

## MIMOCHARAT HA PESACH – THE JOSHUA 5:11-12 STORY

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Welcome to Bible study. "**Recessional**" is a poem by Rudyard Kipling, which he composed on the occasion of Queen Victoria's Diamond Jubilee in 1897. The poem is a prayer. It describes two fates that befall even the most powerful people, armies and nations, and that threatened England at the time: passing out of existence, and lapsing from Christian faith into profanity. The prayer entreats God to spare "us" (England) from these fates "lest we forget" the sacrifice of Christ. The first verse of the poem says:

“Recessional”

God of our fathers, known of old—  
Lord of our far-flung battle line—  
Beneath whose awful hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

The phrase "lest we forget" forms the refrain of the poem's five verses. The "Recessional" was adopted as a hymn by the Anglican Church of Canada. America has forsaken the God of our fathers and trampled his word in the dirt!

Obama's powerful speaking hypnotized the masses. Essentially conversational hypnosis allows users to gain control of their subjects mind through spoken word and various emotional triggers and tone's which can be utilized to induce people into a trance and literally get them to do as they wish—within reason of course. When people are in such a trance it is possible to alter their views and control their actions. The people wanted change and have elected a president who gained his power through oratory. "Obama used 14 separate hypnotic pacing statements in his Denver 2008 Convention speech. To say Obama's amazing following and rise to power is simply because he is a great speaker is not logically sufficient. Even if Obama were the greatest speaker to come along in 30 years, it still would not explain why even being simply a great speaker would cause people to say he is the greatest 'leader' of a generation, or 'sent by g-d' and why that he should be trusted to make decisions like he has never made in his life, or that he will bring change when he hasn't really changed anything in his 46 years. What he has done does not logically fit how he is perceived."

Down through history there have been powerful speakers. During the days of Ancient Rome, Greece's boldest and most effective orator who ever lived was Demosthenes

(384-322 B.C.). His first public speech before a large assembly of people was disastrous. So he set up a daily routine of placing pebbles in his mouth while speaking to improve his articulation of words and practiced his speeches at the seashore over the roar of the waves to improve the strength of his voice for months. He also recited verses while running. His determination and journey to overcome his speech impediment and become a great public speaker is legendary.

Hitler was a natural orator and knew about mass psychology and gained his power through oratory and was a powerful leader. He was extremely interested in hypnosis and employed a voice-trainer who had studied mesmerism. His speeches were designed to "arouse and mobilize" emotions. Hitler's speeches are examples of his careful, clear-sighted planning, and intelligent (if Machiavellian) strategies in communication and audience manipulation. He used specific emphatic gestures to capture an audience's attention and led the people into WW II.

Obama has become powerful as president of the United States. His textbook covert hypnosis and neuro-linguistic programming techniques on audiences are intentionally designed to elicit powerful emotion from his audience by hypnotic language patterns interjected into his speech to fixate your attention—extra slow speech, tonalities, vagueness, visual imagery, metaphor and raising of emotion. The Obama phenomenon is essentially idol worship, caused by the well-studied and well-rehearsed mind control tricks of a man who is very clever, able to play the media, and thinks he has the right to take the Presidency of the United States through such deceptive means. Wait and see where Obama is leading. **Hosea 8:7**—"They sow the wind, and reap the whirlwind."

**1 Kings 18:21**—"And Elijah came to all the people, and said, '*How long will you falter between two opinions?* If the Lord is God, follow Him. But if Baal (is god), follow him.' But the people answered him not a word." Elijah challenged the prophets of Baal "you call on the name of your gods, and I will call on the name of the LORD; and the God who answers by fire, He is God." "So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them. <sup>29</sup> And when midday was past, they prophesied until the time of the offering of the evening sacrifice. But there was no voice; no one answered, no response." Elijah had the wood, the altar and the trench around it drenched with water three times successively until the water filled the trench."

**Verses 35-38**—"At the time of the offering of the evening sacrifice Elijah said, 'LORD God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel and I am your servant, and that I have done all these things at your word. <sup>37</sup> Hear me, O LORD, hear me, that this people may know that you are the LORD God, and that you have turned their hearts back to you again.' Then the fire of the Lord fell from heaven when Elijah prayed and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench. <sup>39</sup> Now when all the people saw it, they fell on their faces and all the people fell down and worshipped God, saying 'The Lord, he is God! The LORD, He *is* God!' " Our generation needs to learn that truth—learn who the one true God is. There is **only one true God**—God of the inspired scriptures of the Bible. It is not Allah, nor the prophet Mohammed.

We read a very fascinating little episode that happened when Israel had just entered the Promised Land under the leadership of Joshua. Moses had died and now Israel had crossed the Jordan River and had camped on the plains of Gilgal near Jericho. **Joshua 5:10** —“Now, the children of Israel camped in Gilgal and **kept the Passover on the fourteenth day of the month at twilight** on the plains of Jericho.” That means the Passover lamb was killed the afternoon of Nisan 14, roasted and they ate the Passover meal **that night on Nisan 15** *between the two evenings* (twilight) as Nisan 15 was progressing onward.

**Joshua 5:11-12**—“And they ate of the produce of the land on the **day after the Passover** (Nisan 16), unleavened bread and parched grain, on the very same day. <sup>12</sup> Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.” Believe what you read in the Bible, not what men say.

**Joshua 5:11-12** —“**and they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day.** Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they **ate the food of the land of Canaan that year.**” The Passover day was Nisan (Abib) 15 and the next day, Nisan 16 the wave sheaf was waved and they ate the produce of the land.” Israel no longer needed manna. Now they had the produce of the land (Canaan) that they could eat. This passage of scripture “*Ate the food of the land of Canaan that year*” has been misunderstood and has been a source of controversy for different people. So we are going to discuss this today since it has been brought up this Pentecost by Nehemiah Gordon, Karaite scholar and writer. We are going to examine the scriptures and find the truth.

Orthodox Judaism also talks about this same passage of scripture. Notice that the Jews killed the Passover lamb on the afternoon of **Nisan 14**, and after roasting the lamb they ate the Lamb *ben ha barim* that evening (twilight/between the two evenings) on **Nisan 15** at night (Passover – **annual** Sabbath day of rest which began at sunset and ended at the following sunset). Then on the *morrow* (day) *after the Passover* (an annual Sabbath not weekly) which would be **Nisan 16**.

Now, I want you to notice what God’s command is in **Leviticus 23** regarding the **wave sheaf offering** and the Omer and when it was offered. **Leviticus 23:6**—“And on the **fifteenth day** of the same month (**Nisan**) is the **feast of unleavened bread** unto the LORD: seven days ye must eat unleavened bread. <sup>7</sup> In the first day (Nisan 15—annual Sabbath day /Passover – *Pesach*) you shall have a holy convocation: ye shall do no servile (customary) work therein.” <sup>9</sup> And the LORD spake unto Moses, saying, <sup>10</sup> “Speak unto the children of Israel, and say unto them, ‘When you come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest. <sup>11</sup> And he shall wave the sheaf before the LORD, to be accepted for you: on the *morrow* (day) after **the Sabbath** (*ha Shabbat*) the priest shall wave it.”

The only Sabbath mentioned so far is the **first day** and the **last day** of the Festival of **Unleavened Bread**. The verse is talking about **THE Sabbath** which introduces the **Passover** (Passover is the first annual festival and Holy day of the year) and the Feast

of Unleavened Bread. God says, “After that the priest shall wave the Omer offering.”<sup>15</sup> “From that day ye shall count unto you from the *morrow after the sabbath*, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete.<sup>16</sup> Even unto the morrow after the seventh sabbath shall ye number fifty days.”

So the *wave sheaf* offering had to be waved on the day **after the annual Sabbath day of Passover**, and then after they waved it they could eat the produce of the land. This is exactly what Joshua and Israel were doing as recorded in **Joshua 5**. Partook of the Passover and after the *wave sheaf* was waved the day after Passover Day, they began to eat produce harvested from the land of Canaan on Nisan 16, the day after Passover (which was Nisan 15). That is the teachings of the rabbis, but the Karaites do not agree with this teaching. Nehemiah, who is a Karaite Jew, does not agree with teaching of the rabbis.

Before I continue, turn with me to **Proverbs 18:13**—“He who answers a matter before he hears it, it is folly and shame to him.” If you answer me, before even hearing what I have to say, consider it to be foolish. First of all, pay attention and listen. **Verse 17**—“He that is first in his own cause seems right; until his neighbor cometh and examines him.” The first one to present his case in a court room may make his case to sound like he is right when he presents his side of the case. But then the opposition, or prosecuting attorney presents the other side of the case then the jury has to decide which has the truth. Not just one side of the case is heard and then the books and case are closed unless the judge and jury are fools. Both sides have to be heard in order to determine the truth of the matter.

**Proverbs 18:13 & 17**— (*Moffatt Bible*) “To answer a question before you have heard it, is silly and shameful.”<sup>17</sup> “The man who pleads first seems to be in the right. Then comes the other man and sifts his case”—tests whether the other man is telling the truth or not. *The Amplified Bible*—<sup>13</sup>“He who answers the matter before he hears the facts, it is folly and shame to him.”<sup>17</sup> “He who states his case first seems right, until his rival comes and cross-examines him.” Hear what I have to say, before you pass judgment. I am not asking you to believe anything I say, but believe what you read in the Bible. It is God’s Word. Either we believe and serve God or we don’t. Today we are going to cross-examine this matter to get the truth.

Nehemiah Gordon is a scholar and I highly respect the work and expose he did on the book of Matthew in Hebrew and of where the rabbis in Orthodox Judaism went wrong by endorsing their oral law and tradition above and beyond scripture. Christ condemned them for the same thing in Matthew 15 and Mark 7. In that sense, Nehemiah has done us all a service, but he is also a Karaite Jew and the Karaites follow the Sadducees. A lot of the temple priests in the time of Christ were of the higher class and appointed as temple priests, but the Jews followed the Pharisees which is documented by the Jewish historian Josephus in the *Antiquities of the Jews*. He lived during the time of the Jewish wars with the Romans in 70 A.D. But the Karaites followed the Sadducees and continue to count Pentecost the way the Sadducees did.

Today, I am going to be an examiner of Nehemiah Gordon’s recent article on “The Truth about Shavuot” and pick out the flaws. I am going to show you some of the things that are wrong with his article. I am not doing this out of disrespect, however, because we are talking about the truth

of God's word. Christ says, truth is important. What is written in this recent article is not the truth. Nehemiah is incorrect in his information because of his false assumptions which lead to false conclusions about Shavuot. This information is definitely not the truth about Shavuot.

**John 8:31-32**—"Then Jesus said to those Jews who believed Him, "If you abide in my word, you are my disciples indeed.<sup>32</sup> And you shall know the truth, and the truth shall make you free." If you don't know and do not follow the truth then you are not free.

**2 Thessalonians 2:9-10**—"The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,<sup>10</sup> and with all unrighteous deception among those **who perish, because** they did not receive the love of the truth, that they might be saved." This is especially true of those of us today who love the truth and must hold fast in the days yet ahead. We need to earnestly search out the truth of the word of God. **John 17:17**—"Sanctify them by your truth. **Your word is truth.**<sup>18</sup> As you sent me into the world, I also have sent them into the world.<sup>19</sup> And for their sakes I sanctify myself, that they also may be sanctified by the truth."

**John 10:35, 38**—"If He called them gods, to whom the word of God came (and the Scripture cannot be broken). Do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?<sup>37</sup> If I do not do the works of My Father, do not believe Me;<sup>38</sup> but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him."

An article about Shavuot entitled, *The Truth About Shavuot* –"unto the morrow after the seventh Sabbath," that I received this week was written on 6/3/14 by Nehemiah Gordon, a well known scholar and author from Karaite Korner. At the top of the page is a scan reproduced from the **1611** King James Version Bible quoting "**Joshua 5:11**—"And they did eate of the olde corne of the land, on the morrow after the Passeover, unleavened cakes, and parched corne in the selfe same day." Referring to the verse above placed in bold print at the top of the first page, he begins, "What if everything you thought you knew about the Bible was based on an intentional mistranslation? It was deliberately mistranslated to keep Christians in the dark about the biblical timing of Pentecost. Jewish scholars have known the truth for centuries."

Nehemiah makes a direct statement as fact. (1). **Joshua 5:11** "*was deliberately mistranslated to keep Christians in the dark about the biblical timing of Pentecost.*" That is quite an accusation. Was it a deliberate prevarication and translation, or an innocent interpretation? Or is it a gross exaggeration, or a smoke screen? Let us check the evidence and not just take his word for it. Was it deliberately mistranslated to keep Christians in the dark? If it is true, why? Why would anybody deliberately mistranslate that passage to keep Christians in the dark? Who would care about it in King James day?

His second statement makes the claim: "*Jewish scholars have known the truth for centuries. Find out more in my new study on Shavuot. This stale study has been up on my website over fifteen years and it needed to be updated.*" This is a challenging and provocative lead-in to his newly updated study.

Page 3 —"The Sadducees and Essenes agreed that the 50-day count to Shavuot had to always begin on the morrow of a weekly Sabbath. They only differed as to whether this referred to the

Sunday during the Feast of Unleavened Bread or the Sunday following the Feast of Unleavened Bread.” (*This is still a difficulty today because Sunday may be at the beginning or at the end of the Feast of ULB.*) “According to the Torah, work is forbidden on the first day and the 7<sup>th</sup> day of Unleavened Bread. Although work is forbidden on this day, it is never referred to in the Hebrew Bible as a Sabbath.” Then he says: “The only annual feast day to ever be referred to in the Hebrew Bible as Sabbath is the Day of Atonement. Work is forbidden on six other annual feast days, but the days are never referred to in the Tanakh as Sabbaths.” *That is a categorical falsehood.*

The Day of Atonement is called *Sabbatismos*, the Sabbath of Sabbaths—a Sabbath of solemn rest. The word used for it is Shabbat twice. In **Leviticus 23 (KJV)** —<sup>24</sup> “Speak to the children of Israel, saying: ‘In the seventh month, on the first day of the month you shall have a **Sabbath rest**, a memorial of **blowing of trumpets, a holy convocation**.<sup>25</sup> You shall do no customary work on it;<sup>27</sup>The tenth day of this seventh month shall be the *Day of Atonement*; a holy convocation to you. You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings.<sup>32</sup> It shall be to you a **sabbath of solemn rest**, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath.” The appointed times (seasons) of God which we shall proclaim as holy convocations are His annual holy days called “sabbaths of solemn rest.” **Exodus 31:14-17--** Shabbat is referred to as *Shabbat Shabbaton*, which is translated as a complete rest-- a deliberate rest during which one refrains from even thinking about the mundane activities of the week. Then there is **Leviticus 23:34**—“Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month shall be the **Feast of Tabernacles** for seven days to the Lord —a holy convocation a solemn rest, no customary work’ ” (Deut.16:13 and 2 Chronicles 8:13). The Last Great Day, Shemni Azaret is called a Sabbath, day of solemn rest.

Page 3 (continues): “The bigger problem with the Pharisee interpretation of “Sabbath” is, when it comes to the end of the 50-day count. **Leviticus 23:16** says:”Until the morrow of the seventh *Sabbath* shall you count fifty days.” The problem with this statement, is that the word Sabbath used here, also **means weeks**. **Deuteronomy 16:9**—“You shall count seven weeks for yourself; begin to count the seven weeks from *the time you begin to put* the sickle to the grain.<sup>10</sup> Then you shall keep the Feast of Weeks to the LORD your God.” If you were counting seven Sabbaths you would call it the Feast of Sabbaths, but you are counting weeks, so it is the Feast of Weeks. So the word Sabbath used here can and does mean weeks. In the Greek, in the Hebrew and in the Aramaic languages the word can be used to mean both Sabbath and weeks. It is a matter of context and understanding.

We read in **Joshua 5:11**—“And they ate of the produce of the land on the day after the Passover; unleavened bread and parched grain on the very same day.” **Leviticus 23:14** —“You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering (Omer) to your God; it shall be a statute forever throughout your generations in all your dwellings.” When Israel entered the Promised Land they observed this commandment and waited until the terms of **Leviticus 23:14** were fulfilled. They **waited** for the Omer offering before eating the grain of Israel. Immediately after this the children of Israel were permitted to eat of the new crops of the

land. This has been widely recognized by Bible commentators throughout Jewish history –such as the 11<sup>th</sup> century rabbi Rashi who said regarding **Joshua 5:11**, the **morrow of the Passover is the day of waving the Omer** on the day after the Passover, Abib/Nisan 16. This statement keys into “What do you mean by the word Passover?” To what does it refer? What are the facts? The word Passover in the Old Testament has several different meanings.

Article (cond’t, pg. 4)—Nehemiah says, “To understand the phrase “morrow of the Passover” we need to define two terms: “morrow” and “Passover.” So let’s search these words out in the Bible references as follows.

The Hebrew word for “morrow” is *mi-mocharat* which refers to “the morning after.” We commonly refer to the Feast of Unleavened Bread as “Passover.”

Reference: Strong’s Concordance, # 4283 for *mi-mocharat* which refers to tomorrow or next day. Its root #4279 is *matar* which basically means deferred, i.e. tomorrow; usually tomorrow; indefinite hereafter time to come.” So that word has several related meanings.

In the next paragraph, Nehemiah says: “*However, in the Hebrew Bible the term “Passover (Pesach) always refers to the Pascal sacrifice”—the lamb or kid goat.*

Now turn to NKJV **Ezekiel 45:21**—“In the first *month*, on the fourteenth day of the month, you shall observe **the Passover, a feast of seven days**; unleavened bread shall be eaten.”

**The Complete Jewish Bible –Nevi’im—Prophets, Yechezkel (Ezekiel) 45:2**—“In the first, on the fourteenth day of the month, shall you have **the Passover, a festival of seven days**; unleavened bread shall be eaten.” Both the NKJV and the Complete Jewish Bible call the Passover (*Pesach*) a feast of seven days. It is not a lamb being sacrificed. It is a festival of seven days: the Feast of the Passover. Simple!

Who am I going to believe, Ezekiel or Nehemiah Gordon? Which one was inspired by God? Whose word does God put in the Bible—the scriptures? Nehemiah is mistaken about “always refers to the Passover sacrificial lamb.” In **Deuteronomy 16:16 (NKJV)** —“Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the **Feast of Unleavened Bread**, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed.” **The Hebrew Bible (Torah)—Devarim (Deuteronomy the 5<sup>th</sup> book of Moses Law) 16:5-6 and 16.** “Three times a year, all your men are to appear in the presence of Adonai your God in the place which he will choose – at the festival of matzah, at the festival of Shavu’ot and at the festival of Sukkot. They are not to show up before Adonai empty-handed.”

**Deuteronomy 16:2;16:6--Exodus 12**—We are to observe the Passover at the right time and in the right way through out all our generations as an everlasting ordinance in

the first month of the year, the month of Abib (Abib /Nisan 14), the beginning of months. **Deuteronomy 16:2, 6**—“you shall sacrifice the Passover to the Lord your God, **from the flock and the herd**, in the place where the Lord chooses to put His name. On the first day there shall be a holy convocation and on the seventh day there shall be a holy convocation. No manner of work shall be done on them. On the self same day you shall observe the Feast of Unleavened Bread and shall eat nothing leavened; for seven days no leaven shall be found in your houses. You shall eat unleavened bread until the 21<sup>st</sup> day of the month at evening.” Here it says the Passover is from the flock and the herd.

God’s command plainly says in **Exodus 12:3**—“On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household” without blemish, keep it until the 14<sup>th</sup> day of the same month (Abib/Nisan 14) and kill it at twilight and roast it in the fire only lambs and goats. But Passover is also something that includes the herd. **The Chumash –Devarim/Deuteronomy 16:2**—“the Hebrew word is translated as [and also offer] cattle. This cannot be taken literally to mean that cattle may be used for the pesach-offering because that offering can come only from sheep and goats”—**Exodus 12: 2, 5 and 21**. “This term refers to peace-offerings that are customarily brought in conjunction with the pesach, so that the many guests at the Seder can fill themselves with meat before eating the portion of the pesach (lamb) used for the Pesach offering. The information supports the proof that Passover does not just refer to the lamb.

Nehemiah continues. He writes that **Joshua 5:11**—“confirms the timing of Shavuot—“and they ate of the produce of the land on the morrow of the Passover, unleavened and parched grain on this very day. And the manna ceased on the morrow when they ate of the produce of the land.” “Leviticus describes the events surrounding the cessation the manna, shortly after the children of Israel entered the Land of Canaan. To understand the significance of the verse, we must go back to **Leviticus 23:14** which describes the events surrounding the cessation of the manna, shortly after the children of Israel entered the Land of Canaan where they were forbidden to eat the new produce of the Land of Israel until the Omer offering was brought. They waited for the Omer offering before eating the grain of Israel.”

I have given you the definition for the “morrow after the Passover” which is Nisan 16, the 24 hour period after the day part of the Passover.

Nehemiah states that **Joshua 5:11**— describes “the day of the Exodus from Egypt as both **Nisan 15** and the *morrow of the Passover*.” He then states that it means the first Omer offering in Israel took place on Nisan 15 and then assumes that it must have fallen out on a Sabbath so that the 15<sup>th</sup> of that month was a Sunday also the morrow of the Sabbath (a weekly Sabbath) “what we (Karaites) call ‘Sunday morning.’ ” Then he says: “this PROVES the Pharisee interpretation of **Leviticus 23:15** to be wrong.” Here he does not count Passover as an annual Sabbath that is to be counted from, but assumes the Omer count was to begin on the next day following the weekly Sabbath which was a Sunday.

The *morrow after the Passover* (an **annual** holy day Sabbath) is the day immediately after Passover. There is no mention of a weekly Sabbath day. This is assuming what you are trying to prove to be true, **is true**, by starting from a false premise which is called *circular* reasoning. He is stating as fact, the thing he is supposed to be proving, which is not valid. He states as a fact, that the morning after the Passover is the morrow after the sacrifice. We have read in **Ezekiel** says that Passover **is all seven days** of Unleavened Bread which is called the Passover. So the Passover is not always in reference to the Passover sacrifice which is an incorrect and false assumption. Nehemiah further states that the “morrow after the Passover” is Nisan 15 following the evening Passover sacrifice when the lamb was eaten. It is NOT necessarily so! Let’s look at this from the point of Ancient Israel. On the 14<sup>th</sup> day their lamb was sacrificed and some of the blood was put on their lintels or door posts of their houses. Then they roasted their lambs to be ready to eat when Nisan 15 arrived at sunset and then ate their Passover lamb with bitter herbs and unleavened bread and wine. Then they waited expectantly, fully dressed with staff in hand ready to depart from Egypt. At midnight the angel of death passed over all of Egypt (Exodus 12) and slew all first born in the Egyptians’ houses at midnight of Nisan 15. The angel skipped over all the houses that had the lamb’s blood on their doorposts. Pharaoh called Moses and ordered the children to get out of Egypt.

On Nisan 15, as dawn arrived, they marched out by their armies under the hand of Moses and Aaron. They saw the Egyptians burying their dead (Numbers 33:1) at daybreak on the 15<sup>th</sup> day of the month (Nisan /Abib 15)—on the day after the Passover. Their meal had been eaten on the early evening of the Nisan 15, and the miracle occurred at midnight. So with boldness at daylight they started departing from the land of Egypt. The Passover celebration and meal was at night; the morrow was the daylight hour portion of Nisan 15. In a figure of speech that we use all the time at evening, saying “*tomorrow* morning” we plan to do such and such and it is the same calendar day from one sunset to the following sunset. But it is a new morning. So “morrow” means the next morning, not the next calendar day of Nisan 16 at all.

*Reference:* The word “morrow” can have several different meanings. Reference: Kiel and Delitzsch, *Commentary on the Old Testament*, Vol. 2, page 44. Joshua 5:10-14—“The Passover at Gilgal. When the whole nation had been received again into covenant with the Lord by circumcision they kept the Passover, which had no doubt been suspended from the time that they left Sinai (Num 9:1) on the 14<sup>th</sup> of the month (Nisan) in the evening according to the law in Ex. 12:6, 18, Lev. 23:5, Num. 28:16, Deut. 16:6). The next day, i.e., on the 16<sup>th</sup>, or the day after the first feast-day, they ate unleavened loaves and parched corn (“roasted grains,” see at Lev. 2:14) of the produce of the land, corn that had grown in the land of Canaan, as the manna entirely ceased from this day forward. The morrow after the Passover: is used in Num. 33:3 for the 15<sup>th</sup> Nisan; but here it must be understood as signifying the 16<sup>th</sup>, as the produce of the land, of which they are not to eat on that day, but, according to v12, throughout that year, cannot mean the corn of the previous year, but the produce of this same year, i.e., the new corn. They were not allowed to eat any of the new corn until it had been sanctified to the Lord by the presentation of the wave sheaf on the second day of the Passover (Lev. 23:11).

According to Lev 23:11, the presentation was to take place on the day after the Sabbath, i.e., the first day of the feast of Mazzoth which was kept as a Sabbath, or the 16 of Nisan, as the seven days' feast of Mazzoth commenced on the 15<sup>th</sup> (Lev23:6; Num 28:17)."

"On the morrow after the Passover" is the same as "on the morrow after the Sabbath" in Leviticus 23:11, the term Passover being used here not in its original and more restricted sense, in which it applies exclusively to the observance of the paschal meal, which took place on the evening of the 14<sup>th</sup>, and expressly distinguished from the seven days' feast of Mazzoth (Ezekiel 12:23, 27; Lev23:5; Num 28:16) but in the broader sense, which we have already met with in Deut. 16:2, (offerings from the herd) in which the name was gradually extended to the whole of the seven days' feast (Ezekiel 45). The writer assumed that the acts themselves were already well known from the Mosaic law, and therefore did not think it necessary to give any fuller explanation. Moreover, the words, "they did eat of the fruit of the land," etc, are not to be understood as signifying that they began to eat unleavened bread for the first time on the 16<sup>th</sup> Nisan (they had already eaten it as an accompaniment to the paschal lamb; but unleavened bread of the produce of the land, the green corn of that year, was what was 'in the self-same day,' because not only did the eating of the new corn commence on that day, but from that day forward 'the children of Israel had manna no more.' This statement is evidently related to Ex. 16:35, and must be understood according to that passage, as merely signifying, that on that day the gift of the manna entirely ceased."

**Joshua 5:11** is the focal point of our Bible study today. *Reference: Adam Clarke's Commentary, Genesis through Esther, Joshua 5:11, page 23.* "They did eat of the old corn of the land." The Hebrew word **abur**, which we translate old corn, occurs only in this place in such a sense, if that sense be legitimate. The noun, though of doubtful signification, is evidently derived from **abar**, to *pass over, to go beyond*; and here it may be translated simply the *produce*, that which passes from the land into the hands of the *cultivator*, or according to *Cocceius*, what passes from person to person in the way of *traffic*; hence bought corn what they purchased from the inhabitants of the land." "[On the morrow after the Passover] That is, on the 15<sup>th</sup> day; for then the feast of unleavened bread began. But they could neither eat bread, nor parched corn, nor green ears, until the *first-fruits* of the harvest had been waved at the tabernacle (Lev. 23:9) and therefore in this case we may suppose that the Israelites had offered a sheaf of the barley-harvest, the only grain that was then ripe, before they ate of the unleavened cakes and parched corn." "On the 14<sup>th</sup> day of Nisan they sacrificed the paschal lamb: on the 15<sup>th</sup> day after sunset, they disposed themselves for eating it and actually did eat it. On the morrow, the sixteenth, after having offered to God the omer, they began eating the corn of the country; and the seventeenth, the manna ceased to all from heaven. What supports this calculation is that the omer was offered the 16<sup>th</sup> of Nisan in broad daylight though pretty late. The manna did not fall until the night or very early in the morning so that it cannot be said that it ceased falling the same day they began to eat the produce."

Reference: *A Commentary (Gen. – Deut.) by Jamieson, Fausset and Brown, Vol. 1, Joshua 5:11, page 12.* **They did eat of the old corn** [not "old corn," as in the English

version.] This was conformably to the law (Lev. 23:10) probably lying in the fields. Toasted—a simple and primitive preparation, much liked in the East. The grains of wheat, in the harvest season, while they are not yet thoroughly dry and hard, are roasted in a pan, or on an iron plate, and constitute a very palatable article of food; this is eaten along with bread, or instead of it. This abundance of food led to the discontinuance of the manna; and the fact of its then ceasing, viewed in connection with its seasonable appearance in the barren wilderness, is a striking proof of its miraculous origin”— (sent by God from heaven).

In going through the article by Nehemiah Gordon, so far we have found what I would call mistake after mistake— assumptions and conclusions without proof accompanied with a lot of opinions. On page 7 of his article, Nehemiah says, that first Omer offering took place on the 15 of the First Hebrew Month (Nisan 15). Wrong! It does not mean this at all—only if he presumes to be true what he is supposed to be proving. Nisan 15 (not Nisan 16) did not have to have been a weekly Sabbath day. The only way for Shavuot to consistently be the “morrow of the seventh Sabbath” is for the counting to begin on the morrow of a weekly Sabbath (in modern terms, on a “Sunday”). If you are counting Pentecost the right way, then you can count back to when it really began. If the whole question is, “How do you count Pentecost, and from what day?” You can’t assume the truth is what you are trying to prove. You have to start from the beginning. Two major things are standing in the way of Nehemiah’s reckoning and blocking his progress in real understanding and causing him to lead people astray. Those two things are: 1) He rejects the New Testament in which the fact is nailed down—“The Pharisees observed Pentecost on the right day—count it right. The Apostle Paul—a Pharisee and the son of a Pharisee was trained /taught at the feet of Gamaliel who was the leading teacher and rabbi in Ancient Israel—said that he himself “kept the law of God blamelessly”—Philippians 3: 4-5. Christ himself said in **Matthew 23:2-3**—“Then Jesus spoke to the multitudes and to His disciples, saying: ‘The scribes and the Pharisees sit in Moses’ seat.<sup>3</sup> Therefore whatever they tell you to observe that observe and do (according to Moses law), but do not do according to their works; for they say, and do not do.’ ” Christ said, the Pharisees sat in Moses seat, not the Sadducees who “err not knowing the scriptures.” Christ also said, do what the Pharisees tell you to do. Christ told the Sadducees in **Matthew 22:29**—“You are mistaken, not knowing the Scriptures nor the power of God.” The Sadducees did not believe in the resurrection or angels. They believed our reward is in this life.

False logic and reasoning because of assumptions is not the way to go about proving the truth. It is putting the cart before the horse. The faith that Christ brought and delivered is the right foundation of truth. Christ built his church and called his twelve disciples and inspired the writing of the New Testament which is the word of God as well as the Old Testament. All scripture is given inspiration of God. **2 Timothy 3:16**—“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,<sup>17</sup> that the man of God may be complete, thoroughly equipped for every good work.” Blessed are those who keep the Passover, Count the Omer and Pentecost correctly. Blessed are those who God keeps free from deception and error. **Romans 12:2**—“And do not be conformed to this world, but be

transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.” Realize that everything that God does and allows us to go through is so that we can prove and know the truth and the truth shall make us free.