

The Count of Shabuot

Seven Weeks Plus Seven Weeks and a Day



Leviticus 23:15, 16, 21

In the interlinear Hebrew study below it is demonstrated point by point that the entire *count of Shabuot* שבועות, Feast of Sabbaths, otherwise known as *Feast of Weeks and Pentecost*, commences on the 16th day as counted from the *full* New Moon in spring. But with further research and a deeper knowledge of Hebrew, it appears that this feast was designed to be perpetually celebrated seven weeks (or 49 days) later than was previously believed. This is accomplished by counting a total of **fourteen weeks and a day**. Surprising new evidence places this Feast Day directly on the **full New Moon Day of the Fifth Month, each and every year**. This Feast of Shabuot occupies the position of the second tiered luminary in ascending order among the eastern branches of the sacred Menorah. While this is no doubt an entirely new concept, please consider the evidence with an open mind.

Subject:
Scripture Verse:
Decoder: Kerrie French

The Count to Shabuot (Feast of Sabbaths) Leviticus 23:15, 16, 21

Word for Word Comparison

All word studies utilize two or more lexicon sources to ensure accuracy.

Missing words, overt errors in translation are highlighted in red.

** Represents a reversal of word order between a noun and its adjective.*

P and S denote the prefix and suffix in the Hebrew text column.

Hebrew is read from R – L, and the part underlined is the portion that perfectly matches the Strong's word choice, with the remainder as the prefix and suffix.

Strong # Word Choice	KJV Scripture English Translation	Actual Hebrew Interlinear Text	Strong's Hebrew Definitions	Brown-Driver- Brigg's Hebrew Lexicon	New Restored Text
Verse 15					
5608 ספר	And ye shall count	ו ספר תם saphar (P: <u>and</u> ; but; for) (also, this prefix changes past tense to future tense and visa versa.) (S: you did; <u>you</u> kept)	<u>count</u> ; record; tally; mark	<u>to count</u> ; to recount; to number; to reckon; to take account of;	And you shall keep count
4283 מחרת	from the morrow after	לכם מ מחרת mochorath (P: <u>from</u>) The word highlighted in grey is not found in the Hebrew dictionary nor utilized in any translation.	the morrow; tomorrow; next day; <u>day after</u> ;	the morrow; tomorrow; <u>the</u> <u>day after</u> ;	from the day after
7676 שבת	the Sabbath	ה שבת Shabbath (P: <u>the</u>)	Specifically <u>the Sabbath</u>	<u>Sabbath</u> ;	the Sabbath,
3117 יום	from the day	מ יום yom (P: <u>from</u>)	<u>day</u> ; sunrise to sunset	<u>day</u> ; time; year; a day as opposed to night;	from the day
935 בוא	that ye brought	ה בוא כם bow (P: <u>the</u> ; <u>that</u>) (S: <u>you</u> ; <u>your</u>)	to go or come; <u>bring</u> ; carry; fetch;	to go in; to enter; to come; to attain to; to carry in; <u>to</u> <u>bring in</u> ;	that you brought

853 את	- 0 -	את ‘eth or more correctly: † Aleph and Tav; first and last; beginning and end; Covenant sign; את #852 ‘eth or more correctly Aleph & Tav	#853 self; namely; even; #852 - (this is the exact same Hebrew word) <u>sign</u>	#853 <u>sign marker</u> of the definite direct object; #852- <u>a sign</u> ; miraculous signs; wonders.	as the † Aleph and Tav covenant sign,
8573 * תנופה	the wave offering	הַ תְּנוּפָה tenuphah (P: <i>the</i>)	shake; <u>wave offering</u> ; sacrificial offering;	swinging; waving; <u>a wave- offering</u> ; an offering; a brandishing;	the wave
6016 * עמר	the sheaf of	עמר ‘omer	a dry measure; <u>a sheaf</u> ; omer;	an omer; <u>a sheaf</u> ; a dry measure of 1/10 ephah (about 2 liters);	sheaf;
7651 שבע	seven	שבע sheba`	from OT: #7650; a primitive cardinal number; <u>seven (as the sacred full one)</u> ; also seven times; by implication, a week; by extension, an indefinite number;	<u>seven</u> (cardinal number);	seven
7676 שבת	Sabbaths	שַׁבָּת וְ Shabbath (S: <i>plural</i>)	specifically the <u>Sabbath</u>	<u>Sabbath</u> ;	Sabbaths
1961 * היה	shall be	תְּהִי יָהּ hayah <i>This word is not a perfect match.</i> (P: <i>you shall, they shall, he shall</i>) (S: <i>you will keep</i>)	<u>be</u> or become; <u>come to pass</u> ; <u>shall be</u> ; accomplish; beacon	<u>to be</u> ; to become; to <u>come</u> to pass; to exist; to happen; to fall out; to befall;	shall be kept
8549 * תמים	complete.	תְּמִימִם tamiym	entire; <u>whole thing</u> ; perfect; <u>full</u> ; <u>complete</u> ;	<u>complete</u> ; <u>whole</u> ; entire; <u>full</u> ; perfect;	whole and complete.

		(S: of)			
Verse 16					
5704 עד	Even	עד 'ad	(The same as #5703 – terminate; end; final goal; finishing point) as far as; even unto ; during; while; until; equally with; as; for as much as; (see also #5703, #5705 – on)	up to; as far as; even to ; until; end; to the degree of; up to the time of;	Even
4283 מחרת	unto the morrow after	מ מחרת mochorath (P: from)	the morrow; tomorrow; next day; day after ;	on the morrow; tomorrow; the day after ;	FROM the day after
7676	Sabbath	הַ שַׁבָּת Shabbath (P: the)	Sabbath	Sabbath	the Sabbath
7637 שביעי	the seventh	הַ שְׁבִיעִי shebiy'iy This word is not a perfect match. (P: the) (S: of)	seventh	seventh ; an ordinal number	of the seventh,
5608 ספר	shall ye number	ת ספרו saphar (P: you shall) (S: do)	to score with a mark or tally; record; inscribe; enumerate; intensively to recount, i.e. celebrate; recount ; declare; scribe; show forth; tell out;	scribe; enumerator; secretary; Vine's OT: count; count out according to a list ; scribe; book; sum; census; something in writing; proclaim; declare; record to number;	you shall count out
2572 חמשים	fifty	חמשים chamishshiyim	fifty; fiftieth ;	fifty; fiftieth ;	fifty [additional]
3117 יום	days;	יום yom	day , sunrise to sunset,	day ; time; year; a day as opposed to night;	days,
7126 קרב	and ye shall offer	וְהִקְרַבְתֶּם qarab (P: and; but; or; for; yet; so)	to approach; bring near; present ; produce; make ready;	to come near; to approach; to enter into; to draw near; to bring; to present ;	and you shall present the

		(P: <u>the</u>) (S: <u>you shall</u>)			
2319 חדש	new	חדש ה' chadash Same Hebrew spelling #2320 chodesh חדש ה' (S: <u>singular</u>)	new ; fresh ; to be new; repair, rebuild; #2320 - the new moon ; by implication, a month: monthly;	new ; a new thing; fresh ; #2320 - new moon ; lunar month;	NEW MOON
4503 מנחה	a	מנחה minchah	apportion; a sacrificial offering; bestow; donate; tribute ; gift ;	a gift ; an offering; a present; an ablation; a sacrifice;	offering
- 0 -	meat /grain	- 0 -	- 0 -	- 0 -	- 0 -
3068 יהוה	unto the <i>Lord</i> .	ל יהוה Yahuah (P: <u>to, for</u>)	Yehovah ; self-existent one; eternal	Yehovah the existing One;	unto Yahuah.
Skip to Verse 21					
7121 קרא	And you shall proclaim	ו קרא תם qara' (P: and ; but) (<i>also, this prefix changes past tense to future tense and vice versa.</i>) (S: you kept ; <i>you did</i>)	to call out; address by name; invite; preach; proclaim ; pronounce; publish; speak;	to call; to call out; to recite; to read; to cry out; to proclaim ; to name; to give name to; to be named; to be chosen;	And you shall proclaim and keep it
6106 עצם `etsem	on the selfsame	ב עצם #6105 `atsam (P: <i>in, with, by, according to</i>)	a bone (as strong); the body; the substance; life; strength; #6105 - be increased; wax mighty; be great ; bind fast; close the eyes; be more; become strong;	bone; essence; substance ; #6105 - to be vast; be mighty ; be numerous; to make strong; TWOT: with extraordinary muchness; full might ;	according to the WAXED MIGHTY
2088 * זֶה	the selfsame	זֶה zeh (P: <u>the</u>)	this; that; he; itself; him; the one; the other; the self- same ; these; on this side; on that side;	this; this one; here; which; that; the one; the other; another; who; whom; then; how now; what now; behold here; just now; now already; in this place here,	on the self- same

				then; thus and thus; as follows; things such as these; accordingly; to that effect; in like manner; from here; on this account;	
3117 * יום	day,	הַ יוֹם yom <i>(P: the)</i>	from an unused root meaning to be hot; a day as the warm hours from sunrise to sunset; from one sunset to the next; day;	day (as opposed to <u>night</u>); a day (24 hour period); a working day; a day's journey; time; a division of time; year; today; yesterday; tomorrow;	day that the
6944 * קדש	holy	קָדוֹשׁ qadosh	a sacred place or thing ; consecrated thing; dedicated thing; hallowed thing; holy thing; saint; sanctuary;	apartness; holiness; sacredness; separateness; set-apart ;	set-apart
4744 * מקרא	an convocation	מִקְרָא miqra'	something called out; a public meeting; a rehearsal; assembly ; convocation; reading; calling;	sacred assembly ; religious gathering on Sabbath and certain sacred days; convocation; convoking; reading;	assembly
1961 היה	it may be	יִהְיֶה hayah <i>(P: he will, they will)</i>	(always emphatic) to exist; be; or become; come to pass; beacon; accomplished; break; cause; do; faint; fall; follow; happen ;	to be; to become; to come to pass; to exist; to happen; to fall out; to occur ; to take place; to become like; to be instituted; to be established; to be finished;	occurs,
3605 כל	no	לְכֻלָּם kol <i>(P: to; for)</i> <i>(P: as; like)</i> <i>(P: from)</i>	the whole; all ; any; every; only; altogether; as many as; whatsoever; whosoever.	all ; the whole; every; totality; everything; any; each;	for as all
5656 * עבדה	servile	עֲבָדָה 'abodah	work of any kind ; ministering; office, service; labor;	labor; service; work ; service (of God);	work,
4399 * מלאכה	work	מְלָאכָה mela'kah	deputyship; ministry; employment ; business; industry; occupation; manner of work;	occupation; work; business ; service; public business	service and business employment
3808 לא	no	לֹא lo'	not ; no; except; nay; neither; never; not; nothing; otherwise; out of ; without;	not ; no; nothing; without;	shall not
6213 עשה	you shall do	תַּעֲשֶׂה 'asah <i>This word is not a perfect match.</i> <i>(P: you will, they will, she will)</i>	to do ; to make; accomplish; advance; appoint; bestow; bring forth;	to do ; to fashion; to accomplish; to make; to observe; to celebrate; to appoint; to ordain; to bring about; to put in order;	be done by you

2708 חֻקָּה chuqqah	a statute	חֻקָּה chuq #2706 <i>This word is not a perfect match.</i> (S: <i>of</i>)	an enactment; an appointment of time, space and usage; commandment; decree; ordinance; set time; statute; #2706 enactment; appointment of time ; space and usage; appointed; bound; custom; measure; commandment; decree; law; necessary; set time; statute ; task;	a statute; an ordinance; a limit; an enactment; something prescribed; #2706 a statute ; an ordinance; a limit; something prescribed; resolve; a boundary; a decree; law in general; conditions; the civil enactments prescribed by God;	<i>as a statute in set time of</i>
5769 עוֹלָם `olam	forever	עוֹלָם `olam	concealed; the vanishing point; <u>time out of mind</u> (past or future); eternity; always; ancient time; anymore; continuance; eternal ; everlasting; evermore; ever of old; long time; of old time; perpetual ; at any time; beginning of the world;	long duration; antiquity; forever; everlasting; evermore; perpetual; old; ancient; world; always; <u>continuous existence</u> ; perpetual unending ; eternity ;	eternal perpetuity
3605 כָּל kol	in all	כָּל kol (P: <i>in; with; by</i>)	the whole; all ; any; every; altogether; every one; everything; as many as; whosoever;	all ; the whole; any; each; every; anything; totality; everything;	in all
4186 מוֹשָׁב moshab	your dwellings	מוֹשָׁב תֵּיכֶם moshab (S: <i>of</i>) (S: <i>your</i>)	a seat; a site; a session; assembly ; dwell in; an abode; dwelt; sitting; sojourning;	a seat; an assembly ; a dwelling place; a sitting; those sitting; a sitting company or an assembly; a time of dwelling;	of your assemblies
1755 דָּר dor	throughout your generations.	לְדֹרֹת תֵּיכֶם dor (P: <i>to; for</i>) (S: <i>of</i>) (S: <i>your</i>)	a revolution of time; an age; generation ; dwelling; <u>evermore</u> ; posterity.	a period; a generation ; a habitation; a dwelling; an age; a period of time;	for all of your generations.

Verse by Verse Comparison of Leviticus 23:15-16, 21

	New King James Translation	The Creator's Calendar New Restored Interlinear Text
Verse 15	And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.	And you shall keep count from the day after the Sabbath, from the day that you brought as the Aleph and Tav covenant sign, the wave sheaf; seven Sabbaths shall be kept whole and complete.
Verse 16	Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord.	Even FROM the day after the Sabbath of the seventh , you shall count out fifty [additional] days, and you shall present the NEW MOON

Skip to Verse 21	And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.	offering unto Yahuah. (Skip to Verse 21) And you shall proclaim and keep <i>it</i> according to <i>the</i> “waxed mighty” on the self-same day that the set-apart assembly occurs; for as all work, service and business employment shall not be done by you <i>as a</i> statute in set time of eternal perpetuity in all of your assemblies for <i>all</i> of your generations.
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Feast of Weeks/Shabuot (Pentecost)—Annual Rehearsal and Prophecy of the Promised Messiah who was ordained the Melchizedek Kohen in the shamayim Temple – Leviticus 23:16-22

A Firm Foundation

In the Hebrew Tanakh (OT) the Feast of Weeks or more correctly referred to as **Feast of Shabuot** (שבועות) - spelled from right to left in Hebrew, but reads like this in English (Shab-u-ot). According to Modern Hebrew tradition the “ב” is interchangeable as either a “b” or a “v.” This is why many Modern Hebrew scholars refer to Feast of Weeks as “Shavuot.” However, by doing this the obvious interrelationship of this Feast and the “seventh-day Sabbath” is severed, causing the connection to the “*week of seven*” to become lost by changing the “b” to “v.” Then one must ask, "What would prevent these same Hebrew scholars from changing the term Shabbat (Sabbath) to Shavat (Savvath)? Popular or not, we believe "Shabuot" to be a more accurate pronunciation and spelling for the Feast of Shabuot.

The word **Shabuot** (שבועות) literally means (sevened; a week of days; a week of weeks; a week of years). In the context of Leviticus 23:15 and Exodus 34:22 this term refers to a week of weeks, specifically whole complete weeks that each end with the seventh-day Sabbath.

Pentecost is the term used only in the Brit Hadasha (NT). Strikingly, “pente” means five in the Greek language and not necessarily the number fifty, in spite of the fact that many of us have been conditioned to believe Pentecost was the term reflecting the fifty day count to this Feast Day by the selfsame name.

This Feast of Shabuot and its count of weeks is the most highly contested feast among those who seek to keep all the Feast Days correctly from year to year. For the past seven years I have clung to the traditional 50 day count because I did not see enough evidence and had not taken the time to thoroughly research it. But now after a deeper study in the Hebrew text, I have become aware that there is much more evidence in these verses

than simply the Hebrew prefix “*from*” being disregarded in most translations. And although this new understanding appears to be a revelation of truth, it is subject to change as advancing light continues to shine on this topic.

The correct calendar must be established as the foundation upon which to locate this **Feast of Shabuot** appropriately. Neither the Julian nor the Gregorian calendars existed at the time the Feast of Shabuot was instituted by Yahuah to Israel. Also, it is utterly impossible to count to the Feast of Shabuot by using any other calendar than the Scriptural mandated lunar-astro calendar, as it is the only one that fits all the criteria of the Sanctuary model.

Feast of Shabuot’s Luminary Position on the Menorah

It has been discovered to our great surprise that the majority of the Feast Days, but not all, as listed in Leviticus, have been manipulated over the years. It appears they have been proactively moved to dates that don’t actually fit with the Sanctuary/Temple model and are therefore incorrect. This causes the Feast Day road map of the Messiah’s prophetic events to miss their targeted prophetic fulfillments. Certainly, this is a bold statement. Some may even consider this blasphemy, but how can we know this for certain? As they say, “the proof is in the pudding.” Following the recipe correctly produces consistent and accurate results. **AND MOST IMPORTANTLY OUR ETERNAL FATHER DID NOT LEAVE US WITHOUT A RECIPE OR COMPASS TO FIND THE TRUTH ON THIS MATTER.**

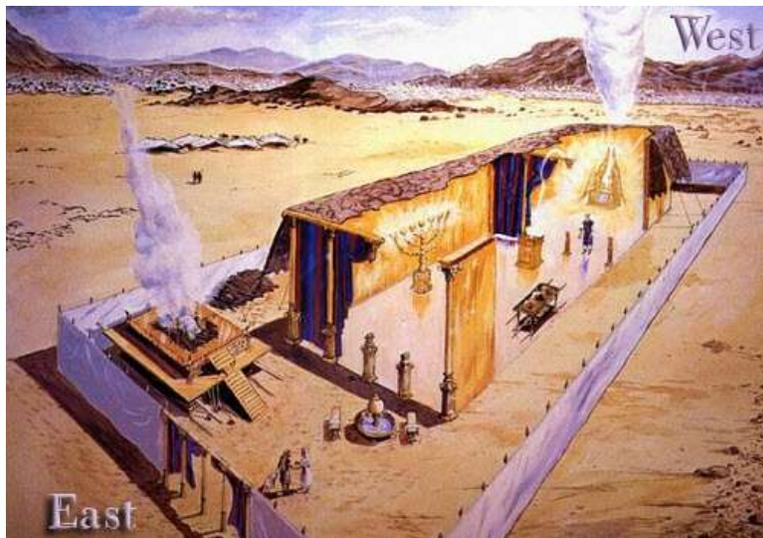
The evidence and answer can only be found and realized as the Sanctuary/Temple orientation of EAST AND WEST is aligned with the orientation of the Menorah in which three branches reach eastward and three westward. For just as a treasure map is always oriented with the north, south, east, and west points of a compass, in like manner the Menorah is oriented to EAST. For **THE MENORAH IS THE KEY**, the treasure map if you will, of restoring Yahuah’s Feast Days and correct **TIME FOR WORSHIP** in preparation for the Messiah’s Second Coming. **If you are only interested in what we have all believed and that "set times and laws" have never been corrupted or altered in Scripture, this article is not for you.**

"And he shall speak great words against the most High, and shall wear out the saints of the most High, **AND THINK TO ALTER SET TIMES AND LAWS . . .** DaniYAH'EL (Daniel) 7:25

Please note that all the images for the Menorah will illustrate the east on the left and the west on the right because this is the Scriptural standard and only view mankind can have of the Menorah. This arrangement begins as we enter first at the east gate of the

Sanctuary/Temple outer court, and then upon entering the first apartment of the set-apart (qadosh) Temple we find the Menorah is located to our left along the southern wall. The Menorah is only ever viewed from this vantage point as shown below.

Afterward He brought me to **the gate, the gate that looks toward the east. And behold the splendor of Alahim (Elohim) of Yishrael came from the way of the east.** And His voice was like the noise of many waters; and the earth shined with His splendor. . . And the splendor of **YAHUAH came into the temple by the way of the gate whose prospect is toward the east.** So the Ruach (Spirit of YAHUAH) took me up, and brought me into the inner court; and behold the majesty of YAHUAH filled the house." YAHchezq'EL (Ezekiel) 43:4-5



It is the MENORAH that contains the TIME STAMPED STANDARD of the Creator of the Shamayim, the ETERNAL FATHER OF LIGHTS. For all things from Aleph to Tav are arranged in order from beginning to end starting in the EAST. The day commences as the sun arises in the EAST, and the night commences as the stars arise in the EAST. The lunar month commences as the full moon arises in the East, and the Year commences as the full moon together with the specific constellation of Virgo (nearest her feet) arises in the spring in the EAST.

1. Aaron is to arrange it in its order from first to last, but only at night from sunset to sunrise. (ViYakra Leviticus 24:3-4)
2. The Menorah marks the commencement of each year at the time of the full New Moon alone, identified by the east gate of the inner court. (YAHchezq'EL Ezekiel 46:1-3)

3. The Menorah pinpoints the precise day of the lunar month for each of YAHUAH'S true ordained Feast Days. (ViYakra Leviticus 24:1-4)
4. THE MENORAH ALONE IS THE STANDARD that bears testimony of the Creator's Calendar, His TIMEPIECE in the shamayim CHANGES NOT, FOR EACH BRANCH IS FIXED AND CANNOT MOVE TO THE POSITION OF ANY OTHER LUNAR PHASE. (ViYakra Leviticus 24:1-4)

How can this be? **It is because the Menorah is an orrery**, the first planetarium constructed upon earth according to the specifications of our Eternal YAHUAH at the time of Moses. It was placed in the first apartment of the Temple where it stood as an ETERNAL SYMBOL of the Creator's Calendar and was cared for by the Levitical Kohen to maintain its seven lights in their order.

While some have, over the past 1,700 years, speculated with regard to the Menorah being an orrery, the only records available theorize that the menorah orrery was founded upon the principles of solar time alone. **However, a more correct explanation of the Menorah is the relation of the sun's light on the moon in two specific lunar positions: 1) When the moon appears in the east as full, 2) And when the moon is in conjunction with the sun from earth's vantage point.** The six symbolic arms and even the center, which makes seven on this Menorah Orrery are complete with symbolic sun and moon at its extended tips, which in all seven represents the light of both the sun and moon in only two specific and identifiable lunar phases. ([Check back for better illustrations that define this.](#))

What is an Orrery?

1.



2.



3.



4.



5.



6.

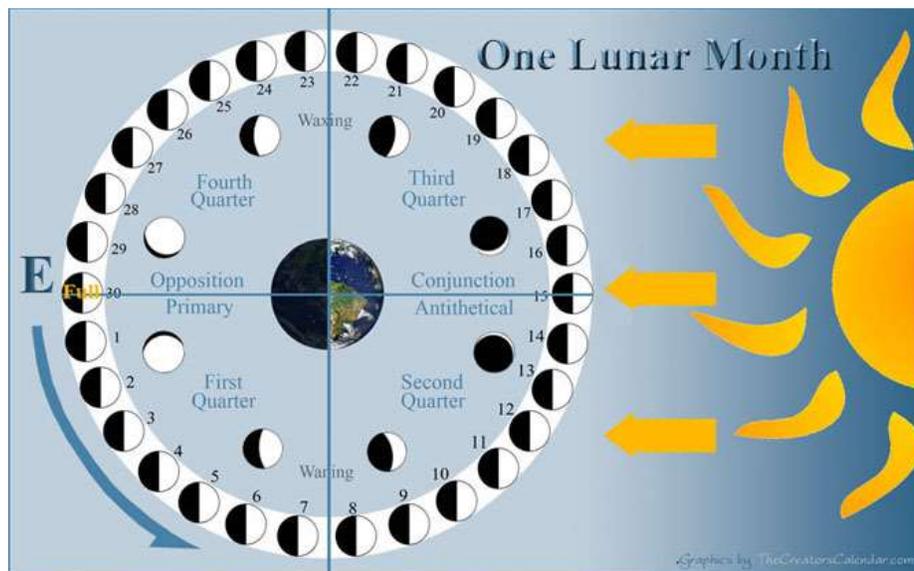


You will probably remember these from Science Class. What do all of these orreries have in common? They all actively follow the movements of the sun, moon and planets against the back drop of the stars for time keeping. An orrery is usually a table top version of a planetarium that shows the movements of, or distance between two or more planets. Their main purpose is to illustrate the passage of time. Most orreries present the universe as heliocentric (sun centered). Although, we now believe the universe is geocentric (earth centered).

1. This orrery illustrates three different planets in relation to the sun in the center. It has several characteristics similar to the sweeping arms of the Menorah.
2. This orrery has many arms, each showing the position of a specific planet.
3. Each of the planets highlighted on an arm is shown with their moons. Some of these planets have many moons in orbit.
4. Although, this orrery is not a perfect representation of the Menorah orrery that stood in the Tabernacle for approximately 1,500 years, you might be able to pick out some similarities.
5. This orrery is a wind up model. When the handle is turned the planets orbit the sun according to the rhythm of the *shamayim (heavens)*.
6. Here is a simple orrery, although at first glance it doesn't look like the Menorah, it is probably the closest example of all. For only three things are present just as with the Menorah. The main source of light from the west, highlighting the moon orbiting the earth. The lunar phase in this image is a waning phase, either at or nearing conjunction.

The six sweeping arms of the Menorah, with their luminaries perched on top, are permanently **FIXED IN TIME** to the coordinates of east and west, utterly stationary and immovable. By extension, the Menorah identifies three full moons (beginning of months) to the east of center which are three successive months in a lunar year spanning a six month period. The branches pointing west illustrate the middle of the each of the lunar months that began in the east with the full moon, with the moon in conjunction with the sun, represented by the east facing branches. As a result of this unique design, each of

YAHUAH'S true and ordained Feast Days have a specific designation on the Menorah that can NEVER VARY, NOR PATTERN ALTERNATE, EVER FROM YEAR TO YEAR!



In this illustration (soon to be updated) the New Year commenced with the full moon in the east and 14 days later Passover and the Feast of Unleavened Bread are represented on the Menorah by a dark conjunction lunar phase. Thus the half circle sweeping arms of the branches from east to west represent all the other lunar phases that begin their circuit around earth between these two points for half a lunar month. By extension, the second half of all lunar months extend in a half circle overhead, but for illustrating only the points of east and west, full and dark lunar phases, the entire circle of each lunar month's phases is not necessary. So it is that the Menorah was divinely designed according the pattern of the shamayim (*heavens*).

Now to arrive at Shabuot on the full moon in the east marked as the third feast day, the total count of days brings us to the first day of the fifth month. This means that three entire months between the lower branch and the second branch were skipped, because no qadosh Feast Days occur in them.

According to the Menorah standard, this **Feast Day of Shabuot** is represented on the Menorah as the third Feast Day and is located as the second luminary in order from the east side. As it turns out, the actual first Feast Day of each lunar-astro year is New Year's Day (Rosh Hashanah), designed to commence on the day of the full New Moon in spring, nearest the feet of the constellation Bethulah (Virgo).



The order starts on the east side of the Menorah with the first luminary representing New Year's Day. This is then followed by Passover, as the second Feast Day on the western side, which is a dark conjunction lunar phase. Each of the dark lunar phases mark the middle of the lunar month. **The greatest evidence for this was that Yahusha our Messiah was crucified at noon on Passover, the 14th of the lunar month of Abib.** This event is recorded in Ore (Luke) 23:44-45, explaining how **the sun was darkened from the sixth to the ninth hour.** Since the time of creation, all dark sky at noon events are produced by solar eclipses, when the dark conjunction lunar phase comes between the earth and the sun. Refer to Word Study; [The Sun was Darkened from the Sixth to the Ninth Hour.](#)

Ground Zero

In ViYakra Leviticus 23:5 it is established that the Feast of Passover was to be counted from the first day of the first month of the year. But the idea of New Year's Day commencing in spring is first expressed by Yahuah fourteen days prior to their first Passover and exodus from Egyptian bondage:

And declared YAHUAH unto Moses and unto Aaron, while in the land of Egypt, commanding that: "The **New Moon, 'this one' is the beginning of the lunar months.** It is **FIRST IN ORDER according to the lunar months** for the revolution of a year." **You shall keep and teach this to all the congregation of Israel** saying, "in the tenth of the lunar month, do the following: And you shall reserve and keep every man a lamb for each household of the father, a lamb for each house." Shemot (Exodus) 12:1-3 [The Creator's Calendar Interlinear Restored Text \(Link\)](#)

Not only does the Torah identify the importance of the **first day of the year**, but this is also echoed in the Brit Hadasha (NT) in Revelation 12:1 as the GREAT SIGN in the shamayim, where it is seen that the woman, the constellation Bethula, arises on the eastern horizon in spring along with the full brilliant (#4582 Selene) moon. Returning to the true *full* New Moon after living under the Egyptian dark New Moon for all those years in bondage, was Yishrael's first test to achieving obedience and not lose their first born males at midnight of the 14th of that very lunar month. For if they had not listened to Moses and Aaron, and taken YAHUAH at His word and changed to the true visible full New Moon that arose that night in the east, there would have been a massive death toll in Goshen as well as among the Egyptians.

So it is that the full moon as New Moon becomes the reference point for all the set-apart Feast Days, as each in their turn are tied in some respect to the first day of the year, identified by the three part harmony of the sun ruling alone by day, but the moon ruling together with the stars by night to measure, years, months, weeks, and place each Feast Day and demarcated each calendar date.

In Scripture, every time the word month (chodesh #2320 חֹדֶשׁ) is stated, it literally means lunar month or by extension, the first day of the lunar month and this is commonly referred to as the New Moon Day. This is not an isolated view as it is supported by Strong's Concordance, Brown-Driver-Briggs Hebrew Lexicon, and the Theological Workbook of the Old Testament, and many others Hebrew Dictionaries. **It is only as our modern calendar has been based wholly upon the sun, that we have ALL assumed that the months of Scripture were in sync with our modern Roman calendar and its weeks that cycle without end.** But with deeper study we discover that indeed the whole calendar of Scripture is based upon lunar-astro months that commence with the *full* New Moon which marks a specific constellation each lunar month. Although, many have tried to remove the significance of the New Moon Day from the term chodesh, it simply cannot be done any more than if one cuts off the end of a rope believing he has succeeded in removing the end.

This calendar model cannot be attributed to the Hebrews alone, for its saga began in the first pages of Genesis and was ordained as the legacy of all the obedient followers of Yahuah for thousands of years before Abraham, Isaac and Jacob were given the promise of the Messiah through their Melchizedek lineage. For this began at Creation as the time measuring system utilized by Adam through Noah, then to Abraham, Moses, David, Ezekiel, Isaiah and through to the Messiah, and all the successive obedient followers of YAHUAH. However this time model and worship synchronizer was usurped by Roman solar time and erroneous Jewish traditions for the last 1,700 years.

It is only by endeavoring to utilize the Creator's Calendar original that we can expect to locate Yahuah's set-apart prophetic Feast Days today. I've been wrong before and no

doubt will be again. But the focus of this study is in finding truth at its very core and foundation, and not merely accepting every popular teaching and belief system passed our way. There is not a bone in my body that seeks to be different for difference sake. For most people have a built in code that seeks to be united rather than different, so finding ourselves outside the norms of modern society, can only be attributed to our deep need to follow the way of our Messiah. We are seeking for more than what this earth and society can provide, a love, joy, peace, and truth found only in the Eternal Kingdom of YAHUAH and His Son.

Detailed Explanation of Fourteen Shabuot's Complete

Delving into this study, **Verse 15** remains essentially as we have always understood it, commencing the **Count to Shabuot** (*Feast of Weeks/Pentecost*) on the 16th of the First Month of the Year, **and counting seven whole weeks that end with the lunar seventh-day Sabbath (not the Gregorian Saturday).**

Count to Shabuoth

SPRING

First Month							○ NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
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	
30							

Second Month							○ NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
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	
30							

Third Month							○ NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
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	
30							

Note: The thirtieth day occurs approximately 6 times each year according to the lunar cycle.

SUMMER

Fourth Month							○ NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
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	
30							

Fifth Month							○ NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
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	
30							

Sixth Month							○ NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
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	
30							

Color Key:

- Full New Moon Day Seventh-day Sabbath Feast of Passover
- Interim Days of Unleavened Bread Last day of U.L. Bread Feast Sabbath
- High Sabbath - First day of Feast of Unleavened Bread
- The 30th day is called Translation Day and is a lunar cycle completion day
- NM
1 Full New Moon celebration on Fourteen week count to Shavuot

Graphics by www.TheCreatorsCalendar.com

This brings us to the 8th day of the Third Lunar Month which is the 7th day of the first week. But in striking contrast to what we have all been taught about the Feast of Shabuot being a total count of fifty days, we discovered that the Brit Hadasha (NT) projected 50 day count has depicted an erroneous view among the translations, as it does not align with the Hebrew text of verse 16 and 21, or the number of days it took from the time Israel left Egypt to the time Moses brought down the Ten Commandments. As a result, several stunning new concepts are revealed.

And you shall keep count from the day after the Sabbath, from the day that you brought as the Aleph and Tav covenant sign, the wave sheaf; **seven Sabbaths shall be kept whole and complete.** ViYAkra (Leviticus) 23:15. There are no changes here.

Seven Additional Weeks and a Day

Referring often to the [Scripture Study link](#), **Verse 16** doesn't waste any time, but sets to work clarifying that **we are to add 50 days or seven additional weeks and a day to the seven previous Sabbaths, bringing us to the New Moon Day of the Fifth Month. This is a total of 99 days that is intended to end up at the New Moon day of Fifth Month, which is also the full moon each and every year.**

16 Even **“from”** the day after the Sabbath of the seventh, you shall count out **fifty** [additional] **days**, and you shall present the **NEW MOON OFFERING** unto Yahuah . . .

I need to comment here on the use of the words **“fifty days,”** which is recorded in this Hebrew text. It is my personal view that these words in **verse 16** were originally written as **“seven weeks and a day,”** for the following reasons.

1. The first seven weeks are identified as Sabbaths complete (Shabuot) and not as days.
2. If the second portion of counting begins to utilize “days” instead of “weeks” then this count must include New Moon days as well as the Translation days. As a result, the count would always be off, and no one would ever be successful to arrive at the New Moon Day of the Fifth Month. This may be in part why the “New Moon” was relegated to the word “new” and the New Moon offering to the “grain offering,” and ended after the first seven week count. This is because the New Moon Day of the Fifth Month could not successfully be reached by counting seven weeks plus 50 days. However, this works perfectly and consistently when counting seven lunar Sabbaths plus seven lunar Sabbaths plus a day to arrive at Shabuot.

3. The count to Shabuot is by its very name a count of lunar Sabbaths, these are complete weeks that end with the lunar seventh-day Sabbath. The name could not be Feast of Shabuot if we include the count of New Moon days and translation days. To be consistent with the first seven lunar weeks and the name Shabuot, and still terminate on the New Moon Day of the Fifth Month, the entire tally should be of FOURTEEN LUNAR SABBATHS plus one day.

A Sabbath Complete

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Sabbath
2	3	4	5	6	7	8

0 (New Moon days are not to be counted)
 0 (Translation days, the 30th day of the month, is not to be counted)
 6 Work days
 + 1 Lunar Seventh-day Sabbaths

 = 7 (6 work days + 1 lunar Sabbath) = 1 lunar Sabbath Complete

Keep the Feast of Shabuot According to the Waxed Mighty

Here in **Verse 21** additional light is given that supports what was discovered in **Verse 16** establish from a second witness that this feast is intended to fall upon the New Moon Day.

The very first Hebrew word is (#7121 קראתם qara), which means to proclaim and keep. The word “keep” comes from the suffix, which was not even translated in the KJV English version. **The next word in Hebrew is (#6105 עצם עצם atsam), which means “waxed mighty, to be vast, with extraordinary muchness.”** The translators chose to utilize the Hebrew word (#6106 עצם עצם) instead, which means “selfsame.” But their error is discovered in that the very next word in the interlinear order of the Hebrew text is (#2088 זח zeh), which also means “selfsame.” So when looking at any Hebrew dictionary this verse will show that the translators used the word “selfsame” twice, back to back from two unrelated Hebrew words. **It appears this was done to avoid the obvious proclamation that this significant Feast of Shabuot was to occur upon the “WAXED MIGHTY” lunar phase as New Moon Day, the selfsame day as the set-apart assembly. In this way this verse reveals that the true New Moon is the full moon lunar phase.**

And you shall proclaim and keep it [Feast of Shabuot] according to the “**WAXED MIGHTY**” on the selfsame **day** that the set-apart assembly occurs; for as all work, service and business employment shall NOT be done by you, as a commandment of eternal perpetuity in all of your assemblies, and for all of your habitations. ViYakra (Leviticus) 23:15-16, 21 The Creator’s Calendar New Restored Text

This **verse 21** goes on to clarify that this feast day is to be a set-apart assembly (convocation) in which no work is to be done. This is an echo of what was said earlier in Leviticus 23:3 regarding not doing any work on the Sabbath. But here in verse 21, we find the same qadosh (set-apartness) to be applied to the seventh-day Sabbath is also to be applied to this Feast of Shabuot upon the New Moon Day. This should be of no surprise as Ezekiel 46:1-3 and YeshaYAH (Isaiah) 66:22-23 also illustrate the set-apartness of all New Moon Days. This is to be a PROPHETIC STATUTE IN SET TIME and a PERPETUAL SIGN FOREVER. PRAISE YAHUAH!!!

Eight Step by Step Details of this Count

1. In **Verse 15** begin counting on the 16th day from New Moon of the first lunar month. The 16th day is always the first day of the week, because it always follows a seventh-day Sabbath on the 15th.
2. Count seven weeks of lunar Sabbaths, which is a total of 49 days ending consistently on the seventh-day Sabbath, also the 8th day of the Third Month.
3. Only count lunar Sabbaths complete, which is six work days and one Sabbath. Never count New Moon Days or Translation Days, as these are neither Sabbaths nor six work days in a row, meaning these are not part of the equation. Never count these days unless there is instruction to include them as is done in verse 16, where it says to present a New Moon offering. So after not including the New Moon day in this count for three whole months, we find we are to terminate our count upon this New Moon Day of the Fifth Month.
4. **Verse 16** says, “Even from the day after the Sabbath of the seventh, you shall count out fifty [additional] days, and you shall present the New Moon offering unto YAHUAH. Thus, we must add 50 days or (seven more weeks plus one day) to the count, making the total 99 days or essentially 14 Sabbath’s complete for which we get the name Shabuot. By divine design this Feast Day will consistently on the **full New Moon day of the Fifth Month**.
5. Also in **verse 16** we find that the reference to a “new” (chadash חַדָּשׁ #2319) grain offering, was intended to mean New Moon offering (chodesh חֹדֶשׁ #2320), which contains the identical same Hebrew word spelling. Proof that

the term was never intended to be the word “new” comes from the fact that this Hebrew word has a suffix (ן) attached that defines it as singular. The word “new” (chadash #2319) is never singular or plural. However the New Moon (chodesh חודש #2320) can be either singular or plural and can well utilize a suffix (ן) for instruction.

6. The words meat/grain offering utilized in most modern translations, were inserted in **verse 16** by the translators and does not exist in the original Hebrew. This is the nail in a sure place that provides further evidence that the count is not a mere 50 days after all, but rather one that spans the longer period of time, allowing it to occur at the time of the New Moon Day of the Fifth Month. Also, this may be where Pentecost first got its name, as this feast consistently appears to fall on the first day of the Fifth Month.
7. **Verse 21** continues with the details of this Count of Shabuot (count of Sabbaths) clarifying that the “waxed mighty” (a full moon description) is to be proclaimed on the selfsame day as this set-apart New Moon assembly, in which we are to bring a New Moon offering, as stated in verse 16. This verse profoundly identifies the full moon lunar phase as the true New Moon, which has all this time been hidden under the rubble of translation errors.
8. Also according to **verse 21**, this is a commandment of eternal perpetuity in all your assemblies and habitations. So it is that this feast and no doubt all the others were designed to continue as long as sin endured among the generations of earth. Yet, it is even possible that after the Messiah’s second coming it will be kept perpetually into the millennial Kingdom and eternity when Yahusha our Messiah reigns on earth as King of Kings. Might this Feast day as well as all the others be perpetual reminders each year of the great love and compassion Yahuah and His Son Yahusha has for fallen mankind.

Purpose of the Count

The Eternal Yahuah uses these eight points to punctuate that even in this count to Feast of Shabuot, His ordained lunar weeks and set-apart Sabbaths are reckoned by the very same *full* New Moon as all the other yearly appointed festivals. This is demonstrated and clarified by this count being fixed simultaneously to both the start date of the lunar month and the day of each of the counted weeks of Sabbaths. For it commences on the 16th day from the first day of the first lunar month of the year and terminates on the first day of the Fifth lunar Month. This count is achieved by remaining steadfast to counting **fourteen lunar Sabbaths and then adding a day** to arrive on the **New Moon Day of the Fifth Month**.

Most folks, who have come to follow a 99 day count to the Feast of Shabuot, believe that the purpose in counting is because this feast will fall on a different date each year, but according to two witnesses, i.e. **verse 16 and 21** this feast will consistently occur on the New Moon Day. This count to Shabuot is all about FOURTEEN COMPLETE WEEKS that end with the seventh-day Sabbath then add one day. **It appears that the foremost purpose of this count is to highlight that the seventh-day Sabbaths are eternally lunar, and establishes over this three and a half month count that Yahuah's weeks have NEVER CYCLED WITHOUT END, as is popularized today.** According to this study, this Feast of Shabuot never falls on a Sabbath or on a week day, but remains consistent from year to year occurring only upon **the full New Moon Day of the Fifth Month.** So, here again, the weight of evidence identifies that this feast like all the other qadosh feasts does fall consistently on the same date each year.

There continues to be a proactive attack on the true New Moons of Scripture and the concept of the lunar Sabbath. And because it appears the purpose of this feast was to proactively highlight **the Creator's Calendar, His full moon as the true New Moon, and the Sabbath as being lunar,** it should be of no surprise that these remain the target of sabotage. For the Prince of Darkness has effectively worked to his end goal through his willing emissaries among the Jews, the Romans, and their lying Scribes with lying pens (Titus 1:14; YirmeYAHU *Jeremiah* 8:8).

How can it be declared that the Sabbaths have nothing what so ever to do with the qadosh Feast Days, when they are the very ordained units of time whereby we must count to this set-apart Feast of Shabuot?

A Third Witness for the Feast of Shabuot Occurring on the New Moon Day

Also on the day of the first-fruits, when you bring a New Moon (chodesh חֹדֶשׁ singular) offering to Yahuah at your Feast of Shabuot, you shall have a set-apart convocation. You shall do no customary work. Bemidvar (Numbers) 28:26

Also, according to Bemidvar (Numbers) 28:26, the Feast of Shabuot appears to be a single day event.

Conflicting Scripture in the Renewed Covenant (NT)

Please be advised that Acts 1:1-5; 10-14; Acts 2:1-2, which reference the Feast of Pentecost, do not actually describe a fifty day count. Most of us were taught that the very

term Pentecost meant fifty, but this is not actually taught in Scripture. It was because of my previous Pentecost paradigm that I was not quick to make a change. Each person must make their own mind up on this as the Ruach leads. But don't be too hasty to throw this unconventional view out the door, as there is more evidence coming soon that illustrates how this qodesh Feast Day fits into the Eternal's Menorah model along with all the other ordained Feast Days.

Additional Supporting Evidence

I realize that the greater majority of believers will overwhelmingly continue to trust that the Scriptures are without error, and continue to contend that the King James Version, a translation paraphrase, is the best representative of the sure and unaltered Word of Truth. As a result, it may be difficult for some of you to accept that many things in both the Tanakh (OT) and the Brit Hadasha (NT) **have been edited and altered** over the years, mostly in the translations, but also in the Hebrew and Greek itself.

In your reluctance, please consider that all references to our Eternal Father in the Scripture translations have already been proactively changed from YAHUAH Alahim to "*the Lord God,*" while Yahusha the Messiah was also changed to "*Jesus Christ.*" It also appears that some of the references to TIME have been altered to cover up the changes the Jews made to their calendar between the time of Yahusha's Crucifixion of A.D. 31 and A.D. 358, when Hillel II provided the new method of time-keeping the utilizes two calendars: 1) the Lunar calendar and 2) the Solar calendar with weeks that cycle without end. But ironically, since these two calendars cannot be harmonized a third item is needed to modify the problems that inherently occur, which is known as the ***Nineteen Rules of Postponement.*** Fellow truth seekers, none of this is necessary when we submit to the Creator's Calendar and its single astro-lunar calendar model.

I only ask that you prayerfully consider that much more has been altered and manipulated than we have first believed. **Yet, the foundations of truth can still be found, as the Temple's Menorah establishes the full New Moon's time-centric Feast Days. These in their proper places testify to the true story upon which all else must be measured.**

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