

## The proof is in the pudding!

I was told years ago that there are 17 or 18 passages that (in context) identify the weekly Sabbath on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month. If a text proves that the Sabbath is on the 15<sup>th</sup> day of the month, it proves by default the 8<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of that month were also the weekly Sabbath.

Amazingly enough, I have never compiled these verses (until now, spring of 2013). I admit to you now that I was not told the whole truth. There are not 17-18 places, there are over 20. And if you know anything about the Torah, the Father said that only 2-3 witnesses were required to establish truth.

Please remember that ANY passage in Scripture that provides evidence of one Sabbath falling on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> or the 29<sup>th</sup> day of the month, proves the calendar below:

New Moon Days	First Week Day	Second Week Day	Third Week Day	Fourth Week Day	Fifth Week Day	Sixth Week Day	Seventh Day Sabbath
<b>1</b>	2	3	4	5	6	7	<b>8</b>
	9	10	11	12	13	14	<b>15</b>
	16	17	18	19	20	21	<b>22</b>
	23	24	25	26	27	28	<b>29</b>
<b>(30)</b>							
<b>1</b>	2	3	4	5	6	7	<b>8</b>

Before I give you examples of the Sabbath falling on the dates above, let me give you some passages that prevent the Sabbath from falling on certain other dates...

On Abib 10, the Passover lamb must be purchased. Abib 14 is always the preparation day for first day of Unleavened Bread, see **Leviticus 23:5-6**, Matthew 27:62, Mark 15:42, Luke 23:54--24:1, John 19:14, 31, 42—John 20:1. The barley could be harvested on the 16<sup>th</sup> after the Wave Sheaf had been offered the morning of the 16<sup>th</sup>, **Leviticus 23:9-14**. The fact is that the 10<sup>th</sup>, 14<sup>th</sup> and 16<sup>th</sup> days of Abib (which all float around on the Roman calendar) are, without exception, commanded work days.

There isn't one, but **IF** there was a continuous 7 day cycle in Scripture, every few years either the 10<sup>th</sup>, 14<sup>th</sup> or the 16<sup>th</sup> of Abib will fall on a saturday. Evidence: Abib 10 fell on a saturday in 2003. The 14<sup>th</sup> of Abib fell on saturday in 2004, 2008, 2011 and 2018. The 16<sup>th</sup> of Abib fell on a saturday in 2002, 2006 and 2009. There is no legislation provided to do tasks commanded to be performed on these days a day early or late IF these dates just happened to fall on the Sabbath; these work dates are *fixed*. And YHWH never has Israel do common work on a rest day. He is not the author of confusion.

Please look at the calendar above. Since the 10<sup>th</sup> of Abib can never fall on the weekly Sabbath, neither can the 3<sup>rd</sup>, 17<sup>th</sup> or 24<sup>th</sup> days of the month. Since the 14<sup>th</sup> of Abib can never fall on the weekly Sabbath, neither can the 7<sup>th</sup>, 21<sup>st</sup> or 28<sup>th</sup>. Because the 16<sup>th</sup> of Abib can never fall on the weekly Sabbath, neither can the 2<sup>nd</sup>, 9<sup>th</sup> or 23<sup>rd</sup> days of the month. Since the Sabbath can NEVER fall on days 2, 3, 7, 9, 10, 14, 16, 17, 21, 23, 24 or 28 of the first lunar month, that is a pretty BIG dent in the days of the month that the Sabbath can NEVER fall on. Can any pagan/papal/man-made/solar-only calendar satisfy these demands? Hardly! If you are looking for evidence, this ALONE blows up the Gregorian calendar!

**Here now is the proof in the pudding. I hope you find it to your delight.**

**#1. (The 8<sup>th</sup> day of the first month of earth’s history was the first weekly Sabbath.)** Creation began the first month of earth’s history, and it began with a New Moon day, described in **Genesis 1:1-2**. If the Father designed months to begin with a New Moon today (and we all know He did), then so did the very first month. When YHWH created heaven and earth it was a TIME CONSUMING event. That unnamed, unnumbered segment of time came before, and was not part of, the seven day work week (see **Ezekiel 46:1**). In this Creation model, the Sabbath was indeed the seventh day of the week (as it has always been), but it was the EIGHTH day of the first month of earth’s history...

<b>New Moon Day Genesis 1:1-2</b>	First Day of Creation Week <b>Genesis 1:3-5</b>	Second Day of Creation Week <b>Genesis 1:6-8</b>	Third Day of Creation Week <b>Genesis 1:9-13</b>	Fourth Day of Creation Week <b>Genesis 1:14-19</b>	Fifth Day of Creation Week <b>Genesis 1:20-23</b>	Sixth Day of Creation Week <b>Genesis 1:24-31</b>	<b>Seventh Day (of the week) Sabbath Genesis 2:1-3</b>
<b>1</b>	2	3	4	5	6	7	<b>8</b>

**#2. (The 15<sup>th</sup> day of Abib is the weekly Sabbath.)** **Exodus 12** reveals that Israel was released from Egypt on Abib 15, the 15<sup>th</sup> day of the first month the year of the exodus. It is not called a Sabbath in **Exodus 12**, but later Scripture does reveal the nature of this day. **Leviticus 23:4-8** shows us that Passover (Abib 14) is preparation day for Abib 15, the Sabbath of Unleavened Bread. Some say that Abib 21 is also a Sabbath, but this is not the case. The evidence is that the 15<sup>th</sup> of the first month is the weekly Sabbath; Scripture is not saying that the 21<sup>st</sup> is an annual Sabbath at all. Please consider:

The first day of the feast and the “seventh day” [of the week in context] are one and the same. The 21<sup>st</sup> is the 6<sup>th</sup> day of the week and of course the 7<sup>th</sup> day of a seven day feast, but....

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

...the “seventh day” spoken of in **Exodus 13:6** is called a *chag* (H2282) which is used 62 times in Scripture and is only used to refer to the pilgrimage feast days (found in **Exodus 23:14-17**), in this case, Abib 15. It is not referring to the last day of the feast, rather it is referring to the first. This *chag* can only be the 15<sup>th</sup> of Abib. See also **Deuteronomy 5:12-15** and **Leviticus 23:6-8**.

I submit to you that this “seventh day” is Abib 15, and it is not only an annual Sabbath, but a weekly Sabbath as well. There are no back to back Sabbaths in Scripture. The 15<sup>th</sup> is without question a Sabbath, meaning that the 22<sup>nd</sup> of the first month is also a Sabbath. If the 21<sup>st</sup> is an annual Sabbath, there would be two Sabbaths back to back (21-22), and there would be no preparation day for the second Sabbath of the two. Common sense, right?

**#3. (The 15<sup>th</sup> and 22<sup>nd</sup> of the second month of the exodus are weekly Sabbaths.) Exodus 16** is the first place where the word “Sabbath” is used in Scripture. Here YHWH is speaking to Moses and Aaron on the 15<sup>th</sup> day of the 2nd month and tomorrow would begin a series of 6 days of manna, followed by a Sabbath. From day 15 add 6 days of manna = 21. Next day (22<sup>nd</sup>) is the Sabbath. See calendar model below...

New moon	manna	manna	manna	manna	manna	manna x2	Sabbath
1	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							
1	2	3	4	5	6	7	8

This is a very simple math equation that a grade school kid can figure out. Israel was to collect one portion of manna from the 16<sup>th</sup> to the 20<sup>th</sup> and a double portion on the 21<sup>st</sup> because the morrow was the Sabbath. If the 22<sup>nd</sup> is a Sabbath, so is the 15<sup>th</sup> (as well as the 8<sup>th</sup> and the 29<sup>th</sup>).

**#4. (The 15<sup>th</sup> day of the third month of the exodus is the weekly Sabbath.) Exodus 19:1** proves that the children of Israel arrived at Sinai on the 16<sup>th</sup> day of the third month. Please read the context.

As a second witness, the **Book of Jubilees 1:1** flat out states that Israel arrived at Mt. Sinai on the 16<sup>th</sup> day of the third month...

*And it happened in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the 16<sup>th</sup> day of this month, and the Lord spoke to Moses saying, “Ascend to me here on the mountain, and I will give to thee the two stone tablets of the law and the commandments; as I have written them, thou shalt make them known.”*

Moses indicates that the children of Israel rested at Rephidim the 15<sup>th</sup> of the third month. The root word for *Rephidim* means “rest” and this passage says that they arrived at the Wilderness of Sinai the “same day” of the third month that they left Egypt (two months earlier). If you’ll remember, Israel got as far as Succoth the 15<sup>th</sup>, and actually left the land of Egypt the on the 16<sup>th</sup>. See **Numbers 33:3-6**. So Israel arrived at Sinai on the 16<sup>th</sup> and Moses was immediately summoned up the mount. YHWH was on the mount in a thick cloud (**Exodus 19:9**) YHWH told Moses to go back down the mountain and to tell the people to consecrate themselves for on the third day (the 18<sup>th</sup>) YHWH would come down in sight of ALL the people in a cloud (**Exodus 19:11-16**), . **Exodus 19:10-11** says they were to consecrate themselves today, tomorrow and the third day. Since the 16<sup>th</sup> is the first day (“today” in context), the 18<sup>th</sup> is the third day, then they were “resting” in Rephidim on the Sabbath, the 15<sup>th</sup>, which is the seventh day and the weekly Sabbath.

Looks like this:

1st	2nd	3rd	4th	5th	6th	7th
9	10	11	12	13	14	<b>15</b>
16	17	18	19	20	21	<b>22</b>

**#5. (Exodus 24:15-16 in conjunction with Exodus 19:1 above prove that the 22<sup>nd</sup> day of the third month was also a weekly Sabbath.)** Israel unquestionably arrived at Mt. Sinai on the 16<sup>th</sup> day of the third month. **Exodus 19:9** indicates that Moses went up into the cloud and spoke with YHWH receiving the instructions to give to the people. **Exodus 24:15-17** says that the cloud covered the mount for six days and on the seventh day, YHWH called unto Moses out of the cloud. Since the 15<sup>th</sup> of the third month has already been shown to be the Sabbath, this particular “seventh day” would have been the following weekly Sabbath, the 22<sup>nd</sup>. See calendar model above. (Thank you Sheldon for being a part of this discovery)

**#6. (Leviticus 8:1-4, 8:33-9:1, 4, 23 reveals that the 8<sup>th</sup> day was a day of visitation--which is always either a Sabbath or a feast.)** **Leviticus 8:1-4** reveals that Israel assembled at the door of the tabernacle. Israel only did this on New Moon, Sabbath or feast. (**Numbers 10:1-10, Ezekiel 46:1**). There are not 8 days in a week, so we must be numbering days of the month. There is evidence given below that the phrase “the 8<sup>th</sup> day” is a Hebrew idiom or expression that means the weekly Sabbath. **Leviticus 9:4** and **23** reveals that the Father was going to appear (and did appear) before Israel. At this point in history, YHWH did this only on the New Moon days and appointed times or *mo’edim* (see **Numbers 10:1-10, and Ezekiel 46:1**), of which the weekly Sabbath is the first (**Leviticus 23:1-3**).

**#7. (Leviticus 23:6-7 (see verse 11) proves that Abib 15 is the weekly Sabbath.)** The Hebrew word Sabbath is H7676 in verse 11, which is a weekly Sabbath. Verse 11 is about wavesheaf, which is Abib 16, every year. It is Abib 16 that Josephus writes about, his words hammering the counterfeit calendar and its proponents. Please understand that Josephus is writing to a non-Israelite audience. In **The Antiquities of the Jews, Book 3, Chapter 10, section 5**, he has this to say about the Passover season:

(248) *“In the month of Xanthicus, which is by us called Nisan, and is the beginning of the year, on the fourteenth day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians, and law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. (249) The feast of unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month and continued seven days, wherein they feed on unleavened bread... (250) But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day, they do not touch them. .... (251) They take a handful of ears, and dry them, then beat them small and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire they leaven the rest for use of the priest; and after this it is that they may publicly or privately reap their harvest.”*

Josephus is explaining to the Gentile nations how the barley could be harvested on the 16<sup>th</sup>, and says exactly what **Leviticus 23** says about the feast of Passover, Unleavened Bread and wavesheaf. Since Abib 16 is wavesheaf EVERY YEAR, that means Abib 15 is the Sabbath EVERY YEAR. On the Gregorian counted feast days, wavesheaf follows the first saturday after Abib 15, meaning that wavesheaf might fall anywhere from Abib 16 to 21 or so. History and Scripture defy this definition.

**#8. (Leviticus 23:39 proves that the 15<sup>th</sup> and 22<sup>nd</sup> of the seventh month are the weekly Sabbaths-- as well as annual Sabbaths.)** The 15<sup>th</sup> day of the seventh month is the first day of Tabernacles. The eighth day of a seven day feast comes to the 22<sup>nd</sup> day of the seventh month. Looks like this:

9	10	11	12	13	14	<b>15</b>
16	17	18	19	20	21	<b>22</b>

**#9. (Numbers 29:12 reveals that the 15<sup>th</sup> day of the seventh month is the Sabbath.)** See #8 above.

**#10. (Deuteronomy 5:12-15 proves that Abib 15, Israel's deliverance day, is the weekly Sabbath.)** Interestingly, the fourth commandment in **Exodus 20:8-11** links the Sabbath with Creation week. **Deuteronomy 5:12-15** links the Sabbath with the day Israel was delivered from Egypt, which everyone must admit was the 15<sup>th</sup> of Abib, considering that Passover is a fixed date feast (Abib 14) and they were delivered the following day.

**#11. (The Battle of Jericho proves that the 8<sup>th</sup> day of the month is the weekly Sabbath.)** The battle of Jericho was a seven day event (and blows up satyrday Sabbath keeping all by itself). Every able bodied Israelite male took with him every weapon at his disposal. The priests even carried the Ark of the Covenant. In this battle/siege, Israel is on the offensive; they are the aggressors. Read **Joshua 6**. Only Joshua knew it would be a 7 day affair, the men were told they would attack when Joshua gave them the signal. These soldiers were marching around Jericho for seven days in attack mode, on a full tilt adrenalin rush, not knowing for sure when the signal would come. Which of these 7 days was the Sabbath? Did YHWH ever send Israel into battle on the Sabbath? The battle of Jericho is more a calendar statement than it is about the conquest of Canaan. Israel had JUST come out of the wilderness after a 40 year sojourn, having to relearn the law (including the Sabbath) of Yah. Do you suppose that the VERY first thing YHWH commanded Israel to do would be to break the Sabbath with a 7 day siege? If the Sabbath is every seventh day in an unbroken cycle of 7, then ONE of the days Israel marched around Jericho had to have been the weekly Sabbath. You think about this. If you are interested in knowing how they took Jericho WITHOUT breaking the Sabbath, see the calendar model above. It is so simple a child can figure it out.

Since the battle/siege began on New Moon day, it ended on the 7<sup>th</sup> day of the month, the day BEFORE the weekly Sabbath. Looks like this...

March 1 time	March 1 time	March 1 time	March 1 time	March 1 time	March 1 time	March 7 times	Keep Sabbath
<b>New Moon Day</b>	<b>1<sup>st</sup> work day</b>	<b>2<sup>nd</sup> work day</b>	<b>3<sup>rd</sup> work day</b>	<b>4<sup>th</sup> work day</b>	<b>5<sup>th</sup> work day</b>	<b>6<sup>th</sup> work day</b>	<b>7<sup>th</sup> day Sabbath</b>
<b>1</b>	2	3	4	5	6	7	<b>8</b>
	9	10	11	12	13	14	<b>15</b>
	16	17	18	19	20	21	<b>22</b>
	23	24	25	26	27	28	<b>29</b>
<b>(30)</b>							

Here's the proof...

14. And it was in the second month, on the first day of the month, that YHWH said to Joshua, Rise up, behold I have given Jericho into thy hand with all the people thereof; and all your fighting men shall go round the city, once each day, thus shall ye do for six days.

17. And on the seventh day they went round the city seven times, and the priests blew upon trumpets.  
**Jasher 88:14, 17**

**#12. (In I Kings 20 is a 2<sup>nd</sup> witness to a 7 day battle/siege that, like the battle of Jericho can only be understood if the calendar is Lunar and the Sabbath falls on the 8<sup>th</sup> day of the month). See I Kings 20:29 specifically, and the calendar model for #11 above.**

**#13. (II Chronicles 7:8-10 is yet another witness that the 22<sup>nd</sup> day of the seventh month is a weekly Sabbath.) See #8 above.**

**#14. (The 8<sup>th</sup> day is the weekly Sabbath as found in II Chronicles 29:17.)** The people began to sanctify on New Moon day of the first month and on the 8<sup>th</sup> of the month they went to the temple. Israel only went the temple porch on New Moon and Sabbaths (**Numbers 10:1-10, Ezekiel 46:1**).

**#15. (Ezekiel 46:1 reveals that the New Moon days do not count against the week, which reveals the weekly Sabbaths on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of EVERY month.)** Couple this with **Genesis 1:1-2**, #1 above, and you have an iron clad case. The New Moon days never fall during the work week; they are a third category of day. **Ezekiel 46:1** says that the gate to the temple is shut on all SIX working days, but open on the Sabbath and New Moon. Periodically, New Moon day is on th-day. If the tabernacle were still here and I asked you, “Would the gate have been open or shut?” how would you answer? If you say open because it is New Moon day, I would respond that th-day is a work day so it must be shut. If you agreed, “Of course th-day is a work day, it must be shut.” I’d reply, “But my friend, it is New Moon, it must be open.” You see, you have no correct answer because you are applying a pagan/papal/Roman/solar-only/man-made calendar to this Scriptural calendar event. **Isaiah 66:23, II Kings 4:18-23, Amos 8:5** are three more witnesses that the New Moon cannot fall on one of the six work days. The calendar model below is the ONLY one that supports all of these verses:

Open	Shut	Shut	Shut	Shut	Shut	Shut	Open
New Moon Days	1 <sup>st</sup> work day	2 <sup>nd</sup> work day	3 <sup>rd</sup> work day	4 <sup>th</sup> work day	5 <sup>th</sup> work day	6 <sup>th</sup> work day	7 <sup>th</sup> day Sabbath
1	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)							
1	2	3	4	5	6	7	8

**#16. (John 5:1--see margin, and 5:4-9 reveal that the 29<sup>th</sup> day of the fourth month is the weekly Sabbath.)** In context, it was a summer feast. Weddings took place in the spring (John 2:1), and shortly after the marriage, was Passover (John 2:23). Passover is Abib 14. In John 4:31-15, the man from Galilee speaks of the wheat harvest coming in 4 months, meaning he is speaking shortly after Passover. Pentecost is centered upon the wheat harvest and falls on the 29<sup>th</sup> day of the 4th month. The beginning of John 5 speaks of this great feast which is one of the 3 spoken of in **Exodus 23:14-17** where all males were commanded to appear before the temple--a command Yeshua obeyed (John 5:1).

For more details, click this link: <http://www.creationcalendar.com/CalendarIssue/17-FeastOfWeeks.pdf>.

**#17. (John also reveals that the 22<sup>nd</sup> day of the 7<sup>th</sup> month is the weekly Sabbath.)** John 7:2 says it is Tabernacles time. John 7:37 says Yeshua spoke on the last great day of the feast. **Leviticus 23:33-44** says it is a 7 day feast, so Tabernacles is on the 15-16-17-18-19-20-21 days of the 7<sup>th</sup> month. He spoke on the 21<sup>st</sup> day of the month, the last day of the feast. From this point in John 7:30 to the end of John 8, he is engaged in a running spiritual battle. A day later (the 22<sup>nd</sup> day of the 7<sup>th</sup> month), he heals a man ON THE SABBATH. This is none other than the 8<sup>th</sup> day of the feast, the weekly Sabbath that always follows the 7 day feast. Since he observed the 22<sup>nd</sup> as the weekly Sabbath here, he also observed the 8<sup>th</sup>, 15<sup>th</sup> and 29<sup>th</sup> days of the lunar month as the Sabbaths by default. The 8<sup>th</sup> day is a Hebrew idiom (expression) that refers to the weekly Sabbath. The weekly Sabbath is the 8<sup>th</sup> day of the month, and also the “8<sup>th</sup> day” of the seven day Feast of Tabernacles.

Here’s the rundown:

John 7:37 – Yeshua spoke during the last great day (John 7:2 says this was the feast of Tabernacles.)  
John 7:43-53 – There was contention between the people and the religious authorities. After which every one went home.

John 8:1 – Yeshua went to the Mount of Olives.

Scripture says that Tabernacles is a seven day feast:

**Leviticus 23:34-36** says that Tabernacles begins on the 15<sup>th</sup> day of the seventh month and is a seven day feast. **Count the days...**

15 16 17 18 19 20 21

The EIGHTH day spoken of was in addition to the seven days of the feast. The eighth day would be the 22<sup>nd</sup> day of the seventh month. Let’s see what Scripture calls this “eighth” day of the feast.

Now watch... Remember the carpenter from Nazareth spoke on the last great day of a seven day feast...

John 8:2 – The next day (the 22<sup>nd</sup> of the month), Yeshua returned to the temple. (Why?) There, another lengthy debate took place...

John 8:59 – ...After which Yeshua was nearly stoned, but He passed through...

John 9:1 – as Yeshua left the temple, He passed by a blind man...read **John 9:14**.

The eighth day of the feast was the 22<sup>nd</sup> day of the month, and the weekly Sabbath. If the 22<sup>nd</sup> is the Sabbath, by default the 8<sup>th</sup>, 15<sup>th</sup> and 29<sup>th</sup> days of the month are also Sabbaths.

**#18. (The crucifixion on Passover day proves that the Abib 15 is the weekly Sabbath.)** Mark 15:42-43 says that the crucifixion took place on preparation day, the day before the Sabbath. Yeshua rested on the weekly Sabbath of Abib 15 in the tomb. Since all Israel observed the 15<sup>th</sup> as the weekly Sabbath here, they also observed the 8<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of this lunar month as the Sabbaths by default. Second witness, Luke 23:54. John 19:31 is a third witness where John calls Abib 15 (the day after the Passover, which is Abib 14) an high Sabbath. Every scholar knows that this means it was an annual Sabbath as well as a weekly Sabbath.

“An high day” has been misconstrued to mean the occasions that a annual Sabbath just happens to coincide with a weekly Sabbath. Truth be told, the three pilgrimage feasts (in **Exodus 23:14-17**) ALL fall on a weekly Sabbath, every year. The first day of Unleavened Bread and the first day of Tabernacles fall on the 15<sup>th</sup> day of the first and seventh month, respectively. Feast of Weeks (a.k.a. Pentecost) falls on the 29<sup>th</sup> day of the 4<sup>th</sup> month.

**#19. (The resurrection proves that Abib 15 is the weekly Sabbath.)** Matthew 28:1 says he rose the day after the Sabbath day. “Sabbath day” in the Greek refers to the WEEKLY Sabbath. Mark 16:1-2 is a second witness. Luke 23:56-Luke 20:1 is a third witness.


**#20. (Acts 20 reveals that the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month are the weekly Sabbaths.)** Below is a Gregorian calendar model with Abib 14 and Abib 15 in the appropriate places (preparation day and Sabbath). Please read Acts 20:5-7 and put these dates on the calendar. Paul left probably on the evening of the 21<sup>st</sup> (said he left after the days of Unleavened Bread) but he could have left after the Sabbath (the 22<sup>nd</sup>). All that is necessary is for him to arrive in Troas 5 days after the last day of UB. The number of travel days are not mentioned, and not necessary to know, only that he arrived at Troas in 5 days (arriving on the 26<sup>th</sup> of Abib). And at Troas they abode 7 days (26-27-28-29-30-1-2) and he preached until midnight on the last night of his stay (the first day of the week), departing on the morrow (the second day of the week).

Is the 2<sup>nd</sup> of the month (below) the first day of the week? No, it is the 3<sup>rd</sup> day of the week.

sun	mon	tue	wed	thur	fri	sat
						<b>1</b>
2	3	4	5	6	7	<b>8</b>
9	10	11	12	13	14	<b>15</b>
16	17	18	19	20	21	<b>22</b>
23	24	25	<b>26</b>	27	28	<b>29</b>
30	1	<b>2</b>	3	4	5	<b>6</b>

When this little exercise fails to prove their counterfeit calendar model, some try to manipulate the calendar so Paul CAN leave Troas on the first day of the week. Here is what THAT calendar model looks like...

sun	mon	tue	wed	thur	fri	sat
				1	2	<b>3</b>
4	5	6	7	8	9	<b>10</b>
11	12	13	14	15	16	<b>17</b>
18	19	20	21	22	23	<b>24</b>
25	<b>26</b>	27	28	29	30	<b>1</b>
<b>2</b>	3	4	5	6	7	<b>8</b>



They say that Passover (Abib 14) must have taken place on a w-day, forcing the weekly Sabbath to take place on the 17<sup>th</sup>. Now when Paul leaves on the evening of the 21<sup>st</sup>, arriving in Troas in 5 days (Abib 26), and abodes there 7 days, (26-27-28-29-30-1-2) ready to depart on the morrow, the night he preached was actually the first day of the week (at least on this calendar). Do you see the problem? Do you see where the red arrow is pointing (Abib 10)? Abib 10 floats around on the Roman calendar.



Do you remember what happens on Abib 10? The 10<sup>th</sup> day of Abib is a commanded work/commerce day, the day to set aside the Passover Lamb. If you did not own a lamb, you had to go and purchase one on THIS particular day. Abib 10 is a **commanded** commerce day (**Exodus 12:3**). There is no provision to procure this lamb a day early or a day late IF the Sabbath just happens to fall on Abib 10.

Isn't it interesting how the Father maneuvered His commanded work days in such a fashion that they would totally disrupt and destroy all the calendar manipulations of apostate man? So, would you like to see how Paul CAN abide in Troas for seven days AND preach on the first day of the week without running afoul of any of the calendar defenses Yah has set in place? No problem...

<b>New Moon</b>	First day	Second Day	Third Day	Fourth Day	Fifth Day	Sixth Day	<b>Sabbath</b>
<b>1</b>	2	3	4	5	6	7	<b>8</b>
	9	10	11	12	13	14	<b>15</b>
	16	17	18	19	20	21	<b>22</b>
	23	24	25	<b>26</b>	27	28	<b>29</b>
<b>30</b>							
<b>1</b>	<b>2</b>	3	4	5	6	7	<b>8</b>

Here the New Moon days are a third category of day, not counting against the week (JUST like **Ezekiel 46:1** says), and Passover (Abib 14) can be the preparation day for the Sabbath of Abib 15, the first day of Unleavened Bread (JUST like YHWH commanded in **Leviticus 23**, et al), and Paul can preach on the first day of the week, ready to depart on the morrow (JUST like Acts 20 says)—all without running afoul of the calendar commands in Scripture. Unleavened Bread is over on the 21<sup>st</sup> “day” of the first month. Paul arrived at Troas in 5 days (arriving on the 26<sup>th</sup> of Abib). And at Troas they abode 7 days (26-27-28-29-30-1-2) and he preached until midnight on the last night of his stay, departing on the morrow (the 3<sup>rd</sup>).

Isn't it amazing? There is always harmony in the truth.

Both #18 and #19 have 2 additional witnesses (meaning that there are 3 different texts saying the same thing), and #8 proves two Sabbath dates, the 15<sup>th</sup> and the 22<sup>nd</sup>, and #15 posts THREE additional witnesses, meaning there are actually 28 places in Scripture where the Sabbaths can be date identified by triangulation if the text does not flat out STATE that the Sabbath fell on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> or 29<sup>th</sup> day of the month or otherwise prove a lunar calendar. I could argue that #15 and #20 prove all four of these Sabbath dates, since no particular Sabbath is listed, so this number could be expanded to 34 different Sabbaths in Scripture that can be date identified on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month. Truth be told, if any Sabbath is revealed on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> or 29<sup>th</sup> days of the month, it proves the other three, so over 80 Sabbaths can be date identified by the passages offered above.

I am certain that continued study will reveal more weekly Sabbaths that fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month. It can also be said is that there will never be a Sabbath that can be date identified that falls on a date OTHER than on these dates. Arnold Bowen ([www.lunarsabbath.org](http://www.lunarsabbath.org)) has offered \$10,000 and World's Last Chance (WLC) ([www.worldslastchance.com](http://www.worldslastchance.com)) at one point offered a cool one million dollars to anyone who could find a Sabbath on a date OTHER than the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month. I'm guessing that the million was seen as hyperbole by their readers because this was later changed to a world wide public confession.

To date, there have been a few who have tried to manufacture weekly Sabbaths that fall on dates other than the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month, but so far their deception or lack of studiousness has been discovered and no monies have been transferred and there has been no world wide public confession by WLC that they have been proven wrong.

Bro. Arnold's money and WLC's reputation are quite safe.

Respectfully submitted,

Troy Miller

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