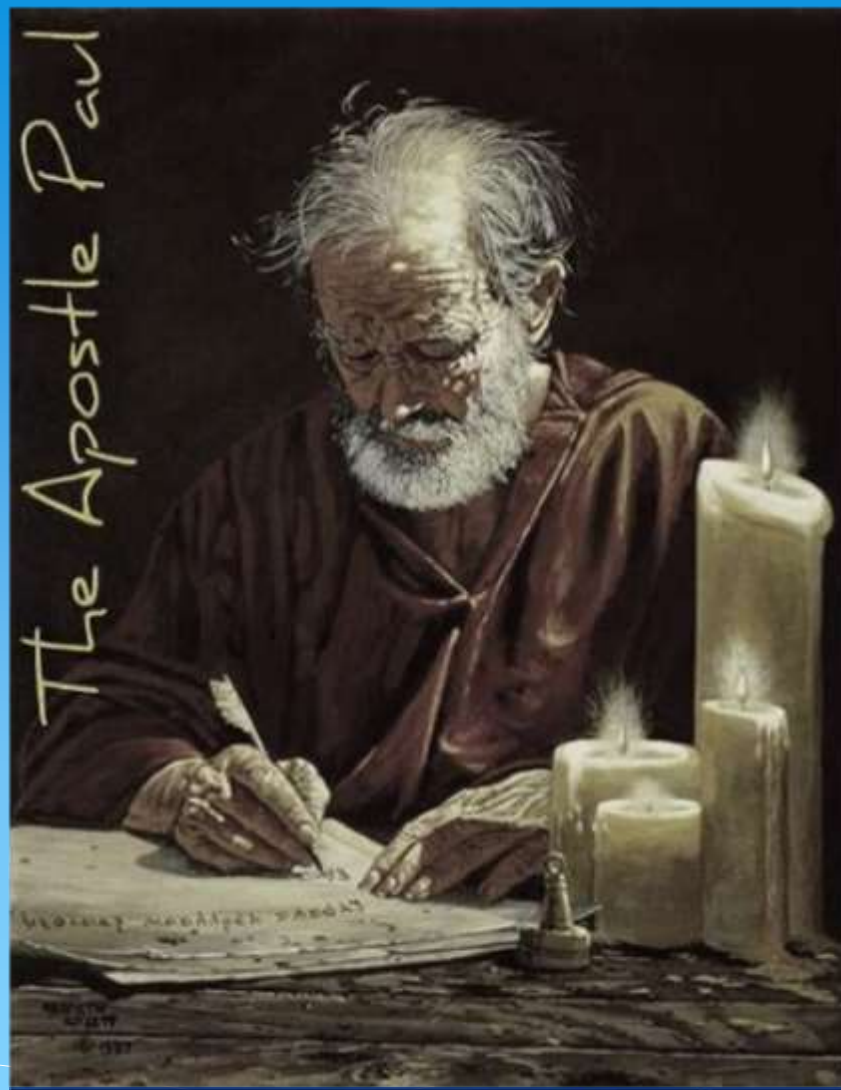




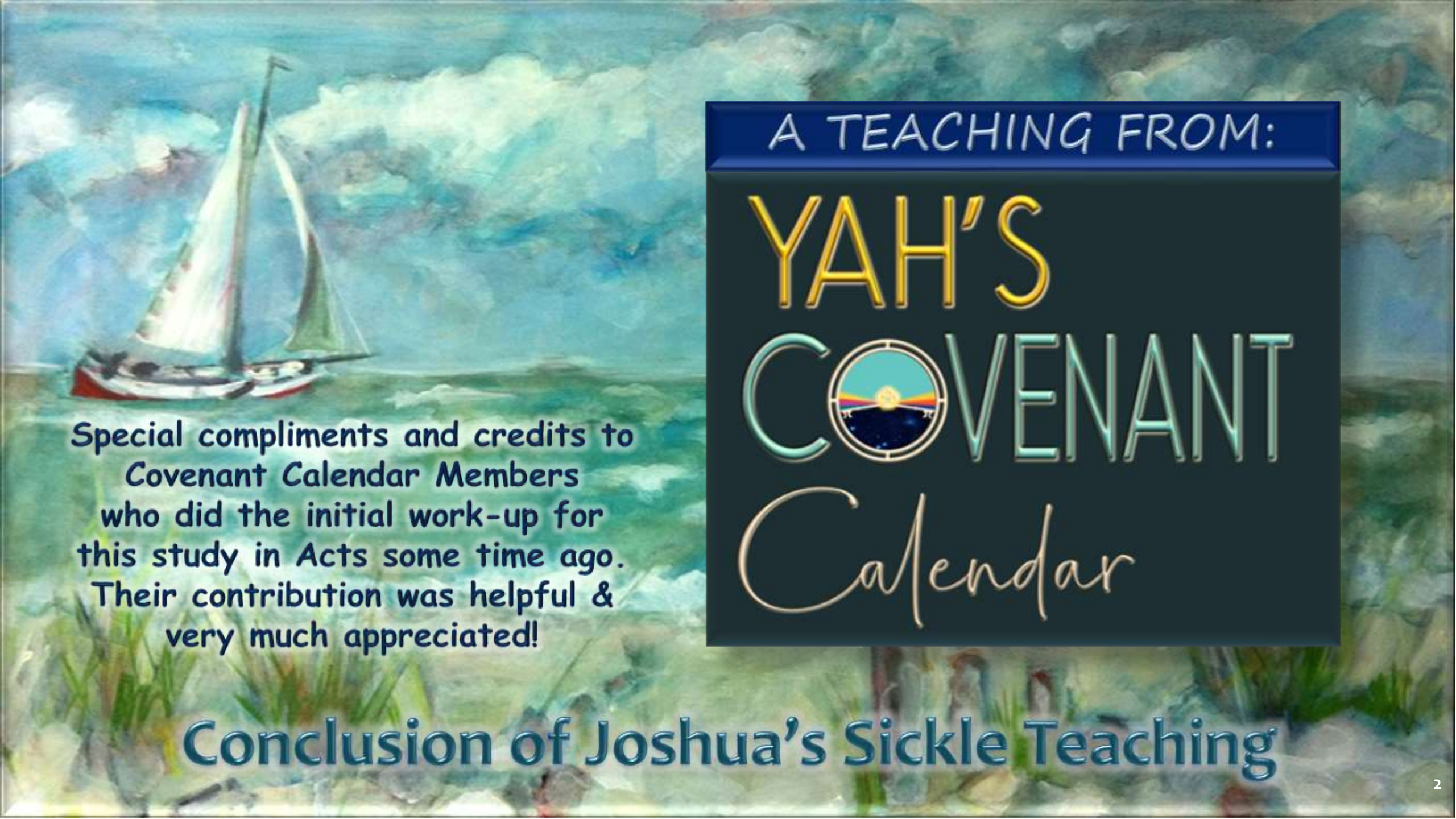
**Paul's**  
**Pentecost**  
**Appointment**  
**at Jerusalem**  
**and the Battle**  
**of the Calendars**



The Apostle Paul

A 3 Part Study





Special compliments and credits to  
Covenant Calendar Members  
who did the initial work-up for  
this study in Acts some time ago.  
Their contribution was helpful &  
very much appreciated!

A TEACHING FROM:

YAH'S  
COVENANT  
Calendar

Conclusion of Joshua's Sickle Teaching





# Acts Research Project

Part 1

Part 2

Part 3

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# Major Calendar Puzzle Pieces in Paul's Journey



**Mitylene**

Every

**Ephesus**

piece of this calendar puzzle is important, but these four are of extreme importance that will lead to a Covenant Calendar

**The Gulf of Latmus &**

**Miletus**

**Crunch!**

**Paul's Nazarite Vow**

**PUTTING IT ALL TOGETHER**



## Section #1:

## What is the Purpose of this Study?

In the return trip of Paul's 3<sup>rd</sup> journey he was determined to arrive at Jerusalem for Shavuot that year. We know the Omer Count begins with Wave Sheaf / First Fruits.

### WAVESHEAF – OMER COUNT #1



### PENTECOST – OMER COUNT #50

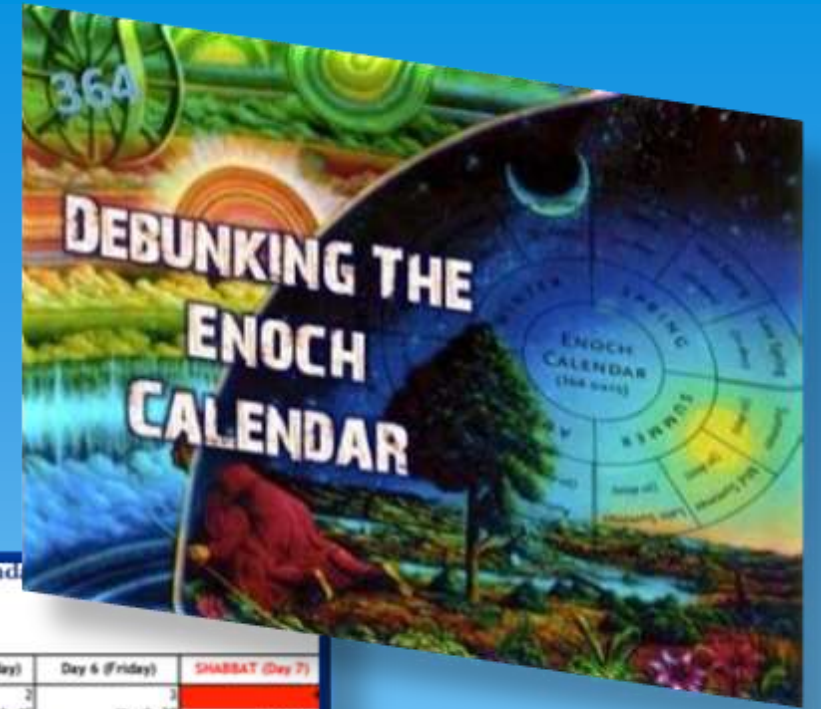


The Joshua Series is another witness from the OLD Testament that completely aligns with the Torah guidelines written by Moses to verify an Omer Count of only 50 days. The search in this study is to determine if Luke and Paul's testimony in Acts will be in alignment with Torah & Joshua showing the exact length of the Omer count. Will Luke & Paul need 50 days, or 99 days to reach Jerusalem in time for Pentecost?





When any errors are found within any festal calendar, it is automatically labeled by Torah as a counterfeit. The Enoch calendar places Wave Sheaf OUTSIDE the Passover Festival week. This also alters the Omer count to Pentecost/Shavuot.



**#1 Enoch's Wave Sheaf Delay of ONE full week!**

Solar Torah Zadokite Enoch Calend  
2020/2021 364 Day Year  
Aviv / Spring Chodesh-Month 1  
(March/April)

Day 1 (Sunday)	Day 2 (Monday)	Day 3 (Tuesday)	Day 4 (Wednesday)	Day 5 (Thursday)	Day 6 (Friday)	SHABBAT (Day 7)
			March 18 Aviv 1 Chodesh HEAD-BOSH OF THE YEAR Enoch Ch. 12	March 19 Spring Equinox 2020	March 20	March 21
March 22	March 23	March 24	March 25	March 26	March 27	March 28
March 29	March 30	March 31 PASSOVER Pesach	April 1 UNLEAVENED BREAD	April 2 UNLEAVENED BREAD	April 3 UNLEAVENED BREAD	April 4 UNLEAVENED BREAD Resurrection Morning
April 5 UNLEAVENED BREAD	April 6 Full Moon UNLEAVENED BREAD	April 7 UNLEAVENED BREAD	April 8	April 9	April 10	April 11
April 12 FIRST FRUITS OF BARLEY	April 13	April 14	April 15	April 16		

**ANY error is 1 to many!**



## #2 Another Faulty Omer Count

**In Part 4 we found  
some keep a  
99 day Omer count**



**~ honoring the  
golden calf!**

YAH'S  
COVENANT  
Calendar

*Rightly dividing the Word of Truth*  
**The Song of Joshua's Sickle**  
Part 4

**Extension  
of 49 days!**



Omer Count ~ 50 days? or 99 days?  
We're at the point where a  
decision must be made!

One thing is sure ~ Pentecost  
was still being observed by  
the followers of Yahusha  
about 30 years  
after the crucifixion.

Some say the date of  
Acts 20-24 is 59-60 AD.

The witnesses in this study are Luke & Paul. Luke recorded every detail, including Paul's testimony - that relates specifically to calendar timing. The following instruction from Paul was given about 7 years after Acts 20-24. Please take note as to exactly what Paul is conveying to his audience:

**Phil 3:17; 4:9** [NKJV] Brethren, join in following my example, and note those who so walk, as **you have us for a pattern.**

[Paul & Luke for sure.] **4:9** The things which you **learned** and **received** and **heard** and **saw in me, these do,** and the Elohim of peace will be with you.

We shall see! ??

THE BIBLE  
TIMELINE

Paul's Counting Example



Will this be  
more than  
an Omer  
Count  
study?



There are  
“Three”  
Passover  
Pillars that  
Establish  
Patterns in  
Covenant  
Calendar



These are  
“three”  
solid  
witnesses.

*What about Noah's Calendar Clues?*



# #2 REVIEW of Omer Counts from Former Studies

## 1. Moses' Exodus / Egypt is the FIRST Passover template in Scripture:

- ✚ Exo 12 – 1<sup>st</sup> Month: **Passover** (14<sup>th</sup>) in this great year was on the **3<sup>rd</sup> cycle (Tues)**; Sabbath was the 18<sup>th</sup>; Wave Sheaf on the 19<sup>th</sup> beginning the pattern of the Omer Count (1<sup>st</sup> cycle/Sun.).
- ✚ Exo 16 – 2<sup>nd</sup> Month: The Manna Week stabilizes the full Omer Count.
- ✚ Exo 19 – 3<sup>rd</sup> Month: Shavuot/Omer #50: 8<sup>th</sup> Day (1<sup>st</sup> cycle/Sun).
- ✚ And a 99 day count – reaching to the **Golden Calf** (1<sup>st</sup> cycle/Sun)!

## 2. Joshua tells us exactly how to determine the Wave Sheaf date to arrive at the correct Torah Omer count after Moses died! Joshua observed **Passover** on **Shabbat** that year!

## 3. Yahusha's Omer Count must align with Torah/Moses & Joshua:

- ✚ Crucifixion – 1<sup>st</sup> Month: **Passover** (14<sup>th</sup>) in this great year was on the **4<sup>th</sup> cycle ('midst of the week' {Wed})**. Sabbath was the 17<sup>th</sup>; Wave Sheaf on the 18<sup>th</sup> beginning the Omer Count (1<sup>st</sup> cycle/Sun).
- ✚ 2<sup>nd</sup> Ascension of Yahusha occurred on the 40<sup>th</sup> day of the Omer count. This is the 27<sup>th</sup> day of the 2<sup>nd</sup> month [& 2<sup>nd</sup> yr.] – exactly the same “date” that Noah left the ark, and a pattern of when Yahusha left this earth. Acts 2 Pentecost [fully come] was 10 days later – only a 50 day Omer count.

Here are 3 witnesses.  
Is there a 4<sup>th</sup> witness  
with Paul's adventures?





## Section #2: Review [con't]

### Hermeneutic Rule

**Expanding the 3<sup>rd</sup> Witness:** Yahusha's ministry through the Covenant Calendar of the Gospels upholds the witnesses in Torah and Joshua for a 50 day Omer Count. Let's examine a few verses:

- a) **Acts 1:3-4** Yahusha seen of men for 40 days after His ascension.
- b) **Acts 1:5** Yahusha commanded the assembly to **wait in Jerusalem** ... **"not many days"** to receive His baptism.
- c) **Deut 16:9** [Torah Instructions] From the time the sickle is put forth to the grain, the count for 7 weeks begins – THEN the 50<sup>th</sup> day of Shavuot.
- d) **Acts 2:1** "When the day of Pentecost was fully come" the assembly were anointed by the **Ruach**.
- e) The assembly waited 10 days qualifying as a time of **"not many days"** ... whereas, another 49 or 50 days would **not** qualify for **"not many days."**

✚ **In the presence of 2-3 witnesses a truth is established.**

- a) **Matt 18:16** [Yahusha] ... **that in the mouth of two or three witnesses every word may be established.**
- b) **2 Cor 13:1** [Paul] ... In the mouth of two or three witnesses shall every word be established.

**Basically, the Omer Count of 50 days to Shavuot is already established!**

*Is there any reason to look for a 4<sup>th</sup> witness?*





# Section #3: Overview of Paul's Missionary Journeys



1st Missionary Journey  Cyprus, S. Galatia	Council in Jerusalem Acts 15	2nd Missionary Journey  S. Galatia, Macedo- nia, Achaia, Greece	3rd Missionary Journey  S. Galatia, Coastal Asia, Macedonia, Achaia, Greece	Arrest in Jeru- salem; Trials; Prison in Cae- sarea	1st Roman Imprisonment  House Arrest  60-63	4th Missionary Journey; Visit to Spain	2nd Roman Imprisonment  Paul Beheaded; Peter Crucified 67-68	
AD 48	49	50	53	57	60	63	67	68
Acts 13-14	Acts 15	Acts 16:1- 18:22	Acts 18:23- 21:14	Acts 21:15- 26:32	Acts 27-28	← The End of Acts	AD 70: Destruction of Jerusalem	

Paul's plans to get to Jerusalem for Pentecost include only his return trip of the 3<sup>rd</sup> journey.



## Section #3: Overview [con't]

### Luke's Record of Paul's 3<sup>rd</sup> Journey

1. Paul knew this was the last time he would see the assemblies he had labored for, yet **he was in a hurry**.
  - ✓ **Acts 20:3-12:** Paul had an “all night” sermon at Troas.
  - ✓ **Acts 20:13-38:** Paul had an urgent farewell with the elders of Ephesus **in Miletus**. Why not **Ephesus**?
  - ✓ **Acts 21:10-11:** Paul urged not to go to Jerusalem to be bound and delivered to the Romans.
  - ✓ **Acts 21:13:** Paul declares he is ready to die for Yahusha.
2. **If the Omer Count is really 99 days, would Paul need to feel such urgency to get to Jerusalem at a certain time?**
3. Is this study so important that it will be Paul's last chance to establish a particular Omer Count for once and for all?
4. **Will this witness root Covenant Calendar deeper in Torah?**





## PAUL SAID, "IF POSSIBLE" HE WANTED TO BE AT JERUSALEM FOR PENTECOST.

- The reason Paul said "**if possible**," is because gaining passages on ships was uncertain, not to mention the possibility of unfavorable winds and other delays that might occur, or having to depend on someone else.
- Having reached Tyre and Caesarea, it is evident that:
  - Paul had a prosperous journey
  - he had found ships without having to wait too long
  - there were favorable winds etc.
  - he was well ahead of schedule because he stayed seven days at Tyre and many days at Caesarea.
  - This he would not have done, had he not made good time.



## Section #4: How This Study Was Researched

1. **Acts 20-24** contains the details for this study, although there will be information gathered from other parts of Luke's writings in Acts.
2. **An understanding of the geographical area is absolutely necessary.**
  - ✓ Differentiate between cities/towns and provinces.
  - ✓ Overview of the geographical areas through a variety of maps.
  - ✓ Why? Part of the geographical area has had considerable changes from "then" until "now."
3. **There is an urgency of time to arrive at Jerusalem before Pentecost.**  
**Timing decisions will be made accordingly.**
4. **Weather elements will affect the sailing times.**  
**The winds needed for sailing change with the seasons.**  
**Paul is sailing during the Omer Count and spring weather conditions.**



## Section #4: How This Study Was Researched [con't]

5. Some ships will carry cargo for “short sail” delivery to local places; other ships will make longer hauls to remote places.
  - ✓ Which ships will Paul try to board for the return of his 3<sup>rd</sup> journey?
  - ✓ Will Paul board a ship if it is too close to the Sabbath?  
Or will he stay with a congregation for the Sabbath?
6. Different methods of travelling are found in this study:
  - by sailing and walking.
  - ✓ By ship: reasonable estimates will be made according to weather elements for the spring.
  - ✓ On foot: reasonable estimates will be made according to foot travel of approx. 3-4 mph.



# Section #5: How This Study Will Be Conducted:



- a) When Luke gives specific calendar details they will be followed.
  - ✓ [e.g.: 1) same day 2) next day 3) the day after – or – the following day.]
- b) Care will be taken to observe the weekly Sabbaths – noting that necessary “ship trips” will not be scheduled beginning with the Sabbaths depending on the dates of the month, length of travel, etc.
- c) However, some of the travels by sea are very long. When this is the case there will be times of travel on sea during the Sabbath.
- d) The best estimates for sea travel [from one destination to another] will be given considering distances, local weather and type of conditions for that time of the year, etc.



# Section #5: Distance & Time Calculations

- \* Many say Paul's trip to Jerusalem needed at least a 99 day Omer count because:
  - the trip is way over 1100 miles/1760 kms
  - there were many lengthy stops and some delays.
- \* This study will count the time and distances according to reasonable data including:
  - walking times of approximately 3-4 mph with belongings
  - reasonable times of “waiting” to find new sailing arrangements.
  - **Sailing times according to the wind speeds in April and May:**
    - the winds in the 1<sup>st</sup> month (Apr) are about: 7.5 mph/8.5 km
    - the winds in the 2<sup>nd</sup> month (May) are about: 9 mph/14.5 km
    - the winds usually come up at **dawn** and die down with **sunset**; many times a ship can be becalmed all night.
    - Therefore, sea captains would generally not sail at night, unless they knew there would be winds, which could often be understood by cloud formations.





# What kind of ships would Paul be sailing on?

- Acts does not give any information about the kind of ships the Apostles embarked on during their sea journeys. In addition to small coastal vessels, ancient literature mentions the existence of large ships with the capacity of as many as six hundred passengers or more. Very different were the many small boats, that sailed along the coasts, coming into harbor each night.
- **Such boats, hopping from one port to the other, collected any kind of available passenger or merchandise.**
- On such coastal boats merchants, exiles, prostitutes or priests, all traveled together. As they made zigzags between islands and the mainland, the traveling merchants would be collecting timber from Phoenicia, copper and wine from Cyprus, amphorae [a tall ancient Greek or Roman jar with two handles and a narrow neck] from Rhodes and Samos or grain mills from Cos.



- Such boats did not have a schedule. When the captain decided that his business was done and the wind was favorable he would send one of the crew to announce in the streets and taverns of the port that he was soon leaving.
- By the time darkness fell, unless he reached a port, he usually found a sheltered shallow bay and dropped anchor or beached his ship.





Reasonable assessments  
of time will be made  
for each detail -

- i) not to force an Omer  
count of 50 to fit  
Torah requirements,
- ii) nor to extend times  
unnecessarily to reach  
to an Omer 99 count.





## Section #6: Map of Paul's 3<sup>rd</sup> Journey



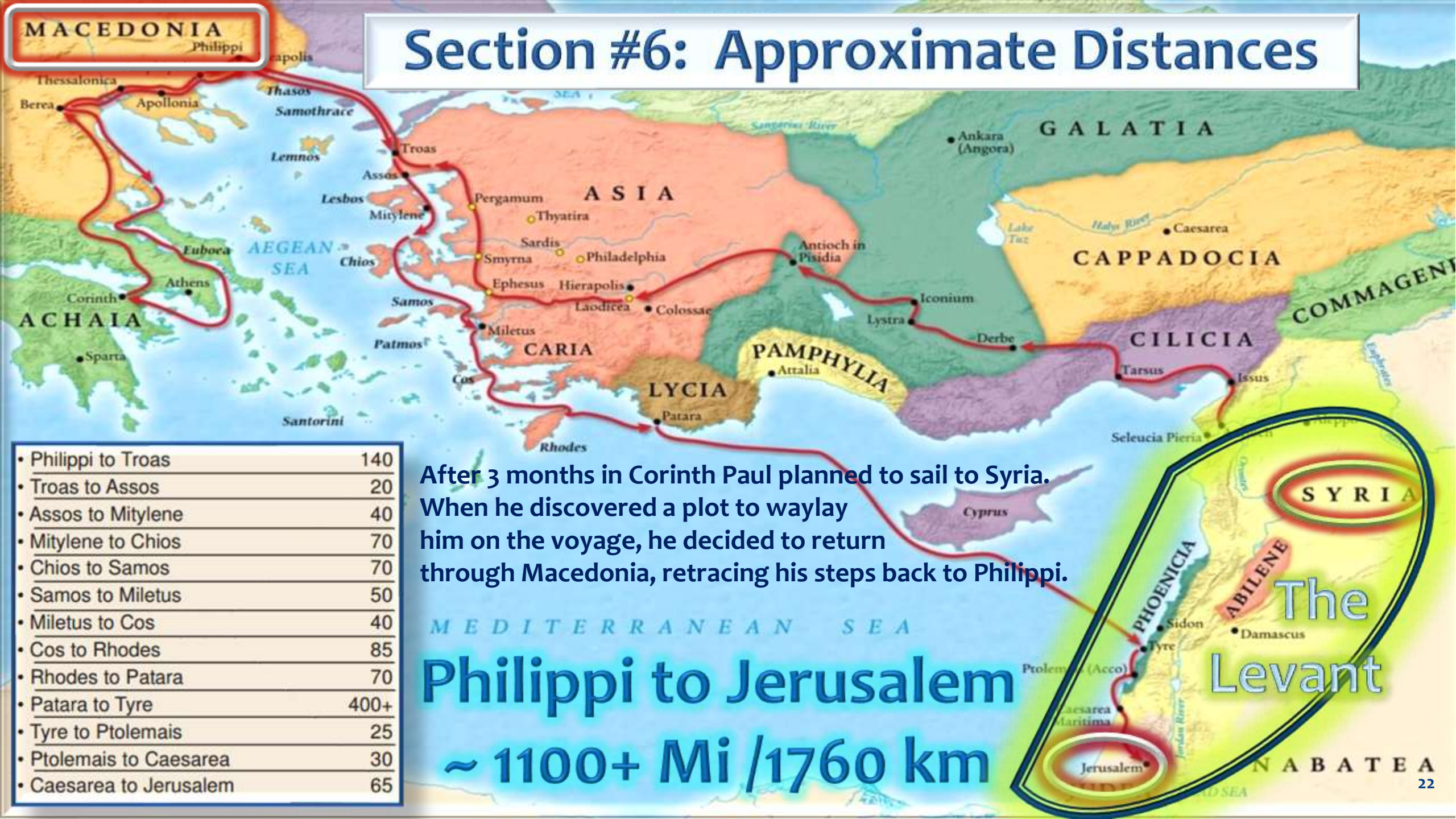
- \* Note the cities, towns and provinces on this trip.
- \* Note the difference of travel on land and travel by sea.
- \* Returning back to Jerusalem by sea was likely much quicker.
- \* Before reading Luke's account and charting the Omer count journey on the calendar months, we will gather some information on each stop between Philippi & Jerusalem to aid in the calculation of time needed for this urgent trip.
- \* **Still the question is: Is there any possible way Paul needed a full 99 days to be on time for this festival?**



## MACEDONIA

Philippi

# Section #6: Approximate Distances



• Philippi to Troas	140
• Troas to Assos	20
• Assos to Mitylene	40
• Mitylene to Chios	70
• Chios to Samos	70
• Samos to Miletus	50
• Miletus to Cos	40
• Cos to Rhodes	85
• Rhodes to Patara	70
• Patara to Tyre	400+
• Tyre to Ptolemais	25
• Ptolemais to Caesarea	30
• Caesarea to Jerusalem	65

After 3 months in Corinth Paul planned to sail to Syria. When he discovered a plot to waylay him on the voyage, he decided to return through Macedonia, retracing his steps back to Philippi.

**Philippi to Jerusalem**  
**~ 1100+ Mi / 1760 km**

The  
Levant



# Section #7: General Background Information

1. In the book of Acts, **Luke is the author** – writing to **Theophilus** and other “**first readers**” of that time.

- ✓ **Theophilus & readers** have an understanding of that part of the Roman empire that we do not have such as:
- ✓ Sailing times of either short stops or long hauls (& which ship to catch);
- ✓ weather restrictions
- ✓ location of local assemblies.

2. **Note of Interest for this Study:**

Paul bypasses **Ephesus** (which was likely a stop **he could have made**) and then later when at **Miletus**, Paul sends for the elders of **Ephesus** to come down to **Miletus** to see him.

- ✓ This is a very interesting part of the study, especially with his urgency & determination to get to Pentecost.
- ✓ Would **Theophilus** understand Paul’s reasoning for this, when **Ephesus** would have been an easy stop?
- ✓ The **Ephesus/Miletus** details are important in this study.



# Section #7: General Background Info on Travelers

3. There are **nine (9) companions traveling with Paul** to Jerusalem (Acts 20:3b-12) as representatives from various assemblies:

## From Macedonia:

- ✓ **Luke: Philippi**
- ✓ **Sopater: Berea**
- ✓ **Aristarchus & Secundus: Thessalonica**

## From Asia:

- ✓ **Gaius: Derbe**
- ✓ **Timothy: Lystra**
- ✓ **Tychicus\* & Trophimus\*:  
Ephesus\***
- ✓ **Onesimus: Colossae**  
[escaped slave of Philemon]

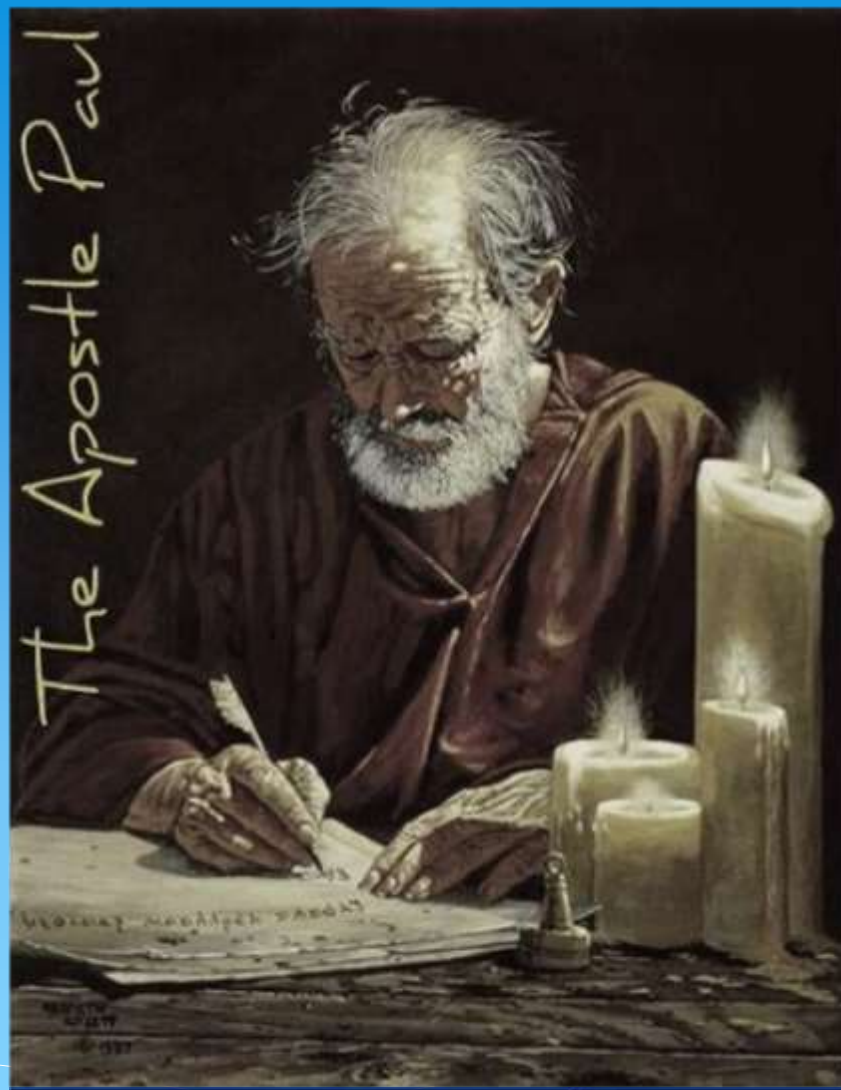


*The End of Part 1*





**Paul's**  
**Pentecost**  
**Appointment**  
**at Jerusalem**  
**and the Battle**  
**of the Calendars**



The Apostle Paul

Part 2 of 3



## Section #8: Locations: i) Philippi

- \* This study begins in Philippi as Paul is now determined to get to Jerusalem for Pentecost.
- \* In Philippi, **Paul met up with Luke and observed the full Passover festival.**
- \* The two then set sail to Troas [140 miles – 5 day trip] where they meet up with the other 8 traveling companions on their way to Jerusalem from various assemblies.
- \* The various representatives were bringing monetary gifts to the persecuted assembly in Jerusalem.
- \* Sailing from Greece to Syria was more favorable beginning in April as the gentle winds blew from the NE after the winter storms subsided.



**Monsoons** - a seasonal prevailing wind in the region of South and Southeast Asia, blowing from the southwest between May and September bringing rain (the wet monsoon), or from the northeast between October and April (the dry monsoon ).



## ii) Troas [140 miles from Philippi by sea]

- \* Known as "old Constantinople."
- \* This is a **chief point of arrival and departure** for those who went **by sea** between Macedonia and the western Asiatic districts;
- \* It was connected by good roads with other places on the coast and in the interior.
- \* Paul & Luke **sailed** from Philippi to Troas **in 5 days** and **stayed at Troas seven days**.
- \* It was here Paul restored **Eutychus** to life after he fell asleep & had fallen from the third loft.
- \* Paul had **two voyages** between **Troas** and **Philippi**.
  - ✚ **Acts 16:11-12** - accomplished in two days [~5 yrs. Prior];
  - ✚ **Acts 20:6** - accomplished in five days.



- \* These sailing details are valuable here. One ship could have had more cargo, or stronger head winds.



### iii) **ASSOS** [20 miles (land) 60 miles (sea)]

- \* Seven miles from the island Lesbos; 20 miles from Troas by land, and **about sixty miles from Troas by sea.**
- \* While Luke and the others took the longer 60 mile trip around Cape Lectum (**Acts 20:13-14**), **Paul walked** (6+ hrs.) **overland 20 miles from Troas to Assos on the morrow (vs 7).**
- \* **Acts 20:14** does not indicate if Paul met with an assembly of local believers.
- \* Thus Paul was able to join the ship to **Mitylene** without difficulty – likely in the mid-afternoon to set sail with the day winds.



- \* **Question:** Why would Paul choose to walk to **Assos** to board the ship, rather than sail? Would this have anything to do with him spending as much time as possible with the Troas Assembly – for the last time?



#### iv) Mitylene [40 miles by sea from Assos]

- \* S.E. side, of the island Lesbos.
- \* The ship likely stopped here for the night.
- \* The day wind blew **from the N.W.** at this time of the year. The harbor of Mitylene would shelter ships from these winds.

Things to consider:

- a) if there are no winds to sail
- b) if it's the time of a dark moon (**as some declare**)
- c) if the sky is cloudy - there would not be sufficient night light to navigate the intricate passages to the south. It would have been safer to wait for daylight before leaving for Chios.

**The question is: Was there a dark moon or not? We shall see!**





## v) Chios [70 miles by sea from Mitylene]

- \* Paul's vessel passed Chios on his last voyage to Jerusalem (**Acts 20:15**), from Luke's expression, "we came the following day over against Chios."
- \* This is a journey of **70 miles** which is a full day of sailing with favorable winds.
- \* (**Remember: Acts 16:11** records a sailing distance from **Troas** to **Neapolis** in **two days**. The distance is approximately **140 miles**.)
- \* **It is likely on this occasion, Paul did not land, but only passed the night in the ship while anchored.**





## vi) Samos [70 miles by sea from Chios]

- \* Samos is situated at the mouth of the bay of Ephesus, between the cities of EPHESUS and MILETUS.
- \* Incidentally, the topographical notices given by Luke are most exact!
- \* Paul touched here but spent the night at the anchorage of **Trogyllum**.
- \* Many of these coastal ports would receive a short stop for cargo and passengers.





## vii) Trogyllium [4-5 miles by sea to Samos]

- \* TROGYLLIUM was about 20 miles (32 Km) south of Ephesus.
- \* The strait of Mycale is scarcely one mile across with a very rapid current.
- \* **The navigation of this coast is intricate.** It can be gathered from Acts 20:15, **with subsequent notices of the days spent on the voyage**, that the voyage was **likely** done under cloudy dark skies – this can be checked out with the events of what happens at Mitylene.
- \* This darkness was the occasion of the ship's stay in a sheltered spot at Trogyllium.



How are we to be sure it was dark?



## vii) Trogyllium [con't]

As mentioned:

- \* **Paul touched at Samos** but spent the night at the **anchorage of Trogyllium** in the strait between **Samos** and the extremity of the ridge of the **Mycale mountain range** on the mainland.
- \* Paul's next plans were to proceed to **Miletus**, having passed by **Ephesus** without touching there.
- \* **Question:** Why did Paul choose not to stop at **Ephesus** when he had sailed so close?

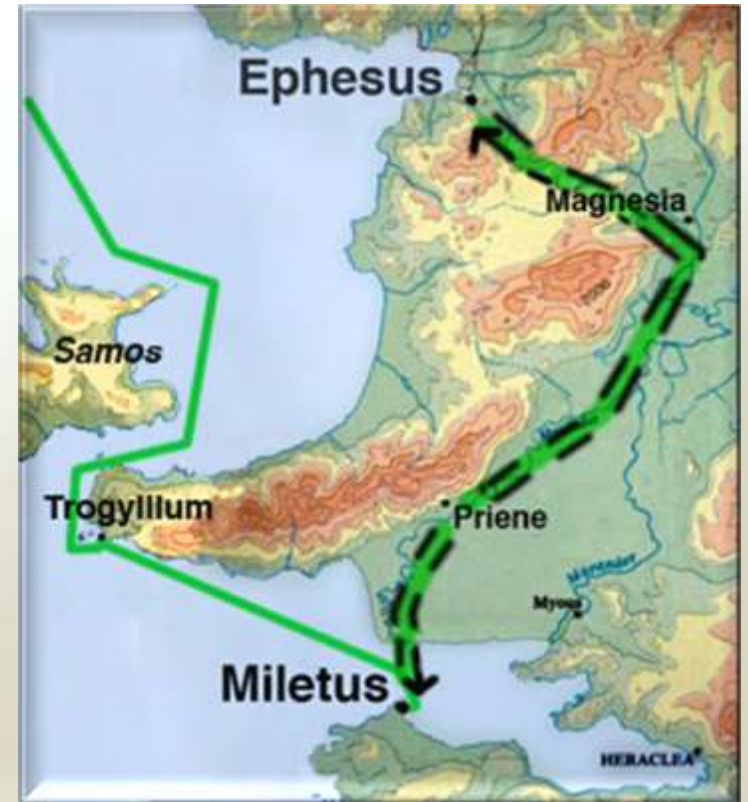




## vii) More on Trogyllium [con't]

“... we arrived at Samos, and tarried at Trogyllium ...”

Acts 20:15b



- \* **Note:** According to **Acts 20:15** [KJV], the ship in which Paul was on, **tarried** at Trogyllium. Several of the early manuscripts omit the words, "**tarried** at Trogyllium." Yet, whether the words belonged to the text or not, Paul evidently passed the promontory [a point of high land that juts out into a large body of water], and probably stopped there.



## vii) Sailing into Trogyllium [con't]



- \* Bible atlases are split regarding the ship's route, whether it went west of Samos through open seas or followed the somewhat longer route along the coastline of Asia Minor through the Strait of Mycale.

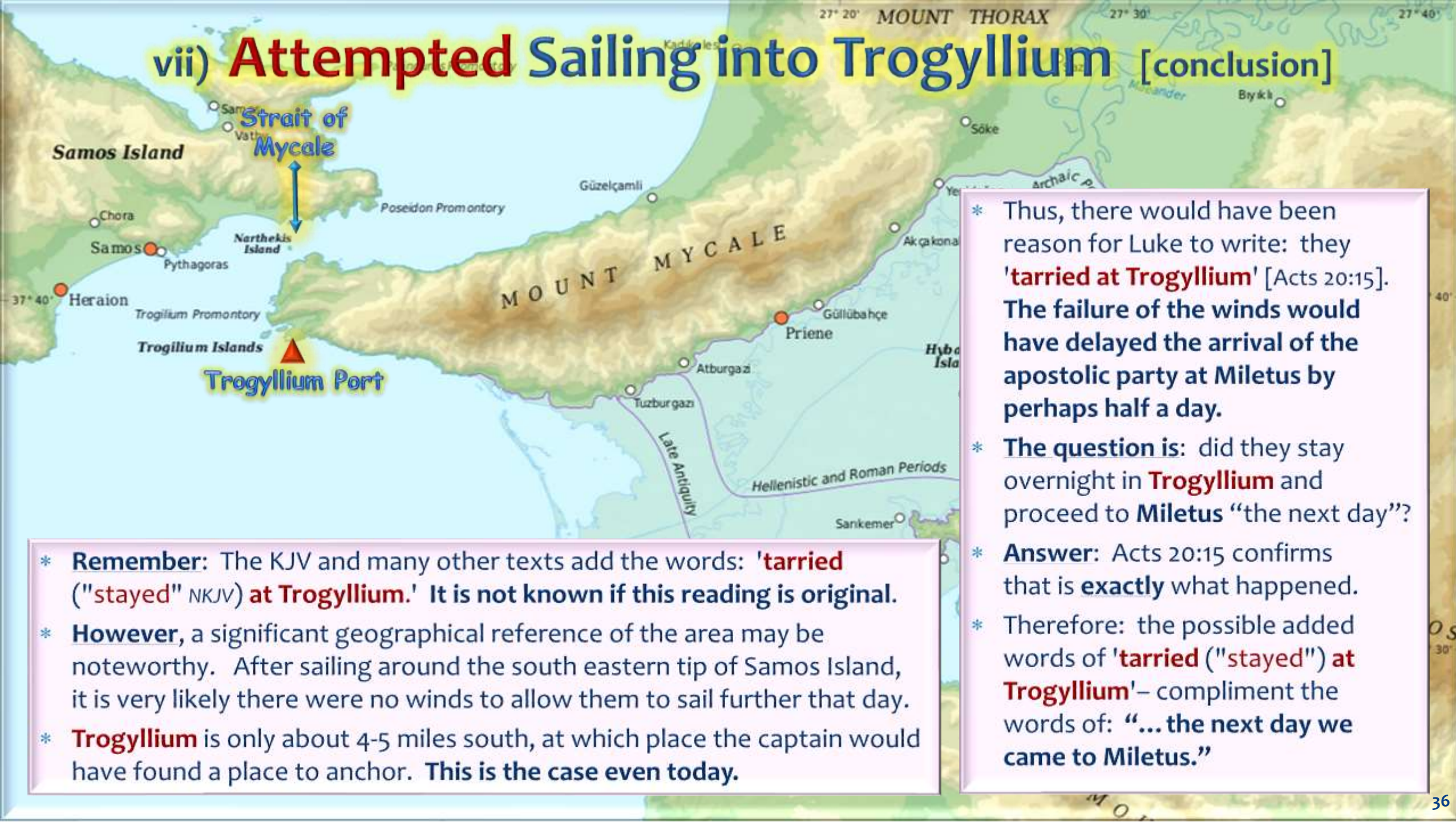
Three factors favour the coastal route:

- (1) the open sea is more risky in the event of a storm
- (2) coasting vessels tend to stay close to ports and
- (3) the port of Samos was on the southeastern corner of the island toward Asia Minor. The inside route would therefore be the safest and quickest.

- \* Ahead of Paul's ship the Mycale Mountains loom some 1800+ feet [610 m] overhead, with their highest peak soaring to 3700+ feet [1237 m]. **Paul's ship would have been forced to turn westward to sail around Mycale, entering the narrow Strait of Mycale** [4000 feet/1300 m wide] that separated Asia Minor from the island of Samos.
- \* After passing through this strait, **the ship probably stopped for food and water at Samos' main port.**
- \* After replenishing the provisions, the ship next **attempted** to sail around Mycale.
- \* Why do we say "**attempted**"?



## vii) Attempted Sailing into Trogyllium [conclusion]



- \* **Remember:** The KJV and many other texts add the words: '**tarried** ("stayed" NKJV) **at Trogyllium.**' It is not known if this reading is original.
- \* **However,** a significant geographical reference of the area may be noteworthy. After sailing around the south eastern tip of Samos Island, it is very likely there were no winds to allow them to sail further that day.
- \* **Trogyllium** is only about 4-5 miles south, at which place the captain would have found a place to anchor. **This is the case even today.**

- \* Thus, there would have been reason for Luke to write: they '**tarried at Trogyllium**' [Acts 20:15]. The failure of the winds would have delayed the arrival of the apostolic party at Miletus by perhaps half a day.
- \* **The question is:** did they stay overnight in **Trogyllium** and proceed to **Miletus** "the next day"?
- \* **Answer:** Acts 20:15 confirms that is **exactly** what happened.
- \* Therefore: the possible added words of '**tarried** ("stayed") **at Trogyllium**'— compliment the words of: "... the next day we came to Miletus."



# What About Modern Day Literature?

- \* After **Trogyllium**, the next stop for Paul was **Miletus**.
- \* This part of the study is a primary focus specifically related to the geography and history of this area due to the events that happen between Miletus and Ephesus – **AND** – the journey of the elders.
- \* **Important Note:** Modern day literature will not be reliable enough to break open some details.

The following points must be remembered as some areas in this study are very tricky to understand for the details between **Miletus & Ephesus**:

- \* The landscape, seascape, and general environmental concerns will be logically considered next.
- \* Consideration will also be given to routes, plains, mountains and the ways through them.
- \* Bodies of water and the passages across them will be examined closely.
- \* An understanding of the physical environment [at that time] is not only useful but essential when one is trying to understand any ancient city in the Acts study.



# What About Modern Day Literature? [con't]

A simple paraphrase of Acts 20:15-17 – the text in question:

- ✓ From there we sailed **on the following day** and arrived offshore of **Chios**.
- ✓ And **the next day** we **approached Samos**
- ✓ and **tarried at Trogyllium**,
- ✓ and **the day after** we came to **Miletus**.
  - For Paul had decided to sail past Ephesus, so that he might not lose time in Asia. For he was hurrying to be in Jerusalem, if possible, on the day of Pentecost.
- ✓ From Miletus Paul sent a {messenger} to Ephesus to summon the local elders. And when they [the elders] came to him ... [?]



Acts 20:15-17

The big question for this study is:  
"Why did Paul not stop at Ephesus if he wanted to see the elders?"





## viii) The Gulf of Latmus

One reason Paul decided to bypass Ephesus was because of his unwillingness to be delayed in Asia. **But, there is more!**



- \* Upon leaving **Trogyllium** [on the following day], Paul's ship entered the Gulf of Latmus and continued its journey to **Miletus**.
- \* In Paul's day the Gulf of Latmus separated **Priene** from **Miletus**.

Take note of Lake Bafa.



# A Modern Map of the Aegean Sea Today

Where is the Gulf of Latmus?

Trogyllium Port

Priene ▼?

Miletus ▼?

Lake Bafa

- \* Today, this gulf separating Miletus from Priene is strangely absent on most modern biblical maps of western Asia Minor.
- \* Because of minimal tidal action in the Aegean Sea, the mouths of the Maeander Rivers have progressively carried large amounts of silt from the mountains over the centuries. This silt emptied into the Gulf of Latmus moving progressively southwards and eastwards towards the Aegean Sea.



# Modern Google Earth Map

Priene



Miletus

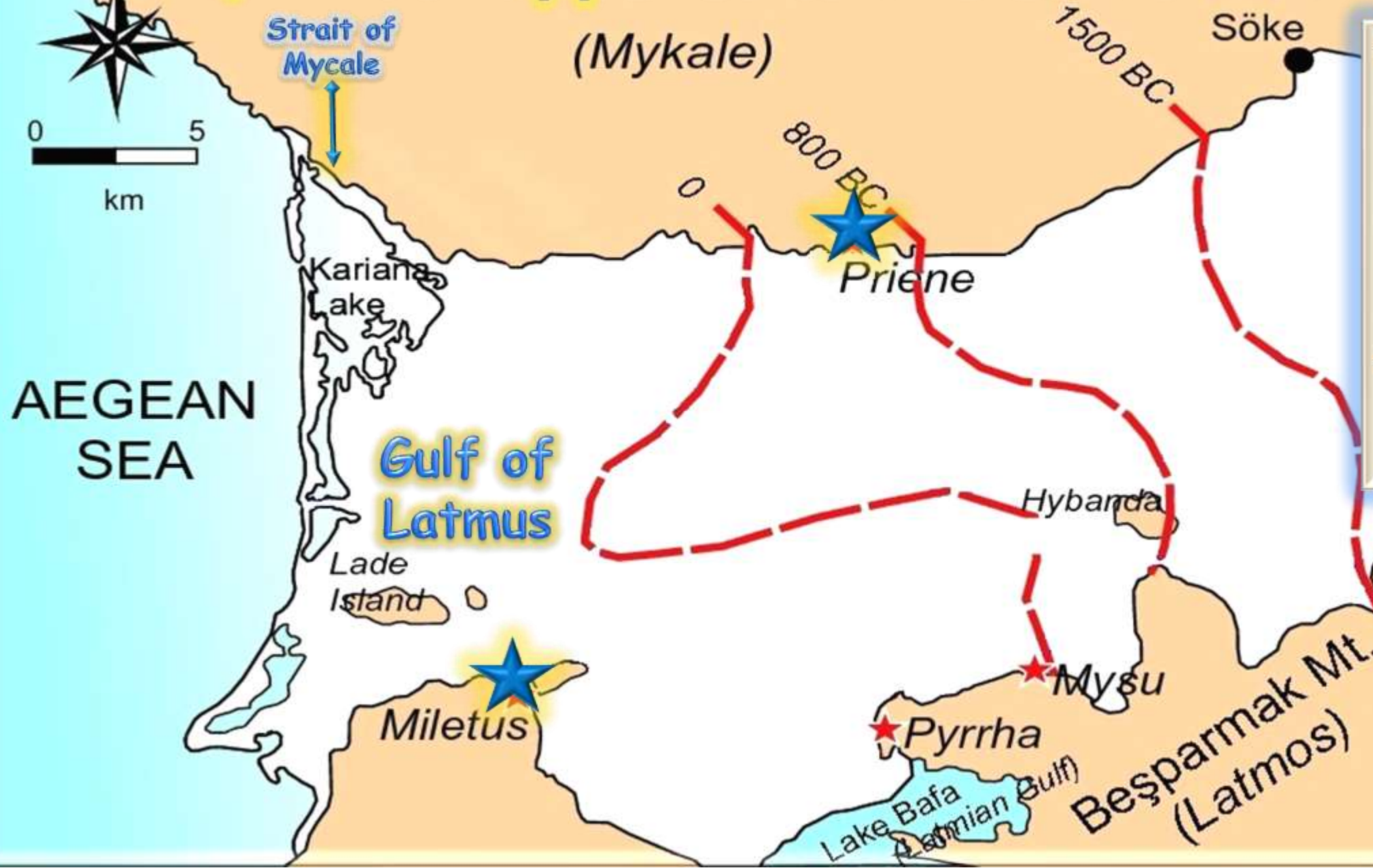


Lake Bafa

Where is  
the Gulf  
of Latmus?



## viii) What Happened to The Gulf of Latmus? [con't]



- \* Over the years the coastline has changed significantly as can be seen by the red broken lines [with dates].
- \* By the 1<sup>st</sup> century CE, **Priene** was landlocked.

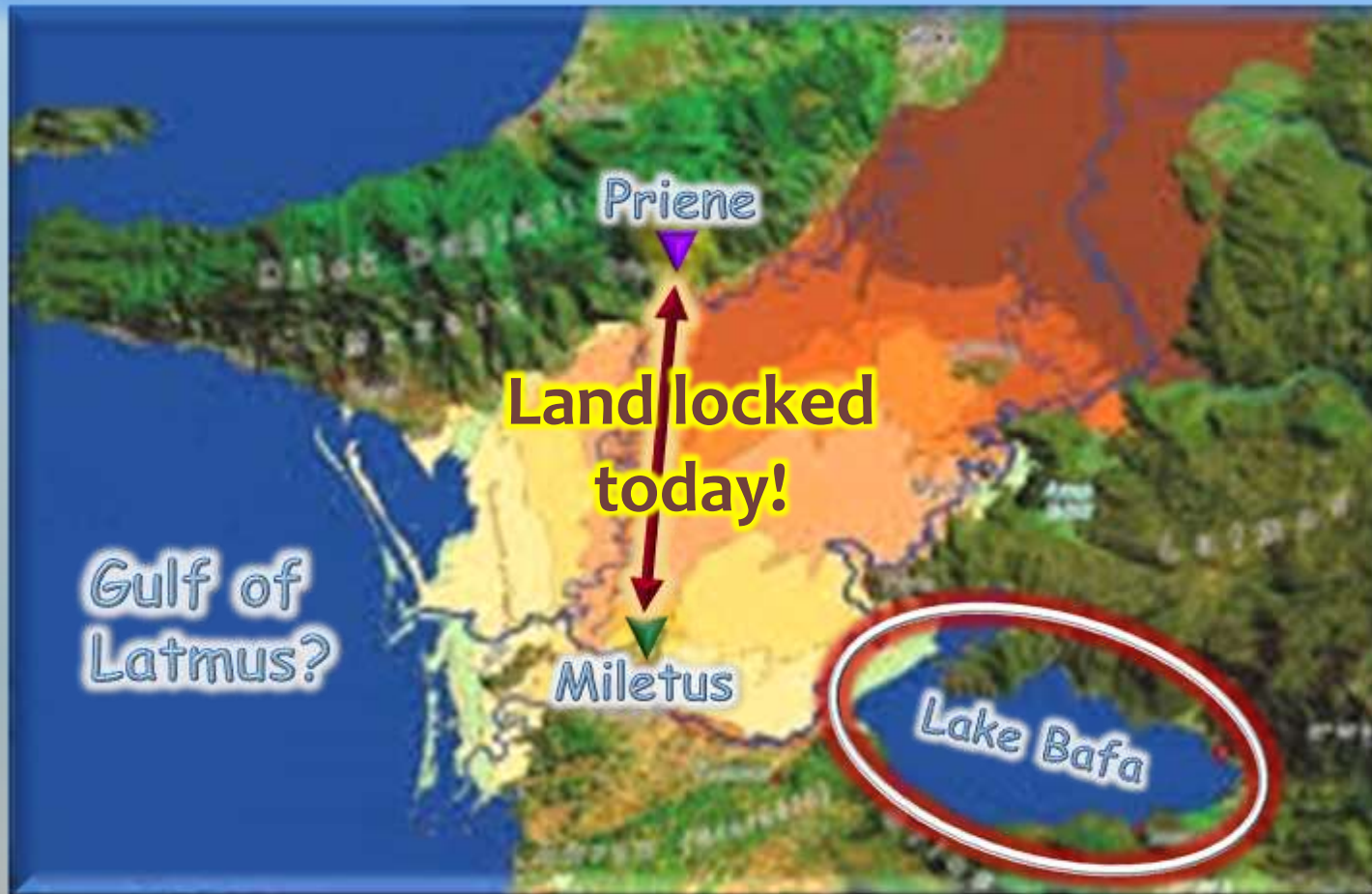


Ancient coast lines



## viii) The Secret of the Gulf of Latmus [con't]

- \* Remember, because of silting over many centuries, the shoreline has moved progressively toward the coast eventually land-locking Miletus.



The geography of Paul's day will affect the timing of his travel towards Jerusalem.





## ix) Miletus/Ephesus [45 miles by sea from Trogyllium; 38 miles one way to Ephesus]



After leaving **Trogyllium**, the ship arrived **the next day** at **Miletus**. Luke did not explain why Paul changed his mind and decided to stop at **Miletus** ~ when he was in such a hurry from the onset.

1. From **Miletus** Paul sent 2 messengers **across the Gulf of Latmus** to **Ephesus** to summon the elders.
2. Road travel had the advantage of predictability as waiting for another ship and favourable winds would cause an unpredictable delay of time. [Remember: the ship had already been delayed at Trogyllium.]



3. There is a **road distance** around Lake Bafa of approximately 63 miles between **Ephesus** and **Miletus**.
4. By crossing the **Gulf of Latmus** the distance is about 38 miles.
5. Given the need to reach **Ephesus** and get back to Paul promptly, **the Gulf of Latmus route was undoubtedly chosen**.
6. The journey for the two messengers from **Miletus** to **Ephesus** would have been at least 2 LONG days. Allow 1 day to collect the elders and at least another 2 LONG days to return to **Miletus**.
7. We are **not told** how much time Paul spent with the elders before leaving.

\* **Questions:** *Why did Paul sail past Ephesus if he wanted to meet with the elders thus causing a delay of at least 5 days in Miletus?*

*Was he not in a hurry to get to Jerusalem for Pentecost?*



## ix) Ephesus Circuit to Miletus [con't]

**Questions:** Again, why did Paul sail past Ephesus?? What was the original hurry?  
Now why this delay? How will this affect his journey during the Omer Count?

Here are some reasons for consideration:

1. If Paul would have stopped at Ephesus, would it be too long of a wait for another ship to be going his direction - Jerusalem?
2. Or, was his ship going to be docking longer in Miletus – allowing time for him to send 2 messengers to Ephesus – even if 5+ days of foot travel are needed for the return trip?
3. Or, would his personal visit to Ephesus have delayed him too long as all his friends and local assemblies would have wanted to see him – especially since his message was he would likely not see them ever again? Or ...
4. Landing at Ephesus' harbour with its direct access to the commercial agora, where the silversmiths were centered, could that possibly reignite the situation that had forced Paul to quickly leave Ephesus just months before? (Acts 19)

Somehow, Paul came to feel that he must communicate with the elders of Ephesus one final time because he felt the possibility of death awaited him in Jerusalem (Acts 20:38). The elders accompanied Paul to the ship after his messages for them.





## x) **Cos** [40 miles by sea from Miletus]

- \* Ship departure from **Miletus** was likely at dawn with the day winds ... coming with a straight course to **Cos**. The ship likely had cargo to drop or pick up; passengers would have waited.

## xi) **Rhodes** [85 miles by sea from Cos]

- \* A large island of the Aegean sea and **part of the natural shipping route** from Greece to Palestine, **the ship would have stopped to load or unload cargo**. The NW winds must have been in their sailing favor to accomplish 85 miles from **Cos** to **Rhodes** by the next day.
- \* No details are given that Paul left the ship.

## xii) **Patara** [70 miles by sea from Rhodes]

- \* A city on the S.W. shore of Lycia, opposite **Rhodes** (Acts 21:1-2).
- \* **Because of its excellent harbor, many of the coast trading ships stopped at Patara.**
- \* **Here Paul found a ship going to Tyre in Phoenicia, and in this ship his voyage was completed.**





### xiii) Tyre [400+ miles/640+ km by sea from Patara]

- \* It could be possible to accomplish this trip from Patara to Tyre in 2 days during the summer months when the monsoon winds are strong for sailing day **AND** night.
- \* But, in early May the winds will be about 10 mph only during the day time hours.
- \* This would calculate to approx. 4+ days for arrival at Tyre.
- \* There was no stop scheduled for Cyprus.





## xiv) Ptolemais

[25 miles/40 km by sea from Tyre]

- \* A seaport in northern Palestine between Tyre and Caesarea.
- \* Paul visited Ptolemais for one day on his return to Jerusalem at the end of his third missionary journey (Acts 21:7).

## xv) Caesarea

[30 miles/50 km by land from Ptolemais]

- \* It was on the high road between Tyre & Egypt; a little more than a days' journey from Joppa on the S. (Acts 10:24), less than a day from Ptolemais on the N. (Acts 21:8.)
- \* Paul's journey from **Ptolemais** (Acts 21:8) was accomplished within the day.



- \* **Question:** Have you noticed that even though Paul was in a hurry to get to Jerusalem on time for Pentecost, he has made several stops of varying lengths? **Soon we'll discover the Omer Count!**



## xvi) Jerusalem (Finally!)

[65 miles/105 km by land from Caesarea]

- \* **Paul does arrive at Jerusalem, but was he on time for Pentecost?**  
(We will soon see when all the stops are charted on the calendar.)

## xvii) Back to Caesarea

[65 miles/105 km by land from Jerusalem]

- \* **In short order Paul finds himself being escorted by Roman soldiers to Caesarea over a period of two days (Acts 23:31-32); this was by way of Antipatris under orders of the commander.** It has been ascertained, however, that the road by Antipatris was a bit shorter - a point of some importance in reference to the night-journey of Acts 23.



End of  
Section 8  
for  
Locations



# Section #9: Acts 20-24 & Meteorology Lesson



- \* Before we begin to chart the Omer count on the calendar, we will take a brief look at only the necessary verses in Acts 20-24 as a backdrop for this important study.



## Section #9: Acts 20:1-5



In the last part of Acts 19 there was a riot at **Ephesus** because Paul was turning the people away from the worship of their god Diana. This is likely the reason he chose not to re-visit the city on his return to Jerusalem!

## Journeys in Greece

1 And after the uproar was ceased [at **Ephesus**], **Paul** called unto him the disciples, and embraced them, and **departed** for to go **into Macedonia**.

2 And when he had gone over those parts, and had given them much exhortation, **he came into Greece**,

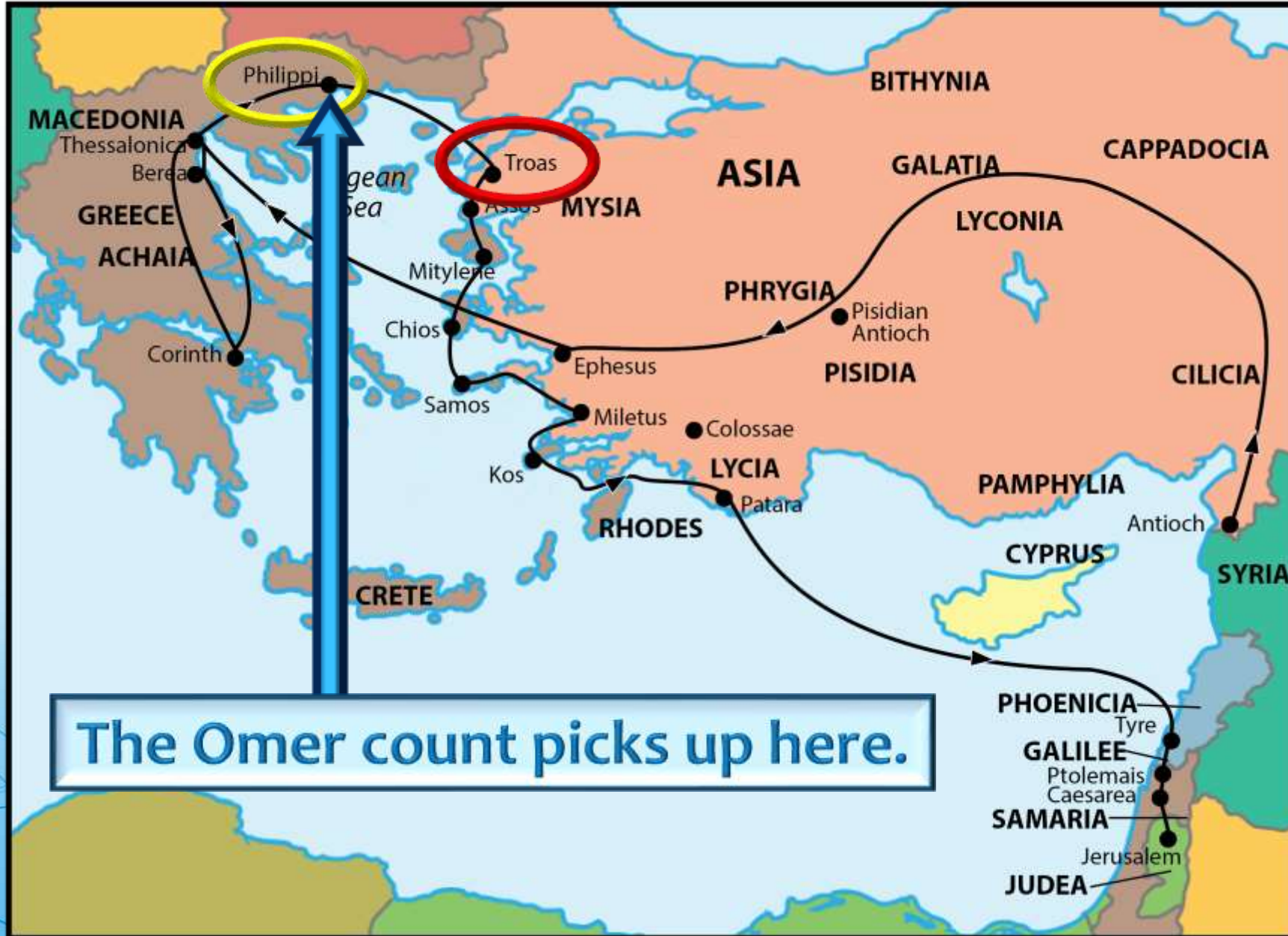
3 And there **abode three months**. And when the Jews laid wait for him, as **he was about to sail into Syria**, he purposed to return through **Macedonia**.

4 And there accompanied him into Asia **Sopater** of Berea; and of the Thessalonians, **Aristarchus** and **Secundus**; and **Gaius** of Derbe, and **Timotheus**; and of Asia, **Tychicus** and **Trophimus**. [Don't forget **Luke** was there too.]

5 These going before tarried for us [**Paul & Luke**] at **Troas**.



# PAUL'S THIRD JOURNEY



- \* Paul's intent was to observe Pentecost in Jerusalem at the end of his third missionary journey.
- \* To track his travels from Passover and the Days of Unleavened Bread to Pentecost we need to know his whereabouts during this period.
- \* Luke's detail in the chapters of Acts 20-24 gives that account.



# i) Philippi to Troas

**20:6** And we sailed away from Philippi **after** the days of unleavened bread, and **came** unto them **to Troas in five days**; where we **abode seven days**. [See note.\*]

**7** And **upon the first day of the week**, when the disciples came together to break bread, **Paul preached unto them, ready to depart on the morrow** [G1887; the day after]; and continued his speech until **midnight**.

## Eutychus Restoration Event [Acts 20:8-12]

**11** When he therefore was come up again, and had broken bread, and eaten, and talked a long while, **even till break of day, so he departed** [by foot vs 13 – the others sailed].





## ii) Troas to Miletus

**20:13** And we went before to ship, and **sailed unto Assos**, there intending to take in Paul: for so had he appointed, **minding himself to go afoot**.

**14** And when **he met with us at Assos**, we took him in, and **came to Mitylene**.

**15** And we **sailed** thence, and came **the next day over against Chios**; and **the next day we arrived at Samos**, and **tarried at Trogyllium**; and **the next day we came to Miletus**.

**16** For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: **for he hasted [an urgency]**, if it were possible for him, to be at Jerusalem the day of Pentecost.

**17** And **from Miletus he sent to Ephesus**, and called the elders of the church.



**Ephesus Elders Summoned to hear Paul's last words of Farewell [Acts 20:18-38]**

**20:38** Sorrowing most of all for the words which he spake, that they should see his face no more. And they [the elders from Ephesus] accompanied him unto the ship.



### iii) Cos [Coos] to Tyre

**21:1** And it came to pass, that after we were gotten from them, and had launched, we came with a **straight course unto Coos**, and **the day following unto Rhodes**, and **from thence unto Patara**:

**2** And **finding a ship sailing** over unto **Phenicia**, we went aboard, and set forth.

**3** Now when we had discovered **Cyprus**, we left it on the left hand, and **sailed into Syria**, and **landed at Tyre**: for there the ship was to unlade her burden.

**4** And finding disciples, **we tarried there seven days**: who said to Paul through the Spirit, that he should not go up to Jerusalem.

**5** And when **we had accomplished those [7] days**, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.



**21:6** And when we had taken our leave one of another, **we took ship**; and they returned home again.

**Take Note: No rush to get to Jerusalem yet!**





## iv) Tyre to Jerusalem

21:7 And when we had finished our course from **Tyre**, we came to **Ptolemais**, and saluted the brethren, and abode with them one day.

8 And **the next day** we that were of Paul's company departed, and came unto **Caesarea**: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there [with Philip in Caesarea] many days, there came down from Judaea a certain prophet, named Agabus.

**Agabus Warns: Don't Go To Jerusalem!**  
[Acts 21:11-14]



15 And **after those days** we packed up and went up to **Jerusalem**. [NKJV for this verse only.]

16 There went with us also certain of the disciples of **Caesarea**, and brought with them one **Mnason of Cyprus**, an old disciple, with whom we should lodge.



## v) Arrival at Jerusalem (in time for Pentecost?)

21:17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things Elohim had wrought among the Gentiles by his ministry.



### The Vow Requirements

23 Do therefore this that we say to thee:  
We have four men which have a vow on them;  
24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

### Elders at Jerusalem Urge Paul to Take a Vow

[Acts 21:20-25]

- ✓ Paul's work with the Gentiles may have rendered him "unclean" to enter the temple for worship.
- ✓ The leaders urged Paul to take a vow so others would know he had not forsaken Moses' commands.
- ✓ This vow involved: 1) joining four men that were completing their vow;  
2) a cleansing ritual on the 3<sup>rd</sup> and 7<sup>th</sup> days;  
3) paying for the many sacrifices;  
4) shaving their heads as part of the requirement and burning the hair with the peace offering.





# v) At Jerusalem for Purification in the Temple

## Paul's Nazarite Vows in the Temple [Acts 21:28- 22:29]

21:26 Then Paul took the men, and **the next day** purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And **when the seven days were almost ended**, the Jews which were of [Ephesus] Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, [Because] ...



- ✓ Paul brought the converted Gentile, Trophimus an Ephesian, into the temple;
- ✓ The Jews of Ephesus felt this act polluted the temple;
- ✓ They angrily removed Paul from the temple and shut the doors – in the event the temple was polluted, no one else would be allowed to enter.

## Paul is Arrested in the Temple [21:28- 22:29] & The Sanhedrin Divided [22:30 & 23:1-9]

22:30 **On the morrow**, because he would have known the certainty wherefore he was accused of the Jews, he [chief captain] loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.



# v) Romans Plan to Move Paul out of Jerusalem

## Paul Rescued by Roman Soldiers from Great Dissension and a Plot to Kill Paul the Next Day [Acts 23:10-22]

**10** And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

**11** And **the night following** the Master stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

**12** And **when it was day**, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

[Paul's nephew was able to get this message delivered to those in charge of Paul's well being.]



## Paul Sent to Felix at Caesarea With a Letter [Acts 23:23-24]

**23** And he [chief captain] called unto him two centurions, saying, **Make ready** two hundred **soldiers** to go to **Caesarea**, and **horsemen** threescore and ten, and **spearmen** two hundred, **at the third hour of the night** [approx. 9 PM Roman time];

**24** And provide them beasts, that they may set Paul on, and **bring him safe unto Felix the governor**.



# Horses ~

## How long can they run?



- \* **Horses can run** at a fast pace or galloping without stopping for about 2 miles until fatigue sets in.
- \* At a slower pace, **horses can** travel for as **long** as **20** miles in one day at a walk or a trot.
- \* The speed of a **horse** depends on the terrain and the weight that it is carrying. Generally, if the **horse** is carrying a rider with an average weight on a rather plain ground, it **can** take around 8 to 9 hours to cover **20 miles**. This is considering the fact that the **horse** is mostly trotting and walking with a few gallops.



**These Roman horses were not used for speed, but for protection and to transport Paul.**





## vi) From Jerusalem to Antipatris to Caesarea

**23:31** Then the soldiers, as it was commanded them, took Paul, and brought him by night to **Antipatris**.

**32** On the morrow they [the soldiers] left the horsemen to go with him [Paul], and returned to the castle:

**33** Who, when they came to **Caesarea**, and delivered the epistle to the governor, presented Paul also before him.

**34** And when the governor had read the letter, he asked of what province he was.

And when he understood that he was of Cilicia;

**35** I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.



- \* **Antipatris**, is on an ancient Roman road about **40-42 miles or 65 km from Jerusalem**. It's about another 35 miles/55 km to **Caesarea**.



## vii) High Priest Arrives From Jerusalem

**24:1** And after five days **Ananias** the high priest descended with the elders, and with a certain orator named **Tertullus**, who informed the governor against Paul.

**2** And when he was called forth, **Tertullus** began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

**3** We accept it always, and in all places, most noble **Felix**, with all thankfulness.

**4** Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

**5** For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

**24:6** Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

**7** But the chief captain **Lysias** came upon us, and with great violence took him away out of our hands,

**8** Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

**9** And the Jews also assented, saying that these things were so.

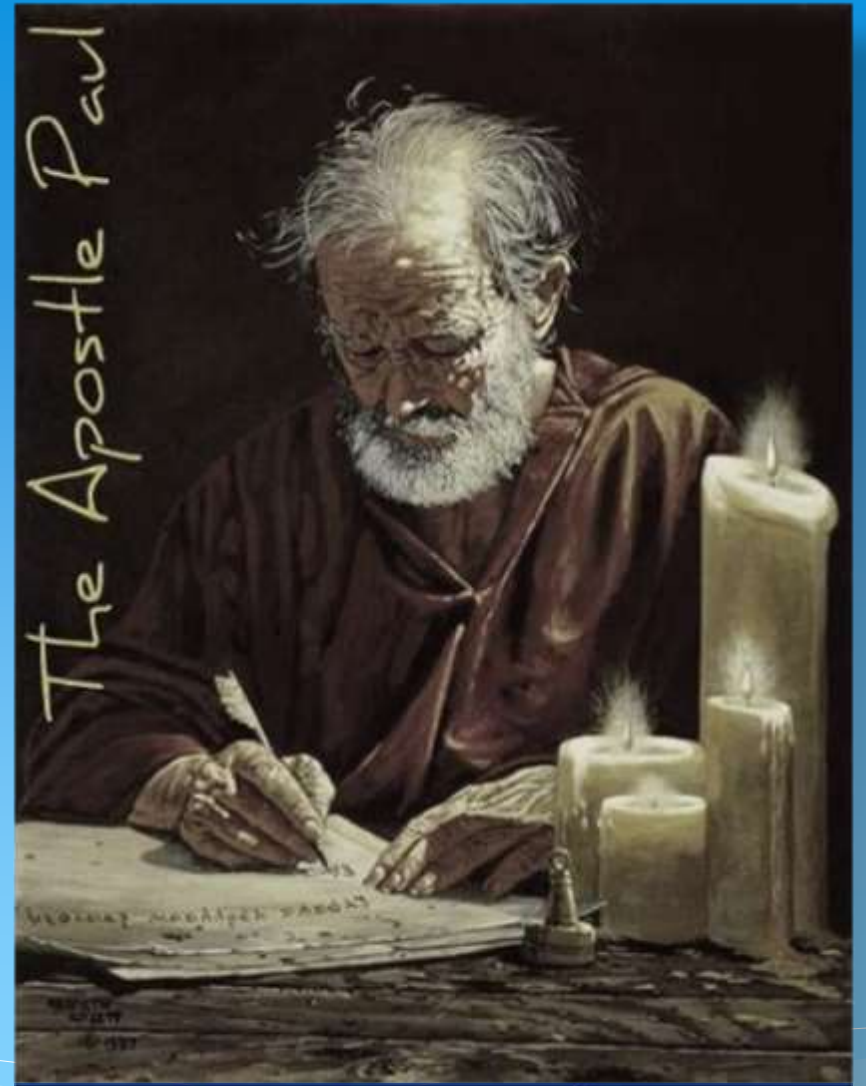
**10** Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself ...

**Paul has more to say – we'll  
find out later in Part 3!**





**Paul's**  
**Pentecost**  
**Appointment**  
**at Jerusalem**  
**and the Battle**  
**of the Calendars**



The Apostle Paul

Part 3 of 3



# Introduction to Section #10: Charting Paul's Journey



- So far we have considered necessary information on:
1. Many maps of Paul's 3<sup>rd</sup> journey;
  2. Individual locations and reasonable distances between Philippi to Jerusalem;
  3. Reasonable calculations for walking, waiting times and sailing conditions for various ports, etc.
  4. Acts 20-24 testimony was read to bring everything together for the fine calendar details.
  5. **Next:** A short lesson on **Meteorology** for this trip.
  6. **Then** it is time to chart the Omer Count on the calendar months according to the timing details.
  7. **Note:** Nothing about this return trip to Jerusalem has been purposely advanced to assure a 50 Day Omer Count due to Paul's urgency to be in Jerusalem "if at all possible" for Pentecost.

## What will the Omer Count actually be?



# Before Setting Sail With Paul ...



- We must understand this journey to Jerusalem. Paul and his travelling companions would have had to know some basic knowledge and information before planning this trip, **if** they wanted to be “on time” for Pentecost.
- The following information from the web is on weather patterns of the Aegean & Mediterranean Seas, along with verification from Captain Buddy Jones, our local sea captain for 66 years.



## Paul's 2<sup>nd</sup> Journey



140 miles Troas to Neapolis

Acts 16:11 [2 days]

11 Therefore **loosing** from Troas, we came with a straight course to **Samothracia**, and **the next day** to **Neapolis**. [70 miles/day with **strong** wind]

## Paul's 3<sup>rd</sup> Journey



140 miles Neapolis to Troas

Acts 20:6 [5 days]

6 And we sailed away from **Philippi** **after** the days of unleavened bread, and **came** unto them to **Troas** in **five days**. [28 miles/day with **mild** wind]





# Acts 20 & Linkage to Meteorology

Paul's return to Jerusalem on his 3<sup>rd</sup> trip uses many sailing vessels that depend on the winds for movement from port to port. During portions of this spring trip, the winds in this area of the earth are called Etesians.

1) **Definition of Etesians:** This is the English word for the Greek word **Meltemi**.

The Etesians are strong annual prevailing winds that blow from the North over large parts of: **a)** Greece **b)** Aegean Sea **c)** Mediterranean Sea.

**Note:** The wind experienced at any given location is highly dependent on local topography.

2) **Time of Year for Etesians:** These winds occur from the **END** of May to October; very strong winds in June/July. (Winter winds are not Etesians.)

During a strong Etesian, the trough may extend relatively far to the west beyond **Rhodes** and even to **Crete** forming a closed "low pressure" **resulting in almost calm winds at Rhodes.**





# Acts 20 & Linkage to Meteorology

[con't]

- 3) **Time of the Day for Etesians:** These winds mostly blow during the day from 8 AM to 8 PM and are strongest about 2 PM. Often these winds die quickly after sundown, to return at dawn. Under the influence of the sea breeze during the day, the Etesians become stronger locally, as is the case in the coastal area of **Northern Crete**.
- 4) **Length of Etesians:** Occasionally, winds on the 1<sup>st</sup> day that blow all night can often continue to blow for many days – up to 10 days.
- 5) **Speed of Etesians:** These winds are usually moderate, however, they might reach gale-like force over off-shore areas, reaching their **maximum wind speeds around early afternoon**.
- 6) **Force/Intensity of Etesians:** The winds are weaker in May & **can** reach an intensity of Force 6. By the very **end** of **May** the intensity **can be** Force 7 and **can reach** Force 8 for a **few hours during the hot hours of the day**.



Beaufort Wind Force	Wind Average	Speed Range [1 knot = 1.15 mph]
Force 2 [Light]	5 knots   6 mph   9 km/h	4-6 knots   4-7 mph   6-11 km/h
Force 3 [Gentle]	9 knots   10 mph   16 km/h	7-10 knots   8-12 mph   12-19 km/h
Force 4 [Moderate]	13 knots   16 mph   24 km/h	11-16 knots   13-18 mph   20-28 km/h
Force 5 [Fresh]	19 knots   22 mph   34 km/h	17-21 knots   19-24 mph   29-38 km/h
Force 6 [Strong]	24 knots   28 mph   44 km/h	22-27 knots   25-31 mph   39-49 km/h
Force 7 [Strong]	30 knots   35 mph   56 km/h	28-33 knots   32-38 mph   50-61 km/h
Force 8 [Gale]	37 knots   43 mph   68 km/h	34-40 knots   39-46 mph   62-74 km/h

From about mid-May to October the winds become stronger – being the strongest in the hot summer months. While sailing from [early April] Unleavened Bread dates to Pentecost at the end of May, the winds may be around Force 3 IF they are blowing at all.





# Nature Determines Arrival of Etesian [con't]

Strong Etesian winds **do not occur** in April/Abib or early May for really good sailing.

## DIRECTION & LOCAL WINDSPEEDS IN KNOTS FOR GREECE (FOR SHIPPING) [1 Knot = 1.15 mph]

LOCATION	APRIL	MAY	JUNE
Samos Sea (Samos)	NW [Light] 9.4 knots = 10 mph	NW [Light] 7.8 knots = 9 mph	NW [Gentle] 9.4 knots = 11 mph
Rhodes Sea (Kos-Rodos)	WNW [Gentle] 13.6 knots = 15.5 mph	WNW [Moderate] 13.0 knots = 18.5 mph	NW [Moderate] 13.0 knots = 15 mph

**Note:** for the open Mediterranean Sea we will use an average of 10 mph wind speed for the beginning of May.

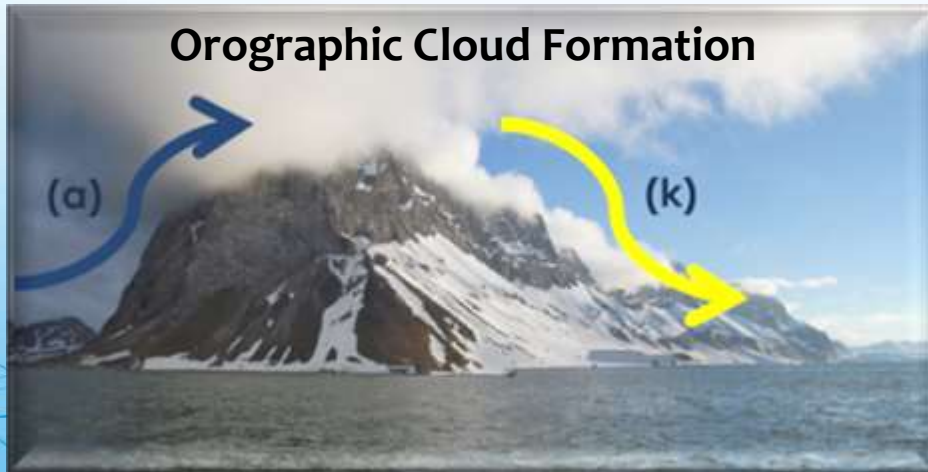
7) By the high season of the Etesian (July... ) a **Meltemi** is heralded by: **i)** scattered altocumulus or orographic clouds **a day before arrival;** **ii)** a sudden drop in humidity; **iii)** and a rise in atmospheric pressure. **It could be that by mid-May of Paul's homeward journey, some of the navigating was determined by clouds, indicating Etesians are coming - affecting the sailing time.**



# Orographic Clouds & Arrival of Etesian

[con't]

**Orographic clouds** develop in response to the forced lifting of air by the earth's topography (e.g.: mountains). Initially, stable air encounters a mountain, is lifted upward and cools through expansion as it rises.

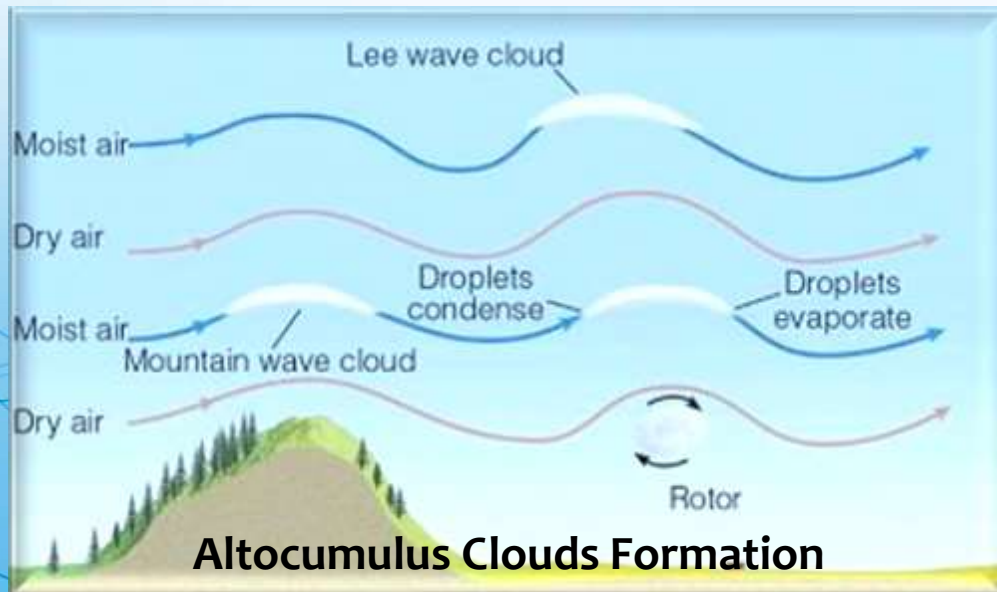




# Alto cumulus Clouds & Arrival of Etesian

[final]

**Alto cumulus clouds** usually form by convection in an unstable layer aloft, which may result from the gradual lifting of air in advance of a cold front. The presence of **alto cumulus clouds** on a warm and humid summer morning **is commonly followed by thunderstorms later in the day.**



**Captain Jones confirms:**  
sea captains know how  
to read the clouds in  
the sky for their sailing  
days & what to expect.



# Section #10: Sailing With Paul to Jerusalem






- These are a few things that need to be considered before we can begin to chart the details given to us by Luke about this return journey back to Jerusalem.
- Along with the Scriptures that have been read, we are now ready to chart the details on the Covenant Calendar, **beginning with the Passover Spring Festival.**
- **A Note of Interest:** Luke has given details in “puzzle fashion” so that we can know **exactly** when the days of Unleavened Bread **ended.**

**Let's chart the Omer Count  
on calendar months!**



# 1<sup>st</sup> Month ~ Abib ~ Leaving Philippi for Troas

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
<b>Abib 12</b> 	<b>Abib 13</b>	<b>Abib 14</b> <b>Apr 5</b> <b>Passover</b> <i>Location:</i> <i>Philippi</i>	<b>Abib 15</b> <b>Apr 6</b> <b>1<sup>st</sup> Feast</b> <b>Sabbath of</b> <b>Unleavened</b> <b>Bread (the only</b> <b>High Sabbath)</b>	<b>Abib 16</b> <b>Apr 7</b> <b>#2 ULB</b>	<b>Abib 17</b> <b>Apr 8</b> <b>#3 ULB</b>	<b>Abib 18</b> <b>Apr 9</b> <b>#4 ULB</b>
<b>Abib 19</b> <b>Apr 10</b> <b>Wave Sheaf</b> <b>&amp; #5 ULB</b>  <b>Begin</b> <b>Omer Count #1</b>	<b>Abib 20</b> <b>Apr 11</b> <b>#6 ULB</b>  <b>Omer #2</b>	<b>Abib 21</b> <b>Apr 12</b> <b>#7 ULB &amp;</b> <b>2<sup>nd</sup></b> <b>Feast</b> <b>Sabbath</b> <b>of ULB</b>  <b>Omer #3</b>	<b>Abib 22</b> <b>Apr 13</b>  <i>Destination:</i> <i>Troas</i>	<b>Abib 23</b> <b>Apr 14</b>	<b>Abib 24</b> <b>Apr 15</b>	<b>Abib 25</b> <b>Apr 16</b>
<div> <div>20:6 And we sailed away from <b>Philippi</b>  <b>AFTER</b> the days of unleavened bread,  and came unto them to <b>Troas</b> in five days ...</div> <div> <b>DAYS: 1</b>      <b>2</b>      <b>3</b>      <b>4</b> </div> <div> <b>Omer #4</b>      <b>Omer #5</b>      <b>Omer #6</b>      <b>Omer #7</b> </div> </div>						

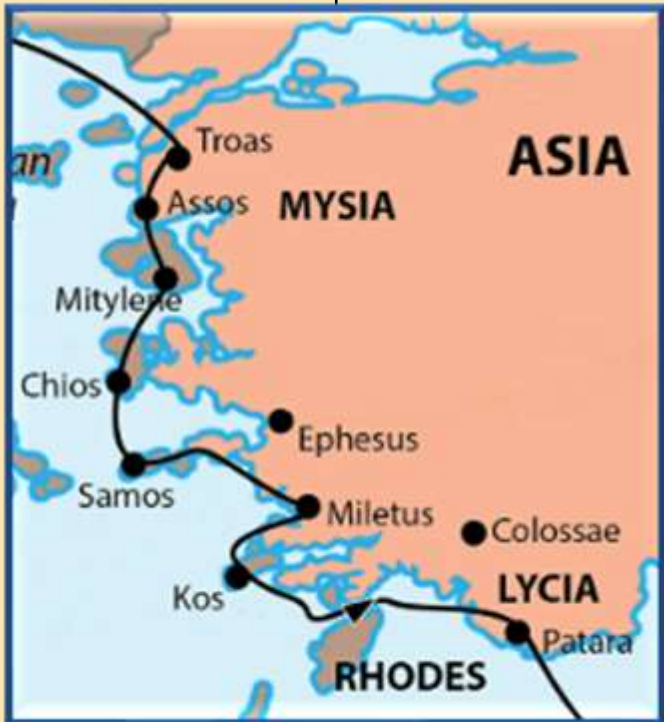


# 1<sup>st</sup> Month [Abib] to 2<sup>nd</sup> Month [zif]

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Abib 19 Apr 10 Wave Sheaf Omer #1	Abib 20 Apr 11  Omer #2	Abib 21 Apr 12 #7 ULB Omer #3	Abib 22 Apr 13  Omer #4	Abib 23 Apr 14  Omer #5	Abib 24 Apr 15  Omer #6	Abib 25 Apr 16  Omer #7
<div>DAYS: 1234</div>						
Abib 26 Apr 17	Abib 27 Apr 18	Abib 28 Apr 19	Abib 29 Apr 20	Abib 30 Apr 21	<div></div>	
<div>20:6 ... and came unto them to Troas in five days; where we abode seven days [including Abib 27-Zif 3].</div>						
Arrival: Troas Omer #8	Troas Day 1 [Abide 7 days] Omer #9	Troas Day 2 Omer #10	Troas Day 3 Omer #11	Troas Day 4 Omer #12	Troas Day 5 Omer #13	Troas Day 6 Omer #14



2<sup>nd</sup> Month ~ Zif

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Abib 26 Apr 17 Omer #8	Abib 27 Apr 18 Omer #9	Abib 28 Apr 19 Omer #10	Abib 29 Apr 20 Omer #11	Abib 30 Apr 21 Omer #12	Zif 1 Apr 22 Omer #13	Zif 2 Apr 23 Omer #14
Zif 3 Apr 24 <i>Acts 20:7</i> Paul's sermon all night long till dawn in <i>Troas</i> ready to depart on the morrow; Eutychus & his excitement. <i>Troas Day 7</i>	Zif 4	Zif 5	Zif 6	Zif 7		
	<div>20:7 And upon the <u>first day of the week</u>, when the disciples came together to break bread, Paul preached unto them, <u>ready to depart on the morrow</u>; and continued his speech until <u>midnight</u>. [Eutychus' accident &amp; raised back to life] Vs 11: [Paul] talked a long while, <u>even till break of day ...</u></div>					
	<div>VERY Important Note: The calendar detail that this event occurred on the <u>1<sup>st</sup> day of the week</u>, is the information that cements the 3<sup>rd</sup> cycle [Tues] <u>Passover</u> of 57 AD!</div>					
Omer #15	Omer #16	Omer #17	Omer #18	Omer #19	Omer #20	Omer #21

Let's count out these 12 days to be sure!



# Abib 14 ~ Zif 3

## Establishing the Passover Weekly Cycle

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Abib 12 Apr 3	Abib 13 Apr 4	Abib 14 Apr 5 Passover <i>At Philippi</i>	Abib 15 Apr 6 1 <sup>st</sup> ULB Sabbath	Abib 16 Apr 7 #2 ULB	Abib 17 Apr 8 #3 ULB	Abib 18 Apr 9 #4 ULB
Abib 19 Apr 10 #5 ULB Wave Sheaf Omer #1	Abib 20 Apr 11 #6 ULB Omer #2	Abib 21 Apr 12 #7 ULB Omer #3 <i>Left the next day</i>	Abib 22 Apr 13 Omer #4	Abib 23 Apr 14 Omer #5	Abib 24 Apr 15 Omer #6	Abib 25 Apr 16 Omer #7
Abib 26 Apr 17 Omer #8	Abib 27 Apr 18 Omer #9 <i>Troas Day 1</i>	Abib 28 Apr 19 Omer #10 <i>Troas Day 2</i>	Abib 29 Apr 20 Omer #11 <i>Troas Day 3</i>	Abib 30 Apr 21 Omer #12 <i>Troas Day 4</i>	Zif 1 Apr 22 Omer #13 <i>Troas Day 5</i>	Zif 2 Apr 23 Omer #14 <i>Troas Day 6</i>
Zif 3 Apr 24 Omer #15 <i>Troas Day 7 Paul preaches all night; prepares to depart Troas at morn.</i>	Zif 4 Apr 25 Omer #16 <i>Paul walks to Assos</i>	Zif 5 Apr 26	Zif 6 Apr 27	Zif 7 Apr 28	Zif 8 Apr 29	Zif 9 Apr 30

Let's work the count backwards:

From Omer #15 - 1<sup>st</sup> day of the week, count back 7 days to Omer #9 (Troas visit).  
From Omer #9 - count back 5 sailing days to Wednesday Omer #4.

Omer #3: #7 ULB & final day of Spring Festival honored, leaving at morn.




Passover that year was on the 3<sup>rd</sup> cycle [Tues].

Is there proof the year really was 57 AD? And why?





# 2<sup>nd</sup> Month ~ Zif

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Abib 26 Apr 17 Omer #8	Abib 27 Apr 18 Omer #9	Abib 28 Apr 19 Omer #10	Abib 29 Apr 20 Omer #11	Abib 30 Apr 21 Omer #12	Zif 1 Apr 22 Omer #13	Zif 2 Apr 23 Omer #14
Zif 3 Apr 24 Acts 20:7 Paul's sermon all night long till dawn in Troas ready to depart on the morrow; Eutychus & his excitement Troas Day 7  Omer #15	Zif 4 Apr 25  Paul on foot from Troas to Assos  ~ the others sail. Pick up Paul & sail to Mitylene [40 miles].  Omer #16	<div>20:11-13 [Paul] talked a long while, even till break of day ... so he departed [by foot – the others sailed].</div> <div>Walking: 20 mi @ 3 mph = 6.5 hrs. Approx. arrival at Assos = Noon Sailing: 60 mi @ 7.5 mph = 8 Hrs. Approx. arrival at Assos = 2 PM</div> <div>20:14 [Paul] met with us at Assos, we took him in &amp; came to Mitylene.</div> <div>Next: It appears the ship just stopped for a short while &amp; carried on through this dangerous passage 5.5 Hrs. before the winds would die down at sunset.</div>				



#### iv) Mitylene [40 miles by sea from Assos]

- \* S.E. side, of the island Lesbos.
- \* The ship likely stopped here for the night.
- \* The day wind blew **from the N.W.** at this time of the year. The harbor of Mitylene would shelter ships from these winds.

Things to consider:

- a) if there are no winds to sail
- b) if it's the time of a dark moon (**as some declare**)
- c) if the sky is cloudy - there would not be sufficient night light to navigate the intricate passages to the south. It would have been safer to wait for daylight before leaving for Chios.

**The question is: Was there a dark moon or not? We shall see!**



## The Mitylene Moon of Omer #16



Paul is boarding the ship on Omer #16 from Assos to sail to Mitylene.

**At this point it is very crucial to know what's happening with this sail!**

**Remember, many say this was a night of a dark moon.**

**Was it, or not? How can we know?**

**We will further the investigation right now. There may be some surprises!**



# 57 AD Facts

We now know Paul's calendar year had a 3<sup>rd</sup> cycle [Tues]

Passover – exactly the same as the Exodus year of **Moses**. This is a **Pillar Calendar** year!

After a huge search, 57 AD is the **ONLY** year that qualifies – **NOT** 58-63 AD.

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## Placement Year of 3<sup>rd</sup> Journey

### Calendar for Year 57 (Israel)

**Tequfah: Mar 22<sup>nd</sup>**

January							February							March						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
						1			1	2	3	4	5			1	2	3	4	5
2	3	4	5	6	7	8	6	7	8	9	10	11	12	6	7	8	9	10	11	12
9	10	11	12	13	14	15	13	14	15	16	17	18	19	13	14	15	16	17	18	19
16	17	18	19	20	21	22	20	21	22	23	24	25	26	20	21	22	23	24	25	26
23	24	25	26	27	28	29	27	28						27	28	29	30	31		
30	31																			
1:○	9:○	17:○	23:●	31:○			8:○	15:○	22:●					2:○	9:○	16:○	24:●			

April													
Su	Mo	Tu	We	Th	Fr	Sa							
						1							
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:○	8:○	14:○	22:●	30:○									

**Mar 22: Tequfah** [Covenant Cal.]

**Mar 23: Abib 1**   **Apr 5: Abib 14**

**Apr 10: Wave Sheaf & Omer #1**

**Apr 25: Mitylene & Omer #16**

57 AD qualifies on many different levels, **not just one!**





# Where was the Mitylene moon?

## Follow the 57 AD Facts

Mar 23: **Abib 1**

Apr 5: **Abib 14**

Apr 10: Wave Sheaf  
& Omer #1

Apr 25: Mitylene  
& Omer #16

Apr 22: conjunction

Apr 24: 1<sup>st</sup> sliver

Conclusion Covenant

Calendar: Mitylene

[25<sup>th</sup>] did have quite a  
dark moon on Omer #16.

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### Calendar for Year 57 (Israel)

Tegufah: Mar 22<sup>nd</sup>

January						
Su	Mo	Tu	We	Th	Fr	Sa
						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	31					
1:0	9:0			23:0	31:0	

February						
Su	Mo	Tu	We	Th	Fr	Sa
		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					
8:0	15:0	22:0				

March						
Su	Mo	Tu	We	Th	Fr	Sa
		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	31		
2:0	9:0	16:0	24:0			

April						
Su	Mo	Tu	We	Th	Fr	Sa
					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
1:0	8:0	14:0	22:0	30:0		

**Note: Many commentators declare it was a dark moon for Paul at Mitylene. How would they know this without following Covenant Calendar?**

Would you believe the commentators without any detailed evidence?





# Where was the Mitylene moon?

## 57 AD Lunar Calendar Facts

Mar 24: conjunction

Mar 26: 1<sup>st</sup> sliver moon

Apr 8: 1/14 Fri **Passover**

Apr 9: 1/15 ULB &  
7<sup>th</sup> day Shabbat

Apr 10: 1/16 [married to  
**Wave Sheaf &] Omer #1**

Apr 22: conjunction

Apr 24: 1<sup>st</sup> sliver

Apr 25: 2<sup>nd</sup> sliver-Mitylene  
& Omer #16

**Conclusion: Mitylene did  
have a pretty dark moon  
on the Lunar Calendar!**

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### Calendar for Year 57 (Israel)

Tegufah: Mar 22<sup>nd</sup>

January							February							March						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
						1			1	2	3	4	5			1	2	3	4	5
2	3	4		5	6	7	6	7	8	9	10	11	12	6	7	8	9	10	11	12
9	10	11	12	13	14	15	13	14	15	16	17	18	19	13	14	15	16	17	18	19
16	17	18	19	20	21	22	20	21	22	23	24	25	26	20	21	22	23	24	25	26
23	24	25	26	27	28	29	27	28						27	28	29	30	31		
30	31																			
1:○	9:○				23:●	31:○			8:○	15:○	22:●			2:○	9:○	16:○	24:●			

April							May						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
						1							
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:○	8:○	14:○	22:●	30:○									

Let's examine this on a large scale so we can "SEE" exactly what is happening between the **Covenant Calendar** & **Lunar Calendar** in 57 AD.

Is this enough evidence to prove the **lunar calendar is true?**





Where was the Mitylene moon on Omer #16 [Apr 25]?

## Calendar for Year 57 (Israel)

Tegufah: Mar 22<sup>nd</sup>

### January

Su Mo Tu We Th Fr Sa

**Conclusion:**  
**Mitylene** did have  
a pretty dark moon  
on **Omer #16!**

### February

Su Mo Tu We Th Fr Sa

		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					

8:○ 15:○ 22:●

### March

Su Mo Tu We Th Fr Sa

		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	31		

2:○ 9:○ 16:○ 24:●

### April

Su Mo Tu We Th Fr Sa

					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:○	8:○	14:○	22:●	30:○		

Amazingly, the lunar festal calendar  
arrives at exactly the same conclusion  
as the Covenant Calendar for the placement  
of Wave Sheaf & the #16 Omer Count.  
Both align with the overnight stay at Mitylene!

Is it evident there was a battle between the calendars here?





Where was the Mitylene moon on Omer #16 [Apr 25]?

## Calendar for Year 57 (Israel)

Tegufah: Mar 22<sup>nd</sup>

January

Su Mo Tu We Th Fr Sa

Conclusion:

Mitylene did have

5 pretty dark moon

on Omer #6!

February

Su Mo Tu We Th Fr Sa

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

1:00 15:00 22:00

March

Su Mo Tu We Th Fr Sa

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 31

2:00 9:00 24:00

April

Su Mo Tu We Th Fr Sa

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

1:00 8:00 14:00 22:00 30:00

Amazingly, the lunar festival calendar

Links for the Joshua Wave Sheaf study (Parts 1 & 2) that shows the lunar calendar has Wave Sheaf “married” to Abib 16 in the year of 160 AD with the death of Rashbi:

Part 1: <https://youtu.be/gsRRgwoZ5eg>

Part 2: <https://youtu.be/ogeqPXFyqlo>

Is it evident there was a battle between the calendars here?



# Dark Mitylene moon on 2 Calendars?

## 57 AD Israel Calendar



### Calendar for Year 57 (Israel)

Tegufah: Mar 22<sup>nd</sup>

January						
Su	Mo	Tu	We	Th	Fr	Sa
						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	31					
1:○	9:○	17:○	23:●	31:○		

February						
Su	Mo	Tu	We	Th	Fr	Sa
		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					
8:○	15:○	22:●				

March						
Su	Mo	Tu	We	Th	Fr	Sa
		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	31		
2:○	9:○	16:○	24:●			

April						
Su	Mo	Tu	We	Th	Fr	Sa
					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:○	8:○	14:○	22:●	30:○		

These are very different festal calendars coming to the exact same conclusion for Omer #16.  
**Is more discussion needed?**

The Blood-Ratified Covenant Calendar! 🤔 How?



# 2<sup>nd</sup> Month ~ Zif






Let's return to this study!

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Abib 26 Apr 17 Omer #8	Abib 27 Apr 18 Omer #9	Abib 28 Apr 19 Omer #10	Abib 29 Apr 20 Omer #11	Abib 30 Apr 21 Omer #12	Zif 1 Apr 22 Omer #13	Zif 2 Apr 23 Omer #14
<b>Zif 3</b> <b>Apr 24</b> <i>Acts 20:7</i> Paul's sermon all night long till dawn in <i>Troas</i> ready to depart on the morrow; Eutychus & his excitement. <i>Troas Day 7</i>  <b>Omer #15</b>	<b>Zif 4</b> <b>Apr 25</b>  <i>Paul on foot from Troas to Assos</i>  <i>~ the others sail. Pick up Paul &amp; sail to Mitylene [40 miles].</i>  <b>Omer #16</b>	<b>Zif 5</b> <b>Apr 26</b>  <i>70 mi from Mitylene to arrive at Chios the NEXT day.</i>  <b>Omer #17</b>	<div>20:15a we sailed thence and came <b>the next day</b> <b>over against Chios ...</b></div> <b>Sailing:</b> 70 mi to Chios @ 7.5 mph = 9.5 Hrs. This is an "all day" sail from dawn to sunset.		 <b>Omer #20</b>	 <b>Omer #21</b>

Mitylene had a  
pretty dark moon!









# 2<sup>nd</sup> Month ~ Zif

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Abib 26 Apr 17 Omer #8	Abib 27 Apr 18 Omer #9	Abib 28 Apr 19 Omer #10	Abib 29 Apr 20 Omer #11	 <p><b>20:15b</b> the next day we arrived at <b>Samos</b> and [5 miles later] <b>tarried at Trogyllium</b> [dark sky].</p> <p><b>Remember:</b> 70 mi to Samos @ 7.5 mph = 9.5 Hrs. was an “all day” sail from dawn to sunset.</p> 		
<b>Zif 3</b> <b>Apr 24</b> <i>Acts 20:7</i> Paul's sermon all night long till dawn in Troas ready to depart on the morrow; Eutychus & his excitement. <i>Troas Day 7</i>  <b>Omer #15</b>	<b>Zif 4</b> <b>Apr 25</b>  <i>Paul on foot from Troas to Assos</i>  <i>~ the others sail. Pick up Paul &amp; sail to Mitylene [40 miles].</i>  <b>Omer #16</b>	<b>Zif 5</b> <b>Apr 26</b>  <i>70 mi from Mitylene to arrive at Chios the NEXT day.</i>  <b>Omer #17</b>	<b>Zif 6</b> <b>Apr 27</b>  <i>70 mi from Chios to arrive at Samos &amp; tarry at Trogyllium the NEXT day.</i>  <b>Omer #18</b>			





# 2<sup>nd</sup> Month ~ Zif

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Abib 24 Apr 17 Omer #8	Abib 25 Apr 18 Omer #9	Abib 26 Apr 19 Omer #10	Abib 27 Apr 20 Omer #11	Abib 28 Apr 21 Omer #12	 <p>20:15c <b>the next day</b> we came to <b>Miletus</b>.</p> <p><b>Sailing:</b> 45 mi to Miletus @ 7.5 mph = 6 Hrs. Leaving at dawn = noon arrival.</p>	
<b>Zif 3</b> <b>Apr 24</b> <i>Acts 20:7</i> Paul's sermon all night long till dawn in Troas ready to depart on the morrow; Eutychus & his excitement. <i>Troas Day 7</i>	<b>Zif 4</b> <b>Apr 25</b>  <i>Paul on foot from Troas to Assos</i>  <i>~ the others sail. Pick up Paul &amp; sail to Mitylene [40 miles].</i>	<b>Zif 5</b> <b>Apr 26</b>  <i>70 mi from Mitylene to arrive at Chios the NEXT day.</i>	<b>Zif 6</b> <b>Apr 27</b>  <i>70 mi from Chios to arrive at Samos &amp; tarry at Trogyllium the NEXT day.</i>	<b>Zif 7</b> <b>Apr 28</b>  <i>45 mi from Trogyllium &amp; arrive the NEXT day at Miletus.</i>		
Omer #15	Omer #16	Omer #17	Omer #18	Omer #19	Omer #20	Omer #21

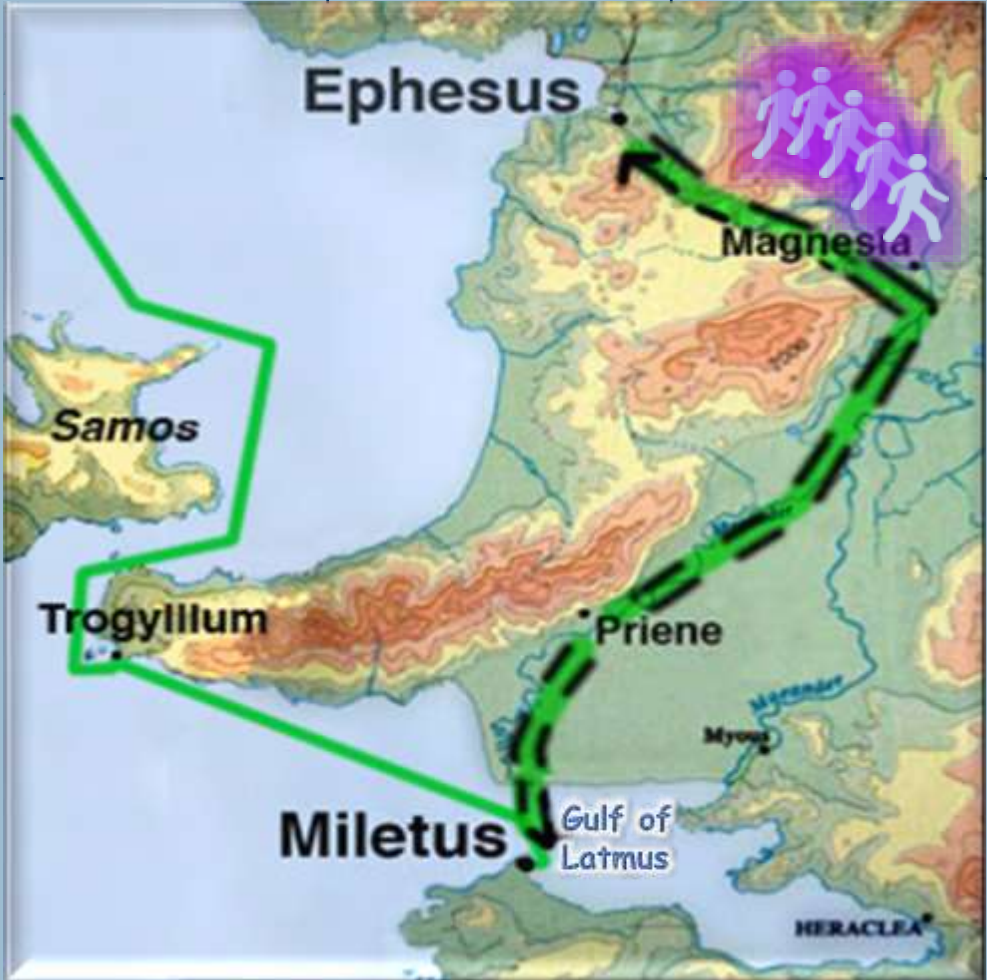



# 2<sup>nd</sup> Month ~ Zif

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
			<p>20:16 Paul sailed past Ephesus, because he would not spend time in Asia: for he hasted, if it were possible for him to be at Jerusalem the day of Pentecost.</p> 	<p>Abib 30 Apr 21 Omer #12</p> <p>Zif 7 Apr 28</p>  <p>Arrive at Miletus about noon; [2?] delegates ferry 10 mi to Priene; then walk ~10 mi further this day ~5+Hrs!</p> <p>Omer #19</p>	<p>Zif 1 Apr 22 Omer #13</p> <p>Zif 8 Apr 29</p> <p>Estimated Walk of ~20 mi @ 4mph [~5+ Hr] - approx arrival in Ephesus the afternoon or evening of the 6<sup>th</sup> cycle - with mountain terrain etc.</p> <p>Omer #20</p>	<p>Zif 2 Apr 23 Omer #14</p> <p>Zif 9 Apr 30</p> <p>Paul's delegates meet with the Ephesian elders and prepare for the 2 day walk back to Miletus for one last visit with Paul.</p> <p>Omer #21</p>

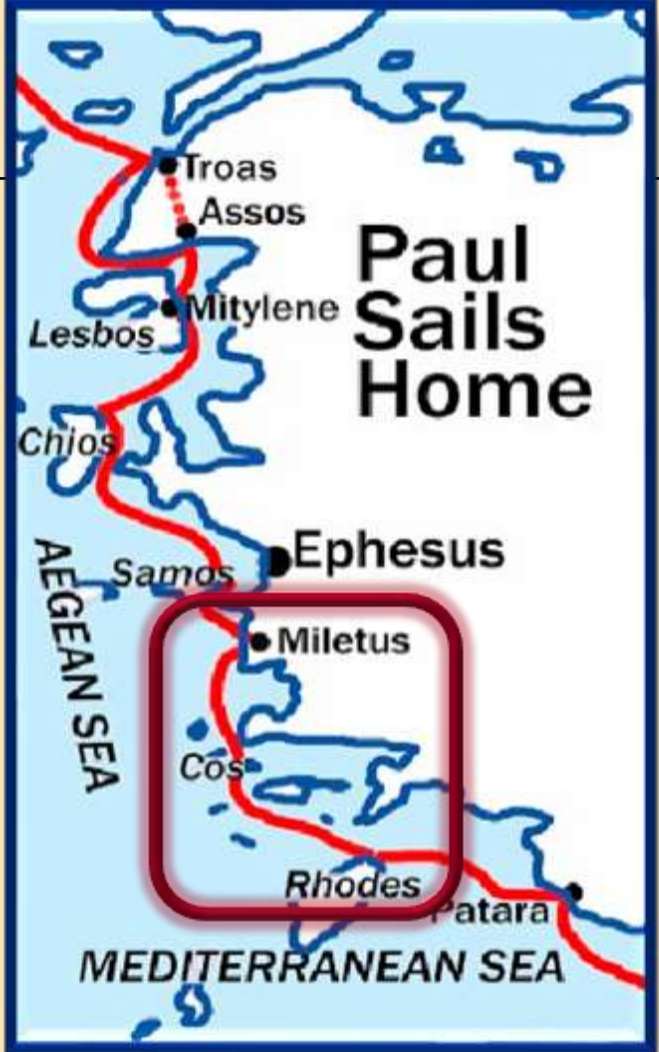
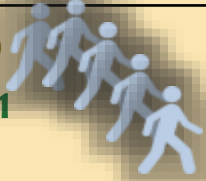




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<b>Zif 3</b> <b>Apr 24</b> <b>Omer #15</b>	<b>Zif 4</b> <b>Apr 25</b> <b>Omer #16</b>	<b>Zif 5</b> <b>Apr 26</b> <b>Omer #17</b>	<b>Zif 6</b> <b>Apr 27</b> <b>Omer #18</b>			
<b>Zif 10</b> <b>May 1</b> <div>  <p><i>This is the first of 2 days of walking to meet with Paul one last time - about 20 [of 38] mi. (6+ Hrs. @ 3-4 mph).</i></p> </div>	<b>Zif 11</b> <b>May 2</b> <div> <p><i>2<sup>nd</sup> day arrival &amp; Paul's time with the elders was limited. He has much to share before he boards the ship for the next days' sail.</i></p> </div>	<b>Zif 12</b> <b>May 3</b> <div> <p><b>21:1a</b> And it came to pass, after we were gotten from them, and had launched ...</p> <p><i>Prepare to sail to Cos at dawn.</i></p> </div>	<b>Zif 13</b> <b>May 4</b>			
<b>Omer #22</b>	<b>Omer #23</b>	<b>Omer #24</b>	<b>Omer #25</b>	<b>Omer #26</b>	<b>Omer #27</b>	<b>Omer #28</b>



# 2<sup>nd</sup> Month ~ Zif

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
<b>Zif 3</b> <b>Apr 24</b> <b>Omer #15</b>	<b>Zif 4</b> <b>Apr 25</b> <b>Omer #16</b>	<b>Zif 5</b> <b>Apr 26</b> <b>Omer #17</b>	<b>Zif 6</b> <b>Apr 27</b> <b>Omer #18</b>	<b>Zif 7</b> <b>Apr 28</b> <b>Omer #19</b>	 <p><b>Paul Sails Home</b></p>	
<b>Zif 10</b> <b>May 1</b>  <p><i>This is the first of 2 long days of walking to meet with Paul one last time - about 16-17 hours.</i></p> <b>Omer #22</b>	<b>Zif 11</b> <b>May 2</b> <p><i>2<sup>nd</sup> day arrival &amp; Paul's time with the elders was limited for so much he needed to tell them before he boards the ship for the next days' sail.</i></p> <b>Omer #23</b>	<b>Zif 12</b> <b>May 3</b>  <p><i>Sail 40 mi from Miletus to arrive at Cos.</i></p> <p>40 / 7.5 mph = 5.5 Hrs.</p> <p><b>Anchor for the night.</b></p> <b>Omer #24</b>	<b>Zif 13</b> <b>May 4</b>  <p><i>85 mi from Cos to arrive at Rhodes the following day.</i></p> <p>85 / 7.5 mph = 11.5 Hrs.</p> <p><b>Anchor for the night.</b></p> <b>Omer #25</b>	<b>Zif 14</b> <b>May 5</b> <div> <b>21:1b</b> we came with a straight course unto Cos and the day following unto Rhodes. </div> <b>Omer #26</b>		

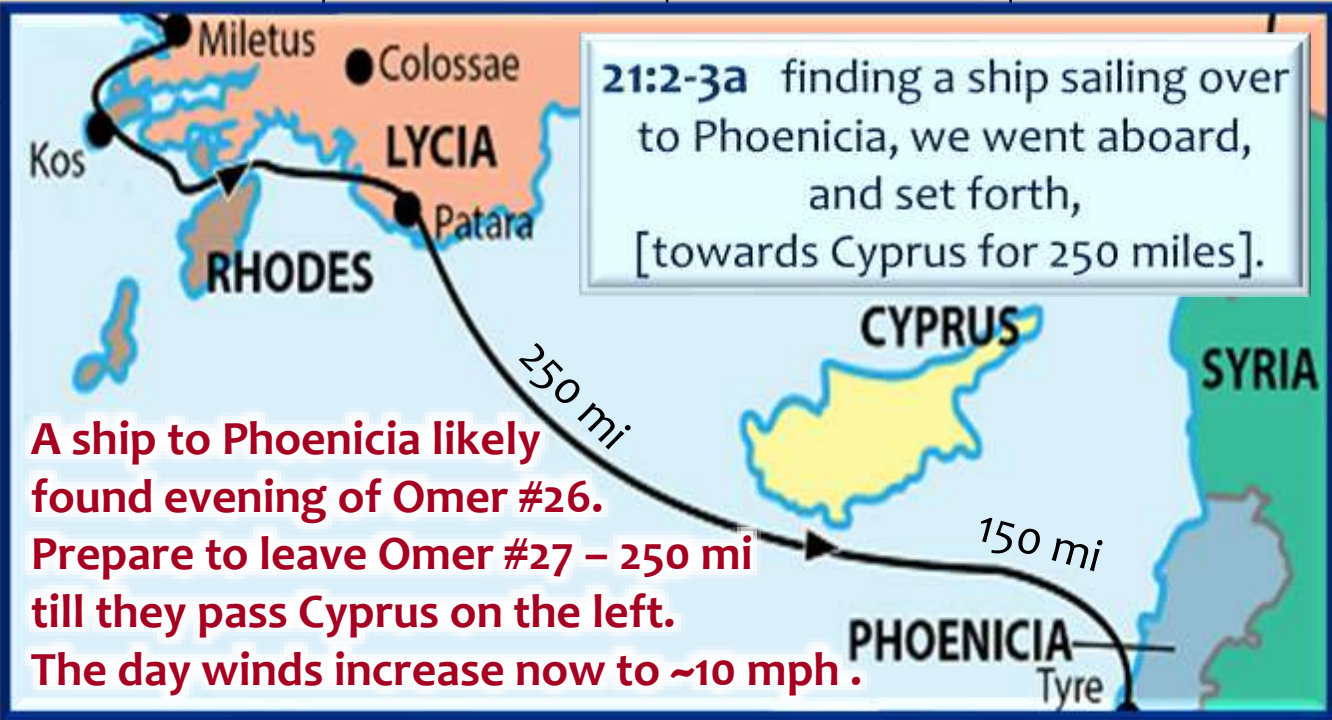





# 2<sup>nd</sup> Month ~ Zif

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Zif 3 Apr 24 Omer #15	Zif 4 Apr 25 Omer #16	Zif 5 Apr 26 Omer #17	Zif 6 Apr 27 Omer #18	Zif 7 Apr 28 Omer #19	Zif 8 Apr 29 Omer #20	Zif 9 Apr 30 Omer #21
<p>21:1C and from thence [Rhodes] unto Patara.</p> <p>Because of Patara's location, this was likely a huge shipyard for sea traffic from east &amp; west.</p>				Zif 14 May 5  70 mi from Rhodes to Patara & arrive <u>the following day</u> . 70 / 7.5 mph = 9.5 Hrs. Anchor for the night.	Zif 15 May 6  500+ mi. left! Will Paul arrive in time for Pentecost or not?	Zif 16 May 7
Omer #22	Omer #23	Omer #24	Omer #25	Omer #26	Omer #27	Omer #28





# 2<sup>nd</sup> Month ~ Zif

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Zif 3 Apr 24 Omer #15	Zif 4 Apr 25 Omer #16	Zif 5 Apr 26 Omer #17	Zif 6 Apr 27 Omer #18	Zif 7 Apr 28 Omer #19	Zif 8 Apr 29 Omer #20	Zif 9 Apr 30 Omer #21
 <p><b>A ship to Phoenicia likely found evening of Omer #26. Prepare to leave Omer #27 – 250 mi till they pass Cyprus on the left. The day winds increase now to ~10 mph.</b></p>				Zif 14 May 5  70 mi from Rhodes to Patara & arrive <u>the following day</u> . [anchor at night]	Zif 15 May 6  Find a ship to Phoenicia; Sail ~10 Hr/ day towards Cyprus with stronger winds on open sea. 10 Hrs. @ 10 mph = 100 miles	Zif 16 May 7  Winds die down at sunset. Set sail at dawn for ~10 Hrs. & very close to Cyprus. 10 Hrs. @ 10 mph = 100 miles
Omer #22	Omer #23	Omer #24	Omer #25	Omer #26	Omer #27	Omer #28




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Zif 10 May 1 Omer #22	Zif 11 May 2 Omer #23	Zif 12 May 3 Omer #24	Zif13 May 4 Omer #25	Zif 14 May 5 Omer #26	Zif 15 May 6 Omer #27	Zif 16 May 7 Omer #28
Zif 17 May 8  <i>Again, winds die down at sunset. Set sail at dawn for ~10 Hrs. &amp; pass Cyprus on the left about 11 AM.</i> 10 Hrs. @ 10 mph = 100 miles Omer #29	Zif 18 May 8  <i>Set sail at dawn for ~10 Hrs. for total of 400 mi. Arrival at Tyre the next day.</i> 10 Hrs. @ 10 mph = 100 miles Omer #30	Zif 19 May 9 Omer #31	<p>21:3b passing Cyprus on the left [in the forenoon] ...</p> <p>200 of the 400 + miles have been covered on Omer #27 &amp; 28 with stronger winds. There's 200+ miles to arrive at Tyre.</p>			
Omer #32	Omer #33	Omer #34	Omer #35			





2<sup>nd</sup> Month ~ Zif

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Zif 10 May 1 Omer #22	Zif 11 May 2 Omer #23	Zif 12 May 3 Omer #24	Zif13 May 4 Omer #25	Zif 14 May 5 Omer #26	Zif 15 May 6 Omer #27	Zif 16 May 7 Omer #28
		Zif 19 May 10  <i>Ship arrives &amp; unloads cargo at Tyre; disciples are found; they tarry at Tyre for 7 days.</i>	Zif 20 May 11  <i>Tyre Day 2</i>	Zif 21  <div>21:3c ... and landed at Tyre: for there the ship was to unlade her burden. 21:4-5 And finding disciples, we tarried at Tyre seven days.</div> <div>There are only 20 days left till Pentecost. Question: If Paul was in such a hurry, why did he tarry in Tyre for 7 days once in The Levant?</div> <i>Tyre Day 3</i>	Zif 22  <i>Tyre Day 4</i>	Zif 23  <i>Tyre Day 5</i>
10 Hrs. @ 10 mph = 100 miles Omer #29	10 Hrs. @ 10 mph = 100 miles Omer #30	<div>DAYS: 12345 [of 7]</div>				
Omer #29	Omer #30	Omer #31	Omer #32	Omer #33	Omer #34	Omer #35






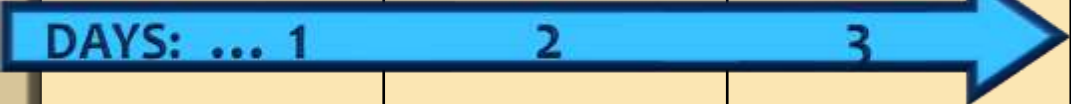
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Zif 17 May 8 Omer #29	Zif 18 May 9 Omer #30	Zif 19 May 10 Omer #31	Zif 20 May 11 Omer #32	Zif 21 May 12 Omer #33	Zif 22 May 13 Omer #34	Zif 23 May 14 Omer #35
Zif 24 May 15 <i>Counsel is given to Paul to NOT go up to Jerusalem, but to save his life. Paul is ready to go.</i>	Zif 25 May 16 <i>Friends go with Paul &amp; companions to the ship for dawn sailing to Ptolemais the <u>next day</u>.</i>	Zif 26 May 17  <i>25 miles from Tyre to Ptolemais; 9 AM arrival &amp; stay with the brethren <u>one day</u>.</i>	Zif 27 May 18 <div>21:5b ... and when we accomplished those [7] days, we departed and went our way. Omer #37 21:7 ... we came to Ptolemais ... <b>abode</b> with the brethren <b>one day</b>. Omer #38</div>	Zif 28 May 19		
<div>DAYS #6 → #7</div>		25 miles @ 10 mph = 2.5 Hrs.				
Omer #36	Omer #37	Omer #38	Omer #39	Omer #40	Omer #41	Omer #42



2<sup>nd</sup> Month ~ Zif

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Zif 17 May 8 Omer #29	Zif 18 May 9 Omer #30	Zif 19 May 10 Omer #31	Zif 20 May 11 Omer #32	Zif 21 May 12 Omer #33	Zif 22 May 13 Omer #34	Zif 23 May 14 Omer #35
Zif 24 May 15	Zif 25 May 16	Zif 26 May 17	Zif 27 May 18	Zif 28 May 19	Zif 29 May 20	Zif 30 May 21
		 <p>25 miles from Tyre to Ptolemais; 9 AM arrival &amp; stay with the brethren <u>one day</u>.</p> <p>25 miles @ 10 mph = 2.5 Hrs.</p>	 <p>30 miles from Ptolemais to Caesarea the <u>next day</u>; 4 PM arrival leaving at dawn.</p> <p>30 miles @ 3 mph = 10 Hrs.</p>	<div>21:8 ... the next day we departed and came to Philip's house and abode with him. Omer #39</div> <div>21:10 ... <b>we tarried there</b> [with Philip in Caesarea] <b>many days.</b> Omer #39 - #42</div> <div>Note: The next stop is Jerusalem – 65 miles. This is at least a 3 day walk from Caesarea. After Sabbath fellowship the travellers leave on the 1<sup>st</sup> cycle to avoid Sabbath travel.</div>		
Omer #36	Omer #37	Omer #38	Omer #39	Omer #40	Omer #41	Omer #42





# Which roads did Paul travel from Caesarea to Jerusalem?

There are many different routes from Caesarea to Jerusalem.

For this study, we will use the calculations of the route most travelled with a distance of 65-70 miles.

At a pace of an average walk of 3 mph, this last leg of the journey is at least 3 days for a total of about 21.5 Hrs. of walking (or 7 Hrs./day).

1. Caesarea to Antipatris
2. Antipatris to Bethel
3. Bethel to Jerusalem




There may have been friends along the way for their night lodging if they were not near one of the map locations.

In just a few days Paul will be travelling this same road again with a Roman guard.





# 3<sup>rd</sup> Month ~ Sivan

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
Zif 24 May 15 Omer #36	Zif 25 May 16 Omer #37	Zif 26 May 17 Omer #38	Zif 27 May 18 Omer #39	Zif 28 May 19 Omer #40	Zif 29 May 20 Omer #41	Zif 30 May 21 Omer #42
Sivan 1 May 22  Pack & leave Caesarea for Jerusalem - 65-70 miles, 7+ Hrs/day for 3 days. Day 1 of 3!  Omer #43	Sivan 2 May 23 Enroute to Jerusalem - 7+ Hrs/day walking. Day 2 of 3!  Omer #44	Sivan 3 May 24  Arrive at Jerusalem - 7+ Hrs/day walking. Day 3 of 3! * * * Meet with the brethren & gladly received!  Omer #45	Sivan 4 May 25 Surprise ~ on the <u>following</u> <u>day!</u> Paul urged to join 4 men in their Nazarite vow!  Omer #46	Sivan 5 May 26 <div data-bbox="1574 635 2339 853"> <p><b>21:18</b> And the <b>following day</b> Paul went in with us unto James; and all the elders were present.</p> </div> Note: According to the best of calculations, Paul did arrive in Jerusalem on Omer Count #45, well before the 50 <sup>th</sup> cycle Omer count.  <b>Question: But, was Paul actually</b> <b>“in” Jerusalem for Pentecost?</b> <b>Did he have the right count?</b> Omer #47	Sivan 7 May 27 Omer #48	Sivan 8 May 28 Omer #49



# Why was Paul having difficulty in Jerusalem?



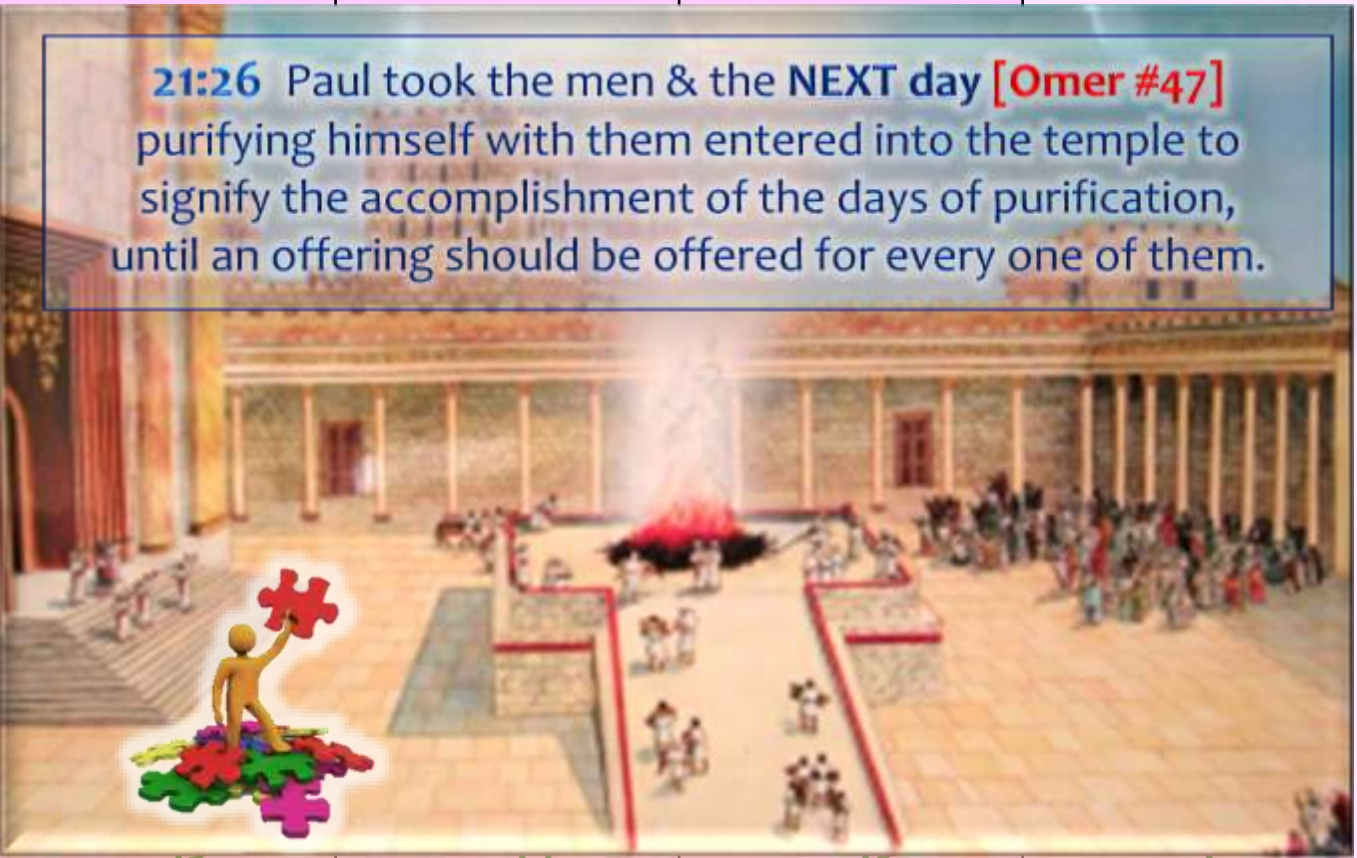
1. James & the elders were very happy with Paul's report of his ministry with the Gentiles.
2. However, other Asian Jews that were attending Jerusalem for Pentecost were circulating rumors that Paul was teaching many to ignore the decisions of the Acts 15 council.
3. James & the elders felt that if Paul would join the 4 men that were finishing their Nazarite vow & pay their sacrificial expenses – that this would prove that he had not forsaken some important principles.



4. Not only that, but some felt that because Paul had been in Gentile territory for such a long period of time, this may have rendered him as “unclean” to enter the temple for worship.
5. Joining the 4 men in this Nazarite vow would provide the necessary cleansing to render Paul as purified.
6. This purification is over a 7 day period, with cleansings on day 3 and day 7, along with the required sacrificial offerings, and the cutting of one's hair ending the Nazarite vow.



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<p><b>21:26</b> Paul took the men &amp; the <b>NEXT day [Omer #47]</b> purifying himself with them entered into the temple to signify the accomplishment of the days of purification, until an offering should be offered for every one of them.</p> 				<p><b>Sivan 5</b> May 26</p> <p><i>On the <u>NEXT</u> day! Paul entered the temple to make arrangements for all requirements.</i></p> <p><i>Day 1 of 7</i></p> <p><b>DAY: 1</b></p> <p>Omer #47</p>	<p><b>Sivan 6</b> May 27</p> <p><i>The men stay at the temple all 7 days to avoid defilement.</i></p> <p><i>Nazarite Vow</i></p> <p><i>Day 2 of 7</i></p> <p><b>DAY: 2</b></p> <p>Omer #48</p>	<p><b>Sivan 7</b> May 28</p> <p><i>On the 3<sup>rd</sup> Day: sprinkling of waters of purification before Shavuot.</i></p> <p><i>Nazarite Vow</i></p> <p><i>Day 3 of 7</i></p> <p><b>DAY: 3 (of 7)</b></p> <p>Omer #49</p>



# The Nazarite Vow at Jerusalem

When it came to the Nazarite Vow, each one could fix the length of time for their vow – usually 30 days and no more than 100 days.

## SET APART

At the feast of Pentecost, (Acts 21:23-26), Paul took on himself the Nazarite vow as recommended by James and the elders as given in the following description:



# Options for a Nazarite Vow

- "The ceremonies involved took a longer time than Paul had at his disposal, but the law permitted a man to share the vow if he could find companions who had gone through the prescribed ceremonies, and who permitted him to join their company.

## SET APART

This permission was commonly granted if the new comer paid all the fees required from the whole company (fee to the Levite for cutting the hair and fees for sacrifices), and finished the vow along with the others. Four Jewish Christians were performing the vow, and agreed to admit Paul to their company, provided he paid their expenses.



# Paul Joined this Nazarite Vow

- Paul consented, paid the charges, and when the last seven days of the vow began he went with them to live in the temple, giving the usual notice to the priests that he had joined in regular fashion, was a sharer

SET APART

with the four men, and that his vow would end with theirs.

Nazarites retired to the temple during the last period of seven days, because they could be secure there against any accidental defilement.”

(Lindsay's Acts)




# 3<sup>rd</sup> Month ~ Sivan

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Sivan 1 May 22 Omer #43	Sivan 2 May 23 Omer #44	Sivan 3 May 24 Omer #45	Sivan 4 May 25 Omer #46	Sivan 5 May 26 Omer #47	Sivan 6 May 27 Omer #48	Sivan 7 May 28 Omer #49
Sivan 8 May 29 Omer 50 Paul & 4 Men are <u>in</u> the <u>temple</u> the 4 <sup>th</sup> day! Nazarite Vow Day 4 of 7	Sivan 9 May 30 Paul & 4 Men are in the temple the 5 <sup>th</sup> day! Nazarite Vow Day 5 of 7	Sivan 10 May 31 Paul & 4 Men are in the temple the 6 <sup>th</sup> day! Nazarite Vow Day 6 of 7	Sivan 11 June 1 Paul arrested when the 7 days were almost ended! Nazarite Vow Day 7 of 7	21:27 And <b>when the seven days were almost ended</b> , the Jews which were of [Ephesus] Asia, when they saw him [Paul] <b>in the temple</b> , stirred up all the people, and laid hands on him [because] ... ✓ Paul had brought converted Gentile, Trophimus [an Ephesian], into the temple; ✓ The Jews of Ephesus felt this act may have polluted and defiled the temple; ✓ They angrily removed Paul from the temple and shut the doors – in the event the temple was polluted, no one could enter. ✓ Their intentions to kill Paul were foiled by the Roman captain.		
DAYS #4 #5 #6 #7						



# 3<sup>rd</sup> Month ~ Sivan

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<p>Sivan 8 May 29</p> <p><b>Omer</b></p> <p><b>50</b></p> <p>Paul &amp; 4 Men are in the temple the 4<sup>th</sup> day! Nazarite Vow Day 4 of 7</p>	<p>[22:30] <b>On the morrow ...</b> the Roman commander freed Paul from his bondage to appear before the Sanhedrin council.</p> <p><b>23:10</b> And when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them and bring him into the barracks.</p> <p><b>23:11</b> And <b>the night following</b> [Paul has a vision from Yahusha that all is well].</p> <p><b>23:12</b> And <b>when it was day</b>, [the Jews made a vow to kill Paul].</p> <p><b>23:23</b> [Paul is moved with 200 soldiers; 70 horsemen; 200 spearmen Sabbath night.]</p>			<p>Sivan 12 June 2</p> <p>Paul appears in council with the chief priests; placed in secure Roman custody. <i>Acts 22:30 &amp; 23:10</i></p>	<p>Sivan 13 June 3</p> <p>Paul is promised protection in a night vision. <i>Acts 23:11</i></p>	<p>Sivan 14 June 4</p> <p>Jews plot to kill Paul. <i>Acts 23:12</i></p> <p>Rome moved Paul at 3<sup>rd</sup> hr of night enroute to Ceasarea ~ 1<sup>st</sup> stop Antipatris. <i>Acts 23:23</i></p> 
DAYS #4	#5	#6	#7			



# Rome's Seriousness About Paul's Protection

Upon discovery that Paul's life was in danger, plans were made immediately to move out at the 3<sup>rd</sup> night hour [9 PM] with 200 soldiers; 70 horsemen; 200 spearmen for safety of Paul and night protection. They reached Antipatris by morning [40 mi to the Roman destination]. Even at 4 mph, this would have been a 10 hour journey.





# When did Paul arrive at Caesarea?


[Acts 23:32] **On the morrow**  
[15<sup>th</sup> cycle; 3<sup>rd</sup> month] the soldiers left  
the horsemen to continue with Paul  
to **Caesarea** the last 25-30 miles,  
as they returned to the castle.

- \* In **Caesarea** Paul was to stand trial before governor Felix.
- \* **Question:** What does all of this information have to do with the matter of whether or not Paul was in Jerusalem for Pentecost on the Omer 50 count?
- \* **Don't we already know he was there, in fact even in the temple?**






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Sivan 8 May 29 Omer 50	Sivan 9 May 30	Sivan 10 May 31	Sivan 11 June 1	Sivan 12 June 2	Sivan 13 June 3	Sivan 14 June 4
Sivan 15 June 5 <div>On <u>this day</u> [Sun] Paul continued his journey with the Roman guard to Caesarea ~ 25+ miles.</div> <div></div>	Sivan 16 June 6	Sivan 17 June 7	Sivan 18 June 8	Sivan 19 June 9	Sivan 20 June 10	Sivan 21 June 11
<div>[23:34-35] And when the governor [Felix] read the letter ... he told Paul he will hear the case <b>when his accusers also come.</b></div> <div><div>2 days needed to send a messenger back to Jerusalem to call for the accusers.</div><div>Ananias receives the message to come to Caesarea for Paul's trial.</div><div>Ananias also needs 2 days to travel to Caesarea to appear before Felix with his accusers. (He would have faster travel by day.)</div></div>						
<div>DAYS #1#2#3#4#5</div>						



# 3<sup>rd</sup> Month ~ Sivan

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
<b>Sivan 8</b> <b>May 29</b> <b>Omer 50</b>	<b>Sivan 9</b> <b>May 30</b>	<b>Sivan 10</b> <b>May 31</b>	<b>Sivan 11</b> <b>June 1</b>	<b>Sivan 12</b> <b>June 2</b>	<b>Sivan 13</b> <b>June 3</b>	<b>Sivan 14</b> <b>June 4</b>
<b>Sivan 15</b> <b>June 5</b> <i>On <u>this day</u> [Sun] Paul continued his journey with the Roman guard to Caesarea ~ 25+ miles.</i> 	<b>Sivan 16</b> <b>June 6</b> <i>2 days needed to send a messenger back to Jerusalem to call for the accusers.</i>	<b>Sivan 17</b> <b>June 7</b>	<b>Sivan 18</b> <b>June 8</b> <i>Ananias receives the message to come to Caesarea for Paul's trial.</i>	<b>Sivan 19</b> <b>June 9</b> <i>Ananias also needs 2 days to travel to Caesarea to appear before Felix with his accusers. (He would have faster travel by day.)</i>	<b>Sivan 20</b> <b>June 10</b> <i>Ananias arrives; the case proceeds before Shabbat; the accusations are given!</i>	<div>[24:5-6] Paul was <b>accused</b> of profaning the temple.</div> <div> <b>WHAT HAPPENS NEXT?</b>  <b>HOW DOES PAUL ANSWER?</b> </div>
	DAYS #1	#2	#3	#4	#5	



# On the 20<sup>th</sup> cycle [day] of the 3<sup>rd</sup> Month



**Note:**

**Paul was ceremonially clean when he was IN the temple 12 days ago.**



24:17 "After an absence of several years, I came to Jerusalem to bring my people gifts for the poor and to present offerings.

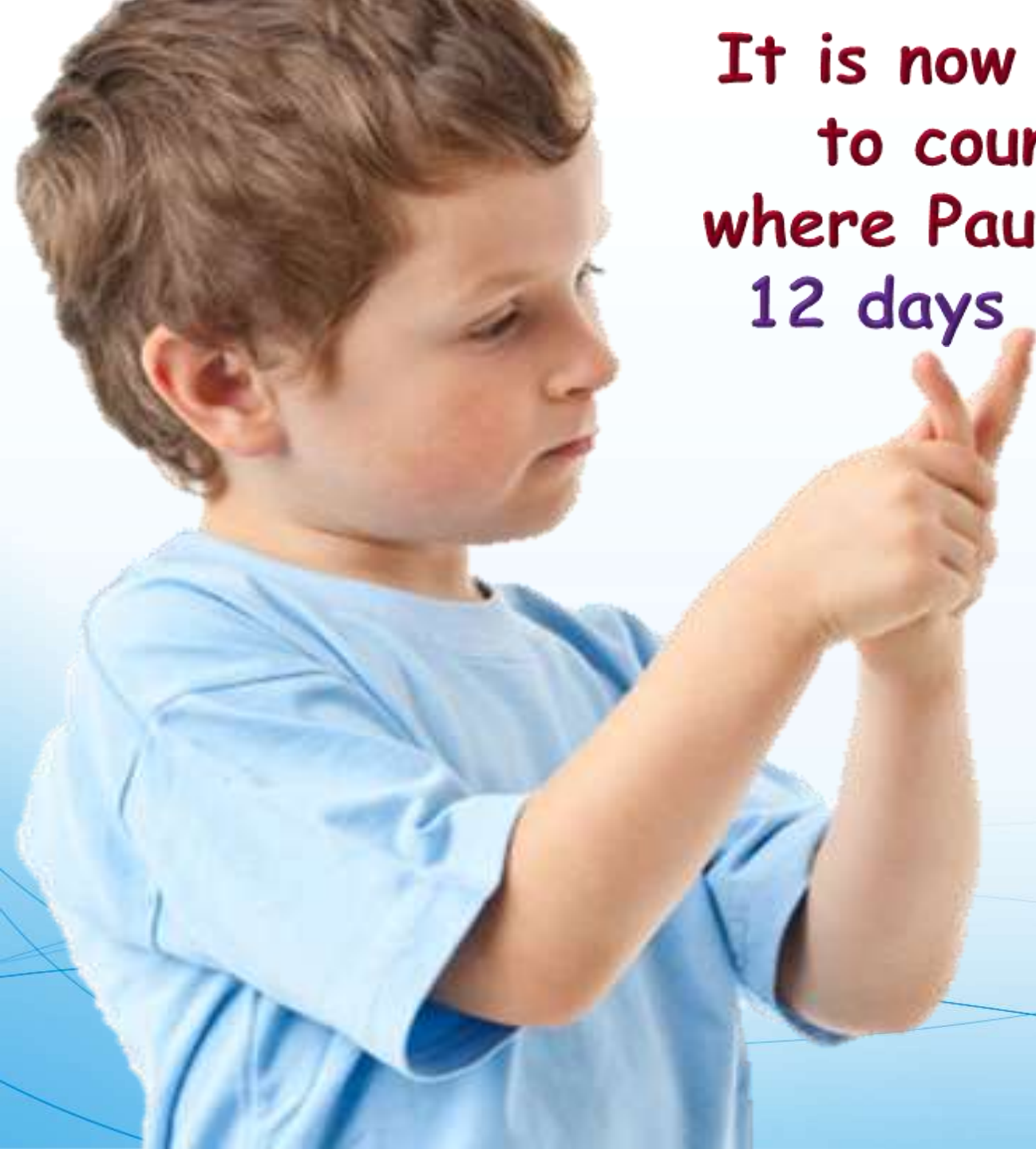
24:18 I was ceremonially clean when they found me in the temple courts doing this. There was no crowd with me, nor was I involved in any disturbance.

24:19 But there are some Jews from the province of Asia [**the Jews of Ephesus**], who ought to be here before you and bring charges if they have anything against me.

24:20 Or these who are here should state what crime they found in me when I stood before the Sanhedrin. (NIV)





It is now time  
to count  
where Paul was  
12 days ago!





# 3<sup>rd</sup> Month ~ Sivan

## Let's count the 12 days!

1 <sup>st</sup> Cycle [Sun]	2 <sup>nd</sup> Cycle [Mon]	3 <sup>rd</sup> Cycle [Tues]	4 <sup>th</sup> Cycle [Wed]	5 <sup>th</sup> Cycle [Thurs]	6 <sup>th</sup> Cycle [Fri]	7 <sup>th</sup> Cycle [Sabbath]
<b>Sivan 8</b> <b>May 29</b> <b>Omer 50</b> <b>12</b>	<b>Sivan 9</b> <b>May 30</b> <b>11</b>	<b>Sivan 10</b> <b>May 31</b> <b>10</b>	<b>Sivan 11</b> <b>June 1</b> <b>9</b>	<b>Sivan 12</b> <b>June 2</b> <b>8</b>	<b>Sivan 13</b> <b>June 3</b> <b>7</b>	<b>Sivan 14</b> <b>June 4</b> <b>6</b>
<b>Sivan 15</b> <b>June 5</b> <b>5</b> <i>On this day [Sun] Paul continued his journey with the Roman guard to Caesarea ~ 25+ miles.</i> 	<b>Sivan 16</b> <b>June 6</b> <b>4</b>	<b>Sivan 17</b> <b>June 7</b> <b>3</b>	<b>Sivan 18</b> <b>June 8</b> <b>2</b>	<b>Sivan 19</b> <b>June 9</b> <b>1</b>	<b>Sivan 20</b> <b>June 10</b>  <i>Ananias arrives; the case proceeds before Shabbat; the accusations are given!</i>	<b>[24:5-6] Paul was accused of profaning the temple.</b> <div> <i>Was Paul profaning the temple 12 days ago? Let's see!</i> </div>
<div> <b>24:11</b> Because that thou mayest understand, <b>that there are yet but twelve days since I went up to Jerusalem for to worship.</b> </div>						
<div> <b>DAYS #1</b>      <b>#2</b>      <b>#3</b>      <b>#4</b>      <b>#5</b> </div>						





12 days ago, Paul had been cleansed with the purification waters in case there was any accidental defilement.

He was NOT profaning the temple!

Paul was worshipping  
in the temple on  
day **50**  
of the  
**Omer Count!**

It is NOT possible for  
this testimony by  
Luke & Paul to justify  
a 99 day Omer Count!

*It's not the end yet!*



# THE BIBLE TIMELINE

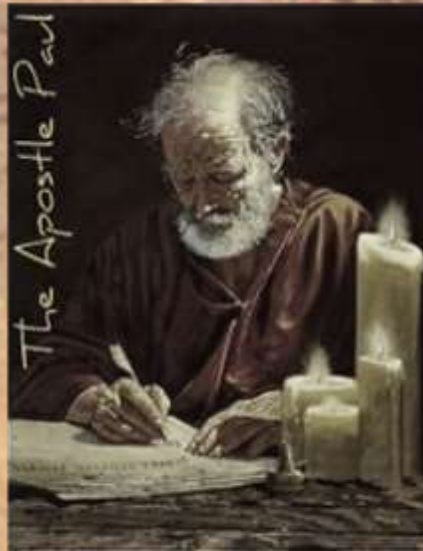
## Paul's Counting Example



Luke & Paul ask:

**"Has this been more  
than a simple  
Omer Count study?"**

**Will the following  
counsel from Paul have  
more meaning now?**



Phil 3:17; 4:9 [NKJV] Brethren, **join  
in following my example,**  
and note those who so walk, as  
**you have us for a pattern.**

[Paul & Luke for sure.]

4:9 The things which you  
**learned** and **received** and  
**heard** and **saw in me,**  
**these do,**  
and the Elohim of peace  
will be with you.

**Was Paul also conveying to his  
audience to follow his example  
in calendar timing for  
Yahuah's worship statutes?**

**Do you think he was  
serious about this?**



Luke (as a physician) and Paul (as an honor student of the Torah) were the two most qualified apostles to witness and write of this calendar account. They recognized what was happening in year 57 AD & followed the promptings of the Ruach to make sure this account was recorded with every necessary detail. If they were not following the specifics of Yahuah's Covenant Calendar, there would have been no need to take care and record such a degree of detail and accuracy. However, the calendar events are not recorded in a way that is easy to break open. This is one huge calendar puzzle – following the pattern of the calendar puzzle clues found in the Gospels by all four writers. There must have still been dissension around the correct calendar to be kept for honoring Yahuah's Festivals.

It's very obvious that the “lunar calendars” of the day had a strong presence, or Luke would not have taken care to record these details for “no good reason.” Yes, it is true, there is not one idle word in Scripture. The question begs to be asked, “Who would have ever thought this simple ship trip would contain so many clues to support, enhance and declare the Covenant Calendar as Yahuah's calendar? Few at most! This study is completely capable of debunking so many huge counterfeits in a variety of other calendars just as the Joshua studies have done. The details are in this study for each individual to check for themselves. The question is: “How many will take the time to ‘look and see’ and really do it”? The following 2 slides will help to “put everything together” for this interesting calendar study.



<https://youtu.be/30bpR-l1k-E>

# Exposure of Two Calendars in the Gospel Account

Today's study is a companion study to “#3.17 – Closing Minutes of the Matt 28:1 Shabbat” presented Jan 1/21.

- The #3.17 study proved the lunar calendar that was being used in Judea during Yahusha's Passion week was offset from the Covenant Calendar only 12 hours later according to John's records!
- Only the Covenant Calendar can explain: 1) all the details of the Passion week using Dawn day-start with the year-start on the day AFTER Tequfah; 2) the 4<sup>th</sup> cycle Passover; 3) proper alignment for the preparation of the fragrant spices; 4) the Sabbath resurrection; then the Wave Sheaf placement [within the Passover Festival] on the 1<sup>st</sup> cycle to house the 1<sup>st</sup> Ascension.





# The Debunking by a Ship Trip

The following is a short list of counterfeits that are exposed:

1. **Wave Sheaf married to a floating Abib 16 is invalid.**
2. Wave Sheaf on the 1<sup>st</sup> cycle cannot be outside the Passover week. Eg: Enoch's Wave Sheaf on Abib 26 is outside of the Days of Unleavened bread. For Enoch clarity, Luke would have had to record their departure was "**many days AFTER unleavened bread.**" The record is silent about this.
3. **Debunks the moon-month year start.**
4. Debunks the year start beginning ON the Tequfah.
5. **Proves the lunar calendar at that time had completely transitioned to using the moon AFTER the equinox, not any moon BEFORE the equinox (approx. 45 years earlier).**
6. Proves the year had to be 57 AD as it is the only year closely associated with the lunar calendar to declare a dark moon on Omer #16. No other calendar year can break open this puzzle within the reasonable timeframe of 58-63 AD.
7. This study shows Covenant Calendar is beginning to really crunch other components of counterfeit calendars.





# EPILOGUE FOR ACTS 20-24

1. With Luke's care to amazing details of this event, it is impossible for Pentecost to be at any 99 day Omer count!
2. As an honor student of the Torah, Paul does know how to calculate the Omer count according to Moses & Yahusha.
3. This 4<sup>th</sup> witness is about 27 years AFTER the crucifixion also acknowledging all the spring festivals were still being honoured and kept.

✚ This witness is exactly the same calendar count as Exo 12!

✚ Luke & Paul ask:  
**"Are there any further questions?"**

*The End*



*Thank-you for being here!*

May **Yahuah** give you wisdom and understanding as you count out His Omer and HOPEFULLY seek to totally understand His **Blood-ratified** Covenant Calendar.

*Send your questions & comments to:*



[questions@studythecalendar.com](mailto:questions@studythecalendar.com)