

7 Complete Shabaytoot (Sabbaths) and the 50 Days

Investigating the timeline of events in Sh'moot (Exodus) and the
feast days of Wa'y'qora (Lev.) 23.

By Sha'ul bayn Yahukhenun ha Yahudah

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The Way of the Most High

“Exalting belief in our Father, the Most High YHUAH (YaHUAH), through His Turah, the
5 scrolls of M'shah (Moses).”

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Today's world doesn't seem to have much insight into Wa'y'qora (Lev.) 23:12-22 regarding the feast of 7 complete Sh'baytoot (Sabbath days) and the counting of 50 days. There is very little on the internet that goes deep into the Scriptural and agricultural relevance of this feast period. Scholars certainly seem confused as they have tried to match this feast with the timeline of events in Sh'moot (Ex.). And no doubt, it is not easy. If it were cut and dry then there would be no need for this article. It is our prayer that this article will clarify things for those who ARE truly seeking the truth of YaH through His Turah (Scripture), reading it for themselves, praying about it and following YaH. Those who truly wish to see what happened exactly in the wilderness of Seen'ee (Sinai) and at what time it happened. Those who really do want to keep the feasts in their respective historical and agricultural context. This article is partly in response to the number of requests we have received in the past few years asking about this issue. Of course, much of the lack of knowledge on this subject is due to the fact that most people are out of touch with the lunar cycles and agriculture. Oh 𐤅𐤅𐤅𐤅𐤅 (YaHUAH), bring clarity, wisdom and truth.

Beginning A Timeline

When a timeline is being given, there ought to be a clear starting point. It was said earlier that Bible scholars have had a hard time with the events of Sh'moot (Ex.). Brent MacDonald, in his *Timeline of the Exodus*, obviously thought that Y'shr'Al (Israel) "began their departure" on the 14th of the 1st moon cycle (month).¹ And then there are others who think that Jubilees 1:1 had it right. Jubilees is an apocryphal writing found only in Catholic versions of the Bible, and not in the Turah (Scripture). 1:1 reads "And it happened in the first year of the exodus of the children of Y'shr'Al (Israel) out of M'tsrayim (Egypt), in the 3rd month, on the 16th of this month, and 𐤅𐤅𐤅𐤅𐤅 (YaHUAH) spoke to M'shih (Moses) saying: 'Ascend to me here on the mountain, and I will give to you the two stone tablets of the law and the commandments; as I have written them, you will make them known.' " This apocryphal text is false on two counts. As we examine Scripture, we will see that it was on the 15th of the 1st moon cycle that they left M'tsrayim (Egypt). Secondly, we will discover that YaH did not ask M'shih (Moses) to ascend the mountain until the 17th of the 3rd moon cycle. You will see these points illustrated as we go.

The 15th Day of the 1st Moon Cycle. Deliverance/Exit from M'tsrayim (Egypt).

Sh'moot (Ex.) 12:22 – No one was to leave their home until the morning of the 15th day.
12:29 – In the middle of the night of the 14th of the 1st month, YaH struck the firstborn sons of M'tsrayim (Egypt). Those who believe in an "evening to evening" 24hr period would think this occurred on the night which for them begins the 15th, Sh'bayt (Sabbath). That is false.

12:37-39 states that the mixed multitude left Raimesas (Ramses) to Sakatah (Succot) (vs. 37) and were taken out (hootsee-ai-oo – vs. 39) of M'tsrayim (Egypt).

12:40-41 definitively relates that their stay (mushib) in M'tsrayim (Egypt) had ended that very day (haYoom haZah - the 15th).

¹ <http://www.bibleistrue.com/qna/qna79.htm>.

12:51 is very careful to say that YaH freed Y'shr'Al from the land of M'tsrayim (Egypt) that very day (ha yoom ha zah), which was clearly the morning following Passover night, the 15th of the 1st moon cycle.

You don't need to take our word for it that this was the 15th. Scripture is clear as we continue. Sh'moot (Ex.) 13 gives evidence that the day spoken of in chapter 12 from vs. 22-51 is indeed **THE 15TH DAY** of the 1st Moon Cycle.

13:3 says “Remember this day (zakoor at ha yoom ha zah), which you went from M'tsrayim (Egypt).”

13:6 refers back to the day in 13:3 and YaH specifically instructs M'shih (Moses) that this day would be the beginning of a 7 day festival. The festival of Unleavened Bread (Kheg ha Metsoot) is celebrated from the 15th day of the 1st month to the 21st day of the 1st moon cycle. Those of us who go by the moon for our weekly cycle understand that the 21st would be the conclusion of eating unleavened bread and we can celebrate the Sh'bayt (Sabbath) on the 22nd of the 1st Moon Cycle. That is the final half moon of the moon cycle, and we may eat leavened bread and celebrate at that point.

Wa'y'qora (Lev.) 23:6 - A festival of Unleavened Bread which begins on the 15th day of the 1st month. It is a day of rest and worship, even as Y'shr'Al (Israel) rested at Sakatah (Succoth) in Sh'moot (Ex.) 12:37-39.

23:9-12 tell us that on the 16th of the 1st month, that is the day of waving the sheaf of the barley harvest, they would offer a burnt offering and meal offering in waving the sheaf.

Having seen the above texts, it should be obvious why Scripture says that we need to keep/guard the Sh'bayt (Sabbath) day, according to **D'BAYRIM (DEUT.) 5:15. The interesting thing is that the full moon of each moon cycle lines up with the 2nd Sh'bayt (Sabbath) of each moon cycle.** In fact, YaH asks us to “Remember that you came to be a servant in the land of M'tsrayim (Egypt), and that **אֱלֹהֵינוּ** (YaHUAH) your Mighty One brought you out from there with a strong hand and a stretched out arm. **THEREFORE** (ayl-kan) **אֱלֹהֵינוּ** (YaHUAH) your Mighty One commanded you to keep the Sh'bayt (Sabbath) day” (D'bayrim (Deut.) 5:15). **It was on the Sh'bayt (Sabbath) morning of the 15th day of the first moon cycle that Y'shr'Al (Israel) received their freedom.** Sh'moot (Ex.) 16:1 is the final nail in the coffin on the date of leaving M'tsrayim (Egypt), as it says “on the 15th day (b'khemeshih ayshir yoom) of the second month from their going out (l'tsatam) from the land (m'ahrawts) of M'tsrayim (Egypt).”

Troy Miller of creationcalendar.com, in response to this article, emailed me and said “Apocryphal though it may be, Jubilees 1:1 agrees perfectly with Exodus 19:1 in light of Numbers 33:3-6.”² Well let us examine that for a moment. Sh'moot (Ex.) 19:1 actually proves that I have been accurate in conveying the truth that they left M'tsrayim (Egypt) on the 15th day of the first month. “In the month (b'khedash), the third (ha-sh'lishi) from their leaving (l'tsat), the sons (or children – b'ni) of Y'shr'Al (Israel) from the land (m'ahrawts) of M'tsrayim (Egypt), in the day (b'yoom), that very one (ha zah – the 15th) of their going out (ba-oo), they came to the wilderness (m'dabayr) of Seen'ee

² Email sent to Sha'ul bayn Yahukhenun (followyah@gmail.com) from Troy Miller (admin@creationcalendar.com). 4th Moon Cycle, 18th Day (6/20/2011 Roman date).

(Sinai).” And B'medbayr (Num.) 33:3-6 also confirms this, even using the exact numerical date within the text as “fifteenth” (khemeshih). It doesn't simply state “from their going out” as Sh'moot (Ex.) 16:1 and 19:1 did. It actually specifies it was the 15th of the 1st month that they left M'tsrayim (Egypt).

Now clearly we have shown that the 24 hr period and festival of Passover, pertaining to the 14th, is separate and distinct from the 24 period of the festival of Unleavened Bread, which is the 15th to the 21st. And the 21st is separate and distinct from the Sh'bayt (Sabbath) of the 22nd. Any questions?

From Wavesheaf to the Giving of the Torah.

The 16th of the 1st Moon Cycle was the day of the wave sheaf, the time when we are to begin counting the 7 complete Sh'bayt (Sabbath) days (Wa'y'qora (Lev.) 23:9-11). I am at times tempted to call this festival Khag Sh'baytoot (Festival of Sh'bayt days), because obviously that is the primary emphasis of what we are to count, as D'bayrim (Deut.) 16:9 didn't even bother to mention the 50 days. There are some who count their 50 days AFTER the 7 weeks, but D'bayrim (Deut.) 16:9 is strong proof that the emphasis is on 7 complete Sh'baytoot (Sabbath), not the 50 days. The 50 days is simply another way of counting this period.

There is a progression to the writing of Wa'y'qora (Lev.) 23:12-16 that requires some emphasis. All who are familiar with Wa'y'qora (Lev.) 23 and who have kept the feast days of YaH for some time should readily accept that when it comes to verse 15, we start counting 7 complete Shabay'ait (weeks) AFTER (m'mekherat) the offering of the wave sheaf (aymer - commonly "ohmer"). This takes place on the 16th day of the 1st Moon Cycle. From after (m'mekherat) the wave sheaf offering, count 7 completed Weeks (Sh'bay'ait). All agree to that. The following is a literal word for word translation and transliteration of Wa'y'qora (Lev.) 23:16. “Until (ayd) from (mi) the morrow after (mekherat) the Sh'bayt (haSh'bayt), the seventh (haSh'bay'ait), you count (ta'sap'ru) the fiftieth (khemesheem) day (yoom). And you will offer (wa'hayq'rab'tam) a grain offering (men'kheh) new (khedashih) to אֲדָמָה (YaHUAH).” To see that “khemesheem” ought to be translated as “fiftieth,” see Wa'y'qora (Lev.) 25:10. One problem is the word “ayd” (commonly "ad," as Masoretes don't pronounce the ayin as "ai"). The word “ayd” is used as “then” in numerous Scriptural texts and it wasn't properly translated with “m'mekherat” (from after) in this verse. In B'rasheet (Gen.) 3:19, where the word “ayd” first appears in Scripture, Adawm (Adam) is told that he will sweat to eat his bread all the days of his life, and THEN (or until this concludes) he will return to the ground (adameh).

I didn't write “days” in my translation of Wa'y'qora (Lev.) 23:16 because the text actually says “day” (yoom). Those who say that we must count 50 days after the 7th completed Sh'bayt (Sabbath) have a number of contradictions and problems with their theory from the simple original text of Wa'y'qora (Lev.) 23:16. Firstly is the use of “50th day.” If YaH wanted us to begin our counting of 50 days after the 7th completed Sh'bayt (Sabbath), He could have simply said “After the 7th completed Sh'bayt (Sabbath), count 50 DAYS.” No, YaH said after the 7th completed Sh'bayt (Sabbath) is counted THE 50th DAY. Secondly, this 50th day is “from the morrow after the 7th completed Sh'bayt.” Now

if YaH wanted to get real clear about counting 50 days after the 7th completed Sh'bayt, He would have said “You count from the morrow after the 7th completed Sh'bayt, 50 DAYS.” But no, YaH refers to the morrow after the 7th completed Sh'bayt (Sabbath) as THE 50th DAY. Those that start their counting after the 7th completed Sh'bayt (Sabbath) say that there are two separate units of numbering. One numbering is of weeks and the other is of days. But that is not what Scripture says. The word "day" is in singular, not plural!

The last thing we covered in our timeline was the wave sheaf. We started to get into Sh'moot (Ex.) chapter thirteen, where M'shiah (Moses) tells the people to remember the day when they left M'tsrayim (Egypt) (the 15th of the 1st Moon Cycle). We are to remember that day by eating unleavened bread for 7 days, which begins on the 15th of the 1st Moon Cycle. This is what M'shiah (Moses) commanded the people. Surely, in preparation for Passover (Paysawkh), we clean our homes of all “khemets” (13:7). which is leavened bread and bread starter, dough that is kept over to make bread the next day. The practice of actually using a bread starter is something our modern world is not used to, although the Amish have kept this Scriptural practice. No wonder most people don't know what “khemets” (hametz commonly) is. People start getting rid of vinegar and yeast and all kinds of things Scripture does not define as “khemets.” Well, don't hold your breath, because yeast is in the air we breath. You can't get that out of your home. Anyway, M'shiah (Moses) shows us something significant in Sh'moot (Ex.) 13. They were delivered from M'tsrayim (Egypt) on the 15th day of the 1st Moon Cycle, which was the full moon Sh'bayt (Sabbath) of the 1st Moon Cycle, a day when they came to rest in Sakatah (Succot). Of course there is a significance to the word “Sakatah” in reference to “sakah” meaning a “booth” or “tent” that one would camp and rest in. They were delivered to restful tenting on the Sh'bayt (Sabbath) of YaH, the full moon, the 15th of the 1st moon cycle! And we gave D'bayrim (Deut.) 5:15 earlier as confirmation that Sh'bayt took on this meaning after the events of Sh'moot (Ex.) took place.

Moving on, they left “Sakat (Succoth)” and camped at Atam (Etham), at the edge of the wilderness (medbayr – Sh'moot (Ex.) 13:20). From there YaH led His people to “Pay-ha-Khirat (Pi-ha-Hiroth)” (14:2) where they walked across the Sea of Reeds (Y'm Soop (Yam Suf commonly) – 15:4). Sh'moot (Ex.) 15 is a triumphant song of how YaH delivered His people through that body of water and drowned their enemies within it. From this deliverance through water, back on dry ground, they traveled for 3 days into the desert (15:22). They came to bitter waters (merim) and named that place “Merah.” There the Most High gave them sweet water to drink (15:25). Pressing forward, they met with 12 springs of water and 70 palm trees, known as “Aylameh (Elim).” At this point, we have no concept of what day it is. We can only guess that it was roughly the final week of the 1st moon cycle.

Our next official date is in Sh'moot 16:1. There it is written “on the fifteenth (b'khemeshih ayshir) day (yoom), of the second (h'sh'ni) month (la-khedash) from their going out (la'tsatam) from the land (m'ahrawts) of M'tsrayim (Egypt).” It was at this juncture of rest in the “wilderness of Sin” that the whole populace grumbled about dying and desired meat. This chapter reveals the experience of Y'shr'Al (Israel) which we celebrate every year for 7 days at the Feast of Unleavened Bread. Because YaH said He would rain down bread (lakhem) from above in the morning (vs. 4), which they were to gather and eat. They were to gather twice as much on the 6th day, in preparation for

Sh'bayt (Sabbath – vs. 5). YaH also gave them quails at the end of each day for the meat/flesh they desired (vs.12). It is certain that the 16th of this 2nd moon cycle (month) was the first day of the week, and the first day of their trial of “men” (commonly “manna,” it is spelled, “mem = meh, noon”). They called the bread from above “men” (not “manna” as most people think – vs. 15), because they did not know what it was. They said to M'shiah (Moses) “what is it” (men-hua)? So they arrived in the wilderness of Sin on the 15th day of the 2nd moon cycle (month). That is the full moon of the 2nd moon cycle. It is also the Sh'bayt (Sabbath) day, one month from their deliverance on the 15th of the 1st moon cycle. It is simple math. Counting from the 16th, the first day of their trial, the day which followed their grumbling, we count 7 days. The 6th day would be the 21st of the 2nd moon cycle, when the people had to gather double, for the 7th day would be the 22nd of the 2nd moon cycle. That is the last half moon of the 2nd moon cycle. No one can argue with these facts and they prove that the weekly and monthly cycles of YaH are by the moon. If the weekly cycle was separate from the monthly cycle, there would be no way that the numerical dates would be the same for 2 moon cycles (months) in a row.

The “aymer” (omer) as a measurement of grain does not receive as much attention as it should. M'shiah (Moses) said “Fill (m'la) an omer (ha'aymer) from it (m'menu) to be guarded (la'meshmerat) throughout their generations (la'darataykam), that surely (la'm'ayn) they will see (y'ra-oo) the bread (at-ha-lakhem) which I (YaH - ashir) fed you (ha'akalti) in the wilderness (b'medbayr), when I took (b'hootsi'ai) you (atakam) from the land (m'ahrawts) of M'tsrayim (Egypt)” (Sh'moot (Ex.) 16:32). **Every year, when the Feast of Unleavened Bread is celebrated, the agricultural aspect seems to be missed.** The Qoraim (Karaites) seem to get it, going out to look for barley stalks. But what about actually making barley metsoot (unleavened bread) for the week or rejoicing in the barley? The giving of the aymer (omer) of men (manna) and the provision of YaH in the wilderness is replayed each year as YaH provides new harvest for His people.

Now when we come to the end of the 7 weeks, YaH specifically commanded that His people were to have a harvest of grain, and they are to leave some leftovers for the poor (Wa'y'qora (Lev.) 23:22). This harvest is called a harvest of “baykurim,” being the “firstfruits” of their harvest celebration. The harvest of grain not only provides for the sheaf that they wave for acceptance before **יָהוָה** (YaHUAH), but also for the “menkheh” (meal offering – vs. 17). If people are going to observe the festival of Wa'y'qora (Lev.) 23:10-22, it must line up with harvesting. That is true. And that is what people who count their 50 days after the 7th Sh'bayt (Sabbath) emphasize. However, these people don't live in the land of Y'shr'Al (Israel), nor do they realize that there are several harvests throughout the year. They plant wheat in the fall and reap it in the 3rd Moon Cycle. As well, they can plant in the 3rd moon cycle and reap in the 7th. Due to their climate, they also have grapes and olives throughout the year, from the 3rd moon cycle through to the end of fall in the 7th moon cycle. To this day, at Sh'bay'ait (Feast of Weeks), you will find that Orthodox Jewish synagogues bring what they call “the seven species” of general firstfruits taken from moo'shib (moshav) communities around the land of Y'shr'Al (Israel). Could it be that those who go by counting 50 days after they complete the 7 weeks haven't looked into these matters? Did they not take the time to look at all the abundant pictures of these things on the internet? Did they not ask anyone of a Jewish background or a Jewish rabbi as to whether there actually are harvests in the 3rd moon cycle? Well I have, and perhaps someday YaH will give us the opportunity to

produce our own agriculture in His land, should he favour us in that way. Until then, we have to go by what Scripture says, the pictures of agriculture we have found on the internet, and the historical evidence and commentary we have read on this matter.

Chapter 17 and 18 of Sh'moot (Ex.) are almost like an interlude. There is a trial between YaH and His people in Rapaydam (Rephidim commonly) and YaH provides them water from a rock (17:1-7). They fought a great war with Aymelaq (Amalek commonly, 17:8-16). Sh'moot (Ex.) 18 deals with M'shiah (Moses) and his interactions with his father-in-law Y'taru (Jethro). Y'taru (Jethro) hears of all that happened to the children of Y'shr'Al (Israel) and their great deliverance by the hand of YaH. M'shiah (Moses) also begins to feel the burn of having to lead a whole nation of people, teaching them the Torah, judging matters of dispute and answering questions. Y'taru (Jethro) (Jethro) wisely suggests that the leadership be spread among a number of “males of truth” (an'shi ahmet – 18:21).

Chapter 19 ends our interlude and continues the timeline of events since their deliverance from M'tsrayim (Egypt). “In the month (b'khdash), the third (ha-sh'lishi) from their deliverance (l'tsat) of the sons (b'ni) of Y'shr'Al (Israel) from the land (m'ahrawts) of M'tsrayim (Egypt). **In that very day (b'yoom ha zah – 15th) they came to (ba-oo) the wilderness of Seen'ee (Sinai).**” Truth be told, the 15th of the 3rd moon cycle (month) is the 2nd week of the 3rd moon cycle, and is one week past the completion of the 7th Sh'bayt (Sabbath) in the count of Sh'bay'ait (Weeks). **To emphasize this a different way, there is no event in the writings of Sh'moot (Ex.) pertaining to the 9th day of the 3rd Moon Cycle.** That is the day after the 7th completed Sh'bayt (Sabbath). This doesn't mean that we should re-evaluate the festival and create a false means of observing Wa'y'qora (Lev.) 23:16 in order to FORCE IT to line up with something in Sh'moot (Ex.). This is essentially what is done by those who believe in counting their 50 days after the 7th completed Sh'bayt (Sabbath). Most of these people come from a Christian background which attempts to place a spiritual and greater meaning to everything we read in Scripture. And in that mindset, similar to what Orthodox Judaism has done with this festival, they have attempted to make the 7 complete Sh'bayt (Sabbath) days and 50 days line up with the giving of the Turah (commandments). **The problem is, YaH simply said this was a festival of firstfruits. He didn't say that we are to keep this festival because He gave us the commandments in line with it.** Whereas Passover and Sh'bayt (Sabbath) YaH specifically says that we observe those days as pertaining to His deliverance from M'tsrayim (Egypt). While it is true that Sh'moot (Ex.) 19:1 shows us we are beyond the 9th day of the 3rd Moon Cycle, the completion of the 7th completed Sh'bayt (Sabbath), yet there is no problem if we don't attempt to make this festival something it wasn't originally meant to be... that is... line up with the giving of the commandments. But guess what, those who go by counting the 50 days after the 7th completed Sh'bayt (Sabbath) can't make their 50th day land on anything special either!

At the foot of the mountain of Seen'ee (Sinai) the people stayed, and M'shiah (Moses) went up the mountain. The people agreed to do all the words of the Most High (19:8). They were told to place boundaries around the mountain so that they would not touch its border or go up it and be killed (19:12). For three days they had to remain clean and prepare, because on the 3rd day, YaH would meet with them on the mountain (19:11-19). This would include the day that this order of preparation was given of course. The third day when YaH appeared and descended on the mountain was the 3rd moon cycle,

the 17th day, if we count from Sh'moot (Ex.) 19:1 as the 15th. For YaH said “Today, and tomorrow,” for on the 3rd day He would appear. The 3rd day would be the 17th.

Sh'moot (Ex.) 20-23 summarizes the commandments and laws of the Most High. 24:1-2 says M'shih (Moses) shared with the people all the commands of **יְהוָה** (YaHUAH), and they said they would do them (vs. 3). The next day, “early in the morning” (24:4), M'shih (Moses) placed an altar at the base of the mountain and established 12 pillars for the 12 tribes of Y'shr'Al (Israel) (24:4). **In Sh'moot (Ex.) 24:12 יְהוָה (YaHUAH) invites M'shih (Moses) to come up the mountain to give him the stone tablets with the Turah (Law) and Mets'uah (Command). M'shih (Moses) went up the mountain that day, the 18th day of the 3rd moon cycle. From this point Scripture states that M'shih (Moses) was in the mountain for a period of 40 days and 40 nights (24:18). I suppose the 18th would be included in that 40 days and 40 nights. The very day that M'shih (Moses) came down with the two tablets of the oath (31:18; 32:15) lines up with the 29th of the 4th moon cycle, the last Sh'bayt (Sabbath) of the 4th moon cycle. Certainly in Sh'moot (Ex.) 32:5, Ahayran (Aaron), on the 28th day of the 4th moon cycle, said “Tomorrow will be a festival to יְהוָה (YaHUAH).” That simply refers to the 29th day of the 4th moon cycle as the Sh'bayt (Sabbath) day.**

Summary of Traditional Method vs. Counting 50 Days After the Shabaytoot (Sabbaths)

The traditional method of observing the 50th day on the 9th of the 3rd moon cycle, the day after the 7th Sh'bayt (Sabbath), certainly has no variance of date. If one goes by counting 50 days after the 7th Sh'bayt (Sabbath), they will invariably have troubles as to what day exactly that lands on. Moreover, this is called a "Kheg baykurim" or "Feast of Firstfruits." It was never meant to be a "Feast of the Commandments." It is an agricultural festival. It celebrates the first reaping of grain, being most likely wheat, although there are strong arguments to suggest that it certainly could also be spelt or otherwise. Much like Passover with people focusing on lambs, they forget that one could use a goat. So also with this festival, people focus on wheat to the ignorance of other grains they had used. It is true that today's agriculture does not exactly copy ancient Scriptural methods. But no doubt that is due to the fact that people in the land of Y'shr'Al (Israel) have lost touch with planting by the moon in the fall, at the appropriate time, so as to reap wheat and other crops at the appropriate time of Kheg Baykurim (Festival of Firstfruits) on the 9th of the 3rd moon cycle. However, it must be said that most times, even in our modern age, the firstfruits of the land of Y'shr'Al (Israel) can be found at that time, in line with this great agricultural festival. These facts should not be ignored, and there are a number of harvests that repeat themselves in the spring, summer and fall in the land of Y'shr'Al (Israel). This is also ignored by those who start their 50 days count after the 7th completed Sh'bayt (Sabbath).

The next page shows how our actual timeline of events in Sh'moot (Ex.) looks on a lunar timeline.

Actual Timeline of the Events of Sh'moot (Exodus)

							1 st Moon Cycle
							1 - New Moon Festival
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
Wave sheaf -	16	17	18	19	20	21	22 1 st Sh'bayt (Sabbath)
	23	24	25	26	27	28	29 2 nd Sh'bayt
							2 nd Moon Cycle
							1 - New Moon Festival
	2	3	4	5	6	7	8 3 rd Sh'bayt
	9	10	11	12	13	14	15 4 th Sh'bayt – Arrival in
wilderness of Sin and trial of manna till the							
	16	17	18	19	20	21	22 5 th Sh'bayt
	23	24	25	26	27	28	29 6 th Sh'bayt
							3 rd Moon Cycle
							1 - New Moon Festival
	2	3	4	5	6	7	8 7 th Sh'bayt
	9	- This is the morrow after the 7 th Sh'bayt.					50 th Day.
		10	11	12	13	14	15 - Arrived at the mountain
of Seen'ee (Sinai) (Sh'moot (Ex.) 19:1). Told to prepare for 3 days.							
	16	17 - This marks the day YaH appeared on the mountain.					
		18 M'shih (Moses) went up the mountain for 40 days and					
40 nights.							
				19	20	21	22
	23	24	25	26	27	28	29
							4 th Moon Cycle
							1 - New Moon Festival
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29 This is the 40 th day and night
M'shih (Moses) is on the mount. This is the day Ahayran (Aaron) said “tomorrow is a festival” (Sh'moot (Ex.) 32:5).							
							29 - Last Sh'bayt
(Sabbath) of the 4 th Moon Cycle. The Commands of the Oath (B'rit) were delivered on this day in written form for the first time. M'shih (Moses) later goes up the mountain a second time to receive two more tables of stone.							

The New Moon Problem

In ancient times, the lunar year was a perfect year of 12 moon cycles of 29 days each, with a one day New Moon festival in between cycles, which equals 30 days, a 360

day year. Scholars of Scripture have long admitted this and there are a number of books, websites and articles dedicated to finding out when the year became out of sync with 12 moon cycles. In our time, sometimes the first crescent takes a 2nd New Moon day before it returns. No one knows exactly when this change in the year occurred. As far as the year is concerned, we also have the insertion of a 13th moon cycle (month) in order to keep the feast days in their agricultural cycle, such as the barley harvest for Unleavened Bread. Otherwise we would have the problem that the Muslims have with their calendar, as their feasts over the years travel through all 12 months of the Roman calendar.

I should say that Troy Miller also has a lunar calendar timeline of these events similar to my own. However, he starts his timeline based on the 16th, not the 15th. Thus, when he gets to Sh'moot (Ex.) 19:1, he begins his charting of the 4th moon cycle from the 16th as well. So the third day when YaH appeared on the mount for Troy is the 18th, rather than the 17th. Then he also writes regarding the 19th, that M'shih (Moses) "spent last night writing the words of the covenant and this morning he reads it to the people, Ex. 24:4." Actually, Sh'moot (Ex.) 24:4 states that M'shih (Moses) wrote the words of the oath down and read it to the people prior to the next morning, which is the 18th noted on my timeline. 24:5 shows that M'shih (Moses) did other things on the morning of the 18th (19th on Troy's timeline) before being called up the mountain.

SOURCES

<http://www.bibleistrue.com/qna/qna79.htm>.