberately became unclean when they exhumed Joseph's body and carried it with them (Ex. 13:19, Num. 9:10, 19:11). At any rate, it is apparent from the use of the root "mochar" that the 15th was not the Passover nor was it an High Day Sabbath. An interesting point about "neshef" can also be derived from these scriptures with regard to the idiomatic phrase "between the evenings (twilights)". "Neshef" refers to the evening twilight as well as the morning twilight depending on context. Because of the textual link to "erev" and to the morning twilight it seems plausible that the phrase "between the evenings" actually means "between the evening-morning". This follows the pattern of the evening-morning established in the Passover rite because it is a matter of record that in II Chron. 35 the Levites conducted the Passover

sacrifices well into the night (this is covered below). On the other hand, that the phrase "between the evenings" means "between the evening-morning" is further verified by the fact that the Passover rite is commanded to end at the time of the morning oblation.

From Deuteronomy:

16:1 Observe the month of Abib, and keep the Passover unto YHWH thy Elohim: for in the month of Abib YHWH thy ELOHIM brought thee forth out of Egypt by night.

16:2 You shall therefore sacrifice the Passover unto YHWH thy ELOHIM, of the flock and the herd, in the place which YHWH shall choose to place his name there.

16:3 You shall eat no leavened bread with it; seven days you shall eat unleavened bread therewith, even the bread of affliction; for you camest forth out of the land of Egypt in haste: that you may remember the day when you came forth out of the land of Egypt all the days of your life.

16:4 And there shall be no leavened bread seen with you in all thy borders seven days; neither shall there be anything of the flesh, which you sacrificed the day before at evening, remain all night until the morning.

16:5 You may not sacrifice the Passover within any of your gates, which YHWH Elohim giveth you:

16:6 But at the place which YHWH thy Elohim shall choose to place his name in, there you shalt sacrifice the Passover at evening, at the going down of the sun, at the season that you camest forth out of Egypt.

16:7 And you shall roast and eat it in the place which YHWH thy Elohim shall choose: and you shall turn in the morning, and go unto your tents.

16:8 Six days you shall eat unleavened bread: and on the seventh day shall be a solemn assembly to YHWH thy Elohim: you shall do no work therein.

Again, we see that the Passover occurs on the 14th and no leaven bread is eaten with it. And, just as the above examples show, the seven days of unleavened bread follow after it. In 16:4 the word "roshown" appears again which has been here again rendered as "before". In 16:3 the command to observe seven days of unleavened bread is given so that Israel may remember the "day" that they came out of Egypt (indicating to begin with the 15th). It is noted that the Passover sacrifice takes place outside the camp at evening in the "season" (not necessarily the exact day) that Israel came out of Egypt. And it is shown that the seventh day of unleavened bread (the 21st) is a solemn assembly and a Sabbath.

From Joshua:

5:10 And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho.

5:11 And they did eat of the old barley of the land on the day after the Passover, unleavened cakes, and parched barley in the selfsame day.

5:12 And the manna ceased on the day after they had eaten of the old barley of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.

Here again we have the Passover on the 14th of Nisan in v.10. In v.11, Israel eats unleavened bread "on the next day" (mochar) which was the 15th. This was made from the stored barley from the previous year that was acquired from Israel's vanquished enemies. In v. 12, the manna ceased (therefore,

apparently a weekly Sabbath, Ex. 16) after they had eaten the unleavened bread on the 15th which shows this to be a Thursday, Friday, Saturday sequence from the 14th - 16th. In v. 12b, they ate of the new barley - this would have begun on Sunday the 17th in accordance with Deut. 16:9 and Lev. 23:10, 15. (See When is the Correct Timing of Pentecost by Chris Lingle).

In II Chron.:

35:1 Moreover Josiah kept a Passover unto the L-RD in Jerusalem: and they killed the Passover on the fourteenth day of the first month.

35:7 And Josiah gave to the people, of the flock, lambs and kids, all for the Passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

35:11 And they killed the Passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

35:13 And they roasted the Passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

35:14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat through night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

35:15 And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

35:16 So all the service of the L-RD was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar of the L-RD, according to the commandment of King Josiah.

35:17 And the children of Israel that were present kept the Passover at that time, and the feast of unleavened bread seven days. (KJV)

Here, the Levites offered a great many burnt offerings as extra offerings and cooked in pots and pans "according to the commandment of Josiah" (v. 16). Now these innovations are not to be found in Torah. The obvious apparencey here is that the excitement over the newly found Book of the Law created an atmosphere where they were compelled to an abundant intention. It must be noted here however that the priests burned the sacrifices 'through night' (ad layil), once again the preposition 'ad' is utilized. It should also be remarked with notice that the Passover Lamb itself becomes a burnt offering by morning. This account parallels that of I Esdras 1.

And in Ezekiel:

45:21 In the first (month), in the fourteenth day of the month, there shall be to you the Passover Feast. Seven days unleavened bread he eats.

45:22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.

45:23 And seven days of the feast he shall prepare a burnt offering to YHWH, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

45:24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

Here again, we have the 14th as Passover and then the seven days of unleavened bread during which the description of the seven day offerings takes place. It is a common thread throughout the Tenach for the 15th to be named using cognomens such as "that day" (v.22), as this was the day that Israel left Egypt in one accord.

It should be mentioned for the sake of completeness that the phrase 'hayowm roshown' as it applies to Tabernacles in the Tenach should simply be rendered 'former day' or 'first day' as per context. This is based on the fact that there is no day mentioned before the 15th that could qualify as the High Day beginning the Feast of Tabernacles so this would be misleading. Whereas, 'the former day' as a translation for the passages concerning the Passover would be equally viable as the translation 'the day before', it should finally be remarked that even the translation 'the first day' in the Passover passages is still fine - just as long as the reader can comprehend which day is first - that is the 14th rather than the 15th.

Support from the Ancient Samaritans in the Pseudepigrapha

Further evidence in support of the Nazarene System may be found in the Apocrypha and Pseudepigrapha. We have the statement of Ezekiel, the Samaritan, writing in about the 2nd cent BCE:

And when the 10th day of this moon is come, let Hebrew men by families thus select unblemished sheep and calves, and keep them until the 14th day

has dawned (epilampsei) and then at evening make sacrifice (OTP, Charlesworth, p. 815-816)

As shown above, the Greek word "epilampsei" means "has dawned". In other words, the 14th day had just begun when the lamb was sacrificed. What is shown here is that Ezekiel the Samaritan supports the understanding that the beginning of the 14th is the time of the Passover sacrifice.. Therefore, we have validation from the ancient Samaritans that the Nazarene System was, in fact, at least a plausible interpretation of Torah from at least the 2nd century B.C.E. and earlier.

The LXX Interpretation of the Quartodecimans

In the centuries that followed the crucifixion of Yahushua there ensued a great controversy between two groups that became known as Quartodecimans and Quintadecimans. The Quartodecimans emphasized the meal that Yahushua had with his disciples, claiming that it represented the true timing of Passover; while the Quintadecimans emphasized the crucifixion represented the better timing for the Passover. As the argument evolved between these two groups it became more of a matter of when to count Easter Sunday - that is from the Sunday falling on or after the 14th or the Sunday falling on or after the 15th of Nisan.(this much can be adduced by any amount of research into the Quartodecimans and Quintadecimans). By the 3rd century C.E., we have evidence that the entire Feast of Passover/ULB was being interpreted by the Quartodecimans as falling from the 14th -20th and excluding the 21st - a seven day system. These ideas are

set forth first by Anatolius and later echoed in the 8th century by the History of Bede on the matter. Anatolius discusses when to intercalate the year with regard to Passover and defers to Aristobolus the Judean (3rd cent. B.C.E) as well as Philo and Josephus (Eus. ED. Hist. 32:14-19) . He however, does not defer to any authority but himself with regard to his ideas about the 14th-20th and it is Bede who later only parrots Anatolius in his History on the matter, and that much he does with much disagreement (Bede, ED. Hist. III. 25) . Apparently, a Quartodeciman school with the full blown understanding of not only the beginning of the 14th (which is supportable) but also that of stopping short of the 21st had also evolved in the British Isles during the few centuries prior to Bede (Bede, ED. Hist. II. 2, III. 3, 25). The idea of keeping the Passover/ULB through the 20th and stopping short of the 21st finds no support in history prior to the ideas of Anatolius and the Quartodecimans. Now, the primary (& arguably, the only) text of the O.T. available to the Greek speaking "Quartodeciman" theorists was the LXX. The Greek word used to mean "until" as an equivalent for the Hebrew word "ad" in passages such as Ex 12:18b is "eos". This word appears in the phrase "...until (eos) the 21st ...". The Quartodecimans argue that the most commonly understood definition of this Greek word "eos" is "until" as in "up to" and that only in a minority of cases can this word be understood as "through". However, in this verse, the contextual Hebrew demands that "eos" means "through" by extension. This is the common and acceptable understanding of the original equivalent Hebrew word "ad". However, since there was a major deficit (if not a total absence) of Hebrew mss available to the Quartodecimans, the understanding "up to" apparently prevailed among them. Thus, the Quartodecimans halted their festival at the end of the 20th. Now, all of our LXX manuscripts are post 4th century C.E. Interestingly,

some manuscripts omit the word "eos" at Ex. 12:18b. This is undoubtedly a result of the confusion over the Passover/ULB timing. Additionally, proponents of the Quartodeciman system require that the word "eos" at Ex.12:15b be translated "until" as in "through", but can not allow this in Ex.12:18b. Certainly then, the idea of only extending Passover/ULB through the 20th, stopping short of the 21st, is based on transient data and should be held in question. This is especially the case, given the late reference to this practice (by Greek speaking Christians alone) on top of the dubious character of its textual support. Further more, the Quartodeciman system does not fit the remainder of the evidence concerning the timing of Passover/ULB because it is deficient with regard to the 21st. Yet, what is much more profound is that while being ancient Greco-Romans, the Quartodecimans still insisted on the beginning of the 14th for the start of the Passover festival and High Day. This would seem to be a great affirmation of our N.T. Greek interpretation of such words as "proto" as they function with regard to describing the Passion Week Nazarene Passover System.

Support from Josephus of an Eight Day System

The understanding of an eight day system for Passover/ULB is affirmed by Josephus' statements at Jos. Antiq. 2:15:1 "...we keep a feast for eight days which is called unleavened bread". Whereas, the Torah passages show that there are seven days in which leaven is forbidden, here it affirms the understanding that it is actually eight days in which unleavened bread is partaken (from the 14th-21st, Deut. 16:3). This is elaborated on in a further statement by Josephus at Jos. Antiq. 3:10:5

“In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. The feast of unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread; on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats which is added to all the rest, for sins; for it is intended as a feast for the priest on every one of those days. But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them”.

Here again, Josephus shows that the 14th is Passover. Furthermore, he elaborates by telling us that the feast of unleavened bread **SUCCEEDS** Passover, thus clearly distinguishing and separating the two. He tells us that the feast of unleavened bread falls on the 15th and continues for seven days. Then, he says that the 16th is the **SECOND DAY** of the feast of unleavened bread. It is not clear whether Josephus is setting forth the Nazarene (eight day) system or the proto-Rabbinic System. However, the clear reading makes it seem that he is setting forth the Nazarene System or at least a variation that was influenced by it. At any rate he describes an eight day (not

a seven day system). Furthermore, it is reasonable that Rabbinic Halacha (and therefore Josephus' understanding) of Passover/ULB had divergence in the 1st century from the later normative practice of successive Rabbis. Of interest is a practice that remained appended to the Passover among the School of Shammai, Mish. Pesahim 4:5E-I:

And the sages say:

In Judah they do work on the eve of Passover (the 14th of Nisan) up to noon, but in Galilee they did not do so at all. And as to the night (of the 14th of Nisan), the House of Shammai prohibits doing work at that time. And the House of Hillel permits it up to sunrise.

Here it states that in Judah they would tend to extend work on the 14th up to noon but that the House of Hillel would only extend work to sunrise of the 14th and that the House of Shammai prohibited work on the whole night and day portion of the 14th. These differing practices most likely had to do with differing ideas of what should be considered an adequate fence around Torah with regard to Passover. It is well known that the Pharisees of all schools were observing Passover on the eve of the 14th/15th of Nisan. Yet, it is more than intriguing that the School of Shammai thought it necessary to ban work altogether on the 14th of Nisan. Perhaps this was a remnant practice of a time earlier in history when the Proto-Nazarene System for Passover was the common practice of Israel? Now, the reference to the Galilee is of interest here, especially when one considers the influence that the Nazarenes may have had upon the community there with regard to this ruling of the House of Shammai. For, this region was where the largest concentration of

Yahushua's followers resided. It is probable therefore, that Josephus himself was an adherent to the School of Shammai and thus, his reference to Passover/ULB being "eight days" seems more compatible to the stated practice of that school. The Ancient Samaritans kept the Proto-Nazarene System. A demonstration of this fact is as follows:

A. In the 1st century BCE, Shammai, a Samaritan proselyte, commanded that no work be performed at all in the Galilee where his School presided on the ENTIRE 14th of Nisan. Galilee was where the largest concentration of Nazarenes would also reside. References to Passover as an 8 Day Feast in this time period are undoubtedly a direct result of this practice.

B. In the 2nd century BCE the King of the Samaritans married into the Sadducean line. Because of this, many Sadducees and Levites aligned themselves with the Samaritans and moved North where they established Samaritan Judaism. Of course, in Judea by the 1st century CE the Sadducean party had become almost completely overrun by Herodian blood and influence. However, it is apparent that the Sadducean/Samaritan connection regarding Passover as it existed in the 2nd century BCE has been found.

C. In the 2nd Century BCE, Ezekiel the Samaritan records that the Samaritans killed their Passover Lambs at the BEGINNING of the 14th.

Therefore, the Ancient Samaritans, were keeping a form of the Proto-Nazarene System. The Ancient Documents that establish this are well preserved. The Ancient Samaritans were actually Aramaic speaking Jews just as the Jews from Elephantine were. The modern Neo-Samaritans

continue to keep variations of the Nazarene Passover System to this very day. One such variation is the 14-21st with the 15th as the High Sabbath. This is what the WCG used to do. The problem with this variation is that it was clearly created as an accommodation toward the Rabbinic System with regard to the 15th and the killing of the Passover at the end of the 14th. This is in contrast to how the Samaritans originally did it (at the beginning of the 14th) and was clearly an evolution away from the original.

Overlaying the Ancient Records onto the Exodus Scenario

A most convincing argument for the Nazarene System emerges from the ancient records of the Exodus scenario. By overlaying Num. 33 and Ex. 12-16 with Sefer Yashar we will see an amazingly concise record of the Exodus account which unquestionably argues for the Nazarene System. Amazingly, the conclusion gathered by this evidence here is in outright support for the Nazarene System as the actual original Passover/ULB scenario. Following is a thorough analysis of the records:

33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.

33:4 For the Egyptians buried all their firstborn, which the L-RD had smitten among them: upon their gods also the L-RD executed judgments.

33:5 And the children of Israel removed from Rameses, and pitched in Succoth.

33:6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

33:7 And they removed from Etham, and turned again unto Pihahiroth, which is before Baalzephon: and they pitched before Migdol.

33:8 And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

33:9 And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

(KJV)

By timing the progress of the Israelites as they fled Egypt, the chronology of the first Passover/ULB emerges which further supports this understanding:

In 33:3, it is established that the Israelites departed Rameses on the 15th which was the "day after" (mochar) Passover. Here, as covered earlier in I Sam 30:17 and Josephus, the word "mochar" appears which designates the next calendar date. Therefore, the Passover took place on the 14th day and on the day after (on the 15th at night) is when they left Rameses. Here, if we take a look at Midrash Sefer HaYashar (commonly referred to as the Book of Jasher) some important logistic facts concerning the Exodus emerge.

Now, a Midrash is an exegesis of scripture and sometimes is also considered scripture itself. Examples of this are at II Chron. 24:27 where Chronicles proves to be a Midrash of Kings, and at II Chron. 13:22 where the Midrash of Iddo the Prophet is mentioned. Here Yashar which means "upright" would leave the meaning that Midrash Sefer HaYashar is the "upright book

or record" of events which it records from the creation of man to the death of Yahushua (Joshua) son of Nun. It is likewise accepted as probable that Midrash Sefer HaYashar, as we have it, is a descendent of Sefer HaYashar which is mentioned in Joshua 10:13 and II Samuel 1:18:

Midrash Sefer HaYashar (The Book of Jasher):

81:1 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides the little ones and wives.

81:5 And the children of Israel traveled from Egypt and from Goshen and from Rameses, and encamped in Succoth on the fifteenth day of the first month.

Here, it is apparent that when morning arrived (Ex. 12:10) on the 14th after Passover, the children of Israel gathered from all around Egypt and the Goshen onto Rameses so that they could all leave in armies (Ex. 6:26, 12:17). According to Josephus, the Israelites dwelt mainly in the city of On (Heliopolis, LXX; Jos., Ant. 2:7:6) and Rameses in the Goshen (Ex. 1:11). From the inception of Israel's captivity in Egypt, the Goshen was the designated place of their settlement (Gen. 45:10). It is apparent that such a convergence of Israel's armies from within the Goshen, besides the act of plundering Egypt (Ex. 12:36), took some time. In fact, since the distance of a forced march on foot can be established at a maximum of approximately 25 miles per day (Jos. Wars 4:11:5), it is entirely reasonable to assume that such an exercise probably took about 12 hours when one adds the convergence time to the time it took to plunder. This point will become even more clear

as we take a look at the rest of the Exodus chronology. So, Israel departed from Rameses on the 15th (the fact that this was by night is also very important in showing that the 15th was not the Exodus Passover - Deut. 16:1, Ex. 13:20-22) and then encamped at the end of that same day at Succoth. On the morning of the 16th, Israel pulled up from their camp at Succoth and departed to Etham and pitched (Num. 33:6). It is obvious that one would travel best during the whole day (unless forced to do otherwise) and then one would sleep as little as possible at night with an early rise if one was in a hurry while maximizing energy. Thus, the reference to "they pitched" and "they pulled up" is understood accordingly. Now, on the morning of the 17th, Israel pulled up from Etham and departed for Pihahiroth/Migdol arriving there at the night of the 18th where they pitched. Ancient Pihahiroth was known as Baal Zephon and is modern Mt. Gebel-et-Takah. There, it is plain from the terrain that Israel was locked between the Red Sea (Suph Sea) and the mountains of Baal Zephon because Pharaoh's armies had pinched off the very narrow pass between. Today, the geography of this region is still a natural depression, showing clearly that if over a million people were stuck in this spot facing an army, they would be in a dire predicament indeed. It was at this location that YHWH parted the Red Sea from the south (which is attested to in Ex. 14:21, the LXX, Philo and Josephus; as well as this being required by the geography of the location) for the children of Israel who broke through on the morning twilight of the 19th (Num. 33:8). From here, Israel marched for a three days' journey (inclusive reckoning) on the 19th, 20th and 21st from Pihahiroth through the wilderness of Etham (Shur) to Marah where they pitched on the night of the 21st (Num. 33:8). Now, on the morning of the 21st, at Marah, they served YHWH and received instruction by statutes and judgements as per the clear

statements at Sefer Yashar 81:45 and Ex. 15:22-26. Such a scenario fits precisely with the idea that this was in fact a High Sabbath oDasion. Now, according to Numbers 33:8 and Ex. 15:22-26 Marah was three days' distance from the crossing point. YHWH also performed a miracle at Marah according to Ex. 15:22-26 by providing living water from dead springs. So it was here (at Marah) that the designated spot of the "Feast unto YHWH" would take place. It can be shown that Migdol/Baal Zephon/Pihahiroth, (where the crossing point over the Red Sea began) was Egypt's most remote outpost in the vicinity being spoken of (Num. 33:7-8). This is evident by the fact that "Migdol" literally means "watch tower" and refers to where one would keep watch over a road pass or border. A short distance away to the northwest of the city known today as Suez, sits a station pass known as El-Maktal, which means "the Migdol". Josephus likewise identifies this place as a "fortified post" beside the Red Sea (Jos. Ant. 1:15:1). Now, Pihahiroth literally means "face of the pocket". And so it was (and is) that this location straddles the Suph Sea (Gulf of Suez) and the nearby mountain range forming a pocket which would have entrapped the Israelites and would have clearly represented the outermost border of Egypt in the vicinity, seeing that it is a virtually land-locked location. Therefore, when Moses bid Pharaoh to release Israel to make a Feast unto YHWH, a three days' journey from the borders of Egypt (Ex. 3:18, 5:3, 8:27, 10:22-23), Marah on Nisan 21 was the resultant Feast location and day. This was most likely a contingency plan, with Mt. Sinai as the probable, originally intended, locale. Many scholars feel that modern day Mt. Yeleq, which is also a three days' journey from El-Maktal, was the original Mt. Sinai. This is arrived at by taking the Suph Sea Road which seems to be supported by Philo in Life of Moses, I, XXIX, 165. Mt. Yeleq, which is nearly 150 miles

in circumference, also fits with the statement made by Aristobulus the Judean who states that Mt. Sinai was a five days journey in circumference (Arist. frag. 2:14). Mt. Yeleq, unlike some of the other supposed Mt. Sinai candidates, also has a large enough plain at its base to accommodate upwards of 2 million Israelites (Arist. frag. 2:14; Philo, de spec. Lib. Leg. 2:27). With all this in consideration however, it was at Marah and not at Mt. Sinai, that Israel ended up at on Nisan 21. Apparently, from the material in the scriptures from Ex. 15-17, Israel had some organizational and faith lessons to learn first before they would actually be brought to Mt. Sinai, which would not occur that year until Shavuot (Pentecost). Whatever the case, it was clearly at Marah that the Israelites kept the last High Sabbath of the Feast of Unleavened Bread, on the 21st of Nisan. With this time frame in place it is apparent that the Exodus scenario itself touts the Nazarene System for Passover/ULB from the 14th - 21st. The timing for this scenario is interlocked by the remaining portions of chapter 81 of Midrash Sefer HaYashar (The Book of Jasher):

81:6 And the Egyptians buried all their firstborn whom the Lord had smitten and all the Egyptians buried their slain for three days.

81:7 And the children of Israel traveled from Succoth and encamped in Ethom, at the end of the wilderness.

81:8 And on the third day after the Egyptians had buried their first born, many men rose up from Egypt and went after Israel to make them return to Egypt, for they repented that they had sent the Israelites away from their servitude.

81:9 Now therefore let us rise up early in the morning and cause them to return, and it shall be that if they return with us to Egypt to their masters,

then we shall know that there is faith in them, but if they will not return, then we will fight with them, and make them come back with great power and a strong hand.

81:10 Now therefore let us rise up early in the morning and cause them to return, and it shall be that if they return with us to Egypt to their masters, then shall we know that there is faith in them, but if they will not return, then will we fight with them, and make them come back with great power and a strong hand.

81:11 And all the nobles of Pharaoh rose up in the morning, and with them about seven hundred thousand men, and they went forth from Egypt on that day, and came to the place where the children of Israel were.

81:12 And all the Egyptians saw and behold Moses and Aaron and all the children of Israel were sitting before Pi-hahiroth, eating and drinking and celebrating the feast of the L-rd.

81:13 And all the Egyptians said to the children of Israel, Surely you said, We will go a journey for three days in the wilderness and sacrifice to our G-d and return.

81:14 Now therefore this day makes five days since you went, why do you not return to your masters?

In 81:8, the third day after the Egyptians had been burying their dead, they rose up in the morning to pursue Israel. Now it follows that the third day here mentioned was the 16th of Nisan. The fact that the third day was the 16th is validated in 81:12 where it states that the Egyptians had later caught up with Israel at Pihahiroth. Now, as we have already established, this would have been by the morning of the 18th just prior to the miracle of the

crossing. Clearly, if they left to pursue the Israelites on the third day of their burying the dead, it would have taken Pharaoh's armies at least this long to reach Pihahiroth even with speedy horses and chariots. Now, we know for sure that Israel departed through the Red Sea on the 19th from Pihahiroth, from our analysis above of Numbers 33. In 81:13 of Jasher it is clear that the Egyptians conveniently misunderstood Moses concerning the three days' journey, due to their stated intention to immediately re-enslave them. Sefer Yashar records that Pharaoh's army met with defeat at the hands of the Israelites at Pihahiroth (81:11, 17). We also know what happened next was that Egypt's army withdrew and massive replenishments of troops were filtered in by Pharaoh who had remained with the bulk of his army some miles away from Pihahiroth in Egypt and therefore, somewhat removed from the initial battle (81:18, 23). However, it is clear that Pharaoh could not have been too far away. For when the replenishments arrived having supplementing the army, it became imminent that a miracle was required for Israel to survive (81:25-33). As is apparent in situ even today and as Philo confirms, in Life of Moses, I, XXXII, 169, the terrain here builds up an incline that becomes a wide hill where Pharaoh and his reserves could have camped while effectually eluding surveillance. All of these factors are suggestive of the heat of a high-paced battle. Now, from Ex. 14:19-20 it is apparent that Pharaoh's reconfigured forces were prevented from coming immediately upon Israel by a Pillar of Fire. Then, suddenly as the Sea parted, Pharaoh's armies were released to pursue Israel once again (Ex.14:21ff) and in the verses following (81:34ff) the amazing miracle of the crossing through the Red Sea occurred which clearly had to occur on the morning of the 19th (Ex. 14:24). The fact that a three days' journey consisting of inclusive reckoning on the 19th, 20th and 21st followed the

crossing is evidence that this is how the scenario transpired (Num. 33:8, Ex. 15:22-23). Further confirmation of the chronological sequence is found in the inclusive reckoning within the statement furnished in 81:14. In 81:14, when the Egyptian army arrived at Pihahiroth, they state to Israel that it was five days since the Israelites went. So in the minds of the Egyptians they reckoned this inclusively from the day they plundered Egypt and mobilized to Rameses (on the 14th) to the 18th, on which day they found the Israelites at Pihahiroth (14th, 15th, 16th, 17th, and 18th is five days inclusive reckoning). Thus, the Passover occurred on the 14th night and Israel mobilized to Rameses during the 14th day. Otherwise, there is no way to reconcile these statements to when Pharaoh's armies met with Israel at Pihahiroth on the 18th. Again, an analysis of the historical records regarding the Exodus scenario clearly validates the Nazarene System (from the 14th through the 21st). That the Israelites arrived at Pihahiroth, on the border of the Red Sea, is further supported by Artapanus, an Alexandrian historian of the third century B.C.E. Artapanus states that Israel arrived at the Red Sea on the third day of traveling from the rivers of Arabia which is, according to Charlesworth, the Nile Delta, and would be a reference to the area of Rameses in the Goshen (OTP, Artap. frag.3, 27:34). Artapanus furnishes us with exclusive reckoning counting the 15th to the 16th as the first day, the 16th to the 17th as the second day, and the 17th to the 18th as the third day. This dovetails precisely with the inclusive method of reckoning that is furnished in Sefer Yasher paralleling these events.

The Passover/ULB of the Exodus according to Exodus, Numbers & Sef. Yashar

An Annual Moedim Pattern Develops

Certainly, YHWH is an Elohim of order. A very compelling and logical pattern is developed by the timing of the annual moedim. The following graphic pattern shows a relationship between the Feasts - *a mirror image*:

[mirror image menorah illustrates holy days]

Now let us examine some of the special features expressed in this chart. To begin with, let us turn our attention to the center point of the chart. Here we

find Rosh HaShanna, the beginning of the civil year on the Hebrew calendar. On each side of Rosh HaShanna we have one single day moed, Shavuot (Pentecost) and Yom Kippur. On either side of each of these we have an eight day celebration. On the left we have Passover (a High Sabbath) followed by seven days of Unleavened Bread (six days following Passover with the last day being a High Sabbath), while on the right we have seven days of Sukkot (which begins with a High Sabbath and is followed by six days and the High Sabbath known as "The Last Great Day." It is also important to note that the Spring Feasts of the Former Rain fall on one side of the chart, while the Fall feasts of the latter rain fall on the other side of the chart (Jer. 5:24, Joel 2, Deut. 11). The two sides are evenly divided in the middle by Rosh HaShanna, the beginning of the civil year. On either end of the chart are the tekufot (equinoxes) which are used to align the lunar Hebrew calendar with the solar year. The outer limits of the annual moedim (the Passover and the Last Great Day) are governed by the tekufot. In fact, there is always an average of 186 days between the spring and fall equinoxes as well as between Passover and the Last Great Day. Therefore, Passover must be on or after Tekufah Nisan while the Last Great Day must be on or after Tekufah Tishri. This is the rule stated in the Mishna and Talmud and there is a great deal of scriptural, historical, and astronomical proof of this (see Moedim - The Reconstructed Rabbinic Calendar - by Chris Lingle, for a discussion on intercalation).

Now let us examine in detail the relationship between Passover/Unleavened Bread and its mirror image twin Sukkot/Last Great Day. Passover and the Last Great Day are here in meticulous parallel because both are High Day Sabbaths. The Last Great Day extends one direction beyond the 21st of

Tishri to be the 22nd like a trailer while Passover extends the opposite direction beyond the 15th to be the 14th like a header. In a mirror, such would be the effect. After Passover we have seven days with the seventh day as a High Day Sabbath which ends Unleavened Bread while Sukkot (Tabernacles) begins with a High Day Sabbath which is it's first day. After seven days comes the Last Great Day which is a High Sabbath paralleling Passover Day - again a mirror image. Clearly, there are many theological and eschatological parallels between the individual mirror-pairs of the spring and fall Feasts (But this is a subject that will be expanded in a subsequent write-up). Suffice it to say here that no other Passover/ULB System fits within what is clearly set up as a remarkable, astronomically balanced, mirror image pattern of the Moedim.

A Plausible Prophetic Picture Develops

If one follows the prophetic picture of the Annual Moedim that develops, as they progress in history, an interesting overlay emerges which will be shown here in abbreviated form:

Thursday the 14th - Passover = The death of Yahushua - our ultimate "Lamb". Sunday the 17th - the Wave Sheaf Offering = Yahushua risen to perform the duty of the High Priest who waves the sheaf which pictures the martyrdom of the Elect, who are the "firstfruits" along with the Messiah according to Scripture. (The wave sheaf is known in the Tenach as a firstfruits offering and is cut down from the new crop prior to the harvest of the rest of the crop. This then (the cutting down and waving of the Elect) finds it's prophetic fulfillment at the time the two witnesses are martyred (Rev. 11:11). Wednesday Evening the 21st -the Last Day of ULB = The

resurrection of the Elect of Israel apparently occurs "AFTER 3 1/2 days" after the martyrdom of the Two Witnesses who apparently are the last of the Elect (Rev. 11:11). Now, this is supported by the statements made by Yahushua during the Feast of Unleavened Bread (John 6:4) where speaking to his talmidim, He

states "I will raise you up on the Last Day" (John 6:39,40,44,54).

Apparently, the meaning here is concerned with the Last Day of Unleavened Bread. For Thursday through Sunday, refer to When Were the True Dates of the Crucifixion and Resurrection by Chris Lingle. Now, from the afternoon of the 17th to the beginning of the 21st is 3 1/2 days. If this plausible prophetic scenario is correct, it certainly seems to support the Nazarene System for Passover/ULB. Now, Daniel 8 contains a prophecy about 2300 days that run to the time of the end. Amazingly, if one begins with Chislev 25 (Channukah) and extends 2300 days forward approx. 6 1/2 years then one may arrive at Nisan 21. This seemingly is comprised within the last week of Dan. 9 and is of interest.

Conclusion

The Nazarene system is kept having Nisan 14 as the Passover and High Day Sabbath after which seven days of unleavened bread begins with the 15th and ends with a High Day Sabbath on the 21st. Unleavened Bread is eaten with the Passover Lamb, which should still be eaten at the Passover Seder (Ex. 12:14). Leaven is forbidden in homes during the seven days of Unleavened Bread from the 15th - 21st. Therefore, it is apparent that the time of leaven removal takes place on the 14th after the Passover Seder ends at morning (Mt. 27:62, Ex. 12:15). This is highly logical. For it is apparent

that the leaven removal in the original Passover at the Exodus was fulfilled by Israel simply by leaving all leaven behind in Egypt. Furthermore, leaven is not eaten on the 14th because sin is also left behind (pictured by life in the midst of Egypt and leaven). The features of the Passover Seder in the New Testament parallel closely to the typical Rabbinic Passover Seder that is still practiced today. Only, more significance upon the symbols used in the ceremony are realized as a result of the interpretations presented by Yahushua during his last Passover.

The way that the Tenach is commonly understood and translated yields a result that is incompatible with a great deal of pertinent evidence germane to the timing of Passover and Unleavened Bread. The Rabbinic System seems at least equally rivaled in light of the evidence that can be mustered in favor of the Nazarene System. When one understands that the Hebrew word commonly rendered first (roshon) can just as validly be translated as "before", then it becomes the key to unlocking the Nazarene System in the Tenach. From this point, all of the circumstantial evidence falls into place in a way that is more satisfactory than the Rabbinic System. This is also the starting point in comprehending that the 14th-21st is the Passover/ULB, but that the 15th is not the High Day - it is the 14th. Not only does an overlay of the Scriptures and ancient Midrashim on the Exodus scenario harmonize tightly with the Nazarene System, we find that the Samaritans from the 2nd century B.C.E. also agreed. Furthermore, we find that the statements made by Josephus in light of the Mishna's reference to the practice of the House of Shammai shows that the practice of an eight day system with the forbidding of work on the 14th must have been a descendent of a more ancient Passover System that was more in alignment with the Nazarene System than the

common Rabbinic-type System of that day. Added to these findings is an otherwise unexplainable Annual Moedim Pattern that is aligned in an absolutely precise mirror image when the Nazarene System is overlaid upon the heavens.

Certainly, when one reviews the New Testament passages regarding the passion week it is plain that there are two opposing Passover Systems at work. This is especially made evident when one goes trying to seek an alibi for the problem. Once a mock Passover theory and New Moon problem theory are investigated and disproven, one is left only with an apparent dilemma of solving a harmonization problem between the New Testament and the Tenach. Of course, to many believers, the authority of the New Testament concerning the timing of Passover is enough to establish that the Nazarene System stands apart from the Rabbinic System on its own merit. However, when a thorough investigation of the timing of Passover/ULB in all sources is re-opened, one discovers that all the evidence can be unforceably aligned to arrive at one conclusion - that of the Nazarene System. That such a topic should be so difficult to resolve on the surface is understandable for a twofold reason. The first is that Judaism has always taught that the Torah would be finally interpreted correctly by the Messiah himself:

Targum Isaiah 12:3b - And you shall receive new instruction with joy from the Chosen of Righteousness.

Midrash Qohelet 11:8 - The Torah which a man learns in this world is but vanity compared to the Torah of Messiah.

Many overlook the fact that Messiah not only came to die, but to restore the truth to his followers. The Nazarene System is the offered Torah of Messiah himself. The second enigma of this topic is the situation faced by Yahushua regarding both the need to keep the Passover and fulfill the typology of the Passover Lamb itself. Instead of viewing these circumstances as a problem, perhaps they should be viewed as an opportunity. The wording of the Tenach is in such a way that the Nazarene and Rabbinic System both seem validated. Given that Messiah had to keep torah perfectly (I Pet. 2:22) and, that in order to fulfill prophecy, the Jews had to reject and slay the Messiah (Isa. 53, Ps. 22:16, 118:22, Zech. 12:10), it is apparent why both the Nazarene and Rabbinic Systems had to exist. At the time of Yahushua's betrayal, circumstances were such that the Priests and Pharisees would not kill Yahushua during their Feast (Mt. 26:4-5). But, YHWH knew the minds and hearts of these men far in advance. As it turned out, at the passing of Yahushua's death, the Rabbinic System for Passover just began. It seems apparent then, that the 1st coming of Messiah would accompany the simultaneous misinterpretation of the timing of Passover presented by the Rabbinic System so that a time-frame would be available for Messiah to fulfill typology. Such was the necessary case while the Kingdom Offer of that time was being presented (see article by James Trimm - The Kingdom Offer). If the Kingdom Offer of that time were to have any success at all, the Messiah would have to die at the appropriate time when the majority of Jews of that era could recognize the typological significance, just as they did in Acts 2:37. This is how Paul, being a Pharisee, exclaimed that Messiah was our Passover sacrificed for us (Pharisees/Jews by context). Some have a tendency to stretch typology too tight by reasoning that because we know

that Yahushua died at the end of the 14th, then that must have been the exact time that the Passover lamb was slain in the Exodus. While the argument initially seems to have some strength, it is erroneous because typologies are not always precise in every aspect. For example, we know that Abraham was the type of the Father and that Isaac was the type of Yahushua when he was on the altar. However, it must be noted that Yahushua was slain by his people and by gentiles, not by the Father. This being the case, one might challenge where all the adherents of Isaac's people were at this moment at the altar. Obviously, such a stretch is a ridiculous challenge, yet it sufficiently illustrates the point. When there is an obvious and recognizable typology in scripture, it is sufficient in the aspects that are obvious without having to force every aspect of that typology. So it is, that we find that as a result of the already prophesied rejection of the Kingdom offer, the proper Passover System was actually re-established for successive generations by the fact that Yahushua kept it right the night before his death. This truth was apparently becoming lost until Yahushua came again to restore it, and it was likewise necessary for Yahushua to establish the proper interpretation of the Passover symbols before his death. In these ways all of YHWH's objectives were fulfilled, even though Yahushua could not be in two places at once. It is only when we reconsider all of this that the genius of the so-called passion week dilemma truly surfaces for what it really is - the providential hand of YHWH. Truly His ways are beyond knowing, yet sometimes, it is only with hind sight that we can know. Herein, the Nazarene System has been, in our day, successfully reconstructed in such a way that historical statements regarding the Passover practice of the Nazarenes actually make sense for the first time in centuries. Below is validation of this:

The Goodnews According to the Hebrews was an ancient account used by the Nazarenes and Ebionites (The original Rabbinic followers of Yahushua the Messiah). This very important ancient work has been lost to the modern world and exists today only as a collection of quotes and references made by "Church Fathers" and other Historical sources. This account gives further support to an eight day system for Passover/Unleavened Bread:

These eight days of Passover, at which Messiah the son of G-d rose again, signify eight days after the recurrence of the Passover, at which the seed of Adam will be judged, as is proclaimed in the Good News of the Hebrews... (Good News according to the Hebrews, cited in Breton Vaticanus Reginus, lat. 49)

The above citation of the Nazarenes seems to agree with the chart just presented regarding "A Plausible Prophetic Picture" in that it mentions a judgement that takes place at a prophetic date immediately following the recurrence of the eight days of Passover. Apparently, the reference here would be to the preliminary judgement that Yahushua begins at his coming (Mt. 25:32). Here, as has already been shown in the New Testament, the Nazarenes observed an eight day Passover system rather than a seven day Passover system. From the evidence presented herein, it seems that this was the original system rooted in the Tenach period, was subsequently altered, yet was restored by Yahushua and his early followers, the Nazarenes and Quartodecimans.

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The Historical Periodic Development of the Phesakh-Shabuath Practice by Christopher L. Lingle, 2002

Period I – Aristobulan (Aristocratic/Temple) (Levitical, N.T. Quartodeciman) 14-20 Sunday (pre-1434B.C.-)

[The New Moon of Abib is determined by the first new moon crescent above the horizon at sunset after the new moon that is in conjunction (rebuilding) by sunrise the day prior. The month is fixed by the Tekufah (Vernal Equinox) which is before the 14th Phesakh. The 14th is the High Sabbath of Phesakh, leaven is removed prior and the Phesakh meal is eaten in the night of the 14th while the count of Shabuath is the day after the Tekufah Sabbath, which is the weekly sabbath falling upon or after the Vernal Equinox; determine the count from the day after this sabbath, from the 14th through the 20th, from that Sunday, observing unleavened bread until the 21st day, at which time leaven may again be eaten. Observe the High Sabbath of Shabuath on the Sunday following after the count of the 7th complete week. This is the Feast of Yahweh; Ex. 34, Lev. 23, Josh 5]

Period II - Late Aristocratic (Sadducean Majority, Boethusian w/Samaritan, Pharisaic, Elephantine (3rd Century B.C.E. - 1st Century C.E.) 14, 15, Sunday during Passover week; nothing is definitively known about 20, 21 practices. With the Aristocracy diluted, various combinations and practices ensued.

****Period III – Essene/Zadok*** - Late 14,15-21,21 ‘the Sunday after’ (3rd Century B.C. - 1st Century C.E.-).

**(Arose as a ‘check’ to corruption in the absence of a Temple on Mt. Zion, Holy days by Equinoxes).*

Period IV - Reform (Late Pharisaic Majority, Hasidic) - Late 14, 15,15-21,16

(3rd Century B.C.E. - 5th Century C.E. -)

Period V - Ethiopic - Late 14, 15, 15-21, 22

(2nd Century C.E. -)

Period VI - Syrian (Quasi-Quartodeciman, Late Nazarene) - 14, 15-21 Sunday

(2nd/3rd Century C.E. -)

Period VII - Roman - 15-21 Sunday

(325 C.E. -)

Period VIII - Audian (Quasi-Quartodeciman) - 14-20 Sunday

(3rd Century - 8th Century C.E. -)

Period IX - Declinarean - 16-22 Sunday

(6th Century C.E. -)

Period X - Neo-Reform (Neo-Samaritan and Karaite) 14, 15, 15-21 Sunday

(6th Century C.E. -)

Hybrid - Unsatisfied with Periods II-XI and with Period I constantly questioned and/or little known, many groups, up to the present time, have sought their own practice. Seeking to re-engineer the covenant requirements, some have taken elements from the other Periods and have created their own hybrid formats for Phesakh and Shabuath. Once we are willing to set aside all hybrid pursuits and align the systems into a sequential history, it is then that Period II-XI can be set aside and Period I remains as the original system.

The Sanctification of the Sacred Year

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Beyond the observance of annual Sabbaths for the purpose of maintaining that portion of a covenant relationship with Yahweh, a correct knowledge of how to determine the elements of the Sacred Year greatly assists in our ability to determine and understand prophetic material. Without specifically adding to or taking away from the ancient sources, it becomes necessary to uncover the rules that describe the functioning of the Sacred Year by inference. Without placing the available sources within the context of a workable astronomical model, one cannot fully understand the gist of the source material nor can one deduce a set of rules that comprehends the make-up of the Sacred Calendar. To a certain degree, it has all remained hidden waiting to be uncovered. We must, therefore, use the minds Yahweh gave us to participate in comprehending this topic from the vantage point of an assigned place on Earth relative to our position to the Sun, Moon, and Stars that surround and encircle us. The resultant method shall be referred to as the Ancient and Aristocratic method. (1)

To begin with, the correct functioning of the Biblical Sacred Year rests upon the understanding of one major verse in its proper context and how it relates to the motions of the Sun and the annual Sacred Feast Days. What must be decided is when the earliest occurrence of the Sacred Year is to be allowed.

The pivotal verse is *Exodus 34:22*. Let us have a literal look at the relevant section in Scripture:

Exodus 34:1-17 - (Yahweh commands that His covenant with Israel be memorialized in writing. He extols the benefits of this relationship and warns against cutting a covenant among the heathen)

Exodus 34:18 - *The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread as I commanded you in the time of the month Abib, for in the month Abib you came out of Egypt.*

Exodus 34:19-20 - (The firstlings of all creatures are Yahweh's).

Exodus 34:21 - *Six days you may work but on the seventh day you shall rest - in plowing and in harvest, you shall rest.*

Exodus 34:22 - *And a Feast of Weeks you shall observe for yourself, the firstfruits of the harvest of wheat and the Feast of Ingathering - Equinoxes of the year.*

(LXX) - *And a Feast of Weeks you shall observe unto Me, the first of the parched harvest and the Feast of Ingathering - at the middle of the year.*

Exodus 34:23-24 - (Yahweh will procure the way in the land for you to appear before Him three times a year - in the first, third, and seventh months).

Exodus 34:25 - You shall not offer the blood of my sacrifice on leavened bread, neither shall the sacrifice of the Feast of Passover remain over night until morning.

Exodus 34:26 - The first of the First-fruits of your land you shall bring unto the House of Yahweh Eloahi (your God).

v. 27-28 - (The foregoing was what Yahweh commanded Moses to write unto Israel)

The first mention of anything calendric is the Feast of Passover and Unleavened Bread (v. 18, 25) along with the mention of firstlings (v.19-20). Then, at *verse 21*, the injunction of six days for work and the seventh day as set apart for the weekly Sabbath (Fri./Sat.) is given (a Sacred Day first comprising a nighttime and then a daytime portion as per *Gen. 1ff.*, also *Rosh Hoshana 20b*). And at v. 22 we pick up with the mention of the Feast of Weeks or Shabuath (always occurring on a Sat. /Sun). There definitely appears to be an orderly and sacred sequence for the days of the week mentioned in these passages, which, I think, is a very important point that contributes more understanding to the discussion (*see Anatolius below*). The Passover, Sacred Week, and Shabuath are shown to begin concurrently.

Exodus 34:22 mentions that the Firstfruits of the harvest or the first of the parched harvest connected to the Feast of Weeks and also the Feast of Ingathering have a respective relationship to the **Tekufath** (Equinoxes) and are considered to be at the middle (the meridian or midpoint(s)) of the year.

As a commonly occurring feature of Semitic linguistic forms, it is obvious that there is a pairing or equivalence of expression herein with the mention of these Feasts and their close relationship with the Equinoxes. This is the quintessential starting point unfolding the topic under discussion.

At *Jubilees 6:23* they (*Tekufath*) are considered to be Days related to appointed times (Feasts). Furthermore, the mention of “the First-fruits of the harvest of wheat” is paired by the LXX translation which says it is “the first of the parched harvest”. The passages here cover the idea of the whole harvesting process from the day of the wave sheaf ceremony of the first of the First-fruits (*Lev. 23:10*) to the fiftieth day of First-fruits which concludes the harvest of both barley and wheat (*Lev. 23:15-17*). In ancient Israel, the barley harvest which started at the wave sheaf ceremony, typically by around the first of April, was followed a few days or weeks later by the harvest of wheat and both simultaneously completed at the Day of Pentecost around the first part of the 3rd month. At *Lev. 23:14* we see that before any partaking of parched grains occurred, the wave sheaf ceremony was to first take place. The Wave Sheaf Day was the first day of First-fruits (*Ex. 34:26*) were presented before Yahweh (*Lev. 23:10-14*). Therefore, we see that the first pivotal idea of *Ex. 34:22* covers the entire fifty day period between the Wave Sheaf day (1st day of Shabuath) to Pentecost day by context and the surrounding passages (which also encompasses Passover and Unleavened Bread by definition, *Ex. 34:18,25*). What the passages are telling us is that the former Feasts are tied to the Vernal Equinox and the latter Feasts (specifically the Feast of Ingathering) are tied to the Autumnal Equinox.

There are four *Tekufath* within a year - two Scriptural and astronomical Equinoxes and two other astronomical Solstices. A Solstice day is when the

sun reaches its furthest point to the North or South from the Earth at rising and setting. An Equinox day is when the Sun passes the point on the celestial sphere where the ecliptic intersects (at conjunction with) the equator at rising and setting - which is precisely between the Solstice points. As a result, the length of day and night are approx. equal on these days. Knowing this, the Ancients measured these days by utilizing shadow readings on sundials and poles. The Hebrew word - *Tekufah* (pl. *Tekufath*) indicates the 0° declination points of the Sun's astronomical position during the days of the Equinoxes (and Solstices), and in the more general sense, (Ps.19:6 - the days of the solar *Tekufath* are said to be at the ends of the Heavens); also the Seasons that usher in after, are sometimes considered to be subjoined to them (Jubilees 6:23, DSS Community Rule, I Enoch 72-82, Sanhedrin 11b). In Ps. 74:17, we see that scripture mainly concerns itself with two seasons, *Qayits* - Spring-Summer and *Khoreph* - Fall-Winter. At *Ex. 34:21*, plowing and harvest time are given as the times to observe Sabbaths (the weekly Sabbath; i.e. kept the whole year). Elsewhere, Scripture informs us that the former and latter rains with their associated harvests and Feasts occur in Season (*Ayth* - *Jer. 5:24*). At *I Kings 20:22, 26* we are given the reference to the return (*teshubah*) of the year at Spring and Ingathering (*b'asaph*) is connected with the outgoing (*b'tsath*) of the year at Fall (*Ex. 23:16*).

Similarly, the main study verse - (*Ex. 34:22*) and the associated Feasts that are mentioned are concerned with the two major *Tekufath* - the Equinoxes - Vernal and Autumnal, because the Feasts that occur at the time of these Equinoxes are directly mentioned and also because the rest of Scripture primarily concerns itself with these two main Seasons. With this data in

mind, the last thought provided in the *Ex. 34* sequence is at v. 26 before the topic changes to a description of Moses, thereby completing the chapter (v.28 ff.). At verse 26, the concluding calendric thought provided is a mention of the first of the First-fruits and their presentation at the House of Yahweh which would have been on the Day of the Wave Sheaf (*Omer*) ceremony (*Lev. 23:10-15*).

The Scriptural year is a lunar-solar calendar with the Moon regulating the months. However, because there is only an avg. of approx. 29.5 days in a lunar month (taking up approx. 354 days annually) it becomes necessary to intercalate (add) a 13th month every 3rd year or so to balance out the lunar months with the solar year. The year becomes balanced by adherence to the rules concerning the placement of the Feasts within their respective *Tekufath*. Accordingly, all the Feasts must be within the same solar year. It is important to note that the statements of *Ex. 34:22* and correlary Scripture are concerned with the relationship between the *Tekufath* and the Feasts themselves and not the beginning of the months per say. So, it is an erroneous practice to place the entire Sacred Year behind the Vernal Equinox as was done by the ancient Babylonians and the Northern Tribes under Jeroboam who were in rebellion (*I Kings 12:32*) and again by the Jews at Elephantine (*Journal of Near Eastern Studies, vol.8, no.1, 1954*). In contrast to these records, Yahushua and his disciples kept their Feasts in accordance to the Aristocratic practice and at the same Seasons as the Jews of their day throughout the N.T. from Matthew through Acts. The rules by which the Jews of Yahushua's day used to intercalate are well documented in Josephus, Philo, Jubilees, the Dead Sea Scrolls, and other references - many of which are cited here in connection to the *Tekufath* wherein the

Feasts themselves (and not necessarily the entire year) were placed after the Equinoxes.

Since the *Tekufath* (Equinoxes) are solar events, they are governed from Jerusalem (*Micah 4:2, Isa. 2:3*) just as the Moon, and by the rules of *Gen. 1:14-18* which state that the Sun (*maoroth* - luminaries of the Moon and Sun) rules the day and the Moon rule the night. Unlike the day of the conjunction of the Moon (referred to as a lunar (minor) *Tekufah* - *Ecclesiasticus 43:6*) which phase must pass in order to rebuild and of necessity must belong to the old month, the Sun (the major celestial body governing the year) and the day of the solar (*sing.* Equinox) itself is, by its usage, considered to be both the last day of the old Season and the first day of the new Season (a border marker day - I Enoch 75:1) and not just the 1st day of the new Season as is considered by most today. This is similar to the method used to count jubilee cycles, with the 50th year of the old cycle also being the 1st year of the new cycle (see *Book of Jubilees, Lev. 25, The Sabbath and Jubilee Cycle* - Qadesh La Yahweh Press; *Handbook of Biblical Chronology* - Finegan).

According to *Anatolius*, the Spring Equinox that occurs on a weekly Sabbath as per Ex. 34:21-22 would enable the following first day of the week - Sat. /Sun., if it were *Abib 14*, to be the evening Passover and the daytime Omer offering of the first of the Firstfruits (1st day of *Shabuath*) of the new Season that begins the count of the Feast of Weeks (*Shabuath*) leading to Pentecost (v.22, 26). Therefore, the first opportunity for the annual occurrence of Passover (*Abib 14*) and the Wave Sheaf (*Omer*) Day, on such a Sat. /Sun., was also the same day of the week that the resurrection of Yahushua

occurred. The Omer Day was originally called *Bikkurim* in Hebrew and also known as the first of *Shabuath* - the first day to count to Pentecost. Later, it became known as “Easter”.

Anatolius (a Quartodeciman of the mid-3rd cent.C.E.) writes in his Paschal Canon, XVI: “If it proves to be both the Lord’s Day and the Moon’s 14th, Easter is to be celebrated on the 14th”. (2)

This construct was vigorously held to and argued for by the renowned Aidan of the Celts in the 7th century (*see Bede, Ecclesiastical History*).

Continuing in Anatolius IV: “These writers, in solving some questions which are raised with respect to the Exodus, say that all alike ought to sacrifice the crossing-festival (*Phasekh*) after the Vernal Equinox, in the middle of the first month. And that this is found to be when the Sun passes through the first segment of the solar, or, as some among them have named it, the zodiacal circle. But, this Aristobulus (3rd cent. BCE) also adds, that for the festival of the *Phasekh*, it was necessary not only that the Sun should pass the equinoctial segment but the Moon also. For there are two equinoctial segments, the Vernal and the Autumnal, and these are diametrically opposite each other, and since the Day of *Phasekh* is fixed for the 14th of the month, at twilight, the Moon will have the position diametrically opposite the Sun as is seen in Full Moons. And the sun will thus be in the segment of the Vernal Equinox and the Moon will necessarily be found at the Autumnal Equinox.”

Now, Josephus (at Ant. 3:10:5) also recognized that for *Phasekh* to occur it had to be in the spring season and the sun had to be in the first zodiacal

segment called Aries. The Scriptures also teach that *Phasekh* is to be kept after the Vernal Equinox in the first month *Abib*. *Socrates Scholasticus* 5:22 likewise records:

“For they (the Quartodecimans) said it ought to be celebrated when the sun is in Aries, in the month called Xanthicus by the Antiocheans, and April by the Romans.”

There can be little doubt that the early Quartodeciman Christians kept the *Phasekh* accordingly and we also know that they kept the Feast of Tabernacles in the Fall (*Chrysostom Adv.Jud.1*).

Anatolius further writes in VI: “Accordingly, it is enjoined that the Festival be kept after the Equinox, because the moon of the 14th, if before the Equinox or at the Equinox, does not fill the whole night. But after the Equinox, the Moon of the 14th, with one day being added because of the passing of the Equinox, although it does not extend to the true light, that is, the rising of the sun and the beginning of day, will nevertheless leave no darkness behind it. And, in accordance with this, Moses is charged by the Lord (Yahweh) to keep seven days of unleavened bread for the celebration of the Passover, that in them no power of darkness should be found to surpass the light.”

According to Anatolius Paschal Canon XIV - the chart for calculating the morning of Easter (wave sheaf day or 1st day of *Shabuath*) places it on March 27 - April 23 within its 19 year cycle. At XVI, Anatolius, notating his record for the calendric canon (XIV), places the Vernal Equinox occurring about March 25. This would have been in accordance to the

drifting motions of the Heavens at around the time of Aristobulus (3rd cent. B.C.E., one of the Israelite elders who first translated the LXX under Ptolemy Philadelphus) who is Anatolius' chief source. In Anatolius' time the vernal equinox would have been about March 22. The canon effectually double-dates the 1st of Shabuath or the Omer (wave sheaf) Day later becoming known to Anatolius' audience (Audians) as Easter.

If we allow a day to pass for the Vernal Equinox of March 25th due to the Passover (as it says we should in VI and XVI) then March 26/27 as an early occurrence for Easter (1st day of *Shabuath*) makes sense. It fits if we view Anatolius' canon as derived from about Aristobulus' time (due to the later Equinox date). According to Anatolius' statement at XVI, if March 26th (the day *after* the equinox) ends up as both the 14th of the month and the Lord's day (Sunday), then Easter is to be celebrated on the 14th. This places the 14th Passover, *Bikkurim* (the 1st of *Shabuath* or Wave Sheaf day), and Easter all concurrently on the same first day of the week which, as we have seen above, is in agreement with the flow and indications of *Exodus 34*. Anatolius' opposition, quoting from less ancient documents, discussed the Calendric canon, with differing cycles and periods, in terms of a Vernal Equinox that fell around March 24th (Anatolius I, XV). (3)

It should be understood that the Passover (*Phasekh*) was a night-time ritual beginning after the Equinox and immediately after sunset at evening (lending to why the entirety of Abib 14 must be placed after the Vernal Equinox) while the separate omer offering of the first of the First-fruits (1st day of *Shabuath*), just as Easter and the *Atsarth* (8th Day closing Assembly), occurred during the daytime. From this information we can see that both

Passover and the first of the First-fruits (1st day of *Shabuath* or *Bikkurim*) occur, at their earliest possibility, in Season, at least one full day following the Vernal Equinox (*Tekufah*) on a Sat./Sun. of the 14th of *Abib* (Nisan).

At *I Sam 1:20-21* it says, *And it happened at the day of the equinox, that Hannah conceived...And the man Elkanah and all his house went up to sacrifice to Yahweh the yearly sacrifice...* The same root word - *Tekufah*, is used here to designate what by context (due to the proximity of *Phasekh*) refers to the Spring Equinox.

And as we have already seen, the first part of *Ex. 34:22* likewise has to do with the *Tekufah* of the Spring. However, *Ex. 34:22* also concerns itself with the relationship between the Feast of Ingathering (*Sukkot*) and its respective Autumnal Equinox. For the respective *Tekufah* to govern this Feast (*Tishri 15-21*), the next annual Sabbath - the 8th Day (*Tishri 22* - the *Atsarth* - a daytime Closing Assembly, *Lev. 23*) must always fall after the Autumnal Equinox as is pointed out in the following:

“The difference between the Spring and the Autumn is due to the fact that the Omer ritual (Wave Sheaf day, the 1st day of *Shabuath*) must fall after the Spring Equinox, but only the eighth day of *Sukkot* need fall after the Autumnal Equinox.” (*Vet. Testa., vol.7, 1957; Tos. Sanhedrin II.7*)

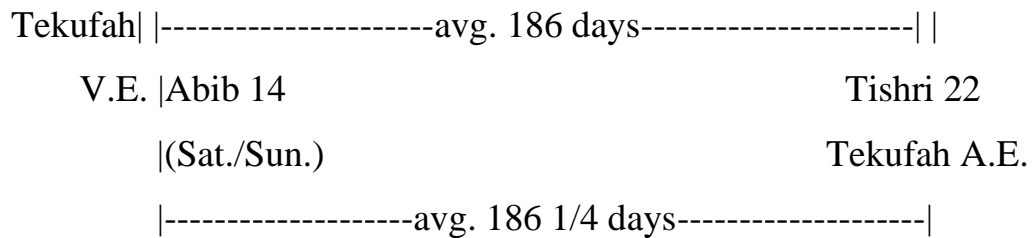
Also, “A year is not to be made embolismic (intercalated) unless the *Tekufah* is short of completion by the greater part of the month. In which case, there is a long discussion concerning the greater part of the month in respect to the 21 days to the end of Ingathering, and in the case of Spring, the beginning of Passover, etc.” (*Vetus Testamentum, vol.7, 1957; JT Sanhedrin I.2; BT Sanhedrin 11a-13b, BT Rosh Hoshana 21a*)

The 8th Day or the end of Ingathering is on the 22nd of Tishri, which, in the earliest of cases, naturally occurs after a minimum of 21 days that are before the Autumnal Equinox. Also, the Passover is likewise subsequent to the Equinox - in Spring. The arrangement is well attested. (4) It should be pointed out that the 8th day is a separate Sabbath and Assembly (*Lev. 23:22-44*) from the first 7 Days of Ingathering (15th-21st), though all 8 days are also in the less precise sense considered together (*Jn. 7:37*).

At the time the Torah was given there was almost certainly a shorter year before changes in the orbital patterns of the Sun and Moon gave us our present arrangement (*Gen.7:24, Josh. 10:12, II Kings 20:11, also see Velikovsky, Worlds in Collision*). The Qumran Covenanters, who in reconstructing the by-gone age, described an ancient 364 day year considering the Equinoxes and Solstices to be 4 border days, thereby leaving 360 regular days to comprise the year (*I Enoch 75*). At that time, there would have been an equal round number of days between Vernal and Autumnal Equinoxes paired with the same amount of round days between Passover and Tabernacles. Therefore, this would have undoubtedly reflected the rule for sanctifying the Sacred Year at that time, that is, with each seasonal feast falling the day after its respective *Tekufah*. It is possible that we will someday return to this more precise arrangement (*Acts 3:21*).

However, today (as it has been for at least three Millenia) there is always an average of 186 days from Passover (*Abib 14*) to the 8th Day (Tishri 22). In a 365 1/4 day year, there is always an average of 186 1/4 days from the Vernal to the Autumnal Equinox. Therefore, the action of the Equinoxes as outer

markers, keeping the Spring and Fall Sacred Feasts in their Seasons, flanked by their respective *Tekufath*, emerges as the key to unlocking the motions of the Heavens as they relate directly to Yahweh's Sacred Calendar and festivals. Thus, once noticed, the rules for sanctifying the year stand plainly revealed. The following model emerges from this study and illustrates the orderly function of the relationship between the Feasts and their *Tekufath*. Accordingly, the Spring Feasts of the first month and the Fall Feasts of the seventh month circulate about March/April and September/October respectively. The Anatolian illustration reflects the very earliest allowable occurrence of the sacred calendar within any given year. If the rules were shifted as little as a day or two, the complimentary functioning of the Feasts and their respective *Tekufath* would be skewed.



The 8th Day, a separate Sabbath and Assembly from the 7 days of Ingathering, is at the outer limit of *Exodus 34:22* because it is after the Fall *Tekufah*. The 7 days of *Phasekh* and the 7 days of Ingathering stand in parallel opposites. Passover/*Shabuath* (*Abib 14*) and the Last Great Day (*Tishri 22*) are regulated directly by the *Tekufath* which stand, at their earliest occurrences, just before each Feast respectively, in uniform function.

It should be noted that all the other feasts in their deeper meaning apply to this Heaven and Earth during the first approx. 7000 years since Adam, whereas, the 8th Day is reserved to point us toward an unspecified period that lies ahead - a new Heavens and a new Earth (Rev. 21). Certainly then, as all things begin with Yahushua the Messiah pictured by *Phasekh*, the 8th Day becomes an appropriate end marker that pictures an eternity beyond.

With any sound theory, it is a good idea to test it to make sure it is accurate. In the year 2000 for example, the relative positions of the Sun's Equinoxes were too close to sanctify the year early. Thus, it became necessary to intercalate a month because *Phasekh* would have fell just before the vernal season rather than after, which in turn would have also placed the 8th day just before Autumn. Such should also be the case for the year **2038**.

If the moon's position were advanced a day or two in those years then an early sacred year in accordance to our illustration would be possible. For historic years that are in accordance to the illustration above for the earliest occurrence of the Sacred Year we may look at the following examples:

In 167 A.D.: The Vernal Equinox occurred before sunset on Mar. 22nd as the Feast of *Phasekh (Abib 14)* resulted on Mar. 22nd/23rd - a Sat./Sun. and therefore also the Day of the Wave Sheaf and Easter - the first of the Firstfruits of *Shabuath* (in accordance with Aidan). The Autumnal Equinox occurred by sunset on Sept. 24th as the 8th Day occurred on Sept. 24th. (5)

In 262 A.D.: The Vernal Equinox occurred by sunset on Mar. 21st as the Feast of *Phasekh (Abib 14)* resulted on Mar. 21st/22nd. (The New Moon of Mar. 8th had begun to gather light by sunrise and was by sunset above the

horizon as a new crescent). The Autumnal Equinox occurred by sunset on Sept. 23rd as the 8th Day resulted on Sept. 24th. (6)

In 2008 A.D.: The Vernal Equinox will occur by sunset on Mar. 20th as the Feast of Phasekh (Abib 14) will result on Mar. 21st/22nd. (7) The Autumnal Equinox of 2008 will occur by sunset on Sept. 22nd as the 8th Day (Closing Assembly) will result on Sept. 23rd. (6)

In 2046 A.D.: The Vernal Equinox will occur before sunset on Mar. 21st as the Feast of Phasekh (Abib 14) will result on Mar. 21st/22nd. The Autumnal Equinox of 2046 will occur by sunset on Sept. 22nd as the 8th Day (Closing Assembly) will result on Sept. 23rd. (6)

Most years end up with the Feasts occurring many days after the Equinoxes. In the years above (though they are given intentionally as examples of the rarest cases falling on an as tight as possible basis), the Day of Phasekh occurs (at least) a day after the Vernal Equinox while the 8th Day correspondingly occurs after the Autumnal Equinox as per the rules that we have found in the Scriptural and Historical data. Undoubtedly, other examples could be uncovered, but these should be sufficient for conceptual purposes. Taken together, the evidence shows that in minimum years when BOTH Abib 14 is at least one full Sacred Day (*ereb to ereb*) after the occurrence of the Spring Equinox AND the greater part of the 8th day (Tishri 22) occurs after the Fall Equinox - that year qualifies to be sanctified as the Sacred Year.

It is theoretically possible to have one criteria fulfilled while the other criteria does not fit, creating a scenario wherein one or the other Sacred Days of Passover in the Spring or the *Atsarth* (the LGD, 8th day and Closing Assembly) would fall erroneously before the outer marker of the Equinox with the other criteria (supposedly) safely after its respective outer marker or equinox. No actual occurrences like this are known but, if it occurred, it would not be an acceptable model. That is to say, BOTH criteria are necessary, otherwise the entire year must be intercalated by a 13th month.

Within the Ancient and Aristocratic method, the rules for synchronizing the Clock of Yahweh to the Heavens, is found to be specific and precise. The Moon just above the horizon marks the blip on the month hand of the Clock. The year hand of the Clock of Yahweh is determined by the *Tephufath* (Equinoxes) and the positioning of the Sacred Festivals of Yahweh *after* the Equinoxes. From the historical and astronomical analysis, we have seen the evidence functionally demonstrated.

End Notes

1. I Enoch 73.
2. It is duly noted that Ceolfrid, of the Anglo-Saxon and Roman position, argued the construct insisting that the day of Easter (which was always the same day as the first day of Firstfruits; *Heb. Shabuath*) must itself always occur on the Sat/Sun. that falls after the 14th Passover day occurring between the 15th-21st, regardless as to if the Passover week was to be from the 14th-20th. However, it seems apparent that he was erroneously influenced by the Roman Church and the Rabbinic Jews of the Period. The correct timing of *Shabuath* (the Omer Day) is preferred to be between the 14-20th along with the entirety of the Passover/ULB Festival (in accordance to Aidan). Further, in 29 A.D., during the ministry of Yahushua, at Luke 6:1ff, the timing of a 14th Sunday Passover/First-fruits Day has been verified by the astronomy as analyzed on Voyager II software. The year 29 A.D. shows a Sat/Sun. Passover Day on which the start of the Omer ritual was occurring among Yahushua and his disciples, in opposition to the extant legal practice of the Pharisees.
3. Due to the drifting precession of the Equinoxes, after 325 A.D., the Roman Calendar began periodically intercalating an extra day in February in order to fix the Equinox to around March 21 so that Easter computations would retain a more precise and common relevance to future generations. Apparently, the source documents under discussion were periodic tables from Aristobulus' time that averaged the recurrence of the Calendar. Anatolius' cycle is known to be mathematically correct in theory, as there are 7 repetitive intercalations within every 19 years that must occur in order to balance out the lunar-solar years (aka: the Metonic cycle). Likewise, in the period from 365-233 B.C. (7 columns of 19 rows), as analyzed on the Voyager II retro-calculation platform, yields the best match to the

data provided in the Anatolian Canon (compare 348 B.C. (row 18), 304 B.C. (row 5), 301 B.C. (row 8), 298 B.C. (row 11), 257 B.C. (row 14), 252 B.C. (row 19), 250 B.C. (row 2)). The Equinox data matches closely, with a number of Easter Sundays and lunar dates matching as well.

Some inconsistencies within the Canon of Dur due to lacunae and/or errors promulgated by emendators as noted by the later scribe Rufinus. Anatolius was in possession of a computer-like method for resolving calendric minutiae. Hence, he was Aidan's authority on these matters.

4. The observance of the 8th Day (Heb. *Atsarth*), or Last Great Day as some refer to it, has as its main feature a Closing Assembly that takes place during the daytime portion of Tishri 22 officially ending the Sacred Festival Year. As such, it becomes necessary for the greater (day) part of the 8th Day (Tishri 22) to take place after the occurrence of the *Tekufah* or Autumnal Equinox; the rule being perfunctorily inferred from within the motions of the Heavens themselves. Lending itself to the fact that the interval between Equinoxes is an average of 186 1/4 days and the average interval between Passover (Abib 14) and the 8th Day (Tishri 22) is 186 days, at least some part of Tishri 22 will always be held after the *Tekufah* (A.E.) itself.

5. It is likely that for erroneous theological reasons, 167 A.D. was intercalated on the basis that the Agathobuli, Aristobulus and Anatolius himself, were largely considered in error by the Romans about Easter Sunday being permitted to fall on the 14th. For, the Romans held to the position that there must be separate days for both the death and resurrection of the Lord. Dominical days were calculated as falling exclusively between the 15th and 21st. Therefore, in the particular example of 167 A.D. if we were to accept the Roman premise, then *Phasekh* would have occurred in April and the 8th Day would have occurred in October - the Festival Season being therefore, offset a month later. The year in question occurs during a time of great persecution of the Quartodecimans and is in proximity to the martyrdom of Polycarp under Marcus Aurelius (occurring in 170 A.D., *FSDY*, *Qadesh La Yahweh Press*, 2002). Lastly, Pionus was martyred in 181 A.D.. Notably, both were martyred on a "Great Sabbath", which figures to be Abib 20 (the 7th day of Unleavened Bread and therefore, an annual Sabbath). During these years there was a great deal of anti-Quartodeciman activity - the sentencing of "Judaizers" and labeling of "April Fools", according to the Histories. As with all Sacred Day observances, the New Moon is taken from the environs of Jerusalem - from where the Law of Yahweh issues forth (*Isa. 2:3; Micah 4:2*). For New Moon (*yerakh chodesh*) observance see *Isa. 66:23 and Ezek. 45:17*. As per *Genesis 1:14, Jer. 31:35*

and at Philo, De Opificio Mundi 18:56 we are told the Moon is set aside to rule the night and for marking statutory (*Khoquth*) Appointed Times (*Moedim*). Accordingly, a New Moon crescent must oDur above the horizon after sunset at evening (*ereb*) before night in order to mark the first day of the Sacred month. In cases where the crescent altitude above the horizon at sunset is not high enough to be visible (that is, if it is less than about 5 to 8 degrees), then a Sacred New Moon must have been completing its conjunction (0 day) phase and beginning to gather the waxing light of the Sun (approaching its day 1 phase) as it rises with the morning Sun, traveling then around the Earth and rebuilding itself for the greater part of a day; it must then oDur positioned as an illumined crescent fully above the horizon shortly after the subsequent sunset (I Enoch 73 and 78). Thus, the Moon renews and rebuilds (*Heb. chodesh*) as a waxing crescent to bring in the month. The Moon remains at 0% illumination for about 24 hours during conjunction as it becomes necessary for it to transition toward illumination well before it occurs as a crescent at sunset, generally taking around 6 hours to transition through each percentile of illumination following the *molad*. Additionally, without quantities derived from satellite and computer technology, one could only determine conjunctions within several hours of accuracy. Thus, it is expected that a New Moon be gaining illumination about the hour of sunrise prior to the subsequent sunset. In this way any Sacred New Moon can be ascertained. The ancients were able to determine the approximate hour of the transition of the Moon coming out of conjunction (*molad*) by counting the hours from the last waning crescent as well as by surprisingly advanced mathematical calculation, (see Maimonides). The method utilized and discussed here is attested to within scriptural sources and is clarified in Philo, De Specialibus Legibus 1:35, 178; 2:11, 41; 2:26, 140, Rosh Hoshana 20b, and at I Enoch 73, 78.

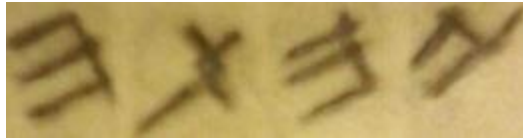
6. In all the years 262 (Sept. 23), 2008 (Sept. 22), and notably 2046 (Sept. 22) the Autumnal Equinox occurs 0*.0' equal with the hour of sunset or before. The Ancients utilized long intersecting lines and poles to measure the oDurrences of equinoxes to within several hours of accuracy (Hipparchus of the 2nd century B.C. stated 6 hours, inferring at least + or - several hours; The Almagest by Claudius Ptolemaeus, trans. by R.Catesby Taliaferro, vol. 111, pp. 77-83). In the years 262 (Sept. 23/24), 2008 (Sept. 22/23), and in the prophetic year 2046 (Sept. 22/23) the oDurrences of the Autumnal Equinox, in each case, effectually places the entire 8th Day (Tishri 22) after the *Tekufah*. Under the eighth persecution (Foxes Book of Martyrs), during Emperor Valerian, the Quartodeciman Anatolius praised by Eusebius

as an admirable scholar and bishop, saved many of his early Quartodeciman brethren from martyrdom when from about 257-262 A.D. he is said to have garnered enough learnedness so as to command the greatest of respect from among even the most powerful of Romans and of the people at large *specifically* for his calendric work. There can be little doubt that the Quartodecimans and all of Rome followed his computation above for the year 262 A.D.

7. The resultant New Moon for 2008 is Sept. 1. In accordance with the Classical Approach of 262 A.D. hence, 2008 would be kept with *Rosh Hoshana* on Sept. 1/2, in contrast to the Technological Approach, which would place the year in intercalation as a result of an Aug. 31/Sept. 1 *Rosh Hoshana* occurring too early for, the presumably correct, Equinox result. However, in accordance with the Classical Approach, the Moon on Aug. 31 is disqualified as it occurs very low in altitude, only slightly above the horizon at sunset, and does not begin re-gathering the Sun's light until the Noon hour, therefore, requiring more time to become *chodesh* (rebuilt). Additionally, for those ascribing to the dogma of the Visibility (by Witness) Approach, the New Moon must transition through conjunction and re-gather the Sun's light forming a new crescent taking approx. 12 hours or more to be theoretically visible at sunset at low altitudes (Rab. Eliezar, 7; also Quarterly Journal of the Royal Astronomical Society, 34, p.53, 1993). However, potential visibility itself is a usual by-product of the inferred rules for new moons rather than the main governing factor for their determination. An example of a tightest possible scenario within the Classical Approach for a New Moon can be noted in the Fall of 2009 wherein the Sept. 19th New Moon crescent begins to gather its light rebuilding by sunrise and then occurs with its full disk precisely over the horizon at the moment of sunset, not necessarily in visible fashion, but *chodesh*. The Ancients would likewise watch the altitude of the last waning crescent in order to estimate the approximate expected altitude of the coming New Moon crescent at sunset. If a new moon was visible it would universally mark the beginning of a month however, as it closely approached, a New Moon could also be detected by calculation and was never intended to be sanctified based on visibility alone. These findings are borne out in I Samuel 20:5, 18, 27, 34 where there is set aside, in advance, the possibility for one of either two upcoming days wherein the new moon would be counted. Visibility computation was re-formalized in the early mid-20th century by the German scholar Karl Schoch who designed tables based on information collected from ancient Babylonian cuneiform data. The tables expressed the direct proportion between the azimuth difference of the Sun and Moon versus the

altitude of the crescent Moon at sunset and were said by Schoch to be constructed within a + or - one degree of accuracy. Though criticized for using limited data, those same scholars agree that his range of 5 to 8 degrees is the accurate minimum threshold for crescent visibility as the greater the azimuth difference, the more likely the visibility (see Proceedings of the American Philosophical Society, vol. 95, Neugebauer, pp. 115-116; also Ancient Planetary Observations and the Validity of Ephemeris Time, Newton, pp. 36-38). The possibility of visibility could likewise be enhanced by the altitude of the observer and with the use of a convex glass lense. With the availability of space telescopes and computers, some argue for a strictly Technological Approach recognizing any new moon above the horizon at sunset, even if it has only 1000th of 1 percent illumination and reasoning that the Heavens function as the precise mechanical Clock of Yahweh. Whereas, this practice is duly noted, it seems to strain the original intentions given within the ancient sources while also isolating modern times from all prior generations. Just because a new moon is technically *maor* (or luminous) by a mathematically miniscule fraction, it does not necessarily qualify it as *chodesh* (rebuilt). Taken together, where a new moon cannot be confirmed by reasonable visibility, the ancient sources attest that a sacred new moon above the horizon at sunset must at least be gathering light from the Sun from the time of the sunrise/morning prior - it is in these cases that the new moon can (at all historical times) be clearly read as the month-hand on the Clock of Yahweh. Rather than argue the Visibility Approach touted by rabbinic-type groups, the ancient setting of the Classical Approach has been presented thoughtfully throughout. Rather than rely on these or upon the Technological Approach, a recommendation for a Modern Classical Approach with regard to timing and calendric matters.

The Sacred Name



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Yahu Yahweh



According to the ancient sources, “**Yah-u** is the Word”. Just as Yahushua (Jesus) was the Logos in the Greek of John, all the Ancient sources agree:

Yah-u “stood up” in the flesh and *became* Yah-ushua (Jesus).

Themes such as “asked for” are Semitic in origin and are dealt with by Paul in the book of Hebrews. A Pauline style has been uncovered on a mystical stone written within decades of when the Apostle was in the desert (Qumran), according to the book of Acts. Bearing these qualities, the Gabriel Stone’s rich eschatological presence is also found in many of the Dead Sea Scroll texts where an ancient scribal sect of Daniel was located near Qumran about the 1st century...

The Vision of Gabriel

(translated by Christopher L. Lingle)

*The Gabriel Stone (aka: Jeselsohn Stone) - a grey stone of power; **the keystone to the Temple entrance** . It was inscribed during the Maccabean/Early Christian B.C./A.D. era in Hebrew-Aramaic script. The Gabriel Stone is the link between the DSS and the Early New Testament era. It was purchased among the antiquities of Israel in 1999...*

- I. “...Unto the sons of Israel... the Word is **Yahu**... I asked for you and you asked for Me. I, Yahweh of Hosts, will declare the greatness of Jerusalem and of My House Israel. Thus says Yahweh the God of Israel, “All the Nations are against Jerusalem.” One, two, three, forty prophets are with the returners of the Hasidim (Jews). My servant David, asked for from before Ephraim, will place the sign *within* that I asked of you. For He says, “Yahweh of Hosts, the God of Israel, sanctify and set apart Israel.” In three days *you* will know...” *(Lines 1-6 unintelligible; Lines 7-19)*

- II. “Evil is broken before justice. Ask me and I will tell you what this bad plant is that is offered in thy mind unto me in libation. As you are standing by the Angel, He will ordain you by the Torah. Blessed be Yahweh of Hosts from His Throne. In a little while, there will be tribulation and I will shake the Heavens and the Earth.” *(Lines 20-25)*

- III. “Behold, Yahweh of Hosts, the God of Israel! These are the seven chariots unto the gate of Jerusalem and unto the gates of Judah, for the sake of His angel Michael and for all others asked. Thus says Yahweh of Hosts, the God of Israel, One, two, three, four, five, six, Seven - these are His Angels *saying, the manna, the rod that blossomed, and the diadem* are with the second of the three great Rulers of Jerusalem.” *(Lines 26-33)*

- IV. “A workman of the Lord, exiled from Jerusalem, *will call* on Yahweh of Hosts and I will see *that* all will *be* lifted... Your People with you and the angels, for and against His People - three days and the Lord will see *it* finished... The blood of the sacrifice of Jerusalem *that rises* unto Yahweh of Hosts the God of Israel *is* the Spirit within it. The three Chosen Ones, beloved of the world from eternity, say “Peace!” For it is in You, we trust.” *(Lines 34-56)*

- V. “Inform Yahweh of Hosts of the blood of this chariot, for He has many lovers. Yahweh of Hosts, God of Israel has sent to my People three prophets... I declare I have seen the place *set apart* for the sake of David, the servant of Yahweh. Blessed is *He among* men showing mercy unto thousands.” (Lines 57-74)
- VI. “The shepherds went out unto Israel *saying* “If there is a Priest, if there are sons of the Elect?” Who am I? I am Gabriel the Angel... You shall save them... You have three signs before you... In three days *you shall* live.” (Lines 75-80)
- VII. “I am Gabriel, Prince of Princes... *of* three gateways... I took the most sure... I, Gabriel of the Hosts of Yahweh the God of Israel, *shall stand*... Then you shall stand in Eternity...” / (Lines 81-87)

The Author most recently viewed The Gabriel Stone again at Southwest Baptist Seminary, Fort Worth, Texas (January 2013). Taking a focused fifteen minutes translating key words from the original Hebrew text, the full and complete translation above only became complete when compared to other critical translations as prepared for Mr. Jeselsohn – the current curator and private owner of the Historic stone text. Sometimes referred to as the Jeselsohn Stone, the artifact was purchased through private auction from a Jordanian Antiquities dealer in Israel in 1999.

In Revelation 10 there is a section of invisible quatrains known cryptically as “The Seven Thunders”. While hovering over (what I have categorized as) the seven sections of The Gabriel Stone, there is a powerful revelatory presence within the text – that of Gabriel himself – the very angel of the Revelation.


Echoing the metaphysical motif presented in Psalm 82, the Zohar, and the Book of Abraham, the message in the Gabriel Stone is made in the progressive tense of reality and being, embracing both mission and service as in the cause of the agreement between Yahweh and Mankind – being born is the ‘gateway’. Mankind was asked to be born on Earth and those of us that have become flesh on Earth have answered the call. At a remote time in the past, we were literally asked to be born at a time. At some point, a three day journey concludes as the Elect “stand up” in Eternity, according to Hosea and the New Testament genre.

YHWH <  > **HWHY**

According to the Ancient sources, the letters of the Sacred Name each symbolize an aspect of metaphysical reality. The third Hebrew letter *waw* or *vav*, is linked historically in its orthography. The *waw* was pronounced with a “w” as “way” then, later as a “v” as in “vay”. In the spoken language of the Norse, the *waw* or *vav* transliterated in similar fashion, such as in the name of the Middle Age Norman King known as Ingwe (Ingve) - the pronunciation of his name occurred in both variations depending on where in Europe it was being spoken. The connection is further amplified by the shape of the letter itself, both in the modern and paleo-Hebrew script. Especially with the paleo-Hebrew script, the *waw* is similar to the runic *ingwaz* in its formation as follows:

The stylish paleo-Hebrew *waw* (*vav*) is formed with two hooks or two “L’s” intertwined, just as the block style Runic *ingwaz* is formed, as follows:

The paleo-Hebrew *waw*:  used from 16th century B.C. to after Christ

compared to the Runic *ING*  used from the 4th century to the 15th century.

The famous orthography became the icon of the Masons and

Knights Templar in symbol:



used from 15th century to 21st century.

The period of use for the Anglo-Saxon runes (& runes of Freya) lasted about 1260 year's beginning a decline in about the 9th century and spanning roughly the same period that Norse rulership over Britain prevailed (4th – 15th centuries).

Throughout the Middle-Ages and Renaissance Period to modern times, the symbol found an increasing popularity in 'blade and chalice' type Arthurian lore on various Artistic paintings, tattoos, and inscriptions over many centuries. The Roman Church (who had perpetrated various deceptions in order to hold sway over mankind) countered right behind free and sovereign peoples by outlawing and altering the symbols and the lore. Over History it would be replaced by a confusing syncretism displayed throughout the World's public lodges. The Roman Church thereby had created its counterbalance – leaving the World a visibly perverted Church and Lodge. It is only when the Elect find the truth in each (Church and Lodge) that we can begin to leave behind the false, thereby answering the call of Yahweh and finding true Christianity in Him alone. There are massive rewards to the process currently underway. For, only then will America redefine her final "Self".

The esoteric meaning of the letter *waw* is grounded in the Hebrew verb *hayah* "to be". Usually translated "and" when standing alone or as a prefix, the *waw* shows a relationship to the English suffix *-ing*, which connotes "action". (In Norse mythology, ING is the God of Wandering, patron to pioneers and farmers). Therefore, the metaphysical meaning of the Hebrew *waw*, the third letter of the Sacred Name YHWH, has to do with "the action of being". This is borne out of

the idea that in Zohairic philosophy, the Tetragrammaton of the Sacred Name was thought to be spoken out in 48 separate intonations that brought about the Creation of the Universe Itself.

Since at least the time of Origin scholars have recognized the value of the Sacred Name in textual criticism. He states:

“In the accurate exemplars (of the Greek LXX) the (Sacred) Name is set in Hebrew characters, not of the present day but of very ancient times” (Psalms 2:2; Migne’s Pavrologia Graeca XII, 1104).

His statement is later supported by Jerome (Prologus Galeatus; Migne XXII, 429). These statements show that it was only in lesser editions that the Name was not present. Since the Old Testament was originally constructed in Hebrew such statements are not difficult to accept, especially since MSS fragment finds such as Fouad Papyrus 266 have confirmed the appearance of the paleo-Hebrew form of hwhy in the ancient LXX versions. However, as we shall propose and demonstrate, the internal evidence from scriptures demands the presence of the Sacred Name in the original New Testament as well. We shall also discuss some of the external evidence available to support this position. We will examine the evidence that the Old Syriac, Peshitta, and Hebrew MSS of Matthew corroborates. We will also discuss the linguistic anomalies in the Greek MSS that betray the original New Testament Greek theory while showing how this supports the Hebrew/Aramaic/Western original New Testament position and the restitution of the Sacred Name in that original. As additional manuscripts of the New Testament continue to surface critics will undoubtedly be forced to account for much of this

information. Expeditions to perhaps recover and research just such MSS are always planned and encouraged.

The value of the Sacred Name in Scripture is one of the major identification tags for the Semitic origin of not just the old, but the New Testament as well.

Furthermore, analysis of the scriptural evidence shows that without the knowledge of the Hebrew origins of our entire Bible and an understanding of the place that the Hebrew name YAHWEH holds in that Bible, one cannot even begin to unlock the true message of the scriptures. The messiah condemned the religious leaders of his day for taking away the “key”:

“Woe to you, experts in the Torah, for you took away the key of knowledge; yourselves did not enter, and those who were entering you hindered.” (Lk. 11:52)

Though the “key” is properly the Halachic Authority, the legal mechanism of that Prohibition, as will be shown, was against the knowledge and use of the Creator’s Personal Name - YAHWEH. The purpose of this study is to discuss the relevance and occurrence of YAHWEH in Scripture. For, it is through a direct knowledge of the Name Yahweh that salvation begins.

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The Trigrammaton in Biblical Names

Several of the biblical names contain the Trigrammaton (a shortened form of the Tetragrammatons') as part of the Name. Oddly, in the Masoretic text, names which start with the Trigrammaton begin with Y'ho- while names which terminate with the Trigrammaton end with -yahu. The following are a few examples:

Y'HO

YAHU

Y'HO-shafat (Jehoshaphat)

Eli-YAHU (Elijah)

Y'HO-shua (Joshua)

Yirme-YAHU (Jeremiah)

Yesha-YAHU (Isaiah)

Why is there a conflict in these pronunciations, and how did this conflict occur? A hint to the answer may reside in an ancient Aramaic version of the Bible.

The Peshitta is an ancient Aramaic version of the Bible which has been used by Syrian, Assyrian and Chaldean Christians for centuries. Many authorities believe that the Old Testament portion of the Peshitta was first created for the use of Aramaic speaking converts to Judaism, long before the Christian era. Like the Hebrew text, the Peshitta was first written without vowels. Written vowels were later added to the text upon their invention around the fifth century. These vowels

were included in the written text around 400 years before the Masorites added written vowels to the Hebrew text. That the transliteration Yah-u-eh reflects the original usAge is further attested by an examination of:

The Name in Egyptian Hieroglyphics

The Name in Cuneiform

The Name in Greek

The Name in Samaritan and Assyrian

Here are the transliterations of the Theophoric element from various ancient texts in various languages so the reader will have ready access to the primary evidence on this topic:

Assyrian (8th-7th centuries B.C.) - *Ia-u (all vowels)*.

Marasu Texts (5th century B.C. in Aramaic) - *Ia-hu (vowels with an 'h')*.

Greek (LXX and Early Christian manuscripts) - *Iaoue (all vowels)*

Latin (Biblical Texts) - *IAUE (all vowels)*.

The Assyrian

The Assyrian cuneiform of The Annals of Sennacherib is just one of many Assyrian documents that transliterate the theophoric element of the trigrammaton as vowels. In The Annals of Sennacherib one will notice the occurrence of “*Hazak-ia-u*” and “*Ia-u-da-ai*” repeatedly. Within the same document one finds reference to “huzari”, “*ba-hu-la-te-sun*”, and “*Tel-hu-nu*” - all words that prove that the consonant “h” was prolific, but NOT in the Sacred Name element. Here we find it as vowels.

The Marasu Texts

The Marasu texts are fragments which have Hebrew and cuneiform style Aramaic interlined throughout. Interestingly, there we find that all the *Ho-* beginnings such as in “Hoshea” have been transliterated as *Hu-*. The Marasu documents are also valuable in that they help to prove that the trigrammaton is in fact *-yahu* and not simply *-yah* as many today erroneously believe. In one of the Names in particular we find “*yhw natan*” alongside of “*Ia-hu-natanu*” (Jonathan). Here in the middle of the word, in the Aramaic cuneiform, the “h” is rendered as a consonant. Such is common practice when moving from Hebrew to Aramaic. Hence, we view this anomaly as consistent with the character of the Aramaic language only and not a statement as to an “original” consonant “h” in the middle of the theophoric element. To believe otherwise would be to dismiss the true direction that the evidence itself is leading us toward. Consider further...

The Greek

In the Ancient Greek transliterations of the LXX, Clement, Diodorus, Theodoret and others there is plenty of well-known evidence for this. The challenge to these transliterations and Josephus' statement at Jos. Wars 5, 5, 7 is that the Greek language apparently lacks consonants to express the transliteration. Therefore, opponents to the vowel theory suggest that the Greek transliterations may tell us the basic sounds of the syllables but do nothing to tell us whether or not the Hebrew Tetragrammatons' were originally vowels or consonants. The treatment of Josephus' statement - "*phonhenta tessara*" - is taken to refer therefore to how the Hebrew letters function in the Greek language and not necessarily to indicate a statement about the Hebrew itself.

Further, in Eusebius' Praepar. Evangelium, xi, 6, 18-21 - "...For Plato himself could not tell the meaning or the reason of the vowels and the consonants. But, the Hebrews would tell us the reason... And anyone going over the remaining letters of the alphabet would find that they have been named among the Hebrews each with some cause and reason. For they say also that the combination of the seven vowels contains the enunciation of one forbidden name, which the Hebrews indicate by four letters and apply to the supreme power of God, having received the tradition from father to son that this is something unutterable and forbidden to the multitude. And one of the wise Greeks having learned this, I know not whence, hinted it obscurely in verse, saying as follows: 'Seven vowels tell My Name - the Mighty God, the Everlasting Father of Mankind, the Immortal Lyre am I that guide the world and leads the music of the circling spheres.'

Eusebius goes on to show that the Greeks derived their entire alphabet and language directly from the Hebrews. The seven vowels here mentioned are the well-known transliterations *iota-alpha-omega-omicron-epsilon-eta-epsilon* (ee-ah-oo-eh) found in numerous ancient magical papyri (Deissman, [Bible Studies](#)). These seven vowels are at the very origin of the Greek language and form the basis for the Greek language and perhaps even of the Universe itself. Conversely, one must ask, why the seven vowels of the Greek language to express four consonants in Hebrew? It only makes sense if in fact these seven vowels were expressing the four VOWELS, from which they sprang, thereby illustrating a very ancient relationship between Hebrew and Greek.

Roots of Faith Blog 1996-1997 - 'The Case for Yahu'

A discussion ensued between an international bodies of scholars that I was privileged to be among. When Dr. Brotzman's research on the Name was mentioned I responded accordingly: Dr. Brotzman published that by the 9th cent. BCE the four letters of the Tetragrammatons' were used as vowels he drew this from cuneiform evidence (an inscription at ancient Moab). He says that before this there is direct evidence of these letters being used as consonants and then assumes that they were not used as vowels before this without hard evidence. However, in the words of Dr. Kenneth Kitchen, "absence of evidence is not necessarily evidence of absence". It could very well be that these letters were also used as vowels in certain words just as they were used as consonants in other words - the way they are used today. Therefore, Dr. Brotzman is a great source actually proving the point. It only follows that in an ancient syllabery that vowel/consonant type letters would evolve from the original sounds that ran together. The modern vowel points are a further evolution away from the original that seem to isolate certain cases away from their original usage. This is quite simply because the

current vowel points are only a late convention that closely approximates the sounds of what was originally a smooth flowing syllabery. This would be specifically true of the modern case of the initial *yud* of which evidence indicates, anciently, functioned as a vowel as well as a consonant. *Something as old as the 9th cent. B.C. says these letters could function as vowels.*

The spelling of Job in Gen. 46:13 when compared to the normal spelling of Job with an initial aleph carrying the vowel suggests that Job could have also been pronounced as *ee-owb* with the initial *yud* functioning as a vowel. The occurrence of *Jobab* in Gen. 36 (who most scholars identify with the main character bearing the similar name - *Job*) would also suggest the initial *yud* as a vowel. So, would the occurrence of *Javan* for *Ionian*. The material suggests it is not safe to make an assumption about something ancient simply to hold onto conventional thinking that is entirely based on modern usage. A stated rule preserving the vowel case for the initial *yud* would have been highly insignificant except in regard to preserving the precise sound as it functioned within the Sacred Name. With the prohibitions against its vocalization, such a rule would be generally considered obsolete; therefore no such rule was made. There remains unexplainable evidence that stands against the consonant only theory. Conversely, a pro-vowel theory answers to the consensus of decisive evidence. As such, the transliteration *Yah-u-eh* reflects the original usage.

As notated by the eminent Hebraist William Gesenius at Ps. 115, 135 and 150 we have the occurrence of the Hebrew *hy-wllh*. The ben Asher Text and BHS also record the same. (The "mappiq" is not contained in Green's Interlinear). Everyone has read "Haleluyah" in these texts however it must be noted that the same spacing interval used to write the word with its spurious space mark '-' (mappiq) is the exact same spacing interval required to write *whywllh* (haleluyahu). In various

other places (such as in Ps. 148) we are expected to read and say *whyllh* (Haleluhu). However, the difference here between a *waw* and a *yud* may be misleading. It is possible that some originals contained a *yud* as follows: *whyllh* (Halelyahu).

And as noted above, in the Psalms at 115, 135, and 150 it might be read as *Halleluyahu*, which is to say "Praise Yahu". While with me in Israel, some may recall perusing the DSS material stored at the Shrine of the Book where we witnessed what appeared to be the reading *whyllh* several times. Instead of wearing off over time, the orthographic absence of a 'vav tail' (w) in these readings may have actually indicated that the 'yud' (y) was originally present on the documents examined.

The memory of witnessing the paleo form of the Sacred Name *hwyl* throughout the ancient DSS texts was likewise quite a high point of the tour, especially with the knowledge that in the same texts the Sacred Name is replaced with *yanoda* in the Masoretic Texts.

Skip tracing for Bible codes is a questionable procedure when we know that the 4 letters of the Sacred Name in the original text got replaced with the 6 letter variation of *Adonay* in hundreds of places (see Christian Ginsburg - *Emendations of the Sopherim*). Opponents to these findings along with some pro-Masoretic text scholars argue that the vav-tails wore off over time with w becoming y.

Obviously, vav-tails can wear off over time in ancient papyri, however, accepting this as the case in every instance could be misleading.

In 1996, BAR editor Herschel Shanks remarked after perusing the DSS after taking in scholarly critique, stating "apparently we cannot continue to automatically posit MT (the standard reading of the Masoretic Text) at the center of our thinking".

The remark is noted with due interest in respect to the topic of Yahu - its occurrences in ancient mss and ramifications. In view of the historical

documentation of censorship with regard to the Name (the tetra- and tri-grammatons), most of our tour group had the feeling, while hovering together over the original Dead Sea Scrolls themselves, that the case for Yahu Yahweh as the focal Deity within our most ancient and sacred scriptures can successfully be made.

(The above article "The Case for Yahu" was written three years before first access to the Gabriel Stone was made possible)

The Name Over Every Name

It is no error to see the Messiah's name as the "name above every name". This is because Yahushua pre-existed as Yahu:

Phil 2:9-11 9 Wherefore God also hath highly exalted him, and given him a Name which is above every name: 10 that at the name of Jesus every knee Should bow, of things in heaven, and things in earth, and things under the Earth; 11 and that every tongue should confess that Jesus Christ is Lord, to The glory of God the Father.

Messiah's Name

Heb 1:4

"...having become superior to the malakim, as our inheritance is more excellent than theirs."

Rev 3:12

"If you conquer, I will make you a pillar in the temple of my el; you will never go out of it. I will write on you the name of my el, and the name of the city of my el, the new Yerushalayim that comes down from my el out of heaven, and my own new name that the 144,000 will likewise receive."

Thus, to identify Messiah's name we must correctly identify the names of:

A.) The new Yerushalayim

B.) The name of his God

C.) The name of the Elect

The Name of New Yerushalayim

Y'chezqel in Ezek 48:35 says the new Y'rushalayim would be called, "YHWH Shammah" meaning "YHWH is there". This is important to note because this is the very conclusion of the book of Ezekiel, the last words he utters to the reader.

Y'shayahu in Isa 60:14 calls it, "Ayar YHWH" which means "City of YHWH". Similarly, Y'rmiyahu the prophet in Jer 3:17 says it will be called, "KiDe' YHWH" which means, "Throne of YHWH".

All three examples have one thing in common: They are all linked with the new name of Y'rushalayim, and all in some way state it will be called by the name YHWH. This completely matches the message in scriptures that declare that his name would dwell in Y'rushalayim. The evidence conclusively connects the name YHWH with the name of the new Y'rushalayim.

The Name of Elohim

Adding to this, there is no doubt the elohim of Yisrael's name is YHWH alone.

Three examples (one each from the Torah, Naviim, and Ketuvim) are:

Ex 3:15

Elohim also said to Moshe, "Thus you shall say to the sons of Yisrael, 'YHWH, the Eloahi of the fathers, the Eloahi of Abraham, the Eloahi of Yitzach, and the Eloahi of Ya'acob, has sent me to you': This is my name forever, and this my memorial from generation to generation.

Isa 42:8

I am YHWH that is my name. I will not give my glory to another, nor my praises to graven idols.

Ps 83:18

Let them know that you alone, whose name is YHWH, are the Most High over all the Earth.

The Name of the Elect

Yahushua's greater name is YHWH, the new name in which the set apart ones in Revelations receive is none other than YHWH. One example would be Rev. 14:1.

Rev 14:1

And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.

Another example is Rev 22:4.

Rev 22:4 and they shall see his face; and his name shall be on their foreheads.

This clearly fulfills the declaration in Torah that the people of YHWH would be known by his name and the prophecy of, "In that day YHWH shall be one, and his name one." This also fulfills the promise to Abraham of a GREAT name, and the one great name alone is YHWH. And to fully accomplish the pact YHWH made with Abraham (which is a promise to Abraham and his descendants), all that receive eternal life will be surnamed with the name YHWH.

Yet a final example of where it is stated Messiah has a new name is Phil 2:9, the very text we are discussing.

Phil 2:9

Therefore God also highly exalted him and gave him the name that is above every name,

A diligent student of scriptures may have noticed in the Tenakh there is a reference to the name over all other names:

Ps 148:13

Let them praise the name of YHWH, for his name alone is exalted his splendor is above the earth and the heavens.

Ps 138:1-2 of David.

I will praise you, O YHWH, with all my heart; before the elohim, I will sing your praise. 2 I will bow down toward your holy temple and will praise your name for your love and your faithfulness, for you have exalted above all things your name and your word.

Neh 9:5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said, Stand up and bless YHWH your elohim from everlasting to everlasting; and blessed be thy glorious name, which is exalted above all blessing and praise.

These scriptures bear clear testimony and plainly teach the name YHWH alone is exalted. So, one may ask, how is it we are to confess Messiah's new name that was given to him (YHWH: the name above all other names) when most translations would have you believe we are declaring, "Jesus is L-rd" or "L-rd Messiah"?

The Allusion of the Text

A big key to understanding the text in question is the source in which Paul has constructed this midrash. The statement of, "Bowing" and "Confessing" is very reminiscent of Isa 45:23.

Isa 45:19-25 19 I have not spoken in secret, in a place of the land of darkness; I said not unto the seed of Ya'acob, Seek ye me in vain: I, YHWH, speak righteousness, I declare things that are right. 20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that carry the wood of their graven image, and pray

unto a el that cannot save. 21 Declare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not I, YHWH? and there is no elohim else besides me, a just el and a Saviour; there is none besides me. 22 Look unto me, and be ye saved, all the ends of the earth; for I am el, and there is none else. 23 By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. 24 Only in YHWH, it is said of me, is righteousness (tzaqd'c tsedikot) and strength; even to him shall men come; and all they that were incensed against him shall be put to shame. 25 In YHWH shall all the seed of Yisrael be justified, and shall glory.

Y'shayahu made a clear illustration in this passage of the events to come, for it is firmly set in YHWH's mind. YHWH has forcefully stated, that all shall come before him and bow, and confess HIM, and not another. We will not confess another, for in YHWH alone we shall find righteousness. This is very similar to the description Y'rmiyahu gives the branch in Jer 23:6 when he declares the branches shall be called YHWH tsedikenu (wnqed>ci hw"hy) which means, "YHWH our righteousness". This term, "YHWH is our righteousness" found in the word of Y'rmiyahu are very similar to the source text in Y'shayahu which says, "Only in YHWH is there righteousness". This is very interesting that the branch is called, "YHWH our righteousness" and we will all declare, "Only in YHWHÉ is there righteousness" when both seemingly from the Katav N'tzarim perspective is applicable to M'shiach Yahushua. Thus, not only are they connected thoroughly by context, they both support the declaration of the name YHWH and not another. These two witnesses would lead us to conclude, beyond the evidence from Phil 2:9-11 about the new name, that we are confessing the name YHWH. Thus, beyond the fact his new name is YHWH, we can see from the parallelism, that this

event was understood in the Tenakh as well. So, we have identified the source text of Paul's allusion and it firmly upholds we will declare the name YHWH, which is the name above all other names, and not another name.

This strongly agrees with fact that the Philippians citation would lead us believe we are to declare M'shiach Yahushua's name, which is the name above all other names YHWH.

The Syntax

Upon examining the text, there becomes an interesting anomaly in comparison to most current translations. Literally, Phil 2:11 (which is commonly rendered, "Jesus Christ is L-rd" and sometimes in older translations, "L-rd Jesus") states in the Greek, "kurios/Dios/Cristo" that is, "Sovereign/YHWH Y'shua Messiah". Likewise, the Aramaic Peshita New Testament has a similar syntax (Marya Y'shu Moshikah) and agrees with, "Sovereign/YHWH Y'shua Messiah". So, we can plainly see the text has been inverted in most translations. Not a big deal to most, but the fact is that this phrase is almost always rendered in translations with the intent of meaning, "Sovereign Yahushua" in concurrence with the syntax. But should it be translated this way?

The very fact this misrepresented reference has lead most of Christendom to confess, "Messiah is L-rd" in denoting mastership and empowerment, this confession completely misses (at least in this case) the more import message of

recognition of Messiah's new name. This text could be more properly translated, "YHWH is Yahushua". How can we know this? We have already covered above that Messiah has a new name, which is the same name that is above all other names. We have also demonstrated the base text in which Paul has received this revelation. This would lead us to convincingly believe that the text in some way has attached the name YHWH with the phrase in question. Furthermore, the words Marya and Kurios, in Aramaic and Greek respectively, are both used to represent YHWH. Actually, they are used for both the name YHWH and the title Adonai so by context alone can we determine the word used here. It could be safely said from the context of, "The name above all other names" and, "New name" that it refers to the name YHWH and not the title Adonai. Beyond this we can safely say we have identified the source text Paul used in this declaration, and it too agrees we are declaring the name YHWH.

There are also similar supportive texts (with identical syntax) that have a similar conclusions. Rom 10:9-13 is a very good example. Rom 10:9-13 9 because if you confess with your lips that YHWH is Yahushua and believe in your heart that el raised him from the dead, you will be saved. 10 For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. 11 The scripture says, "No one who believes in him will be put to shame." 12 For there is no distinction between Jew and Greek; the same Sovereign is Sovereign of all and is generous to all who call on him. 13 For, "Everyone who calls on the name YHWH shall be saved." The text here translated, "YHWH is Yahushua" is the same syntax found in the Aramaic and Greek of Phil 2:11. Here we plainly have in v.9, "confess with you lips YHWH is Yahushua" paralleled with the clear quote of Joel 2:32 in v.13, "Everyone who calls on the name YHWH shall be saved." The reason for this is because, "one confesses with the mouth and is saved" (v.10) for Yahushua is

Sovereign over all and is generous, "to all who call on him." (v.12) The parallelism within this citation is undeniable to confess the name YHWH, thus if v.9 is to agree with v.13 it must contain the name YHWH, and not a title. It would make no sense to parallel a statement as, "confess Adon Yahushua É you will be savedÉ for one confesses with the mouth is saved "For, everyone who calls on the name YHWH is saved." This would be a dire contradiction within the same declaration, not to mention the scriptures.

The only solution for this is rendering Marya Y'shu/Kurios Iesous as, "YHWH is Yahushua". Not only does this fit the complete context of the passage, but nicely agrees with Paul's later admission in Phil 2:9-11.

This declaration is not alien to the other emissaries of Yahushua either, for Peter makes a similar declaration in Acts (possibly where Paul conceived this construct). When we compare Acts 2:21AA with Acts 4:7-12 we see a very similar situation. Acts 2:21 And it shall come to pass, that whosoever shall call on the name YHWH shall be saved. Acts 4:7-12 7 When they had made the prisoners stand in their midst, they inquired, "By what power or by what name did you do this?" 8 Then Peter filled with the Ruach ha-Qodesh, said to them, "Rulers of the people and elders, 9 if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, 10 let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Yahushua ha-M'shiach of Nazareth, whom you crucified, whom el raised from the dead. 11 This Yahushua is 'the stone that was rejected by you, the builders; it has become the cornerstone.' 12 There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."

The parallelism of Peter's statements, very similar to Paul's declaration in Rom 10:9-13, can only lead us to believe he is referring to Messiah's new name. To consider that the only name given unto man to be saved is Yahushua would not only contradict his own words earlier, but that of Paul and the entire Tenakh.

YHWH is repeatedly referred to as the name to be saved by. Thus, the cohesiveness and the parallelism of scriptures is easily observed in this instance, shedding light on the fact that scriptures are indeed a parable that is to be solved. Another engaging verse in this discussion of the syntax of Phil 2:11 is 1Cor 12:3. It again has the same syntax as the previous examples! 1Cor 12:3 Therefore I want you to understand that no one speaking by the Ruach of elohim ever says "Let Yahushua be cursed" and no one can say "YHWH is Yahushua" except by the Ruach ha-Qodesh. Interesting, if the syntax were to be followed and yet Adon(ai) was used, this would not make sense. Many people are called, "Sovereign" yet no special meaning is ever attached to this, but it is a mighty feat for one to attach the sacred name to a man in this age! This is the same question Yahushua asked the P'rushim about. Matt 22:41DD 41 Now while the P'rushim were gathered together, Yahushua asked them this question: 42 "What do you think of the Messiah?

Whose son is he?" They said to him, "The son of David." 43 He said to them, "How is it then that David by the Ruach calls him his foundation", saying, 44 'YHWH said to my foundation, "Sit at my right hand, until I put your enemies Under your feet." 45 If David thus calls him his foundation, how can he be his son?" 46 No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

If this were a question of him being called, "Adonai" there would be no question. The real dilemma is revealed in that Ps 110 does not refer to Adonai but instead to David's foundation (adeni)! Furthermore, v.5 recognizes the one at the right hand as being YHWH!" This is why the P'rushim were unable to answer the question. To confess one as being sovereign was not a large issue, but to even consider the name to be attached to an individual on earth is a large feat, that could only be openly confessed through faith and the revelation of the Ruach!

Finally, we know in the Tenakh that returning M'shiach of YHWH would be recognized by the name once again. In Jer 23:5-6 (and arguably 33:15-16) he is called, "YHWH tzedikenu" which means, "YHWH [is] our righteousness".
Jer 23:5-6 5 The days are surely coming, says YHWH, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6 In his days Yahudah will be saved and Yisrael will live in safety. And this is the name by which he will be called: "YHWH tzedikenu."

The fact he is called "YHWH tzedikenu" should not be a surprise, because it is clear before his coming that Yahushua had the name, one example is in John 17:5 in which we read:

John 17:5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

But for this to be remotely possible, Yahushua would be named YHWH for YHWH does not give his glory to another (Isa 42:8).

G'zerah Shavah: "In the name Yahushua"

The reference to a "new name" is in fact the name declared in the Philippians text in question, and this declared new name can be directly linked with the name YHWH as the new name of M'shiach Yahushua following the cohesiveness of the texts of sacred lit. This would agree with Paul's other statements in the books of Romans and 1 Corinthians, which by no coincident is an identical precept declared and taught by Peter in the book of Acts.

The reference text (Isa 45:23 and Jer 23:6) in which Paul conceives this declaration firmly upholds the declaration of the name YHWH

The syntax of v.11 (Marya Y'shu Moshikah) could be rendered, "YHWH is Yahushua Messiah" which strongly agrees with the context and source text.

The statement, "in the name Yahushua" actually conforms very accurately to the hermeneutic rule known as G'zarah Shavah, which simply means, "Equivalence of expression". The equivalence of expression being taught in this teaching of Paul is the fact the phrase, "In the name of Yahushua" is in fact a reference to the often cited phrases in the Tenakh, "The name YHWH" and, "The name". To further substantiate this claim (besides the Philippians text) a few examples where this same allusion of G'zarah Shavah is put into use are the subjects of salvation, baptism, and healing found in the difficult words of the Messiah and the New Testament. There can be no doubt that within the Tenakh it is firmly planted that in the name YHWH alone one finds salvation, and by no coincident there is not a single reference to any other name in which to call on to be delivered found within the many pages dictated by the Ruach through the naviim of YHWH.

The New Testament agrees with this stance in many citations, less the interpretation of a single passage which contains the phrase, "in the name Yahushua". Yet, forgoing this reference, the New Testament clearly states on

numerous of them the same cry as the naviim before them: That salvation is found in the name YHWH. The lone 'questionable' verse mentioned is Acts 4:10-12. But, as demonstrated above, it has already been shown that Peter, before his quote in this passage, was clearly quoted as saying, "Everyone who calls on the name YHWH will be saved". So, has Peter now just changed his mind?

Why would he clearly contradict himself? How about some years later when Paul writes to the believers in Rome, when he too quotes Joel 2:32 and states boldly, "Everyone who calls on the name YHWH will be saved"?

If one takes this stance against the Tenakh (which mind you is very clear on this subject) that M'shiach's earthly name is the, "Only name given under heaven" to be called upon for deliverance, then surely we have a contradiction between the Tenakh and the Katav N'tzarim. Lets not forget to mention no one ever told Ya'acov the brother of Yahushua nor Paul about this drastic change! And did we forget to mention the very confused Peter who seemingly can not make up his mind? Obviously, this quote in Acts 4:12 states, "For there is no other name under heaven given unto man by which we must be saved" actually agrees with what entire Tenakh teaches, and the New Testament alike, that alone deliverance is found in the name YHWH.

This is a simple example of G'zerah Shavah where Peter is connecting his earlier claim of salvation in the name YHWH with the phrase, "In the name Yahushua" (v.10). The only plausible conclusion is the fact Peter was connecting this concept that Yahushua's name is YHWH.

This entire episode is based on the confusion of not deciphering between M'shiach's new name, not recognizing the link of confessing this new name and deliverance (Rom 10:9-13), not making the distinction between the "person" of Yahushua (v.12 "There is salvation in no one else") and the, "Only name under heaven" later in v.12 and is clearly an example of G'zerah Shavah, less we maintain there is an error not only between the Tenakh and New Testament, but between the writers themselves (and a very confused Cephas)

This truly is a great example of G'zerah Shavah since we know Peter felt deliverance was found in the name YHWH. Also, this example is found to have the same context in which Paul draws his declaration in Rom 10:9-13 and perfectly fits the text in question, Phil 2:10, as a case of G'zerah Shavah. For the overwhelming evidence in both cases (the name of deliverance and the exalted name, respectively) is that it is indeed the name YHWH with these honors and not another.

Baptism - In Christendom there has often been a very large question surrounding the orders of immersion. In the gospel according to Mattithiyahu we are instructed to immerse the nations, "In the name of the father, and of the son, and of the Ruach haQodesh" yet on many occasions we are told in the book of Acts that the emissaries were immersing in the name of, "Yahushua". How is this possible?

This is yet another clear example of G'zerah Shavah. The orders found in the book of Mattithiyahu say in the name (sing.) of the father, son, and Ruach. Now, there is no doubt that the father's name is YHWH, and that M'shiach had the name YHWH prior to and after his earthly ministry, and seemingly in the Tenakh we learn that the Ruach is also acknowledged as YHWH. Thus, if the Ruach is acknowledged as YHWH (as YHWH alone led Yisrael from the land of their bondage), then it

would seemingly suffice to say that it would be deemed appropriate to recognize the Ruach having the name YHWH.

The New Testament also takes a similar view as the Tenakh on the Ruach, which associates the Ruach directly with YHWH. For in the book of 2nd Corinthians written by Paul we read:

2Cor 3:15-18 15 But unto this day, whensoever Moshe is read, a veil lieth upon their heart. 16 But whensoever it shall turn to YHWH, the veil is taken away. 17 Now YHWH is the Ruach: and where the Ruach of YHWH is, there is liberty. 18 But we all, with unveiled face beholding as in a mirror the glory of YHWH, are transformed into the same image from glory to glory, even as from YHWH the Ruach.VV

So, if in some way the Ruach is part of elohim or is related to YHWH (intimately as these passages would lead us to believe) then there can be little doubt YHWH's Ruach would be acknowledged by the name YHWH.

So, if we understand Matt 28:18-20 to mean, "Immerse them in the name (sing.) of the father (YHWH), and of the son (YHWH), and of the Ruach haQodesh (YHWH)" we not only have cohesiveness with the fact it says, "In the name of" not "names" but this would also agree with the proposition, "In the name Yahushua" (in this case, referring to the Acts instruction on immersion) is a form of G'zerah Shavah in that it refers to his new name of Yahushua and is an equivalent expression referring to the often coined terms in the Tenakh, "In the name YHWH" or plainly, "In the name". This also solves an age long trouble with these accounts and brings them in to complete harmony.

This conclusion is also backed by the ancient Judaic tradition of immersion that instructs the individual be immersed by the name YHWH.

Again, the phrase, "In the name Yahushua" seems to directly correspond to the name YHWH, and seemingly is the only solution to the riddle at hand.

Healing - Although the practice of "healing" in the name of Messiah is a common precept in this day and age, there is an enigma to this practice from a troubling passage for those who hold the view the emissaries healed in the name of, "Yahushua". This difficult verse is found in the good news according to Mark.

Mark 9:38-41 38 Yahunan said unto him, "Rabbi, we saw one casting out demons in thy name; and we forbade him, because he followed not us". 39 But Yahushua said, "Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. 40 For he that is not against us is for us. 41 For whosoever shall give you a cup of water to drink, because you are of M'shiach, verily I say unto you, he shall in no wise lose his reward."

How is it, if one holds to the understanding that, "The name Yahushua" refers to his earthly name, when in this instance there is no plausible way this man was healing in the name Yahushua? We know that this man was not a follower of Yahushua, but yet did great things in, "His name". Could this be readily connectable to the concept that the emissaries understood and taught that the phrase, "The name Yahushua" to be none other than thgreat name YHWH?

Another example that seems to agree with this understanding is Acts 4:7-12, which is discussed above. In this connection, Peter directly associates the name YHWH with the phrase, "The name Yahushua". Since the accusers of Peter and Yahunan asked, "By what power, or by what name" they had done this act by, there is no mistaking from the parallels discussed above that Peter did this miracle by the name YHWH. Besides the fact that Peter stated that he did this by, "The only name by which man can be saved" (which the lawyers of the Torah would know to be the name YHWH alone), he also knew that an act under any other name, less YHWH, would have accrued charges of speaking against YHWH and causing them to follow foreign elohim, for in Torah we learn:

Deut. 13:1-5 1 If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, 2 and the sign or the wonder comes to pass, whereof he spake unto thee, saying, Let us go after other elohim, which thou hast not known, and let us serve them; 3 thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for YHWH your elohim proveth you, to know whether ye love YHWH your elohim with all your heart and with all your soul. 4 Ye shall walk after YHWH your elohim, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. 5 And that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken rebellion against YHWH your elohim, who brought you out of the land of Mizraim, and redeemed thee out of the house of bondage, to draw thee aside out of the way which YHWH thy elohim commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

The Torah teaches us that we should not accept a prophet who:

- 1.) Declares a sign in the name YHWH that does not come to pass.
- 2.) Declares a sign in the name of another if it fails.
- 3.) Declares a sign in another's name, even if it does come to pass.

So, if Peter was teaching some great new teaching about this new man to follow in which mighty things can be done in his name, then Peter's acts, even if true, were to be denied. Torah teaches that we must follow only those signs done in the great name, for YHWH despises the naviim that make his people forget his nameXX for that of another. To help substantiate this view, we know in the Tenakh that it was expected for one to be healed by the sacred name YHWHYY, for by invoking the name you were invoking the individual's power. Finally, would not the followers of Yahushua do as he did?

The firm fact is that Yahushua came in the father's name and not his own. It is by this name he did great miracles. This actually fulfills prophecy as it says in the Psalms:

Ps 22:22 I declare thy name to my brethren, In the midst of the assembly I praise thee.

This was in fact a major theme of Yahushua's ministry as he says himself:

John 17:4-6 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

Yahushua ha-M'shiach himself readily acknowledges the connection that a theme of his ministry was to reveal his father's name unto the emissaries.

If Yahushua was in fact the teacher of the emissaries, why would they follow a precedent he did not teach nor taught in the Tenakh? It is absurd to accept the idea that people who did not even follow M'shiach Yahushua did miracles in his name, let alone the very followers of M'shiach did not follow his own practice and precedent of coming in the name YHWH.

The question then arises: Would not the emissaries be culpable of not following the promised prophet by Moshe? YHWH said through the prophet Moshe, "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." It is very unlikely from the events that occur, that they did heal in the name of Yahushua, unless they did not listen to Messiah. It seems, as the story in Mark eludes to, that the term, "In the name Yahushua" is in fact a reference to his new name (which the followers of Yahushua understood clearly), and in the case of healing, the very fact he himself healed in the father's name, and never taught contrary, we have no reason to believe the emissaries did not follow suit. The contrary view is a very large leap of faith, and would condemn the followers of M'shiach Yahushua as they did not harken to the voice of the prophet.

The fact is, these precepts discussed above all have one thing in common: They all 'seem' to disagree (on a literal level) with Tenakh instructions and teachings, and in many places the New Testament precepts that not so coincidentally completely agree with the Tenakh.

Yet, how can this be, when we have the same people who make these seemingly bold claims also adhering too and supporting the Tenakh view in scriptures? How can we then accept these single testimonies, against many agreeable witnesses, that would lead us to be teaching such divergent thoughts as deliverance, immersion, healing, and even declaratory statements like Yahushua is the name above all other names? How can this be accepted when in fact all of these concepts are firmly upheld in the scriptures, less these contradictory statements, as being associated with the name YHWH alone? These are cases of G'zerah Shavah that have been simply missed for the most part over the last sixteen hundred years. In no way did these writers intend to contradict or change the d'var elohim (or themselves for that matter), but were giving the reader a euphemism, a parable, and a parallel to follow and seek out.

In each case above it was shown the statement, "The name Yahushua" was in fact a reference to his new name and a play on words from the Tenakh on the plethora of references to, "The name YHWH". This is the only reasonable account and nicely fits and upholds the scriptural cohesiveness and integrity expected by those who believe Yahushua ben Yosef is the promised M'shiach of YHWH.

Yet, for those who deny this account, have found themselves in a very tough situation, with seemingly blaring omissions of error found in the Katav N'tzarim. Fortunately, this is not the case, and the parallel is readily available to those who seek it out.

Conclusion

Thusly, it can be concluded that Messiah's earthly name is NOT the name higher than all other names. To the contrary, the single supporting text used to propagate this claim makes no assertion, but instead heartily supports the Tenakh declaration and affirmation that the name YHWH alone is exalted. This text has been poorly rendered and has given readers a misleading connotation which has led to the construction of the in question declaration to contrive the sacred name to be represented as a mere descriptive title misconstruing the entire proclamation Paul fervently expounds. The in question passage has lost its original intent and has led to a false dogma commonly taught on the shaky witness of one. In no way does either phrase "Yahushua is Sovereign" or "Sovereign Yahushua" meet the syntax or context of the verse (respectively) and strongly disagrees with the base text and the G'zarah Shavah taught in scriptures on this very subject.

The base text properly understood, the textual syntax, not to mention all the similar conclusions and declarations in scriptures are all in firm agreement on this subject. YHWH is the only exalted name, and it is above all things! Thus, a proper understanding and translation of Phil 2:9-11 would be as follows:

Phil 2:9-11 9 Wherefore el also has highly exalted him, and given him a name which is higher than every name: 10 so that at the name of Yahushua every knee should bow, in heaven and on earth and under the earth, 11 And that every tongue should confess that YHWH is Yahushua the Messiah, to the glory of el the father. As one can see, the firm scriptural burden does not back the interpretation of the name, "Yahushua" (thus by association, the anglicized "Jesus" or any other form of Messiah's name) being the name above all other names, but instead blatantly upholds the esteemed name YHWH. This compliments the

scriptural harmony we find throughout the word of YHWH, as YHWH does not change.

Psalm 148:13 Let them praise the name YHWH: for his name alone is exalted; his glory is above the earth and heaven.

YHWH is firmly seeded in Tenakh to be the name above all other names, the only name worthy of praise. (Ps 138:2; Ps 148:13; Neh 9:5; Ps 34:3; Ps 89:16; Ps 89:24; Isa 12:4; Isa 25:1). YHWH himself declares he will not give his glory to another name (Isa 42:8; also see Ex 33:18-23 and 34:5-6 where the presentation of YHWH's glory before Moshe was directly associated with the declaration of his name).

A single testimony in no way meets the scriptural need for a whiteness of 2 or 3 in all issues (Dt 17:6; 19:15; Matt 18:16; 2Cor 13:1; John 8:13-18; Heb 10:28; etcÉ). Seeing that Tenakh declares numerous times that the name YHWH to be the lone name exalted, we must surely wonder at the credence of interpreting (or in this case, the interpretation of) a single verse that brings havoc to scriptural harmony. The simple fact is that the concept of Messiah's earthly name being the name above all other names from a single referral, in light of many opposing references, should immediately make one cast a weary eye and look into this issue deeper.

- Some translations also render this passage, "L-rd Jesus Christ".
- Malakim means, "Angels" or "Messengers".
- Ps 101:8 also declares that Y'rushalayim is known as the, "City of YHWH".

It was understood clearly that the name YHWH would dwell in Y'rushalayim forever 1Ki 11:36; 1Ki 14:21; 2Ki 21:4; 2Ki 21:7; 2Ki 23:27; 2Chr 6:6; 2Chr 12:13; 2Chr 33:4; 2Chr 33:7; Ezra 6:12. To further this, Y'rushalayim is said to bear the name YHWH! (Dan 9:18; Dan 9:19; Jer 25:29; Jer 32:34) even more, in the Tenakh Y'rushalayim and the temple were known as the Mountain of YHWH (Isa 2:3; Isa 30:29; Mic 4:2; Zech 8:3; (also see 2Chr 33:15; Mic 4:1 for, "Mountain of the house of YHWH)) and House of YHWH (Ex 23:19; Ex 34:26; Deut 23:18; Josh 6:24; Jdg. 19:18; 1 Sam. 1:7; 1 Sam. 1:24; 1 Sam. 3:15; 2 Sam. 7:1; 2 Sam. 12:15; 2 Sam. 12:20; 1 Ki. 3:1; 1 Ki. 6:1; 1 Ki. 6:37; 1 Ki. 7:12; 1 Ki. 7:40; 1 Ki. 7:45; 1 Ki. 7:48; 1 Ki. 7:51; 1 Ki. 8:10; 1 Ki. 8:11; 1 Ki. 8:63; 1 Ki. 8:64; 1 Ki. 9:1; 1 Ki. 9:10; 1 Ki. 9:15; 1 Ki. 10:5; 1 Ki. 10:12; 1 Ki. 12:27; 1 Ki. 14:26; 1 Ki. 14:28; 1 Ki. 15:15; 1 Ki. 15:18; 2 Ki. 11:3; 2 Ki. 11:4; 2 Ki. 11:7; 2 Ki. 11:10; 2 Ki. 11:13; 2 Ki. 11:15; 2 Ki. 11:18; 2 Ki. 11:19; 2 Ki. 12:4; 2 Ki. 12:9; 2 Ki. 12:10; 2 Ki. 12:11; 2 Ki. 12:12; 2 Ki. 12:13; 2 Ki. 12:14; 2 Ki. 12:16; 2 Ki. 12:18; 2 Ki. 14:14; 2 Ki. 15:35; 2 Ki. 16:8; 2 Ki. 16:14; 2 Ki. 16:18; 2 Ki. 18:15; 2 Ki. 19:1; 2 Ki. 19:14; 2 Ki. 20:5; 2 Ki. 20:8; 2 Ki. 21:4; 2 Ki. 21:5; 2 Ki. 22:3; 2 Ki. 22:4; 2 Ki. 22:5; 2 Ki. 22:8; 2 Ki. 22:9; 2 Ki. 23:2; 2 Ki. 23:6; 2 Ki. 23:7; 2 Ki. 23:11; 2 Ki. 23:12; 2 Ki. 23:24; 2 Ki. 24:13; 2 Ki. 25:9; 2 Ki. 25:13; 2 Ki. 25:16; 1 Chr. 6:31; 1 Chr. 6:32; 1 Chr. 9:23; 1 Chr. 22:1; 1 Chr. 22:6; 1 Chr. 22:11; 1 Chr. 22:14; 1 Chr. 23:4; 1 Chr. 23:24; 1 Chr. 23:28; 1 Chr. 23:32; 1 Chr. 24:19; 1 Chr. 25:6; 1 Chr. 26:12; 1 Chr. 26:22; 1 Chr. 26:27; 1 Chr. 28:12; 1 Chr. 28:13; 1 Chr. 28:20; 1 Chr. 29:8; 2 Chr. 2:12; 2 Chr. 3:1; 2 Chr. 4:16; 2 Chr. 5:1; 2 Chr. 5:13; 2 Chr. 7:2; 2 Chr. 7:7; 2 Chr. 7:11; 2 Chr. 8:1; 2 Chr. 8:16; 2 Chr. 9:4; 2 Chr. 9:11; 2 Chr. 12:9; 2 Chr. 12:11; 2 Chr. 16:2; 2 Chr. 20:5; 2 Chr. 20:28; 2 Chr. 23:5; 2 Chr. 23:6; 2 Chr. 23:12; 2 Chr. 23:14; 2 Chr. 23:18; 2 Chr. 23:19; 2 Chr. 23:20; 2 Chr. 24:4; 2 Chr. 24:7; 2 Chr. 24:8; 2 Chr. 24:12; 2 Chr. 24:14; 2 Chr. 24:18; 2 Chr. 24:21; 2 Chr. 26:19; 2 Chr.

26:21; 2 Chr. 27:3; 2 Chr. 28:21; 2 Chr. 28:24; 2 Chr. 29:3; 2 Chr. 29:5; 2 Chr. 29:15; 2 Chr. 29:16; 2 Chr. 29:17; 2 Chr. 29:18; 2 Chr. 29:20; 2 Chr. 29:25; 2 Chr. 29:31; 2 Chr. 29:35; 2 Chr. 30:1; 2 Chr. 30:15; 2 Chr. 31:10; 2 Chr. 31:11; 2 Chr. 31:16; 2 Chr. 33:4; 2 Chr. 33:5; 2 Chr. 33:15; 2 Chr. 34:8; 2 Chr. 34:10; 2 Chr. 34:14; 2 Chr. 34:15; 2 Chr. 34:17; 2 Chr. 34:30; 2 Chr. 35:2; 2 Chr. 36:7; 2 Chr. 36:10; 2 Chr. 36:14; 2 Chr. 36:18; Ezr. 1:3; Ezr. 1:5; Ezr. 1:7; Ezr. 2:68; Ezr. 3:8; Ezr. 3:11; Ezr. 7:27; Ezr. 8:29; Neh. 10:35; Ps. 23:6; Ps. 27:4; Ps. 92:13; Ps. 93:5; Ps. 118:26; Ps. 122:1; Ps. 122:9; Ps. 134:1; Ps. 135:2; Isa. 37:1; Isa. 37:14; Isa. 38:20; Isa. 38:22; Isa. 66:20; Jer. 17:26; Jer. 20:1; Jer. 20:2; Jer. 26:7; Jer. 26:9; Jer. 26:10; Jer. 27:18; Jer. 27:21; Jer. 28:1; Jer. 28:5; Jer. 29:26; Jer. 33:11; Jer. 35:2; Jer. 35:4; Jer. 36:5; Jer. 36:10; Jer. 38:14; Jer. 41:5; Jer. 52:13; Jer. 52:17; Jer. 52:20; Lam. 2:7; Ezek. 44:4; Ezek. 44:5; Hos. 8:1; Hos. 9:4; Joel 1:9; Joel 1:14; Joel 3:18; Hag. 1:14; Zech. 7:3; Zech. 8:9; Zech. 11:13; Zech. 14:21)

Also see Jer 33:16 in which some would argue Y'rushalayim is named, "YHWH tzedikenu" meaning, "YHWH our righteousness". This would give us no less than 5 statements that the new Y'rushalayim would be named in some way YHWH. This is only compounded by the fact the name is to well there eternally and that Y'rushalayim was known in ancient times as being marked by the name YHWH with such titles as, "House of YHWH" "Mountain of YHWH" "City of YHWH" etc truly, as the naviim declared, the city was known by the name.

A short list of other examples are:

Ps 83:18; Jer 16:21; Jer 46:18; Jer 48:15; Jer 51:57; Ex 15:3; Jer 33:2; Amos 5:8; Amos 9:6; Isa 42:8; Isa 47:4; Isa 51:15; Isa 54:5; Jer 44:26; Jer 10:16; Jer 15:16;

Jer 31:35; Jer 32:18; Jer 33:2; Jer 50:34; Jer 51:19; Jer 51:57; Amos 4:13; Amos 9:6; Mica 5:4; Ps 20:7; Ps 119:55;

Deut 28:10 All the peoples of the earth shall see that you are called by the name of YHWH, and they shall be afraid of you.

Heb. 'echad dx'a SEC H0259. 'echad often denotes a compound one (as in unity of many) instead of a finite one. Some examples are man and wife come together as one (Gen 2:24), night and day are one (Gen 1:5), and 2 sticks are brought together as one (Ezek 37:17), the men of Yisrael came together as one (Judg 20:8,11) to name a few examples. Zech 14:9; also see Eph 3:15.

Gen 12:2. Abraham was promised on oath to receive a, "Great name" and to have the land as an eternal inheritance for him and his offspring. Yet as of this time he has not receive the promised great name nor the land as an eternal inheritance (for him nor his descendants, as they die. See Heb 11:39-40 where it is made clear that none had received the promise).

Obviously, many have understood that a resurrection to everlasting life would fix the dilemma of the inheritance of the land, but many have concluded the temporary giving of the name Abraham (Gen 17:5) was the promised "Great name" which is untrue. It is similar to the temporary provision of living in the land, a shadow (one must also ask, if the land is to be inhabited eternally, how can one say the name Abraham is the great promised name, when yet there is only one eternal name? (Ex 3:15; Isa 63:16; Ps 72:17-19; Dan 2:20; Ps 135:13; Ps 102:12 also see 2 Sam 7:26; 1Chr 17:24, 23:13; 2Chr 33:4; Ps 86:12 and 1Ki 9:3; 2Ki 21:7.) An eternal oath

with eternal stipulations (such as eternal ownership of the land and a name) would require an eternal ratifier, which in this case is the eternal name YHWH.)

Scripturally there is but one great name, and that is YHWH (Josh 7:9; 1Sam 12:22; 2Sam 7:9; 1Ki 8:42; 1Chr 17:21; 2Chr 6:32; Ps 76:1; Ps 99:3; Jer 10:6; Jer 10:6; Jer 44:26; Ezek 36:23; Mal 1:11. One may note 2Sam 7:9 and other similar passages in reference to David and a great name, but these refer to David's name compared to that of that of other men in context). Abraham was promised on oath to receive the "Great Name YHWH" and such prophecies as Zech 14:9 and Rev 3:12 clearly declare the fruition of this promise.

Josh 7:9; 1Sam 12:22; 2Sam 7:9; 1Ki 8:42; 1Chr 17:21; 2Chr 6:32; Ps 76:1; Ps 99:3; Jer 10:6; Jer 10:6; Jer 44:26; Ezek 36:23; Mal 1:11.

In the book of Revelations we learn that a new name is given to those who follow YHWH. Rev 2:17 Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers I will give some of the hidden manna, and I will give a white stone, and on the white stone is written a new name that no one knows except the one who receives it. Later, in Rev 3:12 (also see rev 14:1; 22:4) we learn that they who conquer receive the name YHWH. This is fulfillment of what Y'shayahu said about being surnamed:

Isa 56:3-7 3 Do not let the foreigner joined to YHWH say, "YHWH will surely separate me from his people"; and do not let the eunuch say, "I am just a dry tree." 4 For thus says YHWH: To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant, 5 I will give, in my house and within my walls, a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off. 6 And the foreigners who join themselves to YHWH, to minister to him, to love the name of YHWH, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my

covenant-- 7 these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

(Also see Isa 45:4) Interestingly, the tribe of Judah (Yahudah hdwhy) is said to bear the name YHWH hwhy. It is an interesting foreshadow that the name YHWH is yet contained in the name Yahudah (compare how the names are identical Đ hwhy vs. hdwhy - less Yahudah contains a daleph d. To add depth to this, the phrase "N'tzari Yahudim" which literally means, "The branches that follow Yahu" is directly applicable to the followers of Messiah, as they are, "The branches that follow Yahushua"), as they were to bear the name to the nations (Dan 9:19; Jer 14:9; 1Pet 4:16). This fulfills what Yaacob said in James 2:7:

James 2:7 "the good name that is called upon you".

Through all of this, the people of YHWH walk in his name (Mic 4:5; Zech 10:12) for they are a people for his name's sake (1Sam 12:22; Ps 79:1; Ps 106:8; Isa 48:11; Jer 14:21; Ezek 20:9; Ezek 220:14; Ezek 20:22; Ezek 20:44; Ezek 36:22;).

Ephesians 1:21 also seems to denote this giving of the new name YHWH. In it we read: Eph 1:21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come.

O Elohim can denote numerous things. Besides being applied to YHWH over two thousand times, it at times is applied to foreign elohim, the angels, judges, and even mere men. In this instance, it seemingly would apply to the mal'akim. (For example to see where elohim is applied to the angels/malakim: cf. Ps 8:5 with Heb

2:7). Note that, "Praise YHWH" and, "praise your name" are synonymously paralleled. This is concluded with, "you have exalted above all things your name [referring to YHWH, dictated by the parallelism] and your word."

Other examples would be Ps 34:3; Ps 89:16; Ps 89:24; Isa 12:4; Isa 25:1

Messiah is the branch; cf. Isa 11:1 with Matt 2:23; also see Zech 6:11-12; John 15:1-5

Which when discussed above would lead us to believe we will declare M'shiach Yahushua's new name - which is YHWH.

Kurios Iesous Christos; rendered in most translations, "L-rd Jesus Christ" but inverted here by most modern translations as being, "Jesus is L-rd". Kurios is used in the Septuagint and the remaining Greek New Testament documents for both the name YHWH and the title Adonai (sovereign, lord, master). This is why most modern translations represent YHWH as, "LORD" which stems from the Judaic tradition of saying the title Adonai for YHWH. This (with the later inclusion of the Adonai vowel points under then name) is how the erroneous Jehovah arose. Only by context (less a quote from the Tenakh) can one conclude if either the name YHWH or the title Adon(ai) was originally meant. This is also equally applicable to Marya in the Aramaic Tenakh and New Testament texts. Most English translations would represent this as, "L-rd Jesus." Marya and Kurios; in Aramaic and Greek respectively; are both used to represent the name YHWH and the title Adonai. This practice of putting a title for the name was started by the Jews and is still used today when the name is read. The Adonai vowel points are even used with the name YHWH, thus the tradition of saying, "Adonai" (or L-rd) for YHWH has continued even into modern day translations.

SEC H0136; yn"doa 'Adonay {ad-o-noy'} ¥ 1) my lord, lord 1a) of men 1b) of God
2) Lord - title, spoken in place of Yahweh in Jewish display of reverence.

The Zondervan NIV Study Bible footnotes and agrees here that the name YHWH is being confessed [and also see the cf. and footnote on Phil 2:9-11].

This is a case of G'zerah Shavah (equivalence of expression) presented in the New Testament. We see in the declaration, "In the name of Yahushua" can be directly compared to the frequent Tenakh expression, "The name YHWH". (Some examples are SALVATION Acts 4:12 with Ps 18:1-6; 8:18; 91:14-16; 99:6; 105:1-3; 116:4,13,17; Isa12:3-5; Jer 33:2-3; Zeph 3:8-13; Joel 2:32; Acts 2:21; Rom 10:13; another is baptism. Matt 28:18 with Acts 2:38; Acts 8:12; Acts 8:16; Acts 10:48; Acts 19:5). Some examples of finding salvation in the name YHWH are Ps 18:1-6; 8:18; 91:14-16; 99:6; 105:1-3; 116:4,13,17; Isa 12:3-5; Jer 33:2-3; Zeph 3:8-13; Joel 2:32; Acts 2:21; Rom 10:13; etc. Also see Mark 12:35-37.

This quotation of Ps 110:1 should be, "My foundation" (Heb. adeni = my adeni/foundation) and not, "My l-rd" (adonai = my adon/sovereign). It is simple for a son to become a ruler over his father, thus he would be his, "adon". Yet in this case, it is obviously not understood to be adonai in mention, but adeni (both coming from a similar root denoting foundation) which means foundation. This understanding is backed not only by the P'rushim' inability to answer this question but also by Rev 22:16; Rev 5:5; Isa 11:1,10; Rom 15:12.

In v.5 the Messoretic text has, "Adonai" but in the textual margins of the Massora this is one of the 134 documented places where the sophrim changed the name YHWH to Adonai. This usually occurred in places where YHWH is described as being human or having human characteristics (personification). If one checks Zech 3:1-3 it is clear the Malak YHWH was at the right hand (cf. The Ark of the covenant of YHWH in Ex 25 and the importance of in Heb 8:5; also see Heb 9:5) and it was known that the Malak had the name (Ex 23:21).

Also see Jer 33:16; Isa 45:24,25; Isa 54:17; Dan 9:24; Rom 3:22; 1Cor 1:30; 2Cor 5:21; Phi 3:9; also Ezek 35:25-31. Messiah is the branch; cf. Isa 11:1 with Matt 2:23; also see Zech 6:11-12; John 15:1-5

This is explained in the Malak YHWH who had the name YHWH (Ex 23:21) and was constantly recognized as YHWH. He even declared the name as his own in Ex 3:15 (cf. Ex 3:2) and constantly referred to himself as YHWH and said many times, "I am YHWH". G'zerah Shavah means, "Equivalence of expression". This concept is often referred to as metonymy. Rom 10:9-13 and 1Cor 12:3 cf. Acts 2:21 with Acts 4:7-12 "The name YHWH" is found over 110 times in the Tenakh. The phrase, "the name" is almost innumerable in the Tenakh and is readily recognized by scholars as not only being equivalent to the name YHWH, but the name to be equivalent reference to YHWH himself and his presence, glory, and attributes there entailed. Salvation is found in the name YHWH Ps 18:1-6; 8:18; 54:1; 91:14-16; 96:2; 99:6; 105:1-3; 116:4,13,17; Isa 12:3-5; Jer 14:9; 23:6; 33:2-3; Zeph 3:8-13; Joel 2:32; Acts 2:21; Rom 10:13. YHWH is our savior (2sam 22:47; Ps 18:46; 24:5; 38:22; 68:19; Isa 43:3; 49:26; 60:16; Mic 7:7; Hab 3:18) and there is no other savior less YHWH (Isa 43:11; 45:21; Hos 13). This is because YHWH swore on oath by his name thus he helps and acts for his name's sake (Ps 124:8 2Chr 14:11; Ps 79:9; 124:8 and 1Sam 12:22; Ps 25:11; 31:3; 79:9; Jer 14:7; 14:21; Ezek 20:9; 20:14; 20:22; 36:22). Conclusively, it is the only name ever mentioned to call on for deliverance (which would conclude Acts 4:12 refers to the name YHWH and is a case of G'zarah Shavah in light of his previous quote in Acts 2:21 and Pauls later statement in Rom 10:13). David, by the ruach, says on of salvation: Ps 116:13 I will take the cup of salvation, And call upon the name of YHWH. Acts 2:21 while quoting Yahuel the prophet in Joel 2:21. Acts 4:12.

Paul states that salvation is found in the name YHWH (Rom 10:13) and Yaacov was just as confused in Acts 15:17. Matt 28:18-20. Acts 2:38; 8:16; 10:48; 19:5; also see Rom 6:3. cf. Deut 32:12 (no foreign elohim lead Yisrael out of Mizraim) with Isa 63:14 where Y'shayahu the prophet tells us that it was the Ruach YHWH that lead them out of Mizraim and gave them rest. Also, in scriptures, the terms Ruach YHWH, Ruach elohim, and Ruach haQodesh are seen as equivalent terms. Some examples are:

Ruach elohim = Ruach YHWH:

-1Sam 10:6 (Ruach YHWH) with v.10 (Ruach elohim)

Ruach elohim = Ruach haQodesh:

-1Cor 12:3

Ruach YHWH = Ruach haQodesh:

-Acts 5:3 (Ruach haQodesh) with v.9 (Ruach YHWH)

Compare Ex 34:34 where it says it was YHWH in whom Moshe talked with, but 2Cor 3:16-18 seems to convey it was the Ruach of YHWH which was present. This furthers the idea the Ruach was seen as equivalent as YHWH. The basic b'rakah for immersion is: "Blessed be YHWH, King of the universe who has commanded us concerning immersion". Jer 27:26-27; also to be noted is that the prophets of YHWH always came in his name, thus the very frequent term, "Thus sayeth YHWH" in scriptures. When Elisha healed a man of leprosy, the man was

surprised he did not declare the name over him and say he was healed. Though Elisha was instructed by YHWH to heal by different a manner (obviously, from the story Naaman was a man seeking a magical cure and was not looking for the power of YHWH) the fact his man expected such a cure shows, that to some extent, healings were done in ancient times by invoking the name YHWH.

A name was directly linked in scriptural times with an individual's character, fame, and authority. This is a very divergent thought to the western mind, but is soundly ingrained in the concept of the Hebrew word, "Shem" in the Tenakh. To come in ones name was to come in their power and by there will.

Yahushua came in the name of the father (John 5:43; John 10:25; 17:6; 17:26; cf. With Matt 21:9; 23:39; Mark 11:9; Lk 19:38; John 12:13. The Hebrew Mattithiyahu's have him saying the name in Mt 4:7; 4:10; 5:33; 21:42; 22:37 & 22:44; The last four of these are in very public pronouncements. (Also, Dutillet has Yahushua using the name publicly in Mat 23:39 and the Shem Tob has Yahushua using it publicly in Mt 23:32). He also declared this name to be sacred (Matt 6:9; Luke 11:2). John 10:25; also the Toldot Y'shu and the Talmud (b.Shab 104b; b.San 67a; t.Shab 11:15; j.Shab 13d) contain stories about Yahushua doing miracles in the name (and it is on this accusation they accuse him of sorcery).

BBB John 10:25; also the Toldot Y'shu and the Talmud (b.Shab 104b; b.San 67a; t.Shab 11:15; j.Shab 13d) contain stories about Yahushua doing miracles in the name (and it is on this aDusation they aDuse him of sorcery).

The prophecy of Messiah declaring the name unto the brethren is said to have been fulfilled by Paul in Heb 2:12. Also, Deut 18:15-20 says the promised prophet, who is Yahushua, would speak in YHWH's name.

Also see John 17:26 Deut 18:18-19; see v.15-20 in context and see Acts 3:2-23 where it is applied to Yahushua. Katav N'tzarim means, "The writings of the branches". "so at the name of Yahushua" as thoroughly covered in this paper is in fact in reference to his new name, the name YHWH. It is a case of G'zerah Shavah (equivalence of expression) and should be viewed this way in weight of all the scriptural evidence.

1.) IS THE NAME YHWH SEMI-VOWELS? SCHOLARS SAY YES

The basic premise of this e-mail is to reaffirm that YHWH is semi-vowels and not consonants (as some teach on the net). The evidence for this is drastic and clear.

The first and most striking piece of evidence comes from modern scholars in which they testify that the Hebrew letters Yôwd [Y], H' [H], Wâw [W], and sometimes 'Alef ['] are used as vowel letters in ancient Hebrew. Any one of many Hebrew grammars will support this (SNY also has a few very good sources in chpt. 9 as does the book, "Ancient Yahwistic Poetry" that sprinkles in a lot of information pertaining to older orthographies and pronunciation and the vowel nature of those 4 letters). Yet, how can we be sure that Y,H,&W in the sacred name YHWH are vowel letters? For one is the testimony of Josephus who lived in the 1st century CE and knew the name (his comments in Ant. 2.12.4 make it clear he knew the name but could not longer say it <because of the temple's destruction?>):

"A miter also of fine linen encompassed his head, which was tied by a

blue ribbon, about which was another golden crown, in which was engraved the sacred name [of God]; it consists of four vowels". (The Works of Josephus, translated by William Whiston; pg. 708; Josephus, Wars of the Jews. (Book five, chapter 5, v.7:))

It has been attempted by some to irrationally relegate this claim as Josephus discussing the Greek form of the name, though technically speaking the only Greek four lettered form (Iaße) is, letter wise, not 4 vowels (see below). While a ß (Grk. Beta) can be pronounced as a vowel, it is never said to be a vowel. On the other hand, all three letters in the sacred name YHWH [Y,H,&W] are all said to be vowel letters. Even more, in context Josephus is thoroughly clear that he is discussing the physical miter on the High Priest's head. We know this because in the Tanakh it is said:

Exodus 28:35-39 And it shall be upon 'Aharôn to minister: and the sound thereof shall be heard when he goeth in unto the sacred place before YHWH and when he cometh out, that he die not. 36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, QÔDEŠ L'YÂHÛEH (sacred to Yâhûeh). 37 And thou shalt put it on a lace of blue, and it shall be upon the mitre; upon the forefront of the mitre it shall be. 38 And it shall be upon 'Aharôn's forehead, and 'Aharôn shall bear the iniquity of the holy things, which the children of Yisra'el shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before YHWH. 39 And thou shalt weave the coat in checker work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle, the work of the embroiderer.

Clearly, if any doubt was left about what Josephus was discussing, the Tanakh passage clears it up. Yet, Josephus is not the only ancient historian to comment that the name YHWH consisted of vowel sounds. For example, Eusebius writes: "Again the Hebrews say that the highest and proper name of God

may not be spoken or uttered, nor even conceived in the imagination of the mind: but this actual name by which they speak of God, they call Elohim, from El, as it seems: and this they interpret as 'strength,' and 'power'; so that among them the name of God has been derived by reasoning from his power and strength, by which He is conceived as All-powerful and Almighty, as having established all things" ("Eusebius Preparation for the Gospel" translated by Edwin Hamilton Gifford, D.D.; p. 555). "For they [=Hebrews] say also that the combination of the seven vowels contains the enunciation of one forbidden name, which the Hebrews indicate by four letters and apply to the supreme power of God, having received the tradition from father to son that this is something unutterable and forbidden to the multitude. And one of the wise Greeks having learned this, I know not whence, hinted it obscurely in verse, saying as follows:

'Seven vowels tell My Name,-the Mighty God,
The everlasting Father of mankind:
The immortal lyre am I, that guides the world,
And leads the music of the circling sphere'" (ibid., p. 558).

>From the first paragraph it is clear that Eusebius understood that the Yahudiyim taught that the name YHWH is, "...not to be spoken or uttered" which is the same sentiment Josephus gives when he says, "Whereupon God declared him his holy name,... concerning which it is not lawful for me to say any more" (The Works of Josephus, translated by William Whiston; pg. 708; Antiquities of the Jews. (Book two, chapter 12, v. 4)). This information clearly shows that the, "one forbidden name" in the second paragraph is referring to YHWH. Interestingly, two of the best forms of the name found in Greek are 7 vowels. They are Iaôoue (London Papyri, xlvi, 446-482) and Iaôoue (though there are shorter forms like Iaôoue and

Clement's Iaoe (SNY p. 109)).

Therefore it seems conclusive that in the ancient world the name YHWH was understood as being constructed of semi-vowel letters and not consonants.

Interestingly, this "one forbidden name" almost got Paul killed in Acts 18:15 (where the proconsul of Achaia knew of this "law amongst yourselves (=the Yahudiyim)"). This furthers the knowledge of the prohibition of the name and the common knowledge of its sound.

2.) THE THEOPHORIC ELEMENT: CAN IT PROVE YHWH IS SEMI-VOWEL

In the Sept/Oct issue of Biblical Archeological Review (aka BAR) Prof. Anson Rainey of Tel-Aviv University in Israel confronted the BAR editors for saying the pronunciation of the name YHWH had been lost. As the world's leading Semitist he gave evidence to substantiate that the name YHWH had not been lost and that the internal evidence in the language in ancient Hebrew agrees perfectly with the Greek transliterations. Interestingly, he also discussed the short theophoric form of the name, in which he says:

"The theophoric component in Northern Israelite personal names, written -YW on epigraphic texts, was never pronounced -yô! The final W did not come into use as a final marker for a final ô vowel until the post-exilic period. In the 8th and 7th centuries when we have these personal names ending in -YW, the W was a consonant and the pronunciation was yaw (or yau). So anyone can see that the difference between northern -yaw and southern -yâhû is not that great, especially since the -h- in the southern

form was fairly weak". The first bit of evidence to point out is that Prof. Rainey notes that the Southern Yahudian Hebrew H' [H] was weak. This severely hampers the consonantal theory of the name and rendering the modern form, "Ya-HU" as inaccurate.

The next important point is that he points out the differing theophoric forms. These variants are alive and well even in the Massoretic Text of the Tanakh (for example compare YW'ChZ <2Ki 14:1> with YHW'ChZ in 1Ki 10:35 yet found archeologically as YHW'ChZ <100.252.1; p. 366 AHI>). There are also even variants of YW- names in the MT Tanakh that are only YHW- in archeology (compare YW'L <Joel 1:1> with YHW'L <100.256.1; p. 366>).

But what Prof. Rainey is describing is that in archeology names with certain variants seem to be clustered by area. For example, in Tell Arad (S. Yisra'l) the name ŠMRYHW is found (2.018.4; p. 502 AHI) but is found in Samaria (N. Yisra'l) as ŠMRYW (e.g. 3.001.1; p. 502 AHI). It is important to note that the MT text does NOT have names end with -YW, but only -YHW and -YH, while names only begin with YHW- and YW- (while archeologically speaking there is no appearant rule, thus this practice is definitely post exilic).

Anyhow, if the H' was to strong in N. Yisra'l we can see how this YW form came about for the sound, "Yâhû". The theory is quite simple:

S. Yisra'l : YHW = YH+W => Yâh+û

N. Yisra'l : YW = Y+W => Yâ+û

Both make the same sound. Also, if the Northern Dialect had a harder H' [H] sound, then it makes sense. YHW in N. Yisra'el would make the sound, "Ya-HU" which would not stay true to either the sound of "Yâh•û" or the vowel nature of the name YHWH and its shorter forms. They obviously thought that the sound "Ya-HU" was incorrect enough to eliminate it a letter as a plausible solution, therefor the appearance of the spelling of -yw at the end of names versus the older form and more standard form -yhw. It also proves that the pronunciation was important when pertaining to the sacred name YHWH and its elements, as if changing the sound of a word in Hebrew, thus changing its meaning, was not enough evidence (also cf. Lev 24:10-16; it is said that one must, "Specify (nâqav) the name YHWH, and curse (qâlal) it" to be stoned for blasphemy. That nâqav means to pronounce the name YHWH correctly is shown by the LXX, "Name the name" and the fact the Rabbis say that one must pronounce the name correctly to be culpible of blasphemy (sanh. 7.5)).

Interestingly (and importantly), one could even extend this information of YHW=YW=Yâhû to the other theophoric form YH. Beyond the linguistic evidence supported above, there is another piece of evidence that has come about.

Apparently, MANY times the end vowel in archaic Hebrew (i.e. before the 1st Temple Period) was NOT place in writing but was pronounced per memory (and therefore could be the carrying over of an older orthography). Therefor words that ended with H,W,Y,&' ended up with no vowel at the end (thus YHW could plausibly become YH). Although information on this is rare (due to the limited number of pre-1st Temple Period inscriptions), even if only a small segment of Hebrew speakers adapted this practice it would explain the form -YH at the end of names for the sound Yâhû. Therefore:

1st Temple Period Hebrew : YHW = YH+W => Yâh+û

Archaic Orthography (select groups?) : YH = YH+[W] => Yâh+[û]

I am still looking into this evidence. But, if the archaic orthography does not stand, the relationship between YH and YW seems close as a dialectical device for the sound "Yâhû". The fact YH could make the YHW sound is not a far reach either from the evidence thus far found, but it is HIGHLY plausible and inline with above YW information. That YH is another dialectical form and could be understood making the Yâhû sound we need look no farther then the Kings lists and their evidence which suggests this fact that YH made the "Yâhû" sound is not anything but true (where the MT has -yh the King lists have -Ia-u; or for example the Assyrians called 'Hezekiah'[=AV] by the name "Ha-za-ki-a-u" while the MT has the forms ChZQYHW, ChZQYH, and YChZQYH, again showing that -yh=yâhû in sound). There is much more evidence to support this also (chpt. 9 of the SNY explores some of this). For example, there is a variant for for YHWH found as YHH in Eliphintine and the Negev. If YH=Yâhû, and the final H' is making the "eh" sound we have YH+H= Yâhû+eh. This makes sense and agrees with all the other evidence for the name YHWH. Simply speaking, the letters in YHWH are for all practical purposes, vowel letters. The letter H' was natorious for taking on numerous sounds (originally it made the ,â,ô,a, etc... sounds. Wâw made the û sound, thus old names like Shlomoh end with an H' making a ô sound, not a Wâw. That H', in some circles, could have even retained the û sound is not unlikely in the sperodic nature of dialectical devices). The fact that -yh made the -yâhû sound, inlight of the already established -yw

variant, should not come as a surprise. We can see that if the first 3 letters [YHW; the infamous trigrammaton] make a 2 syllable sound of "Ya-oo" the ability to alternate spellings with vowel letters per dialect [i.e. YW and YH variants] not only seems likely, but very plausible and probably. There seems no other reason for the odd upheaval of variant forms for the theophoric element while YHW remained the mass form.

Regardless if YH is an older orthography [spelling] or if it is a dialectical construction - the fact remains it was pronounced originally as "Yâhû" and not "Yâh" until after the exile. The fact -yh names are more rare than -yw ending names (in which BOTH are much more rare than -yhw names) only supports this conclusion, as -yw is a clear effort to pronounce "-yâhû".

3.) THE SAMARITAN FORM IABE

It has also come to my attention that some scholars deny the form Iabe (the infamous Samaritan form) as being accurate or of any use, even though its testimony is wide. The most notable problem is the β (Grk. Beta). It does not seem to fit the wide testimony a vowel based name. But I think there is a solution that is advantageous to all of the evidence and does not discredit a very anciently testified form (and one credited to being used by some early "Christians").

Rick Clover in SNY demonstrates that in the LXX when transliterating words with a Waw w/ šûwrq vowel points (i.e. û, as in Hallelû) that the β is used (WHⁱ iûwâh Heb., cf. LXX αβα; SNY p. 110). Therefore it seems that as early as 300 BCE the β was used at times for the sound "û".

To further substantiate this, in the Greek versions of Epiphanius that have Ιαβε, the Latin texts have IAUE. The correspondance of the β as being understood as being pronounced as a vowel (a "u" at that) is strong evidence that the Samaritan form Ιαβε was originally a vowel based construct and NOT a consonental form.

If this evidence was not enough, more has been uncovered. When Samaritans in modern times come to the name YHWH, they say, "Yut-Eaa-Baa-Eaa". Here we see "Baa" for "Wâw". Interestinly, while the Samaritans write it as "Baa" the pronounce it as "Waa". This further established that the "β" in Ιαβε is to be understood not as an English "b" sound but a semi-vowel sound in the range of the letter "w".

Also, the modern Samaritans, who have retained an active priestly line back past the 2nd temple period, have retained the pronunciation of the name. They have been found as saying the name YHWH as, "Yah-oo-ay" in Arabic and the short form YHW as, "Yah-oo" (SNY p. 112).

To conclude that the β in Ιαβε is to be understood as an "û" sound we need look no farther then the other Greek forms like Ιαδουε, Ιαδουε, Ιαουε, etc... plus the form Yahoué found in French as a transliteration from the ancient Ethiopian Apocrapha. All these vowel based transliterations back up the Greek Ιαβε being more like IAUE and not IABE. Even more, like the other forms of the name that represent the Wâw in YHWH as a vowel, the theophoric form is is always expressed in Greek as the Wâw taking on vowel sounds (e.g. Ιαô [W=ô] and Ιαου [W=ou] or the Latin Ιαο [W=o]).

A linear in history can only conclude Iaße is vowels, for:

- 1.) LXX use of β for Hebrew û
- 2.) Grk. Iaße for Yâhûeh
- 3.) The Grk. Iaße is anciently rendered in Lat. as IAUE
- 4.) Samaritans write "Baa" but say "Waa"
- 5.) Medieval Samaritans pronounced the name as, "Yah-oo-ay"

Clearly, Iaße is another testimony of the semi-vowel nature of the name YHWH. While isolated it appears to contradict the massive amounts of testimonies, once examined in context the form stands true to the overall testimony.

4.) SHOULD NAMES THAT BEGIN WITH YHW- BE POINTED AS YAHU OR YEHO?

This question was recently given to me. Obviously archeology and the MT Tanakh both support that names end as -yâhû. But little do many know that names ancient started as Yâhû- also, the MT Y'hôw markings being a later gloss. To demonstrate this I made the following BRIEF chart:

- For the theophoric form YHW = Yahu [Yâh•û] --
 - Murašû Babylonian Tanakh translation from Nippur <5th cent. BCE>
 - + All names with YHW- theophoric prefix vowel pointed as Yâhû and not Y'hôw.

1. e.g. Yâhûnatanu [MT=Y'hôwnâtân]

2. e.g. Yahuzaba [MT=Y'hôwzabad]

- Ia-u-kin [MT=YHWYKYN] <Assyrian>

- Ia-u-ha-zi [MT=YHW'ChZ] <Assyrian>

- YHWDH

+ Ia-u-da, Ia-u-da-a-a, Ia-u-di, Ia-u-du, Ia-u-da-ai <Assyrian>

+ Ia-a-hu-da-a-a <Babylonian>

+ Ia-u-da <Akkadian>

+ Yahoud <Egyptian>

+ There are others (see my YHWDH post)

- YHW' [AV - Jehu; MT=Yhûw']

+ Ia-u-a <cuneiform>

+ Ia-u-a <Assyrian>

+ I believe the Akkadians also called Jehu Ia-u-a also; but I will have to see if that is the same as the cuneiform.

These 6 names starting with YHW-, while only a small testimony, demonstrate that they make the same sound as the MT -yhw names, and thus the vowels were changed. Thus, for example, a name like "Yehoshua" should be "Yahushua". I must also be noted that YHW is pronounced as Yâh•û, i.e. Yah-oo; and Not as "Ya-HU" -- regardless of what some others may say. Crowley [sp?], when discussing the Elephantine papary, says that in Aramaic the H' [H] is

silent, thus the Aramaic evidence does not support the hard H, and neither do the numerous vowel based transliterations. The H' in the southern Yisra'el form of -yhw was noted above already to be very soft (thus northern dialects truncate it). YH has already been shown by many to be the letters to form the sound, "Yâh" in normal Hebrew. It is ridiculous, that for a name, to change when parsing it (i.e. YH=>YHW going from Yâh=> Yâ-Hû). It is a reverse reconstruction to say conclude this (and is based on the assumption YHWH was not the original form, but an extension of shorter forms). The evidence is clearly not favorable to a hard consonantal, "Ya-HOO", but instead, as this entire post has shown, advantageous to the semi-vowel, "Yâh-û". Yet the evidence for YHW=Yâhû does not stop there. When the ancients discussed the form YHW when it stood alone they all testified that it was pronounced as, "Yâhû". For example:

- For the short form YHW = Yahu [Yâh•û] --

- Iaô

- + Grk.; 1st cent. BCE; Deodoris

- + Grk.; Origin, Iraneius, Theodorit

- + Grk.; 2nd cent. CE Prayer of Jacob

- Iaou

- + Grk.; Clement of Alexandria>

- Iaho

- + Lat.; Jerome

- Iaô

- + Coptic

- Iaô sabaôth

+ Grk. Egyptian papari; parallels Elephintine Arm. pap. YHW TsBWT

This evidence clearly shows the form YHW being pronounced as Yâhû and does not affirm, but contradicts, the form Y'hôw. Even the evidence of the full name supports YHW being pronounced as, "Yâhû". For example:

• For the nomina tetragrammaton YHWH = Yahueh [Yâh•û•eh] --

- Iaße <Samaritan form>

+ Makes the sound "Yahueh" because

1. Epiphanius, in Latin, transliterated it as Lat. IAUE

2. The Greek Beta [β] in the LXX is sometimes used to transliterate the Wâw [W] pointed with a šûrq [i.e. û/oo]

3. Modern Samaritan's write a Wâw as "Baa" but pronounce it "Waa"

4. Modern Samaritan's pronounce YHWH, in Arabic, as "Yah-oo-ay"

5. Aligns with the 4 vowels of Josephus <Wars 5:5:7>, Eusebuis and the vowel nature of the name, and other ancient transliterations based on vowels

+ This form is also attributed to some early Christian sects

+ Ia = YH/Yâh ; β = W/ûw ; e = H/eh

THUS Iaß = YHW = Yâhû

- Iaôoue <Grk.; Egyptian Hellenist form from 1st cent. BCE>

+ Ia = YH/Yâh ; ôou = W/ûw ; e = H/eh

THUS Iaôou = YHW = Yâhû

- Iaôoue <Grk.; Egyptian Hellenist magic pap.>

+ Ia = YH/Yâh ; ôou = W/ûw THUS Iaôou = YHW = Yâhû

[NOTE -- there are a lot of Hellenistic forms, the above 2 have been deemed the best by most scholars]

- Iaoue <Grk.; Clement>

+ Ia = YH/Yâh ; ou = W/ûw ; e = H/eh

THUS Iaou = YHW = Yâhû

- Yahoué <French transliteration from ancient Ethiopian Apocrapha>

+ Yah = YH/Yâh ; ou = W/ûw ; é = H/eh

THUS Yahou = YHW = Yâhû

The full transliterations show that name YHWH making the sound "Yâhûeh, and thus YHW making the sound "Yahu". Simply, the evidence seems to universally conclude that YHW is pronounced as Yâhû (regardless of where in a name it lies). Interestingly, this is in contrast to the MT vowel points of '•ô•â for YHWH, similarly YHW has '•ô vowel points for YHW, thus:

If... YHWH is pronounced as Yâh•û•eh but pointed as '•ô•â

then... YHW is pronounced as Yâh•û but pointed as '•ô

A clear correlation between the falsified points is apparent. â•û has been changed in both cases to '•ô. When discussing this subject, the question was raised, as some sacred name groups have done, are we sure where the vowel points for YHWH in the MT text came from? The mass of scholarship agrees they are the 'adônây vowel points. The reason that the Yôwd is not pointed with the hatuf

patach (a shewa and patach vowel point together) found in 'adônây but instead a simple shewa is because it makes an "a" class vowel sound and would lead them to pronounce some of the name YHWH properly if they vocalized it (remember, their intent was so that no one would pronounce the name). Thus the hatuf patach is changed to a simple shewa to prevent any possible "blasphemy".

Interestingly, others are now suggesting the vowel points under YHWH in the MT text are from 'elôwah. While 'LWH could be possible (following the above rational about the hatuf patach in 'DNY and applying it to the hatuf sehgol in 'LWH) there is one problem with the theory that YHWH is pointed with the 'LWH vowel points -- 'LWH ['elôwah] ends with a patach vowel [a] point, while Y'HôWâH ends with a Qâmâts [â] vowel point.

Thus 'DNY [MT = 'Adôwnây - 'a•ô•â] more closely parallels YHWH [MT = Y'HôWâH - 'ô•â] then 'LWH [MT = 'elôwah - 'e•ô•a].

This fact YHWH is pointed with the 'adônây becomes even more likely in light of the evidence of the compound phrase 'DNY YHWH. When this phrase occurs the 'ô•â vowel points are NOT used, but instead the points 'ô•î are used [MT = Y'HôWîH]. Following the above examples precedent with the use of the simple shewa for the hatuf vowels, 'ô•î is a clear allusion to 'LHYM [MT = 'elôhîym] which is agreeable to the usage of the modern Yahuwdiym (who say 'elôhîym, and not 'adônây, when Y'HôWîH occurs in the text, which in turn is only written this way when the phrase 'DNY YHWH occurs).

The fact that the Yahuwdiym say, "'adônây" for YHWH and "'adônây 'elôhîym" for 'DNY YHWH only serve to further substantiate the fact YHWH is normally

pointed with the 'adônây vowel points, and not a 'l based word. Only when 'DNY and YHWH occur adjecently do we find the practice of pointing YHWH with the vowels of an 'l based word.

This evidence is inturn VERY important when understanding where the vowel points for Y'hôw came from. From the above evidence we see that names that begin with YHW have the same vowel points as YHWH in the MT text [i.e. with the 'adônây vowel points]. Thus the connection between Y'hôw for YHW and Y'hôwâh for YHWH is a clear connections. Again:

YHWH is pronounced as Yâh•û•eh but pointed as '•ô•â

YHW is pronounced as Yâh•û but pointed as '•ô

Clearly, the practice of glossing YHWH with the 'adônây vowel points has stretched its ugly hand to names beginning with the theophoric element YHW. The reason for this is simple: Pronouncing the name, to Pharasaic Rabbinic Judaism, is equal to blaspheme. Thus to prevent an accidental pronunciation, they changed the vowel points. Yet we know that this vowel pointing is errant from the MT points at names ending in -yhw, and such evidence as the Murâšu text or ancient transliteration of names. If "Y'hô" was original there would be ancient evidence to testify to this. As it stands, there is little to no support for this sound and shoul be considered erronious.

Dates/ YHWH / place

2000 BC / num. / Ebla (located 30 mi. S. of Aleppo in Syria; theophoric element found) ~2000 BC / 1 / Tablets (?Unknown origins; cunieform tablets containing "Jahweh" {=Yahweh} 9th cent. / 1 / Mesha Stele

9th-7th cent. / 1 / BYT YHWH ostrakon
 9th-7th cent. / 1 / Widows petition ostrakon
 8th cent. / 1 / Arad (Tell Arad -- South East Yahudah)
 8th cent. / 4 / Kuntillet `Ajrud (Sinai)
 8th cent. / 1 / En-Gedi (near Dead Sea)
 8th cent. / 1 / Khirbet El-Qom (Southern Yahudah)
 8th cent. / 2 / Seal (unknown provinace)
 8th cent. / 1 / Ivory pomegranate Inscription
 c. 700 BC / 5 / Khirbet Beit Lei (Southern Yahudah)
 7th cent. / 4 / Jerusalem (Ketef Hinnom Silver Plaque I&II - priestly
 blessing scroll)
 7th-6th cent. / 6 / Arad (Tell Arad -- South East Yahudah)
 589/9 BCE / 13 / Lachish (Tell ed-Duweir -- Southern Yahudah)
 4th cent. / 6 / Samaritan amulant #1 (found north of Tel-Aviv)
 4th cent. / 5 / Samaritan amulant #3 (found near Tel-Aviv)
 4rd-3th cent. / 1 / Samaritan synagogue floor mosaic (near Tel-Aviv and
 Jerusalem)

The following 39 listings are inscriptions found in my books called, Ancient Hebrew Inscriptions. They are all ancient inscriptions with the name YHWH (6th cent. BC or older):

SITE: LACHISH

1.002.2 - yhwh. 't 'dny. [m]`t 1

589/8 BC - Lachish Letter #2 (line 2) p. 1 AHI (Ancient Hebrew Inscriptions)

1.002.5 - [ʔ]bdh. ybkr [or y`kr]. yhwh 't'

589/8 BCE - Lachish Letter #2 (line 5) p. 1 AHI

1.003.3 - yhwh ['t] 'dny m`t. lm.

589/8 BCE - Lachish Letter #3 (line 3) p. 1 AHI

1.003.9 - qr'. spr xyhwh. 'm. nsh. '

589/8 BCE - Lachish letter #3 (line 9) p. 2 AHI

1.004.1 - y m`. yhwh ['t] 'dny. `t kym.

589/8 BC - Lachish letter #4 (line 1) p. 2 AHI

1.005.1 - y m' [yhwh 't 'd]ny

589/8 BC - Lachish letter #5 (line 1) p. 3 AHI

1.005.7 - m. 'l 'dny. yr'k y|hwh hqsr [or hq[]] b[]

589/8 BC - Lachish letter #5 (line 7-8) p. 3 AHI

1.006.1 - 'l 'dny y'w . yr'. yhwh 't.

589/8 BC - Lachish letter #6 (line 1) p. 3 AHI

1.006.12 - rhzh . xy . yhwh . 'lh|yk

589/8 BC - Lachish letter #6 (line 12) p. 4 AHI

1.008.1 - ym' y[hwh] 't. 'd[ny m]

589/8 BC - Lachish letter #8 (line 1) p. 4 AHI

1.008.4 - b. rch[p] y ` yhwh []

589/8 BCE - Lachish letter #8 (line 4) p. 4 AHI

1.009.1 - y m` yhwh 't 'd

588/9 BCE - Lachish letter #9 (line 1) p. 4 AHI

1.012.3 - [x]y yhwh []y[]'y[]

589/8 BCE - Lachish letter #12 (line 3) p. 5 AHI

SITE: ARAD

2.016.3 -- ktk lyhwh. w`t k• 'ty

¥ Late 7th/early 6th cent. BCE -- Tell Arad Ostrakon 16 (line 3) ; p. 16

AHI

2.018.2 -- b. yhwh y

¥ Late 7th/early 6th cent. BCE -- Tell Arad Ostrakon 18 (line 2) ; p. 17

AHI

2.018.9 -- [] byt. yhwh.

¥ Late 7th/early 6th cent. BCE -- Tell Arad Ostrakon 18 (line 9) ; p. 17

AHI

2.021.2 -- 'ly'r. wl lm. bytk. brktk l[yhw]h

¥ Late 7th/early 6th cent. BCE -- Tell Arad Ostrakon 21 (line 2) ; p. 18

AHI

2.021.4 --]y lm. yhwh. l'dn[y

¥ Late 7th/early 6th cent. BCE -- Tell Arad Ostrakon 21 (line 4) ; p. 18

AHI

2.021.5 --] 'dm xyh[w]h

¥ Late 7th/early 6th cent. BCE -- Tell Arad Ostrakon 21 (line 5) ; p. 18

AHI

2.040.3 -- mlkyhw brkt[k lyhw]h

¥ 2nd half of 8th cent. BCE -- Tell Arad Ostrakon 40 (line 3) ; p. 25

SITE: JERUSALEM

4.301.12 -- l yhwh [w

¥ 2nd half of 7th cent. BCE -- Ketef Hinnom Silver Plaque I (line 12) ; p.
72 AHI

4.301.15 --]'r yhwh

¥ 2nd half of 7th cent. BCE -- Ketef Hinnom Silver Plaque I (line 15) ; p.
72 AHI

4.302.6 -- yhwh w

¥ 2nd half of 7th cent. BCE -- Ketef Hinnom Silver Plaque II (line 6) ; p.
72 AHI

4.302.8 -- yh|[w]h pnyw

¥ 2nd half of 7th cent. BCE -- Ketef Hinnom Silver Plaque II (line 8-9) ;
p. 73 AHI

SITE: KUNTILLET `AJRUD

8.015.2 --] hytb. yhwh []yjnw. l[]' rt

¥ 1st half of 8th cent. BCE -- Kuntillet `Ajrud Inscriptions-Phoenician
script (line 2) ; p. 80 AHI

8.016.1 -- lyhwh. htmn. wl' rth.

¥ 1st half of 8th cent. BCE -- Kuntillet `Ajrud Inscriptions (line 1) ; p.

80 AHI

8.017.1 -- 'mr '[yw] h[ml]k. 'mr. lyhl[l'l] wlyw` h. w[] brkt. 'tm.
lyhwh. mrn. wl' rth.

¥ 1st half of 8th cent. BCE -- Kuntillet `Ajrud Pithos A (line 1) ; p. 81
AHI

8.021.1 -- 'mr 'mryw 'mr l.'dny h lm. 't brkkt. lyhwh tmn

¥ 1st half of 8th cent. BCE -- Kuntillet `Ajrud Pithos B (line 1) ; p. 81
AHI

SITE: KHIRBET BEIT LEI

15.005.1 -- yhwh 'lhy kl h'r• hw

¥ c. 700 BCE -- Khirbet Beir Lei Burial Cave Inscription A (line 1) ; p. 89
AHI

15.005.2 -- yhwh 't 'lhy. yr lm

¥ c. 700 BCE -- Khirbet Beir Lei Burial Cave Inscription A (line 2) ; p. 89
AHI

15.006.1 -- [ny] yhwh 'lhykh. 'r• h

¥ c. 700 BCE -- Khirbet Beit Lei Burial Cave Inscription A (line 1) ; p. 89
AHI

15.007.1 -- hmwryh [or pqd yh or nqh yh] 'th [or 'l] xnnt [or xnn]. nwh
[or nqh] yh yhwh

¥ c. 700 BCE -- Khirbet Beit Lei Burial Cave Inscription B (line 1) ; p. 89
AHI

15.008.1 -- hw ` [y]hwh

¥ c. 700 -- Khirbet Beit Lei Burial Cave Inscription C (line 1) ; p. 89 AHI

SITE: EN-GEDI

20.002.4 -- brk. yhw[h]

¥ Late 8th/early 7th cent. BCE -- Cave Inscription from Nachal Yishai (line
4) ; p. 91 AHI

SITE: KHIRBET EL-QOM

25.003.2 -- brk. 'ryhw. lyhwh

¥ mid-8th cent. BCE -- Khirbet el-Qom Tomb Inscription 3 (line 2) ; p. 106
AHI

SITE: UNIDENTIFIED SITE (Jerusalem origins?)

99.001.1 -- lby[t yhw]h qd khnm

¥ late 8th cent. BCE -- Ivory Pomegranate Inscription (line 1) ; p. 118 AHI

SITE: N/A (unknown)

100.272.2 -- `bd. yhwh

¥ first half 8th cent. BCE -- Seal (line 2) ; p. 155 AHI

100.272.4 -- `bd. yhwh

¥ first half 8th cent. BCE -- Seal (line 4 (verso)) ; p. 155 AHI

NOTE: AHI = "Ancient Hebrew Inscriptions". Also, In the attempt to remain true to how teh book presented the inscriptions and the lack of ASCII equivalents for some letters in lower case, a Ch• yt was written as a 'x' above, a t• t as a 'j', and a ,amekh as '• '. `yn follows the books usage.

Now, why are these 39+ refernces important? Well, the obvious reason is that it is proof that the name YHWH is not a post-exilic invention (an old theory). But even more it demonstrates how the name YHWH was very common and a memorial to his people. For example, there are only 12 other words that are MORE common in Hebrew inscriptions:

'dn -- 40 -- p. 268

'l -- 46 -- p. 276

't -- 47 -- p. 295

b -- 114 -- p. 297

bn -- 304 -- p. 304

w -- 171 -- p. 336

yhwh -- 39 -- p. 366

l -- 926 -- p. 926

mlk -- 53 -- p. 424

mn -- 117 -- p. 427

`bd -- 52 -- p. 451

lx -- 43 -- p. 493

t -- 60 -- p. 507

The fact the name YHWH appears among the top 13 words found in Hebrew archeology is not surprising. But upon closer examination, the plethora of examples becomes more striking. For example, the massive occurrences of <Heb.> bn </Heb.> is misleading, as 1.) many of the bulla, which are by far the most common find, are made up of two names like, "[l]'mryhw bn yhw'b" (AHI: 100.531.2) and 2.) many of the bulla are duplicates from the same sight coming from the same seal. When you have multiple bulla or jars in one place formed by the same seal, all containing the same word, the presence becomes inflated.

Also, once the particles, prepositions, articles, object marker and such are discounted (i.e. the equivalent of not counting 'the' or 'and' in English), there are but 6 words found in archeology more often than the name YHWH.

Thus we are left with:

'dn -- 40 -- "sovereign"

yhw'h -- 39 -- "Y%ohžeh"

mlk -- 53 -- "king"

`bd -- 52 -- "slave"

lx -- 43 -- "send"

t -- 60 -- "foundation" or "put"

Comparing this to the biblical statistics, this evidence is very intriguing. Discluding the prepositions, articles and such, YHWH is the most common word in the Tanakh (and 3rd most common counting prep.). Likewise, in the Tanakh 'DN and its related forms, `BD, and LCh both appear within the range of the top 75 words in the Tanakh. MLK in the top 25. The only surprise is T (T= YT), but even then it appears in the top 500 words in the Tanakh and is warranted as common by the context of many of the inscriptions. Thus, with this in mind, the inscriptional evidence becomes a very important testament because it demonstrates that even within the secular world and inscriptions, the name YHWH has found itself in a place of prominence in the minds of the people.

Once the common nature of the name is connected with the unending evidence of Yhwhistic names found in inscriptional Hebrew (there are hundreds upon hundreds of examples of names with the form YHW in them from ancient Hebrew inscriptions) the obvious becomes even more clear: YHWH was a memorial to his people. They spoke it often and was common knowledge - even in the pagan upheavals and secular society. Even more, they cherished the name enough to place it on their own, upholding their service to YHWH.

The fact that YHWH is among the most common words (among hundreds of words inscribed thousands of times) in ancient Yisra'el inscriptions only testifies to the claim that YHWH is the most important and common word in the Tanakh. Even more, it is a clear sign that the promise that his name would be a memorial for his people did not fall on deaf ears as so many teach. "Canaanite Toponyms in Ancient Egyptian Documents" and is by Shmuel Ahituv. On pg. 121-122 is the

reference to the, "Land of Jahu (Y%ohž)" [sic]. By Anson F. Rainey, Professor of ancient Near Eastern Cultures and Semitic Linguistics, Tel-Aviv University, written to Bible Archeological Review (BAR Sept/Oct 1994.)

[NOTE: the first page is not here, but it was only the writer rebuking the magazine for claiming the Name's pronunciation was lost]

First, I mentioned the evidence from Greek transcriptions in religious papyri found in Egypt. The best of these is Iaoue (London Papyri, xlvi, 446-482). Clement of Alexandria said: "The mystic name which is called the tetragrammaton; pronounced Iaoue, which means 'who is, and who shall be'"

The internal evidence from the Hebrew language is equally strong and confirms the accuracy of the Greek transcriptions. Yahweh is from a verbal root hwy, "to be". This root shows up in Hebrew as hyy. It is a verbal root developed from the third person pronoun, huwal hiya. The grammatical form of Yahweh is the third person masculine singular of prefix conjugation. The ya- is the third person masculine singular prefix.

In Jewish tradition, it is forbidden to pronounce the Sacred Name and its true pronunciation is supposed to remain a secret. The fact is that Jewish tradents (who put the vowel points in the Hebrew text) borrowed the vowels from another word, either 'adonai "my lord(s)", or 'elohim "God." They avoided the very short a vowel because it might have led the synagogue reader to make a mistake and correctly pronounce the first

syllable of the sacred Name, namely -ya. The vocalized form one finds in the Hebrew Bible is usually Yahweh, from which we get in English the form Jehovah. Yahweh/Jehovah is nothing but an artificial ghost word; it was never used in antiquity. The synagogue reader saw Yahweh in his text and read 'adonai.

The final syllable of Yahweh, -e (h is normal for the imperfect indicative form (present-future or past continuous). A form like yahweh developed from yahwhiyu. This development of -iyu to -e (h is thoroughly demonstrated for the verbal system in general. The form yahweh seems to be from the causative stem (hif"l), and apparently means "He causes to be."

The theophoric component to so many personal names in Judah (i.e., in such names as [Hezekiah]) is the normal shortened form of a verb like yahweh. For example, the verb, "to do obeisance" in the imperfect is yistahawe (h) while the shortened form (jussive) is yistahž. In other words, yistahž is to yistahawe (h) as is to yahweh. This is not hocus-pocus. Any layman can readily comprehend the equation. The theophoric component in Northern Israelite personal names, written -YW on epigraphic texts. The final W did not come into use as a final marker for a final vowel until the post-exilic period. In the 8th and 7th centuries when we have these personal names ending in -YW, the W was a consonant and the pronunciation was yaw (or yau). So anyone can see that the difference between northern and southern is not that great, especially since the -h- in the southern form was fairly weak.

Israeli archaeologists often try to avoid Hebrew linguistics. Thus, on the basis of modern pronunciation, without asking any linguist, they have created ghost words like Immadiy, zkryo or Gaddiyo, the -W in those names should be pronounced like the -W in raglaw "his (two) feet" (written rglyw). Israelis, of course, pronounce that form raglav because of the European background of many enthusiasts of modern Hebrew.

Appendix A

Selected Translations of the Sacred Texts of the Nazarenes

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Bible Sangreal

The main goal of this translation is to provide the reader with as close to the original text as possible in the main Body while providing an exhaustive textual comparison in the apparatus. One way in which we feel we can achieve this is to provide the reader with as much non-bias textual data as possible. There has long been a need for a translation of this kind. Among the plethora of Bible translations and study editions extant today, not one achieves what this translation does. Nearly all of the New Testament editions available provide very limited textual information while basing their translations upon only the Greek mss. Furthermore, their corresponding study editions come from a Greek mind-set. This translation unquestionably is derived from an underlying reconstruction of the Western Text base, yet it goes a step further. This translation is based on the best Semitic manuscripts that are available and is the underlying text base for the Western Text. The Western Text, as it is called, is the textual family link between the Hebrew/Aramaic and the Greek-Latin. This corresponding study edition is likewise set forth from a 1st century Semitic frame of mind.

For hundreds of years it has been assumed that the New Testament was a product of Greek speaking Jews who had been converted from Judaism. However, the New Testament was a product of 1st century Hebrew/Aramaic speaking Jews who later came to Italy and France where translations into Latin and Gallic were first made. This fact has ramifications that are felt within the meaning of certain passages themselves. Perhaps another assumption of most translations has been that the Alexandrian text is the oldest text type of the 'original' Greek and therefore, is the best base text. However, it is being rediscovered while this translation is in progress that the Western Text is, in fact, the oldest text base and that many papyri that have been relegated to the Alexandrian or the Caesarean tradition are, in fact, Western. One example is that of P52, a fragment of John 18, which has been shown by carbon-dating methods to be the oldest fragment of the New Testament extant - dated to about the 1st century. It has long been claimed by standard scholarship that P52 bore no noteworthy variants that would classify its text type. Yet, it has been asserted by the same that, since it has been 'established' that the Alexandrian text is the oldest, P52 must (by extension, because of its age) be an Alexandrian text. Actually, the fragment bears a singular noteworthy variant, which appears as a transposition of words that unmistakably agrees with the Western Text against the other types. The transposition is as follows with their agreement: Jn. 18:33a 'Entered then into the praetorium again Pilate' - a,A,C2,Mj against 'Entered then again into the praetorium Pilate' - P52,B,C,D, Latin. Here P52 is in agreement with D, a major example of the Western text, and the Latin against a and A of the Alexandrian text. It is noteworthy to mention that it is the Western text that bears, by far, the closest relationship to the Latin Texts - some of which are fantastically ancient (2nd century). More importantly, it is this Western Greek/Latin tradition that has the ancestor to the Semitic manuscripts of the Hebrew versions of Matthew, the Old Syriac, and to some extent the Aramaic Peshitta as its exemplar text (the Peshitta is a Western/Byzantine text). It is this relationship that is the basis for this translation.

Dr. George Howard, Dr. George Lamsa and a growing consensus of respected Semitic scholars go to some length in establishing that the Semitic mss. agrees closely with the Byzantine and especially the Western text and Latin - a conclusion not far off from the Byzantine Majority Base Text Platform (see Robinson and Pierpont). Furthermore, the character and variety of misread words in the Greek texts due to a common underlying Aramaic word establish a Semitic

original. Several borrowed or "loan" words appear in the Greek N.T. which are clearly Semitic in origin. Some of these include: maranatha, talitha cumi, Eli lama sabachtani, rabbi, amen, alleluia, messiah, abba, hosanna, etc. Certainly, the appearance of these words in Greek is a severe distraction to a Greek original N.T. position. Added to this is the fact that in Acts 26:14 Saul (Paul) is called out to from a voice in Heaven speaking to him in the Hebrew language. The character and variety of examples from Aramaic to Greek that can be shown cannot be comparably demonstrated from Greek to Aramaic in as great a number. One common example of such a misreading appears in Mt. 19:24 which has (in the Greek), "It is easier for a camel to go through an eye of a needle..." Now in the Aramaic the word lmg means both "camel" and "rope". So, it is clear that the reading "camel" (instead of the much better reading "rope") came into the Greek from a misunderstanding of the proper meaning of the original Aramaic while translating. The full "subscription" at the end of Paul's epistles appears in many of our ancient manuscript witnesses including Claromontanus(D2), and (Koine)Majority(M). These subscripts reveal that men, such as Onesimus, Timotheus (Timothy), Epaphras (Epaphroditus), Tychicus, Stephanas, Fortunatas, Achaius, Titus, Lucus (Luke), and Tertius (Rom.16:22, subscript - Phoebe from Tertius) were among the 1st century Assembly who imprinted (egrafh, egraphe - to imprint; especially a sacred writing by N.T. usAge) these epistles into Greek. These men were Greeks and Greek speaking Syrians. Many of these young men were acquainted with bonds (Onesimus, Timotheus) and were sympathetic, dedicated disciples of Paul who visited him in prison while he wrote from there often. Since Paul himself was at one time an adamant Pharisee, he almost certainly did not know Greek with any proficiency. There is a great deal of real evidence to indicate that this was precisely the case. In Col. 4 several of the above men are mentioned as delivery boys bringing Paul's epistles from prison to the assemblies. Paul also states that his epistles were written with his own hand, showing that no dictation took place (I Cor. 16:21, Col. 4:18, II Thess. 3:17, Philemon 1:19, I Tim. 3:14, Gal. 1:20 etc., etc.). Since Paul himself states that he wrote his own epistles and yet, we also see that the subscripts state that other men wrote them; what is the answer? This evidence is proposing that Paul's epistles were written by him in Hebrew/Aramaic and were later translated by these men into Greek. This suggests that the original Greek copies were very good, probably even containing the Name.

Indeed, according to many of the early "Church Fathers" the New Testament was, in fact, originally written in a Semitic languAge. The following are just a couple of examples:

"Matthew composed the words in the Hebrew dialect, and each translated as he was able"
Papias, (150-170 C.E.), *quoted from Eusebius*.

"He (Paul) being a Hebrew wrote in Hebrew, that is, his own tongue and most fluently while things which were eloquently written in Hebrew were more eloquently turned into Greek"
Jerome, *Lives Book V*, (380 C.E.).

From this and from the subscripts at the end of many of Paul's epistles, it is apparent that Paul utilized Greek translators. Added to these points is the fact that history establishes that Greek was not readily spoken in Judea in the first century. Indeed, Josephus remarked "For, our nation does not encourage those that learn the languages of many nations." (Ant. 20:11:2). Certainly, with the Dead Sea Scroll finds, which were written almost entirely in Hebrew and Aramaic, it has been established that Hebrew/Aramaic was in fact the spoken language of Judea in the first

century. Furthermore, we know from the Talmud that all Synagogue liturgy was in Hebrew and Aramaic during the second Temple era - Greek was not permissible. Indeed, Paul's intended purpose was that his Epistles should be read:

- 1) In the Congregations (Col. 4:16, 1Thess. 5:27).
- 2) As having doctrinal (*halachic*) authority (1Cor. 14:37)

Paul's epistles were aimed at a Jewish audience having a complimentary group of Gentiles (Acts 17:1-4). It is plain from the inherent circumstances surrounding the birth of the New Testament that the original was written in Hebrew/Aramaic and that translations were quickly made into Greek and not so much the other way around. It is, therefore, upon the Semitic texts that this translation is based. It has, furthermore, been established that the Old Syriac of the Gospels is of an equal Age to the most ancient Greek uncials (4th century C.E.). Hellenization is partly responsible for the long standing misunderstandings in the New Testament. Paul means "he who was answered" as contrasted to Saul which means "he who asked" in Aramaic. It is Paul's life and writings that are by far the most misunderstood in all the New Testament. One example of the superiority of the Aramaic text over the Greek is furnished in the translation of Ephesians at Ephesians 2:14-15. The primary Hebrew/Aramaic witnesses (base texts) for the entire New Testament translation are as follows:

Matthew - *DuTillet version of Shem Tob in Hebrew, 10th century ms*

Revelation - *Crawford version in Aramaic, 7th century ms*

2Peter, 2John, 3John, Jude - *Philoxenian version in Aramaic, 6th century mss*

Mark, Luke, John - *Old Syriac (Aramaic), 4th century ms*

Acts - *Peshitta Aramaic, 5th century mss*

General Epistles - *Peshitta Aramaic, 5th century mss*

Hebrews - *Shem Tob - Muenster version in Hebrew, 10th century ms*

Pauline Epistles - *Peshitta Aramaic, 5th century mss*

For Matthew a full comparison of Shem Tob, the Old Syriac, and the Peshitta would be of inestimable value. Likewise, such is the case with the use of the Latin and Greek in 2Pet, 2Jn, 3Jn, Jude, and Revelation - this is because there is no Peshitta tradition for these books. This translation is absolutely literal. However, eclectic readings that deviate from the above base texts are seen within the symbols < > in the main Body, and they are footnoted in the apparatus. A superior reading may be derived from any textual language depending on its strength of witnesses and the context. Words that are added to smooth out the English appear within square

brackets []. The underlying goal of this literal translation is to reconstruct the original text based upon the best available evidence while providing full accountability within the apparatus. For the translation, the following facsimiles of the original manuscripts were procured: Syriac Sinaiticus, Curetonian, Shem Tob, Dutillet, Peshitta (Codex Khaboris), Philoxenian, Crawford as well as the Greek of Sinaiticus (a), Vaticanus (B), Alexandrinus (A), Bezae (D), P52, and P46.

II.

Some recourse is made to original language texts found in the critical editions of interlinear Peshitta versions as well as Greek and Latin versions that supply critical comparative apparatuses of various mss. such as N-27 and Biblia Sacra Vulgata. The reader will find critical comparisons made in the footnotes (apparatus) herein. The purpose of these comparisons is to provide the reader with all of the Hebrew/Aramaic, Greek and Latin variants to the most important verses both 'for' and 'against' the main Body text. Such an apparatus is being supplied to establish the clear witness of the Greek Western text among the Semitic and Latin mss. We also must see to which text base each Greek fragment more properly belongs. Once the major variants have been compared, an analysis of text type results can be finally verified along with their agreement with the Hebrew/Aramaic mss. The use of the apparatus is as follows:

Textual Comparisons

Textual comparisons are cited in the footnote section that weigh the text by citing variants for and against the text of the main Body.

- 1) (Semitic) Hebrew and Aramaic versions (S-Family):
(The S-Family's closest Greek relative is the Western Text).

st = Shem Tob

dt = DuTillet

mn = Munster

ju = Judaikon

gn = Good news according to the Hebrews (Nazarene)

ge = Good news according to the Hebrews (Ebionite)

Aram. means most or all unless it appears with a modifier such as 'some'.

ss = Old Syriac of Sinaiticus

sc = Old Syriac of Curetonian

sy = All Aramaic

syp= Peshitta

syph = Philoxenian

syh = Harklean

syhm = in margin or notation of Harklean

sypl = Palestinian Syriac

- 2) The Greek is cited by all manuscripts of the Koine type with a few miniscule families.

Gr. means most or all the tradition unless it appears with a modifier such as ‘some’. Greek mss. are cited by their uncial ms. sign, such as, A or by their uncial number, such as, 048 or by their papyri insignia, such as, P52. The Byzantine Majority text is cited as Mj. Since miniscules are late (after 9th century C.E.) only the major miniscule families are cited - f1 and f13.

3) The Latin is cited as follows: Lat. means most or all the tradition unless it appears with a modifier such as ‘some’.

(Latin is a Western type text).

la = some Latin
lat = most Latin
latt = all Latin

III.

Features

1) Proper titles for the Deity and the tetragrammaton (Name) are established in this translation in the form of Hebrew transliteration, as well as some important terms such as ‘Spirit (Ruach)’ (Spirit/Wind) and many proper names and Jewish terms in general. This is so the reader can acquaint himself with the originality of the N.T., thereby having the luxury of reconsidering theological ideas based on fresh and more accurate terms. The use of ‘God’ in the translation is established via the term ‘Elaha’ from the Aramaic, as well as in the Hebrew versions of Matthew which supply it (or Eloah). My/our ‘Lord’ is established in the Hebrew versions of Matthew and from the Tenach where the LXX supplies my/our Kurios and in the Peshitta New Testament and Old Syriac it is rendered as my/our ‘Mariah’ which are translations of Lord and are here rendered as Sovereign(s) or Lord(s). YAHWEH appears and is established in a number of places in the Hebrew versions of Matthew and Hebrews, as well as in terms such as ‘Temple of YAHWEH’ from the Tenach. The term my/our YAHWEH does not often appear in the Tenach because YAHWEH is a proper name and not a title as is Lord. Yet, where ‘Mariah’ stands alone it is rendered YAHWEH as context allows it, Mariah being the replacement for YAHWEH in the Peshitta Tenach throughout. Again, the motive here is to bring the reader in touch with as close to the original reading of the text as possible. Historical evidence shows that the Name was, for the most part, censored out of the N.T. documents (Jer. 23:27,b.Shab. 116), so here these matters are ably reconstructed.

2) Pronouns of the Father and Son such as ‘He’ and ‘Him’ are rendered in the capitalization form and/or with a caret ^ for the Father as in, He^ and Him^. This feature allows the reader to readily separate who it is being spoken of.

3) Semitic forms of poetry are noted in the apparatus, such as chiasmus. Within the main Body these poetic forms are indented so that the reader can visually pick up on the poetic device. Sometimes these poetic structures become important for establishing an ‘equivalence of

expression' (2nd rule of Hillel) in a passAge. Furthermore, these structures add to the flow and beauty of the passAges.

4) Passages quoted from the Tenach are bold faced.

5) The sign ~ appears next to some verse numbers to divide liturgical readings in accordance with ancient Church of the East tradition.

6) A study edition showing Hellelian Hermeneutics, Jewish Liturgical readings, and the use of Midrashic Exegesis within the New Testament are supplied throughout the apparatus. Other extensive notes are furnished on hard to understand passAges and are illuminated with references to other literature such as the DSS and Pseudipigrapha. All of this is intended to furnish the reader with some idea of Nazarene Halacha as it was set forth in the New Testament.

Many years ago a scholar by the Name of Dr. Ernest Martin inspired the original Bible project. The footnote text comparisons prove that the Hebrew/Aramaic texts relate closest to the Byzantine/Western Greek. It is hoped these research tools allow the reader to gain clarity and insight from the text. The goal of textual criticism is to 'uncollate' the text types to reflect the original as close as possible. Certainly, providing a suitable translation for the rediscovery of the 'Truth' in these end-times is a massive undertaking. The investment of time and energy is immense. However, the rewards that await all who study and apply these things are immeasurable and, it is hoped, timely as well...

- Christopher L. Lingle
September 1996.

THE GENERAL EVOLUTION OF THE NEW TESTAMENT

Original N.T.

Proto-Greek

Proto-Hebrew

Proto-Aramaic

Collation of Texts
2nd-9th centuries

Alexandrian
Byzantine
Western

Shem-Tob
DuTillet
Munster

OldSyriac
Peshitta
Crawford

Best Text

Myopa twld axylv owlwpd atdga
The Letter of Paul to the Ephesians
circa 62 C.E.

1:1~ Paul, an emissary of Yahushua (Jesus) the Messiah (the Christ), by the desire of God (Elah); to those who are in Ephesus - the set-apart ones and the faithful in Yahushua (Y'shua) the Messiah:

2 Peace (shalom) be with you and favor from YAHWEH (YHWH) our Father and from our Lord (Adonai) Yahushua the Messiah.

3 Blessed be YAHWEH the Father of our Lord Yahushua the Messiah who blessed us by all the blessings of the Spirit (Ruach) through the Messiah in Heaven,

4 even as HE had chosen us beforehand, through Him, from the foundation of the world, that we might be set-apart ones without blemish before HIM.

5 And in love HE ordained us beforehand unto HIMSELF and placed us to be sons through Yahushua the Messiah according to that which was pleasing unto HIS desire,

6 that the glory of HIS favor might be glorified according to that which HE poured upon us by the hand of HIS Beloved One,

7 that through Him we have deliverance, and through His blood - forgiveness of sins,

8 according to the richness of HIS favor which has abounded in us by all wisdom and by all understanding of the Spirit (Ruach),

9 having made known to us the mystery of HIS desire which beforehand HE had purposed to do through Him,

10 unto the administration of the fullness of time that through the Messiah everything might again be renewed that is in Heaven and earth.

11 And by HIM have we been chosen, even as HE beforehand ordained us and desired. HE does all things according to the counsel of HIS desire,

12 that we should be the ones who beforehand hoped through the Messiah, to the honor of His glory.

13 Also, through Him you have heard the word of truth which is the (gospel) good-news of your life, and in Him you have had trust and you have been sealed by the Holy (set-apart) Spirit (Ruach ha-Kodesh) which was promised,

Ephesians 1-2

14 who is the pledge of our inheritance unto the deliverance of those that have life and unto the honor of His glory.

15 Therefore behold, I also, from hearing of your trust in our Lord Yahushua the Messiah and of your love that is toward all the set-apart ones;

16 I cease not to give thanks on your behalf and remember you in my prayers,

17 that the God of our Lord Yahushua the Messiah, the Father of Glory, may give to you the Spirit (Ruach) of wisdom and of revelation through a knowledge of HIM,

18 that the eyes of your minds may be enlightened so you may know what is the hope of HIS calling and what is the richness of HIS glorious inheritance in the set-apart ones,

19 and what is the excellence of the might of HIS power
in us,
in those who had trust,
according to the working of the might of HIS power

20 which HE did through the Messiah and raised Him from the place of the dead and seated Him at HIS right hand in Heaven,

21 above all Rulers and Authorities and Powers and Sovereignties and [above] every Name that is named not only in this Age but also in that which is to come.

22 And HE subjected All things under His feet. And to Him who is above all it is given to be the Head of the Assembly,

23 which is One Body. And to the peace of HIM who is all in all, making peace.

2:1 And also [HE makes peace] unto you who were dead in your sins and in your offenses,
2 in which formerly you walked in accordance to the worldliness of this world and according to the desire of the head authority of the air, and of the (evil) Spirit (Ruach) which is working in the sons of disobedience.

3 In these deeds we also formerly behaved according to the lust of our flesh, and we did the desire of our flesh and of our mind and were fully the sons of wrath like the rest.

4 But God, who is rich in HIS mercies, because of the great love with which HE loved us,

5 when we were dead by our sins, revived us with Messiah and by HIS favor delivered us

Ephesians 2

6 and raised us with Him and seated us with Him in Heaven through Yahushua the Messiah,

7 that HE might show to the Ages to come the greatness of the riches of HIS favor and HIS kindness that HE has toward us through Yahushua the Messiah.

8 By HIS favor HE, therefore, delivers us by trust and it is not by ourselves, but by the gift of God;

9 not from works that no man should boast.

10 We are, therefore, the creation who for HIM were created through Yahushua the Messiah to do good works, that from beforehand God had prepared that in these we should walk.

11 Therefore, be mindful that you were formerly of the Nations (Goyim) in the flesh and you were designated the uncircumcised from that which is designated the circumcised by the work of hands in the flesh.

12 And you were, at that time, without the Messiah and you were aliens from the customs of Israel and strangers to the covenant of promise, and you were without hope and without God in the world.

13 But now, through Yahushua the Messiah, you that were formerly afar are now near through the blood of Messiah.

14 He is, therefore, our peace who made the two of them one and loosed the hedge which stood between us

15 and therefore by His flesh, the enmity of the [second] torah, having statutes within the commandments, is abrogated, that from the two of them He might create in Himself one new man, and He made peace,
16 reconciling you two into one Body with God, so that by His crucifixion the enmity has been slain.
17 And He came and proclaimed peace to you who are far off and to you who are near
18 so that by Him there is nearness for both of us by one Spirit (Ruach) unto the Father.

Ephesians 2-3

19 Therefore, you are not strangers nor foreigners, but you are sons of the province of the set-apart ones and sons of the House of YAHWEH.
20 And you [Israelites] are built upon the foundations of the emissaries and the prophets and He is the head of the corner of the building - Yahushua the Messiah,
21 and in Him all the building is fastened together and grows into a set-apart Temple unto YAHWEH,
22 while you [the Nations] also are built in Him for a Habitation of God by the Spirit (Ruach).
3:1~ Because of this, I Paul am a prisoner because of Yahushua the Messiah concerning the sake of you of the Nations.

2 If so, you have heard of the administration of the favor of God which was given to me among you,
3 that by revelation there was made known to me the mystery as I have now written to you,
4 so that while you read you might be called to understand my knowledge of the mystery of Messiah . which in other generations
5 was not made known to the sons of men like it is now revealed to His set-apart emissaries and to His prophets by the Spirit (Ruach),

6 that the Nations should [also] be heirs of His inheritance and partakers of His Body and of the promise which is given by Him through the good-news,
7 of which I have been a servant according to the gift of God which was given to me from the working of HIS power.
8 To me, who is the least of all the set-apart ones this favor was given, that I should announce among the Nations the unsearchable riches of Messiah,
9 and should show unto all men what is the administration of the mystery which from the Ages was hid up by God the Creator of all,

Ephesians 3-4

10 so that by the Hand of the Assembly, the Wisdom of God, in its full diversity, might be made known unto the Rulers and Authorities that are in Heaven

11 which HE had prepared from the Ages, and HE has done it through Yahushua the Messiah our Lord,

12 that by Him we have boldness and nearness in the confidence of trust in Him.

13 Therefore, this I ask, that I may not be discouraged by my afflictions which are for your sakes - for this is your glory.

14 And I bow my knees to the Father of our Lord Yahushua the Messiah,

15 for whom are named all the Fathers that are in Heaven and on earth,

16 [and I ask] that HE would grant you, according to the riches of HIS Glory, to be strengthened with power by HIS Spirit (Ruach), that in your inner son of man

17 the Messiah may dwell by trust, and in your hearts by love, while your root and foundation is strong,

18 and that you may be able to comprehend with all the set-apart ones what is the height and depth and length and breadth,

19 and may know the greatness of the knowledge of the love of the Messiah and may be filled by all the fullness of God.

20 Now, unto HIM who is able by HIS Almighty Power to do for us even more than we ask or think according to HIS power which works in us,

21 unto HIM, be glory in HIS Assembly through Yahushua the Messiah in all generations forever and ever. Amen.

4:1 I therefore beseech you, I, a prisoner by our Lord, that you walk as is becoming to the calling with which you have been called.

2 By all humility of mind, and gentleness, and by the patience of the Spirit (Ruach) be forbearing one toward another in love,

3 and be endeavoring to keep the unity of the Spirit (Ruach) by the bond of peace.

4 So that you may be:

one Body

and one Spirit (Ruach), like you are called
by one hope of your calling.

5 For YAHWEH is One

and the faith is one

and the immersion is one,

6 and one God is Father of All,

Ephesians 4

and over all, and by all, and in us All,

7 And to each of us favor is given according to the measure of the gift of Messiah.

8 Therefore this is said: He ascended to a high place and carried captivity captive and gave gifts to the sons of men.

9 That which ascended what is it,

but that He also before descended to the lower parts of the earth?

10 He who descended

is also He who ascended high over all the Heavens,

that He might make peace for all.

11 And He gave [some] to be emissaries and [some] to be prophets and [some] to be proclaimers of the good-news and [some] to be shepherds and [some] to be teachers

12 to make wholehearted the set-apart ones for the work of the service, for the building of the Body of Messiah,

13 until we all become one and the same in the faith and in the knowledge of the son of God, and [become] one wholehearted man unto the measure of the stature of the fullness of Messiah,

14 and that we might not be children that are agitated and turned about by every wind of deceitful doctrines of the sons of men who by their craftiness are plotting that they might deceive.

15 But we should be established by our love, that everything in us might grow up in Messiah who is the head.

16 And from Him all His Body is fastened together and compacted in all the junctures, according to the gift that is given by measure to each member for the growth of the Body, that His building may be edified in love.

17 And this I say and testify by YAHWEH, that no longer should you walk as the other Nations who walk in the vanity of their mind.

18 And they are dark in their understandings and are alienated from the life of God, because there is not in them knowledge and because of the blindness in them.

19 They have cut off their hope and have surrendered their souls to perversion and to practice all uncleanness in their greed.

20 But you did not so learn the Messiah,

21 if you have truly heard Him and by Him you have learned in accordance to the truth in Yahushua.

22 But you have learned that you should lay aside your former behavior; the old man, that is corrupted by the lusts of error,

23 and should be renewed by the Spirit (Ruach) of your [new] minds,

Ephesians 4-5

24 and should put on the new son of man that is created by God in righteousness and in set-apartness of truth.

25 Therefore, put away from you lying and speak you the truth each with his neighbor, for we are members of one another.

26 Be you angry and sin not and let not the sun go down on your anger.

27 And give no place to the backbiter.

28 And let him that stole steal no more, but he should labor by his hands and should do good [labors] that he may have to give to him who needs.

29~ Let no hateful word come from your mouth but that which is beautiful and useful for the building, that it may convey favor to those who hear.

30 And grieve not the Lord God - you are sealed by Him for the day of deliverance.

31 Let all bitterness and wrath and anger and disputing and reviling be taken from you, with all malice.

32 And be you pleasant to one another and sympathetic and forgive one another as God through Messiah has forgiven us.

5:1 Be you therefore imitators of God, like dear sons.

2 And walk in love as Messiah also loved us and has surrendered His soul for our sakes - an offering and a sacrifice to God for a pleasant odor.

3 But immorality and all uncleanness and covetousness also should not be called to name among you as is becoming to the set-apart ones.

4 Neither obscenities [should be named], nor foolish words, nor division, nor flattery which are not useful, but instead of these, thanksgiving.

5 For this know you, that every man that is immoral or unclean or covetous (that is, a worshiper of idols), has no inheritance in the Kingdom of Messiah and of God.

6 Let no man deceive you by vain words, therefore these things are for coming wrath of God upon the sons of disobedience.

7 Therefore, be you not a partaker with them.

8 For you were before darkness but now you are light
by our Lord.

Therefore as sons of light so walk you.

9 For the fruits of the light are in all goodness and righteousness and truth.

10 And search out what is pleasing
before our Lord.

11 And have no fellowship with the works of darkness, which are unfruitful, but reprove them.

12 For that which they do in secret is abominable even to mention.

Ephesians 5

13 For all things are exposed by the light
and revealed,
and everything that reveals
is light.

14 Therefore this is said:

Awake you that sleep
and arise from the place of the dead,
and Messiah will enlighten you.

15 See therefore that you walk circumspectly, not like the simple,

16 but like the wise, who redeem their time because the days are evil.

17 Therefore, be not lacking in mind but understand what is the desire of <YAHWEH>.

18 And be not drunk with wine, in which is overindulgence, but be you filled by the Spirit (Ruach).

19 And converse with your souls in psalms and hymns, and with songs of the Spirit (Ruach) sing in your hearts to YAHWEH.

20 And give thanks at all times to God the Father for the sake of all men in the Name of our Lord Yahushua the Messiah.

21 And be submissive one to another in the love of Messiah.

22 Wives be you submissive to your husbands like unto our Lord.

23 Because the husband is the head
of the wife
like also the Messiah is the head
of the Assembly,
and He is the life-giver of the Body.

24 But like the Assembly
is subject to Messiah,
so also let wives
be to their husbands in all things.

25 Husbands love your wives like also Messiah loves His Assembly and
surrendered His soul up for it's sake,

26 that He might make it set-apart and cleanse it by the washing of water and by the
word.

Ephesians 5-6

- 27 And He will establish the Assembly unto Himself, in glory, in which
is no stain and no wrinkle and nothing like these,
but that it might be set-apart and without blemish.
- 28 It is right for men that they might love their wives like they do their own
bodies.
For he that loves his wife loves his soul.
- 29 For no man ever hated his own Body but nourishes it and provides for it,
even like Messiah [does] the Assembly.
- 30 Therefore, we are members of His Body and from His flesh and from His
bones.
- 31 For this reason a man should leave his father and his mother
and cling to his wife, and the two should become one flesh.
- 32 This is a great mystery
but I am speaking concerning Messiah and concerning His Assembly.
- 33 Nevertheless, let each and every one of you so love his wife like his own soul
.....and let the wife reverence her husband.

- 6:1 Children obey your parents in our Lord, for this is right.
- 2 And this is the first commandment with promise: Honor your father and mother
3 that it may be well with you and that your life might be prolonged
upon the earth.
- 4 Parents anger not your children, but train them up in discipline and the doctrine of our Lord.
- 5 Servants be obedient to your masters that are in the flesh
with reverence and with trembling
and by simplicity of heart
as unto the Messiah,
- 6 not in the sight of the eye
as if you were pleasing sons of men,
but as servants of Messiah
who are doing the desire of God.
- 7 And serve them from your whole soul
in love,
like unto our Lord, and not like unto the sons of men,
- 8 while knowing that whatever things a man
may do that is good

Ephesians 6

it will be recompensed
from our Lord,
whether he be a servant
or a son of freedom.

- 9 Also you masters,
do so unto your servants,
<forbear them the crime of threatening>
because you know that you also have a Master (Lord) in Heaven and there is no respect of persons with Him.

10~ Finally my brothers, be strong in our Lord and in the might of His Power.

11 And put on the whole Armor of God so that you may be able to stand
against the tactics of the Accuser of All.

12 For our conflict is not with flesh and blood but
with the rulers and possessors of this dark world
and with the Evil Spirits (Ruachim) that are beneath Heaven.

13 Therefore, put on the whole Armor of God that you may be able to
engage the Evil One,
and being prepared in all, you may stand firm.

14 Stand therefore, and Gird your waist in Truth and put on the Breastplate of Righteousness.

15 And defend your feet with the preparation of the Good-News of Peace.

Ephesians 6

16 And with these take unto you the Shield of Faith by which you will have power to quench all the fiery darts of the Evil One.

17 And put on the Helmet of Deliverance, and take hold of the Sword of the Spirit (Ruach) which is the Word of God.

18 And pray by all prayers and supplications in the Spirit (Ruach) at all times, and in prayer, be watchful at all seasons, praying constantly and interceding on behalf of all the set-apart Ones.

19 And also concerning me, [pray] that the word may be given me at the opening of my mouth, so that I may boldly proclaim the mystery of the good-news,

20 of which I am an ambassador in chains, that I may proclaim it in boldness like I ought to proclaim it.

21 But that you also may know my affairs and the things that I am doing, behold, Tychicus is a beloved brother, and he will acquaint you as a faithful minister in our Lord,

22 whom I have sent to you for this purpose that you might know how it is with me and that your hearts may be comforted.

23 Peace be with the brothers, and love with trust from God the Father and from our Lord Yahushua the Messiah.

24 Favor be with all them who love our Lord Yahushua the Messiah, without corruption. Amen.

Endnotes

‘Christ Jesus’ in p46,B,D,P,la,syh; txt in a,A,F,G,q,Mj,lat.. Y’shua occurs as Yahushua in our Hebrew texts of Munster Hebrews.

‘those who are in Ephesus’ in a2,A,B2,D,F,G,q,Mj,075,0150,latt; not in p46,a,B, Marcion.

An often used epithet for the chosen Elect (Qadesh LaYahweh) of Israel.

YHWH spelled out with vowels is Yahweh. vs. 3-14 is in the form of a Jewish b’rakah (benediction). The first words here ‘Blessed be YHWH, Father of our Lord Yahushua Messiah’ is reminiscent of the first phrase in the ÔAmidah which is the prayer that is recited three times daily in the Temple liturgy - ‘Barukh attah Adonai Eloheinu v’Elohei-avoteynu’. In the Jewish liturgy this b’rakah appears with the form yy for YHWH, but is commonly and heretically replaced as Adonai among most rabbinic Jews. Also, the phrase ‘and in love he ordained us’ (v.4) resembles the close of the Ahavah benediction following the recital of the Sh’ma, Blessed be you, YHWH, who has chosen your people Israel in love’. Verses 8-9 recall the fourth blessing of the ÔAmidah, ‘...Favor us with knowledge, understanding and insight from You...’.

Gr has ‘adopted.

‘His Beloved One’ in D,F,G,latt,syh,syh; ‘the Beloved’ in P46,a,A,B,D2,q,Mj,sypl.

Verse 7 with verse 11, 14 and 18 set forth the often repeated concept that we receive the inheritance (of salvation and the land) through a blood covenant.

Gr and Lat omit ‘of the Spirit’.

See extensive footnote at Rom. 11:25, Col. 1:26.

2 Pet. 3:13, Rev. 21.

The reference is to the Malakim and Adam being ultimately renewed and perfected. Verses 4-10 span from the beginning to the end of the plan as revealed in scripture.

‘who’ in a2,D1,q,Mj,lat,syh; ‘which’ in p46,A,B,F,G,L,P,075,la.

‘unto the deliverance of those who have life’ whereas the Greek has ‘until we gain possession of it’.

‘your love’ in a2,D2,q,Mj,Latt; not in p46,a,A,B,P.

Deut. 4:20.

Chiasmus (abba).

Ps. 110:1.

These designations refer to Ruachim.

Ps. 8:7 (6).

Gr. mss. have 'fulfill' for the word 'peace'.

Gr. has 'you he made alive' instead of 'unto you' as per Aram. and Latt.

Some Gr. mss. have 'power' and some have 'powers'.

6:11-12.

The air and space were seen as the dwelling place of satanim (2 Enoch 29:5).

Text - Aram. and Latt.; Gr. inserts 'of Mankind'.

John 3:16.

In an age to come the dispersed Gentiles will stand before Yahweh and receive salvation with the full body of Israelites as a testimony unto all ages of 'the greatness of the riches of HIS favor' unto all men (Rev. 20:15).

Gr. and Lat. has 'yourselves'.

Jer. 9:23 (24).

see next footnote.

the torah referred to was the second torah given in Deuteronomy. Lit. Aram. 'and the law (namosa) of the statutes (puqada) within the commandments (puqdana).' Aram. namosa=Heb. torah and puqada=Heb. mitzvah, and also puqdana=mitzvot (ie: Mk.10:19). In Aram. puqada also equals Heb. choq which means statute. Mitzvot = commandments or ordinances. Gr. has 'the law (nomos) of the decree (dogma) in the commandments (entole)'. Here Gr. dogma=decree or statute which is equivalent to the Heb. mitzvah or choq. The passive verb 'is abolished' is singular and cannot have two subjects. As a result only 'enmity' is abolished - the statutes that were adverse to us. 'by His flesh is conjoined to 'and the torah'. The next phrase is a dalet clause and begins with 'because' as in Dan. 3:29,4:9, 6:3, 23, and 7:11. The reference here in 2:15 concerns the enmity between Jews and Gentiles due to the unique 'customs of Israel' (v. 12) that necessarily produced estrangement between them. The particular customs that Paul here refers to are hedges about the law that separated, such as the laws of separation from Gentiles given in the Mishna (ie: Avodah Zarah) which were in effect in the N.T. period (ie: John 4:9, 21-22). The phrase 'and loosed the hedge' in the Aram. reads agys arsw and was used as a technical halachic term in Judaism. Sh'ra was used to mean 'loose' or 'permit' (see note at Mt. 18:18) The term s'yaga appears in the Mishna Avot 1:1 'make a hedge about the torah'. To 'loose the hedge' would mean to permit activities that these hedge rules had effectually discouraged such as, to (truly) love thy neighbor. Paul is pointing out that the flesh of the Messiah was given as a sacrifice for the whole world and that even the torah itself demanded the abrogation of enmity. Kol v' chomer (light and heavy) is applied as the reasoning - the work of the Messiah is of higher consequence than the differences between Jew and Gentile that the statutes produced, for even the law itself teaches to love your neighbor. It is emphasized that Messiah died for the world, in whose redeeming work all enmity among men can be set aside.

Isa. 57:19 - 'to the far off and the near' here becomes 'to you who are far off and to you who are near'.

Gr. has 'members' which does not flow with Paul's thought structure. See next footnote.

'sons of the House of YHWH' is an idiomatic expression in Heb./Aram. and is a euphemism for the Temple. A word play is suggested between ynba (ab'nay - sons) and anb (b'na - to build) in 2:20 and anynb (benyana - building) in vs. 20-21 by way of the root word anba (Öabna - stone). This elaborate word play establishes Paul's thought structure and develops the following passages. A similar word play appears in Mt. 3:9.

I Pet. 2:4-8, Col. 1:18, Ps. 118:22-23, Isa. 28:16 and Rom. 9:33.

An ancient inscription found under the ruins of a building at Miletus, near Ephesus, reads - 'For Jews and those who fear God only'.

Written from prison; compare 6:20.

KJV renders 'as I wrote before in few words' and is only attested to in a few minor Gr. mss..

Col. 1:26, Rom. 11:25.

Chiasmus (abcdeedcba).

Gr. and Lat. have 'joint-heirs' and 'joint-partakers'.

'Power' is used as an idiom here for 'Ruach'.

Text in p46,a2,B,C,D,F,G,q,Mj,075,syh,lat; 'unto all men' not in a,A..

Gen. 1:1 suggests that perhaps originally 'Elohim' appeared here. 'through Jesus Christ' in D1,M.

Rev. 14:1 - His people bear His name.

atwhba - feminine plural of 'Father'. Gr. has 'every family', patria (patria) which is the feminine form of family in the paternal descent.

The reference is to the malakim and people of YHWH.

‘son of man’ - a Heb./Aram. idiom meaning ‘common man’.

Compare the eschatological dimensions of the Temple and the Promised Land, Ezek. 40-45; Rev. 21:9. Phil. 4:7; Col. 2:9.

‘in all generations, forever and ever. Amen.’ Compare with Ps. 48:13; 119:90; 145:4,13. Rom. 8:1; 12:1.

Gr. and Latt. omit ‘of the Spirit’.

The poetry here in verses 4-6 may be a fragment of a creedal hymn (like the Jewish Yigdal, based on Maimonides’ creed).

dxa (echad) - one or unified. Deut. 6:4-5. - -

Chiasmus (abcdcba).

Gr. mss. omit ‘us’.

Ps. 68:19 (18). The Aramaic Targum on Psalms applies this to the prophet Moshe - this is an interesting application given the prophecy of a ‘prophet like unto me’ in Deut. 18:15,18 as it applies to Yahushua at Acts 3:22, 7:37. Yahushua took sin and death, which held us captive, into captivity and now brings deliverance.

‘before’ in B,Mj,f1,lat; not in p46,a,A,C,D,F,G,I,082,la.

Parallelism (abba). The Talmud maintains that there are seven heavens (b. Hag. 12b-13a). See note at 1 Cor. 12:2. Phil. 2:6-9, Y’shua descended to be in the flesh and the grave. But, with His resurrection, He has ascended again.

Ps. 68:19 (18).

James 1:6; Jude 12.

Gr. has ‘hardness’ which does not match with ‘dark’.

Zech. 8:16.

Ps. 4:5 (4).

A Heb./Aram. idiom meaning not to allow your anger to linger.

Gr. has ‘the Devil’, but the topic here is relations among people.

Txt ‘us’ in p49,B,D,075,q,Mj,syph,sypl,la; ‘you’ in p46,a,A,F,G,P,0150,lat.

Txt ‘us’ in P46,a2,D,F,G,q,Mj,lat; ‘you’ in a,A,B,P,lat.

This idiomatic use of light and darkness is common with the usage in the Dead Sea Scrolls (Dam. Doc. IV, 3; Man. Disc. III,7, 21; I, 9; II, 24).

Txt ‘light’ in P49,a,A,B,D,F,G,P,latt,sypl; ‘spirit’ in P46,D2,q,Mj,075,0150,syh.

Chiasmus (abcdcba).

Compare Mishna, Avot 4:4. Chiasmus (abba).

Parallelism. Not a Tenach passage. However, the Essenes sang hymns at dawn in praise of the ‘Sun of Righteousness’ as in Mal. 4:2. These lines may be one such hymn.

Gr. has ‘Kurios’ and Lat. has ‘Domini’ which are replacements for the Divine Name; Syr. has Eloah.

‘of the spirit’ in a,D,F,G,q,Mj,048,075,0150,lat,syh,sypl; not in p46,B,la.

Gr. and Lat. have ‘out of reverence for Christ’. Other Gr. mss. vary having ‘Theos’, ‘Kurios’ or ‘Iesous’

By drawing a parallel between Messiah and the Assembly and of husbands and wives Paul illuminates both concepts, vs. 22-33. The symbol of Israel as the wife of YHWH is a common Tenach concept. In fact, the Sinai covenant was a type of a marriage contract.

chiasmus (abcdedcba).

Gr. has *loutron* which is ‘laver’ or ‘bath’ instead of ‘washing’. In the Aramaic ‘bath’ or ‘laver’ is *ayho* and ‘washing’ is *atho*, therefore, apparently there is a misreading in the Greek from the Aramaic here. (The only other place this Gr. word *loutron* is used is at Tit. 3:5 where the Aramaic also has ‘laver’).

A Jewish bride enters the mikvah (ritual bath) in a ceremony called the *kiddushin*.

Song of Songs 4:7.

Chiasmus (abcba).

‘and from His flesh and from His bones’ in a2,D,F,G,K,q,Mj,latt,syh; not in p46,a,A,B,048.

Gen 2:24

Verses 22-33 forms a large chiasmic structure that encompasses three smaller chiasms (v.22-23 - a, v. 24 - b, v.25 - c, v.26 - d, v. 27a - e, v. 27b - d, v.28-30 - c, v. 31-33a - b, v. 33 - a). ‘upon the earth’ refers to the Promised Land in the Tenach.

Chiasmus (abcdedcba).

‘in our Kurios’ is not in B or D, however it is contained in all other Gr. witnesses.

Col. 3:20; Prov. 6:20,23; EDlus. 7:27ff.

Ex. 20:12, Deut. 5:16.

Ps. 78:4; Prov. 22:6, 2:2,3,11.

Chiasmus (abcdeedcba).

Lev. 25:43 'You shall not rule over him with severity and you shall fear your Elohim.' Aram. has 'forgive them a crime'; Gr. has 'forbear threatening' while the Lat. supplies 'forgive them the crime of threatening'. Aramaic and Latin define it as a 'crime' as per Leviticus; Greek and Latin define the crime as 'threatening', while the Greek defines that it is the master who must 'forbear'. Perhaps it is Yahu-Yahweh that inspires the illumination of these passages as the reengineering of manuscript families yields fresh and aDuraqte readings not read in translation for centuries. It is the action of the Spirit to restore the truth of Scripture before the Kingdom commences.

chiasmus (abcdeedcba). His fairness is renowned and excellent.

Here Paul, through a word play, contrasts 'Armor' - anyz (zayna) with 'tactics' - atenu (tzen'ta). There are four 'tactics of the devil' illustrated in the Tenach: Deceit (Gen. 3:1-6); aDusation (Zech. 3:1-5); oppression (Job); and temptation of pride (1 Chron. 21:1). Each of these four tzen'ta (tactics) contrast the four fixed items of zayna (armor) in verses 13-17, while the shield and sword are mobile and useful for any kind of attack. (see notes on v.13-17). Paul connected all of these scriptures with Isa. 11:5, 52:17, 59:17, and Wisdom 5:17-20 to form the basis of an elaborate midrashic exegesis. Wisdom 5:17-20, speaking of Adonai it says, 'He shall take to Him His zeal for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise.'

Idiomatic for Satan meaning to aDuse, back-bite, and devour.

See note at 4:10 and 1 Cor. 12:2.

'Armor of Eloah' - contrary to popular teaching Paul's source for this is not his experience with Roman soldiers but comes from Isa.11:5; 52:7; and 59:17. Isaiah clearly has ancient armor in mind.

chiasmus (abcddcba).

Truth counters the tactic of deceit. The ancient Hebrew warrior used his girdle to keep his kilt from tripping him or slowing him down.

Isa. 11:5, 59:17. 'Righteousness' in Aramaic means to be just or righteous and also indicates equity. This counters temptation of pride.

Isa. 52:7. amls (shlama) 'Peace' in Aramaic means peace, unity, health, well-being and prosperity. This counters oppression. Job succeeded in countering oppression because he had an inner peace which Satan could not overcome. (see note at 6:11).

'shield of faith' - the Aramaic word for shield here is sakra which can also mean 'confidence'.

Isa. 59:17. The assurance of our deliverance counters all oppression. (see note to 6:11).

The sword is the word of YHWH. It is a two-edged sword (Heb. 4:12), just as the sealed book is written on both sides (Rev. 5:1, Ezek. 2:10, and Zech. 5:3). This is so that no one can escape its judgment (Zech. 5:3, Hos. 6:5, Heb. 4:12-13).

Acts 21:33. An allusion to Paul's imprisonment.

The deliverer of Paul's letter. Also see Col.4:7; 2 Tim. 4:12; Tit. 3:12. Apparently, Tychicus is mentioned in the subscript of many Gr. mss. as the translator of the original letter of Ephesians into Greek, of whom at last I say "semper fi!" and to All, be well

Gr. has 'how it is with us'. Possibly Tychicus added these words.

Appendix B

Provisional New Moon Ephemeris (1997-2047)

(For a more complete understanding, the reader should refer to the chapter in this volume, “The Sanctification of the Sacred Year”). As a check to the Sanctification of the Sacred Year used in the Aristocratic/ Temple Method, in 30 A.D. the Calendar matched with the Zadok Method as they were both lock step with the start of the year through Passover.

When seriously determining the topic of Sacred New Moons, it becomes necessary to consider both the Classical and Technological Approach. The Jewish calendar was pre-calculated many centuries ago and is therefore, not always reliable. Yet, the Jewish calendar often matches the results of this approach in any given year. The approach is based on the ancient sources which are best reflected in the passage located in I Enoch 73:

v. 4 The Moon rises in this manner: Its head faces the easterly direction, coming out in the thirtieth morning, coming into existence as it appears with the Sun in the gate through which the Sun exits (sets) and you have the beginnings of the month.

v. 5 Half of it into seven parts, the whole disk of it is without light with the exception of one seventh part of the fourteenth part of light; one seventh of its half-light.

v. 6 On the morning when it receives one seventh of its one half; as the Sun sets it becomes equivalent to one seventh of the light of one half of it.

v. 7 That is, when the sun rises the Moon rises with it together taking a portion of one half of its light. That night the Moon, just beginning its monthly journey on its first lunar day sets with the Sun and becomes dark in respect to thirteen parts that night. On that morning (prior) it rises and illuminates in one seventh of its semicircle.

From this we can see that when the Moon rises with the Sun and begins to gather illumination in its fourteenth part, in the morning prior to the coming sunset, that marks the coming first day of the month. Again, it should be noticed carefully that the above cites morning as the reference time when the process of the illuminating New Moon begins. We have good records on the accuracy of astronomy from around the time of Christ. Taken together, we can tell that if any calculation of the coming new moon deduced that the moon's fourteenth part would be gathering illumination from the Sun by morning, then the oncoming sunset would result in the first day of the month. (The margin of error in determining conjunctions was +or- several hours, without space telescopes and computers). The Ancients would compute the conjunction swinging the maximum margin of error one way one month and the other way the next month so as to keep up with the perturbation (apparent wobble) of the Moon across its ecliptic path throughout future years. The governing rule is as follows:

After conjunction, the Moon must gather its first light by the following day portion. It must be above the horizon at sunset over Israel, so it marks the Sacred New Moon and first day of the month; whether or not it is actually sighted. Otherwise, the New Moon begins at the second sunset (*I Sam. 20*).

Anciently, it was for the greater part of the day wherein the New Moon gathered its first light rather than merely in any part of the day. There is distinction in the sources between what is considered a rebuilding New Moon versus what is a rebuilt New Moon. Furthermore, even if we were to look for a Moon that had only

first gathered light one minute before sunset, the ancient sources admit to a margin of error in computational accuracy. This predicated that a New Moon rebuild for the greater part of a day to cover the questionable time between morning and sunset. If the conjunction was calculated as occurring by morning the Ancients would figure 24 hours for the *molad* (Dark Moon). They would then safely surmise that on the very next day the New Moon would likewise be gathering light at about the same time. Gathering light, it takes approximately 6 hours for the New Moon to advance half of its fourteen parts of a semicircle as one degree. Accordingly, a New Moon gathers its light from the a.m. as it rebuilds during its birthing process (*Rosh Chodesh*), regardless of accuracy ranges. This first illumination is like the striking of a match, the Sun illuminates the Moon and next fills the 14th part of its semicircle, as can be viewed today on computer.

It is at the point when the Moon's first sliver is in the horned or regardant position toward Earth, just over the horizon at sunset, that it is ruling the night by marking it as the first day of the month.

Simply put, the Moon must be present in the sky to mark the first day, as opposed to absent from the sky and not above the horizon at sunset (Gen. 1:14).

In the absence of any reasonable ability to calculate the first crescent, visibility would be relied upon to certify the New Moon. However, visibility is only an occasional by-product of the proper method and has been overemphasized by many Rabbinic type groups of the past who demanded witnesses to visibility all too often. *Most of the ancients knew that if the sliver was there, over the horizon, it was sufficient.* In this context, we can understand why the Hillelian (traditional) Jewish calendar so often counts a normally non-visible New Moon as sanctified (*chodesh*). The ancient sources assign significance to morning and evening in

regard to a New Moon and to the timing of many rituals. Fortunately, there is enough convergent data to guide our path in this search.

The unknown 6 hours that a rebuilding new moon takes to achieve illumination along with the fact that a conjunction was determined within +or - several hours of accuracy were limitations of the ancients. We can, therefore, be sure that borderline cases lie between noon and sunset. This should give us great confidence moving forward that borderline cases can be reduced to but a few. For, the bulk of New Moons begin to gather light well before noon. Those acquiring data from computer programs and keying into the conjunction to determine the last night and day portions are utilizing the Technological Approach. Those keying off of the New Moon's first illumination, occurring in any part of the day portion, should be interested to know that there are borderline cases which will need to be resolved. This means that there are a few years in the next 50 wherein careful determination will be required, within a Modern Classical Approach.

Hence, the discussion has been reduced to the merit of the Classical Approach versus the Technological Approach and has resulted in an ephemeris that considers both, which we will name the Modern Classical Approach.

Should we be concerned with what method was used between Man and Yahweh for the great majority of jubilees, from Adam until now (Classical)? <or> Should we rely on how we can now, in this jubilee, take a literal picture from Space of a New Moon event at its very minute of inception (Technological)? Should we retrieve such pictures in order to make our most careful determination? If so, we would need to be certain of the correctness of the vantage point. How and for what were these appointed events designed? Were they given to honor man's participation and search for Yahweh, with or without relying on data from modern

Space agencies? *Finally, can we compare our space telescope/computer generated programs and coordinate those results with the documented rules from around the time of Christ that are in our possession?* Even with respect to orthodoxy, we must conclude that our best efforts should consider man's technological achievements in these "Last Days".

Is a New Moon born in a moment or does it take as long as 6 hours or somewhere in between? The Scriptures themselves do not actually come right out and specify. However, the ancient sources are extremely close to the modern results, so a comparative New Moon ephemeris of the next (last) fifty years should prove useful.

Using the Voyager II program: *I key into the graphic detail of the new Moon over the horizon at sunset in Jerusalem around the vernal and autumn equinoxes.* In determining the next 50 years, I look for illuminated New Moons over 8 degrees in altitude counting everything higher as an official New Moon because those are pragmatically visible. Once I zero in on the other half of cases, that are lower in altitude (not normally visible), I then become more specific by programming the above queries into my search. (I am looking for New Moons coming out of conjunction and not to just the conjunction event itself).

Many have made the mistake of looking to just the conjunction or to just visibility as absolute determining factors, when in reality, the New Moon occurs somewhere in between these criteria.



New Moon Crescent



The Great Comet of 2007 (NASA)



Comet Hale-Bopp of 1997 by Jerry Lodriguss

A Provisional New Moon Ephemeris for Abib/Tishri (1997-2047) - by Christopher L. Lingle

After conjunction, the Moon must gather its first light by the following day portion (I Enoch 73). The Moon must be above the Jerusalem horizon at sunset (Isa. 2:3), so the Sacred New Moon and first day can be marked - whether or not it is actually sighted. Otherwise, the New Moon begins at the second sunset (I Sam. 20). The first data set is Technological. The data in parentheses is Classical. The full list is the Modern Classical Approach:

1992\$...1993#, 1994, +1995, ++1996!!# Jerusalem...	+2023#	3/22:9/15
1997#@!! 3/9:9/3 (3/10)	2024	3/11:9/4
1998 3/28:9/21 (3/29)	2025~	3/30:9/22 (9/23)
1999 3/18:9/10 (9/11)	2026	3/19:9/12 (3/20)
2000^ 4/5:9/28	2027`#	3/9:9/1
2001\$ 3/25:9/18 (3/26)	2028~	3/27:9/19
+2002 3/14:9/7 (3/15:9/8)	2029#	3/16:9/9
2003\$ 4/2:9/27 (4/3)	+2030	4/3:9/28 (4/4)
2004 3/21:9/15 (3/22)	2031\$	3/24:9/17 (3/23)
2005 3/11:9/4 (9/5)	2032\$	3/12:9/6
2006 3/30:9/23	2033#!!	3/31:9/24
2007# 3/20:9/12	2034	3/21:9/13
2008`\$ 3/8:9/1 (4/6:9/30)	2035	3/10:9/2 (3/11:9/3)
+2009 3/27:9/19	2036*#	3/28:9/20 (3/29:9/21)
2010 3/16:9/9	+2037	3/17:9/10 (3/18)
2011 4/4:9/28	2038*\$	4/5:9/29
2012@^ 3/23:9/17 (9/16)	2039#\$	3/25:9/19
2013# 3/12:9/6	2040*^	3/13:9/7 (3/14)
2014! 3/31:9/25	2041**	4/1:9/26 (4/2:9/27)
2015!! 3/21:9/14	2042	3/22:9/15
+2016# 3/9:9/2 (3/10)	2043***!!	3/12:9/4
2017\$ 3/28:9/21 (3/29)	+2044*	3/30:9/22
2018~ 3/18:9/10	++2045*~	3/19:9/11 (9/12)
2019\$ 4/6:9/29	2046**@	3/8:9/1 (4:9)
2020 3/25:9/18	2047\$	(terminus/genesis)...
2021~ 3/14:9/7 (9/8)	2048	The
2022@ 4/2:9/26 (4/1:9/27)	2049	Kingdom of
	2050	Yahweh (God) of Hosts
	+2051	and God of Greater Israel
	2052, 2053	(Reigns "Forever")...

(+) Sabbath Year (++) Jubilee Year (!) Red Moon (#) Comet/NEO (') Metonic (\$\$) War/Crisis, Response

(@) Prophecy (^) Planetary Alignment (*) Resurrection/Return Solution (~) Sunday Abib 14, Omer

All New Moon candidates must oDur above the horizon at the moment of sunset, thereby marking the first day of the month. For by its presence, the Moon governs the first night (Gen. 1:14). New Moons are listed above by their evening dates for The Aristocratic Temple Method. New Moons gathering light between noon and sunset are listed first, those gathering light by the morning are listed alone. (May be affected by polar shift or NEO). (The Zadok Method was a tabulary to stabilize this method esp. in the absence of a Temple/presence of corruption).

