

## A Quick Thought:

### YHVH answers the Gregorian calendar

With a stumbling block at every turn.

At almost every turn, the Creator provides proof for His calendar while at the same time disproving the pagan, papal, Roman, man-made, solar-only Gregorian calendar. Those who cling to the Gregorian calendar for their Sabbath must answer these problems. Answers on reverse.

1. Israel marched around Jericho for seven consecutive days; one time around on each day from the first to the sixth then seven times on the seventh day. Which day was the Sabbath?
  - a. The first day was the Sabbath.
  - b. The seventh day was the Sabbath.
  - c. Israel didn't march around Jericho on the Sabbath.
  - d. It does not matter which day was the Sabbath, Israel was obeying YHVH by marching around Jericho.
  - e. We don't have enough evidence to determine which day was the Sabbath.
  
2. On what day was the man from Galilee crucified?
  - a. Wednesday
  - b. Thursday
  - c. Friday
  - d. The calendar has been altered several times since then, we have no way of knowing for certain.
  - e. None of the above.
  
3. The passage in **Joshua 5:10-12** clearly indicates that the new barley was eaten on what day?
  - a. Wavesheaf, the 16<sup>th</sup> of Abib
  - b. Sunday
  - c. Sabbath
  - d. Saturday
  - e. Both a. and b.
  
4. Read the passage in **Acts 20:5-7**. Five days after the days of Unleavened Bread, Paul arrived at Troas and there stayed seven days, leaving on the morrow after the first day of the week. On what day of the week was Passover observed?
  - a. the fourth day of the week
  - b. the sixth day of the week
  - c. Wednesday
  - d. Friday
  - e. Both a. and c
  - f. Both b. and d.



**1. C.** Have you ever wondered why YHVH had His people marching around Jericho dressed in full battle attire while carrying the Ark of the Covenant for seven consecutive days? So which of these days was the weekly Sabbath? With a solar calendar, they had to have marched around the city at least once on the weekly Sabbath if not 7 times on the “seventh” day. Defending themselves on the Sabbath is one thing, but is there evidence in Scripture proving Israel ever participated in a battle or was ever sent into battle on the offensive on the Sabbath?

A clue is found in the Book of Jasher, chapter 88:14. This battle began on the first day of the second month. After the new moon (day one) are the six working days (2-7) followed by the Sabbath (day 8). The children of Israel did not break the Sabbath commandment during this battle because they were observing YHVH’s calendar, not a solar calendar.

**2. E.** How does it have anything to with the calendar issue? You will find that in answering this question a lot of other false theories about the calendar are uncovered and exposed for what they are: a fraudulent way for our adversary to interfere with our worship of the Creator and/or gain our worship for himself.

In order to have the man from Galilee in the tomb for three full days and be resurrected on a “Sunday,” some say that Passover must have been on a “Wednesday”. Others, by using an EZ Cosmos program, have found that the Abib new moon the year of his death took place no later than a “Thursday,” which means that the crucifixion (Passover--Abib 14) would take place on a “Wednesday.” Both of these calendars look something like this:

|           |    |    |           |    |    |           |
|-----------|----|----|-----------|----|----|-----------|
|           |    |    |           | 1  | 2  | 3         |
| 4         | 5  | 6  | 7         | 8  | 9  | <b>10</b> |
| 11        | 12 | 13 | <b>14</b> | 15 | 16 | <b>17</b> |
| <b>18</b> | 19 | 20 | 21        | 22 | 23 | 24        |
| 25        | 26 | 27 | 28        | 29 | 30 |           |

Understanding the weekend of the crucifixion in the above manner creates a very critical problem. It is correctly said that Passover (Abib 14) was followed by the Sabbath (Abib 15), the first day of Unleavened Bread. The problem is that the above calendar forces the 17<sup>th</sup> of Abib to be a “weekly” Sabbath after which would follow resurrection Sunday (the 18<sup>th</sup> as presented here). Now, count backward seven days from the 17<sup>th</sup>. Do you know what the 10<sup>th</sup> day of Abib was for?

Every year, the 10<sup>th</sup> of Abib was the day folks went into the field and selected the Passover lamb and set it aside. Folks who did not have livestock went to the temple and purchased a sacrifice. Of course, this was an opportunity for dishonest priests and merchants to cheat the people (raising the price and not exchanging their money rightly) because they knew that these people HAD to have an offering. This was what was going on when Jesus cleared the temple (twice).

If the 17<sup>th</sup> was a Sabbath, **so was the 10<sup>th</sup>**. The 17<sup>th</sup> is nowhere called a Sabbath, but the Abib 10 is ALWAYS a work day. There is no provision to select a lamb on the 9<sup>th</sup> or 11<sup>th</sup> if the Sabbath “just happens” to fall on the 10<sup>th</sup>. Abib 10 is never a Sabbath on the Creator’s calendar. That prophecy might be fulfilled, (that He not see corruption) He died at 3:00 p.m. on the 14<sup>th</sup>, rested in the grave on the Sabbath (Abib 15) and was resurrected early on the 16<sup>th</sup> (about 36 hours total).

**3. A.** The issue is when Israel could eat the new barley which they could do only after the sheaf was waved. **Leviticus 23:9-14** says this was waved the day after the 15<sup>th</sup> of Abib, or Abib 16. Some say that Joshua 5 tells of the new grain being eaten the day after Passover (Abib 14), meaning that Passover fell on “Saturday” therefore the first day of Unleavened Bread was also wavesheaf. Scripture does not support this. Interestingly, the Interlinear agrees with the KJV, they ate the old corn on the morrow after the Passover (the 15<sup>th</sup> of Abib) not the new. It says so right in **Joshua 5:11**.

**Joshua 1:11** tells us that three days before crossing the Jordan, Israel was commanded to prepare food. **Joshua 4:19** says they crossed over on the 10<sup>th</sup> of Abib, meaning that they were preparing victuals on the 7<sup>th</sup> of Abib. If the 14<sup>th</sup> is a Sabbath, so is the 7<sup>th</sup>. Preparing food on the Sabbath is not permitted. The Sabbath is the 15<sup>th</sup> of every month in Yah’s calendar.

**4. B.** Paul took five days to get to Troas after the last day of Unleavened Bread, which is Abib 21. So he arrived on the 26<sup>th</sup> day of Abib then stayed 7 days. Using the Roman calendar, try to make a seven day stay in Troas end on a Sunday counting from the 26<sup>th</sup>. Some say that the “festival Sabbaths” can fall on any day of the week, however, there are no commanded intermissions or rest days during the week long feasts, the days between are common or work days. For instance, if the 26<sup>th</sup> of Abib was on a “Monday”, then staying seven days would permit a “Sunday” meeting. However, that would place the 15<sup>th</sup> and 22<sup>nd</sup> on a “Thursday” forcing a Sabbath on the 17<sup>th</sup> of Abib, which is nowhere in Scripture called a Sabbath. And if the 17<sup>th</sup> of Abib is a Sabbath, so is the 10<sup>th</sup>! See the calendar for answer for #2. Only using the timetable set apart at Creation will one untangle himself from these snares. **Isaiah 28;12-13**. The beast power thought to change times and laws, now all the world wonders after the beast. **Daniel 9:27**, Revelation 13:3.