

First day

Second day











Third day

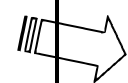
Fourth day

Fifth day

Sixth day

Seventh day

						<b>1</b> <b>ABIB</b> <b>The first month of Yah's Creation Calendar</b>
<b>2</b> The approximate day that Summer Wheat was sown, which takes 110-120 days to mature (says the USDA). <small>Count the days</small> <b>1</b> ←	<b>3</b>  <b>2</b>	<b>4</b>  <b>3</b>	<b>5</b>  	<b>6</b>  	<b>7</b>  	<b>8</b>  
<b>9</b>  	<b>10</b> The plague of hail fell on or about this day. Passover Lamb also chosen on this day. <b>Exodus 12:3</b>	<b>11</b>  	<b>12</b>  	<b>13</b>  	<b>14</b> Passover Day <b>Exodus 12:6-11.</b>	<b>15</b> Israel released from bondage on the Sabbath and leave Ramses with great procession, later arriving at Succoth, <b>Ex 12:37, Numbers 33:3-5</b> 
<b>16</b> Left Succoth and pitched at Etham which is on the edge of the wilderness (the border of Egypt). <b>Num 33:6.</b> So when did they leave Egypt? The 15th or 16th?	<b>17</b> Removed from Etham and pitched before Pi-hahiroth, <b>Numbers 33:7</b>	<b>18</b> Egyptians pursue, approach Israel at Pi-hahiroth. <b>Ex 14:10-13</b>	<b>19</b> Egyptians destroyed. <b>Ex 14:27</b>  <b>1</b> ←	<b>20</b> Three days journey from Pi-hahiroth...  <b>2</b>	<b>21</b> ...pitched at Marah. <b>Numbers 33:8</b>	<b>22</b>  <b>First Sabbath Complete</b> 



First day

Second day







Third day























Fourth day

Fifth day

Sixth day

Seventh day

23	24	25	26	27	28	29
						 <b>Second Sabbath Complete</b>
						30 Abib is a <b>30</b> day month. No Moon 
						1 New Moon Day Second Month 
2	3	4	5	6	7	8
						 <b>Third Sabbath Complete</b>

First day	Second day	Third day	Fourth day	Fifth day	Sixth day	Seventh day
9 	10 	11 	12 	13 	14 <b>NOTE:</b> There was no prohibition against travel on the Sabbath until <b>Exodus 16:25-29</b> . Israel was following the Cloud. 	<b>15</b> <b>Fourth Sabbath Complete</b> Ex 16:1-arrived and murmured. YHWH said at even you shall eat meat, and in the morning bread, Ex 16:12
<b>16</b> The test was for a full week, <b>Exodus 16:4, 21-22, 26-27</b> This is the first day of the manna, <b>Ex 16:14</b> 	<b>17</b>  Second day of manna	<b>18</b>  Third day of manna	<b>19</b>  Fourth day of manna	<b>20</b>  Fifth day of manna	<b>21</b> Twice as much manna on the sixth day because tomorrow is the Sabbath and there would be no manna. <b>Ex 16:22-23</b> 	<b>22</b>  <b>Fifth Sabbath Complete</b> If this day is the Sabbath, so is the 15th!!! 
<b>23</b> Journey to Rephidim. Upon arrival, they find there is no water. <b>Exodus 17:1-7</b> 	<b>24</b> Just great. First there was no water, now the Amalikites show up for a fight. Moses prepares for a battle tomorrow. <b>Ex 17:8-9</b> 	<b>25</b> Moses raises his hands and Israel defeats the Amalikites until the going down of the sun. <b>Ex 17:10-13</b> 	<b>26</b> Moses writes down the details of the event and builds an altar. <b>Ex 17:14-16</b> 	<b>27</b> 	<b>28</b> 	<b>29</b> <b>Sixth Sabbath Complete</b> 
						<b>1</b> <b>New Moon Day.</b> <b>Third Month</b> 

First day	Second day	Third day	Fourth day	Fifth day	Sixth day	Seventh day
2	3	4	5	6	7	8
				<p>This is the 50th day after Wave Sheaf</p> <p>Problem ...</p>	<p>...we aren't even to the seventh Sabbath yet!</p>	<p>Seventh Sabbath Complete</p> <p>Leviticus 23:15</p>
<p>9 This is the morrow "AFTER" the seventh Sabbath— NOW number 50 days. <b>Leviticus 23:16</b></p> <p>Count 50</p>	<p>10 We are told to number 7 Sabbaths complete from Wave Sheaf (This does not include new moon days, they are not week days, neither work days nor Sabbaths). This gets us to a certain date on the calendar. Now why, when we are told to number 50 days from the morrow <u>after</u> the seventh Sabbath would we go back to wave sheaf to start counting the 50 days? We were told to count 7 Sabbaths complete (weeks) from wavesheaf, not 50 days. We do not have the luxury of going backward in time. When you got to that point in time (the morrow after the seventh Sabbath) you were given another set of instructions. NOW count 50 days. It does not say to count ONE day from the morrow AFTER the seventh Sabbath, it says to count 50.</p> <p>1</p>	<p>11</p> <p>2</p>	<p>12</p> <p>3</p>	<p>13</p>	<p>14</p>	<p>15</p> <p>Israel kept the Sabbath at Rephidim, which means "rest." <b>Exod. 19:1-2</b> (See Strong's H#7508, 7507, 7502)</p>
<p>16 Arrive at Sinai the same day they were gone forth out of the <u>land</u> of Egypt. <b>Ex 19:1</b> (See <b>Abib 16</b>) Moses went up Sinai, <b>Ex 19:3</b>. Be ready on the 3rd day, <b>Ex 19:11</b></p>	<p>17 <b>Second day</b></p>	<p>18 <b>Third day</b></p> <p><b>Ex 19:16</b>. People can't stand Yah's voice, (<b>Ex 20:18-21</b>) Moses called up and receives the rest of the covenant. Comes down and reads it. <b>Ex 23:1-3</b></p>	<p>19 Moses spent last night writing the words of the covenant and this morning he reads it to the people, <b>Ex 24:4</b>. Moses called back up for 40 days, <b>Ex. 24:9</b></p>	<p>20</p> <p>Count all 40</p> <p>1</p>	<p>21</p> <p>2</p>	<p>22</p> <p>3</p>
23	24	25	26	27	28	29

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Sixth day














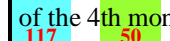
Seventh day

The New Moon, though never called a Sabbath by name, was a segment of time celebrated as a Sabbath. They blew horns (**Numbers 10:2-3,10; Psalm 81:3**) there was no commerce (**Exodus 20:8-11, Amos 8:5**) and it was a day for a holy convocation (**Leviticus 23:3, Ezekiel 46:1,3**), that is why they are in the “seventh day” column. The New Moons are neither a work day, nor a Sabbath, so they cannot be counted against the seven day work week—six work days and then a Sabbath rest. I know it sounds crazy, but I just gave you the texts to prove it. (See additional enclosed study) See also the passage in **1 Samuel 20**. The new moon is not a Sabbath and in this passage, there are 2 days of feasting. If these counted against the work week, that leaves 4 days. Unless otherwise commanded, YHWH says work six days in seed time and harvest.

The passage in **1 Samuel** indicates several things. One, they were making this pact on the 29<sup>th</sup> day of the month, or the Sabbath. Two, this was a 30 day month (similar to the page here) because there were two days of feasting involved with this new moon celebration, **20:24-27**, two days in which David was expected to sit with the king. Three, apparently the Hebrews also observed the “no moon” or rebuilding of the moon that occurred during the 30 day months as part of the new moon celebration. Four, going out in the field and shooting arrows was not a Sabbath (or new moon?) activity. Counting from the 29<sup>th</sup>, and observing the two new moon days as non-week days, is exactly three days later when Jonathan shot his arrows on the first work day of the week (compare **verse 19**). Lastly, in English, it seems to say “the second day of the month” in **verse 27 and 34**. In Hebrew, this phrase is “the second day of the new moon [celebration].” This is confirmed by the underlying Hebrew. The word “month” in these verses is *new moon* in Hebrew.

<p><b>30</b></p> <p><b>The 3rd Month is a 30 day month.</b></p> <p><b>No Moon.</b></p> 
<p><b>1</b></p> <p><b>New Moon Day.</b></p> <p><b>Fourth Month</b></p> 

2	3	4	5	6	7	8
						
9	10	11	12	13	14	15
						

First day	Second day	Third day	Fourth day	Fifth day	Sixth day	Seventh day
16 	17 	18 	19 	20 	21 	22 
23 	24 	25 	26 	27 	28 On this day, Aaron says that "tomorrow is a feast (chag) to YHWH." Ex 32:5 	29 117 days from the wheat being sown, 50 days from the morrow after the 7th Sabbath and 40 days after Moses ascends Mt Sinai, all end on the 29th day of the 4th month. 

If you understand the lunar/solar calendar that YHWH ordained at Creation, then you can easily find three yardsticks that point to the Feast of Weeks in the year of the exodus. They all terminate on the 29<sup>th</sup> day of the fourth month. (Ask for this fascinating study!) First, Messiah indicates that the wheat was planted around the beginning of Abib giving 117 days till harvest. This falls between the 110-120 days required for spring wheat to mature. **Nature is witness #1.** Without question, this precludes the Feast of Weeks from occurring in early June, a mere 50 days after Wave Sheaf. Here are the other 2 yardsticks. It doesn't say "1" day, it says 50 days are to be "numbered after the seventh Sabbath is complete," and lastly, Moses descends from the mount after 40 days. All three of these measuring devices (3 witnesses) end on the 29<sup>th</sup> day of the fourth month. **Fact:** on this day Aaron calls a **chag**. See **Exodus 32:1-6**. Aaron knew the 29<sup>th</sup> day of the 4<sup>th</sup> month was a feast day for it was his job as high priest to proclaim the feasts of YHWH. On this very same day, Moses came down the mountain with the tables of the covenant, **Exodus 32:7-20**. The Law was indeed delivered at the Feast of Weeks--in written form, not orally 40 days earlier.

**Challenge:** Find in Scripture a pilgrimage feast or **any** feast that is observed in the third month.

Chag is used 62 times in Scripture, in every instance for a pilgrimage feast. It is not once used to describe Feast of Trumpets or Day of Atonement. Indeed, it is even used 3 times when Jeroboam thought to hold Tabernacles in the 8<sup>th</sup> month rather than the 7<sup>th</sup> month (**1 Kings 12:32-33**).

**Final Fact:** Remember when the apostles were accused of being drunk with new wine during Pentecost 2,000 years ago (**Acts 2:1, 13**)? Peter did not say, "You boneheads! This is the first week of the 3<sup>rd</sup> month. There won't be any new wine till summer." Why? Because it was the end of the 4<sup>th</sup> month (summer) and Peter was well aware of the possibility of being drunk with new wine at this time for his rebuttal was only, "We are not drunk fellas. For Pete's sake, it's only 9:00 o'clock in the morning." No different than YHWH did not scold Aaron for calling a feast on the wrong day. Aaron got the day right. YHWH's only comment was that the people had corrupted themselves by worshipping an idol. Right day, wrong deity.

So when were the apostles observing Pentecost? It certainly was not in the spring, the first week of the 3<sup>rd</sup> month. The cloud is moving. We need either to follow or be left in the wilderness.