

# Did God Begin His Church on Sunday?

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God began His New Testament congregation on the Day of Pentecost in 30 A.D. “And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting....And they were all filled with the Holy Spirit” (Acts 2:1, 2).

Pentecost is the fiftieth day from the offering of the wave sheaf “...on the morrow after the Sabbath...” (Leviticus 23:11). Was that the weekly Sabbath or was it an annual Sabbath? Was that Pentecost on Sunday? Is Pentecost always on Sunday?

Sunday, from ancient times, is steeped in the worship of the sun which God forbids. God warned His people not to worship “...either the sun, or moon, or any of the host of heaven...” (Deuteronomy 17:3). Why then would God make a day associated with the heathen worship of the sun a holy day on which His people were commanded to worship?

## Sun Day Worship

To the ancients the sun god was considered to be the most important of their many gods. Thousands of human sacrifices were offered to the sun god, “According to Aztec cosmology, the sun god Huitzilopochtli was waging a constant war against darkness, and if the darkness won, the world would end. To keep the sun moving across the sky and preserve their very lives, the Aztecs had to feed Huitzilopochtli with human hearts and blood.”<sup>1</sup>

When human sacrifices were performed at the high places, the victims’ hearts were cut out, and held up as an offering to the sun god. “Many willingly went to the sacrificial altar because, “To give your heart to Huitzilopochtli was a tremendous honor and a guaranteed ticket to a blessed afterlife fighting in the sun god’s army against the forces of darkness.”<sup>2</sup>

The sun was deified in Egypt as Re the sun-god. “The true pyramid was...a representation in stone of the sun’s rays shining to earth through a gap in the clouds...”<sup>3</sup> The soul of the dead king supposedly ascended to heaven on the rays of the sun to join the sun god, or to become the sun god.

After God brought His people **out of Egypt** He warned them that if they followed the pagan practices of the people around them that “...I will destroy your high places, and cut

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<sup>1</sup> Dave Roos, *Human Sacrifice: Why the Aztecs Practiced This Gory Ritual*, <https://www.history.com/news/aztec-human-sacrifice-religion>

<sup>2</sup> Ibid

<sup>3</sup> I.E.S. Edwards, “Pyramids,” *Collier’s Encyclopedia*, vol. 19, Cromwell Collier and MacMillan, Inc., © 1967, p. 544.

down your images [2553, *a sun pillar*, from 2535, *the sun*], and cast your carcasses upon the carcasses of your idols, and My soul shall abhor you” (Leviticus 26:30).

What is a sun pillar? A natural sun pillar is: “a light pillar extending vertically above and below the sun.” A man made copy of a sun pillar is an obelisk: “a four sided pillar that tapers toward the top and ends in a pyramid” (*Webster’s*). “The obelisk was the chief...symbol of Re.”<sup>4</sup>

An example of a pagan sun pillar is the steeple that is seen on many churches (fig. 1). At the top of the obelisk is a cross † that represents the Babylonian sun god †ammuz.



In pagan practices, Ishtar (pronounced Easter) celebrated the resurrection of her son Tammuz. “...Each year men and women had to grieve with Ishtar over the death of Tammuz and celebrate the god’s return, in order to win anew her favor and her benefits...”<sup>5</sup> **Easter Sunday** is a pagan celebration of the resurrection of the **sun god** Tammuz that predates Christianity.

“...According to still extant mythology, Tammuz died, descended to the lower world, was resurrected, and ascended again to earth and then to heaven. During his absence the earth remained sterile and the flocks were plundered. Because of his close association with the realm of nature, the fields and animals, he was called ‘the shepherd.’”<sup>6</sup>

Clearly, Tammuz is a counterfeit of Jesus Christ, “...the Chief Shepherd...” (1 Peter 5:4). Putting the name of Jesus Christ on pagan sun worship celebrations does not change the fact that they are still pagan celebrations that are unacceptable to God. They are perversions of the truth, a fake form of “Christian” worship, and are mere illusions that have no basis in fact or reality. Jesus said, “God *is* a Spirit: and they that worship him must [1163, *it is absolutely necessary*] worship *him* in spirit and in truth [225, *truth, reality as the opposite of illusion*]” (John 4:24).

### **Sunday the Eighth Day Replaces the Seventh Day Sabbath**

The pagan Easter Sunday to Pentecost Sunday scenario was used to bypass the seventh day Sabbath, and make Sunday the day of worship. The following quotes from the early church fathers of pseudo Christianity make the conspiracy to bypass the Sabbath plain.

**The Epistle of Barnabas (c. 80-120 CE)** 'Finally He saith to them; "Your new moons and your Sabbaths I cannot away with." Ye see what is His meaning; it is not your present Sabbaths that are acceptable [unto Me], but the Sabbath which I have made, in the which, when I have set all

<sup>4</sup> Keith C. Seele, “RE (RA)” *ibid*, vol. 19, p. 675.

<sup>5</sup> Ralph Woodrow, *Babylon Mystery Religion Ancient and Modern*, Ralph Woodrow Evangelistic Association, Riverside, CA, Copyright © 1966, p. 157.

<sup>6</sup> Stephen D. Simmons, “Mesopotamia: Ancient Civilization,” *Collier’s Encyclopedia*, vol. 15, Cromwell Collier and MacMillan, Inc., © 1967, p. 749.

things at rest, **I will make the beginning of the eighth day which is the beginning of another world. Wherefore also we keep the eighth day for rejoicing, in the which also Jesus rose from the dead, and having been manifested ascended into the heavens.'** (Barnabas 15:8-9)

**Justin Martyr (c. 160 CE)** "Now, sirs," I said, "it is possible for us to show how the **eighth day possessed a certain mysterious import, which the seventh day did not possess**, and which was promulgated [intimated] by God through these rites." .... "The command of circumcision, again, bidding the Jews always circumcise the children on the eighth day, was a type of the true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead **on the first day after the Sabbath**, [namely through] our Lord Jesus Christ. **For the first day after the Sabbath, remaining the first of all the days, is called, however, the eighth, according to the number of all the days of the cycle, and remain the first.**" (Dialogue with Trypho; XXIV;XLI;CXXXVIII)

**Tertullian, (c. 200 CE)** “[F]or to the *heathens* each festive day occurs but once annually: you have a festive day **every eighth day**. Call out the individual solemnities of the nations, and set them out in a row, they will not be able to make up a **Pentecost**.”

**Cyprian (c. 250 CE)** ‘For in respect of the observance of the eighth day of the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. **For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is the first day after the Sabbath**, and the Lord's Day, went before in the figure; which figure ceased when by and by the truth came and spiritual circumcision was given to us (Letter LVIII, 4).

The Romans added the day of the sun to the Roman calendar in 321 A.D. thus giving official recognition to the sun-worship which was already established in the Roman Empire. "Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of Sunday is known to have been ordained is the sabbatical edict of Constantine, A.D. 321." - *Chambers" Encyclopedia, Article "Sunday."*

James Gibbons, (July 23, 1834-March 24, 1921), a Cardinal was the Archbishop of Baltimore. Cardinal Gibbons wrote a series of articles in *The Catholic Mirror*, beginning in 1893, pointing out that it was the Catholic Church who instituted Sunday worship into “Christianity,” and the Protestants merely followed the Catholic lead and not the Bible.

“...The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, changed the day from Saturday to Sunday....The Christian Sabbath is therefore *to this day* the acknowledged offspring of the Catholic Church, as Spouse of the Holy Ghost...” Cardinal Gibbons stated further that the Protestants, “...*have never once in their lives kept the true Sabbath* which their Divine Master kept to His dying day, and which His

Apostles kept, after His example, for thirty years afterwards, according to the Sacred Record...whilst they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church...”

These false teachers “...changed the truth [225, *true to fact, reality as the opposite of illusion*] of God into a lie, and **worshipped and served the creation rather than the Creator...**” (Romans 1:25). Hence Sunday worship wormed its way into Christianity through the deceitfulness of men.

The early congregations had been warned that “...there **shall be** false teachers among you, who privily shall bring in [3919, *to introduce stealthily*] damnable heresies [139, *a personal opinion, choice*], even denying [720, *contradict, repudiate*] the Lord that bought them...And many shall follow their pernicious [684, *destructive*] ways; by reason of whom **the way of truth shall be evil spoken of**” (2 Peter 2:1, 2).

No man or church has the authority to change God’s Word! “Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you” (Deuteronomy 4:2). We, as disciples of Jesus Christ, “...should earnestly contend [1864, *to contend strenuously in defense of*] for the faith [4102, *firm conviction of the truth*] which was once delivered to the saints” (Jude 1:3).

### **Did Jesus Fulfill the Firstfruits Wave Sheaf Offering?**

“...[F]rom the going forth of the commandment to restore and to build Jerusalem to the Messiah the Prince *shall be seven* weeks, and **threescore and two** weeks [7+62=69 *weeks*]...And **after threescore and two weeks** [*after the 69<sup>th</sup> week*] shall Messiah be cut off, but not for Himself...And He shall confirm the covenant with many for **one week** [*the 70<sup>th</sup> week*]: and in the **midst of the week** He shall cause the sacrifice and the oblation to cease” (Daniel 9:25-27).

Jesus ended the sacrificial system forever when He “...offered one sacrifice for sins forever...” (Hebrews 10:12). Jesus was crucified at the end of the sixty-ninth week, and in the midst of the week, on the 14<sup>th</sup> of Abib (Exodus 12:6).<sup>7</sup> He was buried late on the 14<sup>th</sup>, “And that day was the preparation [3904, *preparation for a holy day*], and the Sabbath [*the annual Sabbath*] drew on” (Luke 23:54). The 14<sup>th</sup> of Abib is the preparation day for the annual holy day that is on the 15<sup>th</sup>.

Many make the mistake of assuming that Sabbath was the weekly Sabbath instead of the annual Sabbath. On the Hebrew calendar the annual Sabbath on the 15<sup>th</sup> can occur on Sunday, Tuesday, Thursday, or Sabbath. In the year of Jesus’ crucifixion the annual Sabbath was on Thursday, and Jesus was crucified and buried late Wednesday the 14<sup>th</sup> prior to sunset.<sup>8</sup> Sunset on the 14<sup>th</sup> ended the sixty-ninth week, and the seventieth week of Daniel’s prophesy began on the 15<sup>th</sup>. God’s

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<sup>7</sup> The month of Abib, also called Nisan, generally covers the latter part of March to the latter part of April.

<sup>8</sup> Biblical days begin and end at sunset.

seven annual holy days make up Daniel's seventieth week. They are the covenant made with many for one week. They are built upon the foundation that Jesus laid in the midst of the week.

Jesus said, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40). Seventy-two hours from late on the 14<sup>th</sup> means that Jesus was resurrected late on Sabbath the 17<sup>th</sup> of Abib.

"But **now is Christ risen from the dead, and become the first fruits** of them that slept. For since by man *came* death, by man *came* also the **resurrection of the dead**. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: **Christ the first fruits; afterward they that are Christ's at his coming**" (1Corinthians 15:20-23).

The discussion is about Jesus being **the first to be resurrected from the dead to eternal life. It is not about His ascension into heaven as the first fruits wave sheaf offering!** Jesus was resurrected on the Sabbath day, and the wave sheaf **could not be offered on the Sabbath**, because harvesting on the Sabbath is forbidden, and the counting of seven weeks was to begin when "...you begin to put the sickle to the grain" (Deuteronomy 16:9). The offering **had to be from their harvest, and harvesting involves intensive labor that is forbidden on a holy day!**

Did Jesus wait to ascend into heaven on Easter Sunday along with Tammuz to avoid having the wave sheaf offered on a holy day? According to the, now defunct, Worldwide Church of God the wave sheaf "...pictures the *resurrected* Christ ascending to heaven to be accepted by His Father as the very first human to be actually born of God—the firstfruit of the first harvest of souls...This fulfillment of the wave-sheaf offering actually occurred on Sunday, the morrow after the Sabbath during the days of unleavened bread."<sup>9</sup>

This doctrine is based on John 20:17. "Jesus said to her [*Mary Magdalene*], Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say to them, I ascend unto My Father, and your Father; and to My God, and your God." The theory being that He could not be touched before ascending to His Father, and later He was touched therefore He had ascended to His Father after Mary Magdalene had left Him to go to the disciples.

The word touch is *Strong's* #680, and it means to fasten oneself to, adhere to, to cling to. "...The tense is present, and the prohibition is, therefore, not of an individual act, but of a continuance of the act...Do not continue clinging to Me..." (*Ellicott's Commentary for English Readers*.) Mary was already clinging to Him before any of the other disciples had seen Him.

The Sunday wave sheaf offering and Sunday Pentecost doctrine of the Worldwide Church of God and its offshoots varies little from the pagan Easter Sunday to Pentecost Sunday doctrine. In fact the two occur on the exact same days 80% of the time. Why would God have His people

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<sup>9</sup> Herbert W. Armstrong, *Pagan Holidays—or God's Holy Days—Which?*, Ambassador College Press, Pasadena CA, © 1974, p. 29.

observe a doctrine that is virtually indistinguishable from the idolatrous pagan practice of sun worship from which this doctrine has obviously originated, and that was used to replace the true Sabbath?<sup>10</sup>

Ezekiel wrote, “Then He brought me to the door of the gate of the LORD’S house which *was* toward the north; and, behold, there sat women weeping for Tammuz” (Ezekiel 8:14). Tammuz is the fake wave sheaf offering who was supposedly resurrected on the day of the sun, and God calls it an abomination (v. 13).

The temple symbolizes the congregations of God. “And what agreement hath the temple of God with idols? for **ye are the temple of the living God...**” (2 Corinthians 6:16). This abomination of the Sunday wave sheaf offering is a doctrine in the churches of God. Nowhere do the scriptures say that Jesus ascended to heaven on Sunday the day of the sun god. When did Jesus, according to the scriptures, actually ascend into heaven?

Jesus was resurrected on Sabbath the 17<sup>th</sup> of Abib near the end of the day. He was first seen by His disciples on the next day, the 18<sup>th</sup>, that began at sunset. “...He shewed himself alive after his passion by many infallible proofs, being seen of them **forty days**, and speaking of the things pertaining to the kingdom of God” (Acts 1:3, 9, 13).

Counting out forty days beginning with the 18<sup>th</sup> brings us to the 27<sup>th</sup> day of the second month (13 days left in first month plus 27 days in the 2<sup>nd</sup>). On that day, the 27<sup>th</sup>, “...while they watched, He was taken up, and a cloud received Him out of their sight....Then returned they unto Jerusalem from the Mount of Olives...” (vv. 9, 12).

The 27<sup>th</sup> is not just a random date, but it is one of great significance. There are 27 books in the New Testament. There are only two whole numbers that can be evenly divided into twenty-seven. They are three and nine, which are the hours of the crucifixion when Jesus’ blood of the New Covenant was shed for the sins of man.

On the 27<sup>th</sup> of Iyar Jesus, “...by His own **blood** He entered in once [2178, *once for all, upon one occasion only*] into the Most Holy Place, having obtained eternal redemption [3085, *the payment of the full ransom-price to free a slave*] for us....And for this cause He is the mediator [3316] of the **new covenant...**” (Hebrews 9:12, 15).<sup>11</sup>

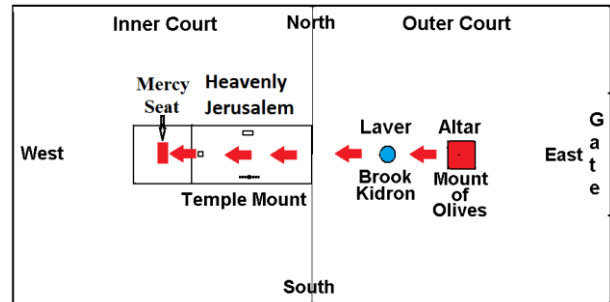
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<sup>10</sup> The Worldwide Church of God adopted Sunday Pentecost in 1974, and within twenty years they dropped God’s Sabbath and became a Sunday worshipping church. A little leaven leavens the entire lump.

<sup>11</sup> 3316 *mesítēs* (from 3319/*mésos*, "in the middle") – properly, an arbitrator ("mediator"), guaranteeing the performance of all the *terms* stipulated in a covenant (agreement). 3316/*mesítēs* (a "mediator") intervenes to restore peace between two parties, especially as it fulfills a compact or ratifies a covenant. Copyright © 1987, 2011 by Helps Ministries, Inc.



The diagram of the tabernacle complex is laid out in the same pattern as the crucifixion site at Jerusalem. It shows Jesus' ascension from the Mount of Olives, where He was crucified, to the Mercy Seat in the Most Holy Place in heaven.



“Christ our Passover” ascended into heaven one time only on the 27<sup>th</sup> of Iyar, and that was long after the wave offering would have been offered. Jesus did not fulfill the wave sheaf offering, but it was His shed blood that made the wave offering possible. In order to correctly understand who the wave offering represents we must understand its connection to Passover.

### Who does the Wave Sheaf Represent?

The instructions were that the people “...shall bring a sheaf of the first fruits of your harvest to the priest: and he shall wave the sheaf before the LORD, **for you to be accepted:** on the morrow after the Sabbath...” (Leviticus 23:11). **Jesus did not need to be accepted, it is man who is separated from God because of sin not Jesus Christ!**

The wave sheaf was an offering to God for the people to be accepted. “For your iniquities have separated between you and your God, and your sins have hid *his* face from you that he will not hear” (Isaiah 59:2). **In order to be accepted the people must first be cleansed of their sins.**

Israel was in bondage in the land of Egypt, a type of sin. How did God bring Israel out of Egypt (sin) and reconcile them to Himself? It began with the blood of the Passover sacrifice which they were to kill on the 14<sup>th</sup> day of the first month “between the evenings” (Exodus 12:6).<sup>12</sup>

The people were to place the blood of the sacrifice around the entrance of their dwellings (Exodus 12:7). “For I will pass through the land of Egypt **this night**, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will

<sup>12</sup> The Hebrew phrase Ben Ha Arbayim, literally “between the evenings” occurs 11 times, and it is often mistranslated as “twilight.” *Strong’s* #5399 nesheph is the Hebrew word for twilight. Between the evenings corresponds to the 9<sup>th</sup> hour, the midpoint between noon and sunset (about 3:00 P.M.) in the N.T. The incense offering that represents the prayers of the saints (Rev. 8:3, 4) was to be presented “When Aaron lights the lamps at even [lit, *between the evenings*] he shall burn incense upon it [*the altar of incense*]...” (Exodus 29:8). These became known as the hours of prayer. “Now Peter and John went together into the temple at the hour of prayer, being the **ninth hour**” Acts 3:1). The 9<sup>th</sup> hour is the mid-point between noon, when the shadows of the day begin to lengthen and sunset when they cease (Jeremiah 6:4). The ninth hour is the same time that “Christ our Passover” died (Matt. 27:46-50; Mk 15:33-41; Lk 23:44-49). The Passover sacrifices were to be killed “between the evenings” in the O.T., and that is the exact time of day that Jesus died. **Jesus did not die at a different time of day then God had ordained the Passover sacrifices to be killed in the O.T. He fulfilled the timing of the Passover sacrifice perfectly.**

execute judgment: I *am* the LORD” (v. 12).

The firstborn of the Egyptians symbolize the old man and his sinful nature. Without the blood of the Passover sacrifice to protect them the firstborn of Israel would have suffered the same fate as the firstborn of the Egyptians. “And the blood shall be to you for a token [226, *sign of an agreement between two parties*] upon the houses where ye *are*: and **when I see the blood, I will pass over you**, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt” (v. 13).

The obvious plain truth is that the Passover must die before there can be a Passover ceremony. Without the blood of the sacrifice there is no protection, and without the blood there is no passing over, and you are still dead in your sins. The Passover sacrifice had to be killed and prepared **prior to their eating of** “...the flesh in that night, roast with fire, and **unleavened bread**; and with bitter herbs they shall eat it” (Exodus 12:8).

This is a type of the sacrifice of “Christ our Passover [*Who*] is sacrificed for us: therefore let us keep the feast...with the unleavened bread of sincerity and truth” (1 Corinthians 5:7). Notice the order of events. First is the sacrifice, and then the Feast of Unleavened Bread follows. For, “...as you eat this [*unleavened*] bread, and drink this cup, you do show **the Lord’s death**...” (1 Corinthians 11:26).

The first day of unleavened bread is the 15<sup>th</sup> of Abib, and it is a holy convocation, i.e. an assembly commanded by God for purposes of worship. (Leviticus 23:6, 7). There is no commanded assembly on the 14<sup>th</sup> because it is a preparation day on which the Passover sacrifice was to be killed and prepared for the annual holy day on the 15<sup>th</sup>. Just follow the logical order of events. **The Passover meal cannot precede the killing and preparation of the Passover sacrifice.**

They were to eat it in haste dressed for travel (v. 11). “And it came to pass, that **at midnight the LORD smote all the firstborn in the land of Egypt**...And Pharaoh rose up in the **night**...And he called for Moses and Aaron by **night**, and said Rise up, and get you forth from among my people....And the Egyptians were urgent upon the people, that they might send them out of the land in haste” (vv. 30-31, 34).

The Passover ceremony is held at night because darkness symbolizes sin. Israel was released from the bondage of sin at night, but they began their journey in the light of day. “And they departed from Rameses ...on the fifteenth day of the first month; on the morrow [*morning*], after the Passover the children of Israel went out with a high hand **in the sight of all the Egyptians**. For the Egyptians buried all their firstborn that the LORD had smitten among them...” (Numbers 33:3, 4).

“And it came to pass the selfsame day *that* the LORD did bring the children of Israel out of the



land of Egypt by their armies. And the LORD spoke to Moses, saying, Sanctify [6942, *set apart, consecrate*] to Me all the **firstborn**, whatsoever opens the womb among the children of Israel, *both* of man and of beast: *it is Mine*” (Exodus 12:51; 13:1, 2). The firstborn that God brought out of the darkness of sin are the first fruits that He has set apart for Himself.

“Giving thanks to the Father, **who hath made us meet** [2427, *make sufficient, render fit, qualify*] to be partakers of the inheritance of the saints **in light: Who has delivered us from the power of darkness**, and has transferred *us* into the kingdom of his dear Son: **In whom we have redemption** [629, *a release effected by payment of ransom*] **through His blood, even the forgiveness of sins**” (Colossians 1:12-14).

The shedding of blood **must precede** the forgiveness of sins, as pictured by the Passover ceremony. That is God’s ordained order of events and it has never changed, for “...without shedding of blood is no remission [859, *deliverance from captivity, forgiveness, pardon*]” (Hebrews 9:22). How plain is that? There is no way the Passover ceremony can precede the sacrifice of the Passover, as is promulgated by the churches of God. To do so is to create **disorder** and confusion, and God is not the author of confusion.

### **The Origin of the Fourteenth of Nisan Observance**

Where did the unscriptural idea of observing the Passover ceremony prior to the killing and the preparation of the Passover come from? “While the Christians of Palestine, retained the entire Mosaic Law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the Passover, with reference to the last scenes of Jesus’ life, but without Jewish superstition.’—*Eccl., Vol. 1, chap. 2, sec. 30.*”<sup>13</sup>

The people erroneously began to keep what they called the Passover referencing the last scenes of Jesus’ life—not His death. They observed the Sabbath, but not the annual holy days, such as the fifteenth of Abib, thus they instituted what became known as the Lord’s Supper in the place of the Passover ceremony, which is a commanded assembly, i.e. it is a holy convocation.

The Church of God (Seventh Day) had some disputes over the timing of Passover, “But by 1949 most ministers believed the Lord’s Supper was a new ordinance instituted by Jesus as a memorial of His impending death. They believed it should be observed on the beginning of the fourteenth day of Nisan, at the time they supposed Jesus instituted it.”<sup>14</sup>

Herbert W. Armstrong, the founder of the Worldwide Church of God, was a minister in the Church of God (Seventh Day) during the years 1927-1938. He continued the practice of the Church of God (Seventh Day) of the 14<sup>th</sup> of Nisan observance, calling it Passover instead of the Lord’s Supper. Calling the Lord’s Supper Passover while continuing the practice of observing it

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<sup>13</sup> A. N. Dugger and C.O. Dodd, *A History of the True Religion*, Printed in Jerusalem, Israel, June 1972.

<sup>14</sup> Robert Coulter, *The Journey, A History of the Church of God (Seventh Day)*, Copyright © 2014 Robert Coulter.

on the 14<sup>th</sup> does not magically change it to Passover.

The timing of Jesus' death corresponded exactly to the timing of the killing of the Passover sacrifices at the temple at Jerusalem. They were forbidden "...to sacrifice the Passover within your gates...But at the place which the LORD your God shall choose to place His name..." (Deuteronomy 16:5, 6). The temple at Jerusalem is where God chose to place His Name (1 Kings 8:29). "...So these high priests, upon the coming of their feast which is called the Passover...slay their sacrifices from the ninth hour to the eleventh..."<sup>15</sup>

According to Herbert W. Armstrong the Passover sacrifices took place at twilight at the beginning of the 14<sup>th</sup> "...in ancient Israel—but the Romans crucified Him [*Jesus*] in the afternoon of the same 14<sup>th</sup> day. It was the Romans who did their part (crucifying) at a different time of day."<sup>16</sup> Are we to believe that it was the Romans who determined the timing of the crucifixion and not God? Isn't that quite a stretch to think that God allowed the Romans to determine the timing of the crucifixion, especially when the timing of it is so important?

Why would Jesus die at the exact time that they began the Passover sacrifices at the temple if they were killing the sacrifices at the wrong time of day? We have already seen that the hours of the crucifixion from the 3<sup>rd</sup> to the 9<sup>th</sup> hours are very important. This shows the power of God that He can coordinate these events to occur at His precise timing—not man's timing.

We, "...**were reconciled to God by the death of His Son,**..." (Romans 5:10). Jesus death had to precede reconciliation. To reconcile means to: "to cause to be friendly or harmonious again; to bring into submission or acceptance" (*Webster's Dictionary & Thesaurus*). The process of being reconciled to God begins with the shed blood of the Passover sacrifice.

On the night He was betrayed Jesus used bread and wine to **teach** the meaning of the Passover ceremony. "For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come" (1 Corinthians 11:26). Was Jesus dead when He explained the meaning of the bread and wine? No! Was Jesus' blood shed at that time? No! Let us not forget "...without shedding of blood is no remission [859, *forgiveness*]" (Hebrews 9:22).

### **The Wave Sheaf Offering was offered on the Day After...?**

The instructions for the wave sheaf give us the exact **date, not the day of the week** that the wave sheaf was to be offered. "...**When you enter into the land which I give to you, and shall reap the harvest thereof**, then you shall bring a sheaf [6016, *omer, about two quarts*] of the **firstfruits** of your harvest to the priest" (Leviticus 23:10).

**The instructions are specific for the when they entered the Promised Land.** "And he shall

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<sup>15</sup> William Whiston, translator, *Josephus Complete Works*, Kregal Publications © 1960, p. 588.

<sup>16</sup> Herbert W. Armstrong, *Official Ruling on Passover*, Pastor General's Report, March 21, 1980.

wave the sheaf before the LORD, **for you to be accepted: on the morrow after the Sabbath** the priest shall wave it” (v. 11). They were forbidden to eat any of the produce of the land, “...neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute forever throughout your generations in all your dwellings” (v. 14).

The instructions are clear that **the wave offering had to be offered before they could eat the produce of the land**. When did they first begin to eat the produce of the land?

“And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even<sup>17</sup> in the plains of Jericho, and they **did eat of the produce of the land on the morrow after the Passover**, unleavened cakes, and parched *grain* in the selfsame day” (Joshua 5:10, 11). On the day after the Passover ceremony they began to eat the produce of the land, which they were forbidden to do so until after they had brought the wave offering to the priest.

The wave offering was offered on the day after Passover which makes a Passover on the 14<sup>th</sup> impossible because **the day after the 14<sup>th</sup> is always a holy day and work, such as harvesting, is forbidden on that day**. “And on the fifteenth day of the same month...you shall have a holy convocation: **you shall do no servile [5656, *work of any kind*] work therein**” (Leviticus 23:7).

The Passover ceremony had to be observed on the 15<sup>th</sup> in order for the wave offering to be fulfilled “on the day **after the Sabbath**.” The only other option for it being on the day after the weekly Sabbath would be if the 15<sup>th</sup> was on the weekly Sabbath that year. That would also mean that Passover was observed on the 15<sup>th</sup>. Either way the Passover had to be observed on the 15<sup>th</sup>.

The wave offering was presented on the 16<sup>th</sup> of Abib the day after the annual Sabbath. The 16<sup>th</sup> is **never on a holy day** so there is never a conflict with harvesting on that day. The 16<sup>th</sup> can only occur on Sunday, Monday, Wednesday, or Friday. With God’s plan there is never a conflict with a holy day, unlike man’s convoluted reasoning which does create conflicts and disorder.

The symbolism of the number 16 is first (1) man (6), or first fruits. “For all the **firstborn** of the children of Israel *are Mine, both man and beast*: on the day that I smote every firstborn in the land of Egypt I **sanctified** [6942, *set apart*] **them for Myself**” (Numbers 8:7). The firstborn are the first fruits who were set apart at Passover by the blood of the Passover sacrifice.

Those who have been redeemed are the first fruits wave offering. “Of His own will begat He us with the word of truth, that we should be a kind of [5100, *a certain one, someone*] first-fruits [536, *the beginning of a sacrifice, the first fruit*] of His creatures [2938, *created, created thing*]” (James 1:18).

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<sup>17</sup> At even means at the end of the day. See Exodus 12:18; Leviticus 23:32. At even on the 14<sup>th</sup> is the end of the 14<sup>th</sup> and the beginning of the 15<sup>th</sup>.

## Counting the Days to Shavuot (The First Month)<sup>18</sup>

The Israelites began their journey on the 15<sup>th</sup> of Abib/Nisan, and journeyed to the Red Sea. On the night of the 21<sup>st</sup> of Abib, "...the LORD caused the sea to go *back* by a strong east wind all that **night**, and made the sea dry *land*...And the children of Israel went into the midst of the sea upon the dry *ground*...And the Egyptians pursued, and went in after them to the midst of the sea.... And Moses stretched forth his hand over the sea, and the sea returned to his strength **when the morning appeared**...and the LORD overthrew the Egyptians in the midst of the sea" (Exodus 14:21-23, 27).

The crossing of the sea at night, and coming up out of the sea at the break of day is when Israel had come completely out of Egypt (sin) leaving the old man, and all his sins behind.

The crossing of the sea is a type of baptism. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all **baptized** unto Moses in the cloud and in the sea" (1 Corinthians 10:1).

Abib						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
				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	

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so **we also should walk in newness of life**....Knowing this, that our old man is crucified with *Him*, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:3, 4, 6).

After "Christ our Passover" was dead, "...one of the soldiers with a spear pierced His side, and forthwith came there out **blood and water**" (John 19:34). The **seven days** of the Feast of Unleavened Bread (15<sup>th</sup> through the 21<sup>st</sup>) that follows the preparation of the Passover on the 14<sup>th</sup>, pictures the complete removal of all sin through **blood and water**.

On the Day of Pentecost the apostle Peter said, "...**Repent** [*blood*], and **be baptized** [*water*]...**in the name of Jesus Christ** [*the Passover sacrifice*] for the **remission** [859, *deliverance from captivity, forgiveness, pardon*] **of sins**..." (Acts 2:38). Peter's statement sums up the meaning of the Feast of Unleavened Bread.

## The Second Month

In the second month "...all the congregation of the children of Israel came to the wilderness of Sin, which *is* between Elim and Sinai, **on the fifteenth day of the second month** after their

<sup>18</sup> The red numerals on the calendar are the number of days from Passover, and the purple numerals are holy days.

departing out of the land of Egypt” (Exodus 16:1).

The Israelites complained about not having food to eat (v. 3). “And the LORD spoke unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and **in the morning** ye shall be filled with bread; and ye shall know that *I am* the LORD your God” (vv. 11, 12).

The morning after the 15<sup>th</sup> is the 16<sup>th</sup> when they first received the manna, the bread from heaven (vv. 13-15). On the seventh day Moses said, “...Eat that today; for **today is a Sabbath** unto the LORD: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the Sabbath, in it there shall be none” (vv. 25- 26).

Iyar						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
						16 1
17 2	18 3	19 4	20 5	21 6	22 7	23 8
24 9	25 10	26 11	27 12	28 13	29 14	30 15
31 16	32 17	33 18	34 19	35 20	36 21	37 22
38 23	39 24	40 25	41 26	42 27	43 28	44 29

The seventh day from the 15<sup>th</sup> of Iyar was Sabbath the 22<sup>nd</sup> of Iyar (see calendar). Now we can determine the dates and days of the week of all of the events going backward or forward. We can see that the killing of the Passover sacrifices on the 14<sup>th</sup> of Abib was in the midst of the week just as it was in the year Jesus was crucified.

### The Third Month

“In the **third month**, when the children of Israel **were gone forth out of the land of Egypt**, the same day came they *into* the wilderness of Sinai” (Exodus 19:1). The Eternal said to Moses, “Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, **and brought you to Myself**” (v. 4).

God brought Israel out of the land Egypt, the land of **sun worship**, to Himself. Do you really believe that God brought His people out of Egypt, the land of sun worship, to stand, and worship before Him on **Sunday, the day of the sun god after warning them not to worship the sun, moon, and stars?**

The Eternal told Moses, “Go to the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the **third day**; for the third day the LORD will come down in the sight of all the people upon Mount Sinai” (vv. 10, 11). The third day is not the third day of the month, but the third annual holy day of Shavuot/Pentecost when the covenant was given.

On the third day “...in the morning...Moses brought forth the people out of the camp to meet with God; and they stood at the nether [8482, *lower, lowest*] part of the mount” (vv. 16, 17). The

lowest part of the mountain is the entrance to the mountain where you would begin your ascent.

Mount Sinai is a physical type of the heavenly Jerusalem. “For ye are not come unto the mount that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest, and the sound of a trumpet...But **ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem,** and to an innumerable company of angels, To the general assembly and congregation of the firstborn, which are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to **Jesus the mediator of the new covenant,** and to the blood of sprinkling, that speaks better things than *that of Abel*” (Hebrews 12:18, 19, 22).

**The heavenly Jerusalem is where God dwells, and it is represented by the Sabbath day.** The people are standing at the entrance to the Sabbath. Fifty days from the annual Sabbath of Passover is the 6<sup>th</sup> of Sivan, the day before the Sabbath. The 6<sup>th</sup> of Sivan fits perfectly with the giving of the covenant.

Sivan						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
45 1	46 2	47 3	48 4	49 5	50 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					

If you count from the weekly Sabbath that occurs during the Feast of Unleavened Bread then the fiftieth day would **bypass the Sabbath and it would be on Sunday the 8<sup>th</sup> day just as the early church fathers of Sunday worshipping pseudo Christianity falsely taught.**

Notice what Ezekiel says about this. “And He brought me into the inner court of the LORD’S house, and, behold, **at the door of the temple of the LORD,** between the porch and the altar, *were* about five and twenty men, **with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east**” (Ezekiel 8:16).

The men are at the door of the temple just as Israel was at the entrance to Mount Sinai on Shavuot/Pentecost, but they are worshipping the sun in the east. This is a Sunday Pentecost service. Shavuot/Pentecost is the only holy day on which the people are, in type, standing at the door of the tabernacle/temple to receive the covenant/Holy Spirit.

God calls this a greater abomination than weeping for Tammuz (v. 15) because “...No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Luke 9:62). Israel was often looking back to Egypt. “Neither be ye idolaters [1496, *worshipper of false gods*], as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play” (1 Corinthians 10:7). Idolatry is spiritual blindness, because they have turned away from the light, and therefore it leads to more sin.

“Know ye not that ye are the temple of God, and *that* **the Spirit of God dwells in you?** If any



man defile [5351] the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are” (1 Corinthians 3:16, 17). *Strong’s #5351 phtheirō* (from *phthiō*, "perish, waste away") – properly, waste away, corrupt (deteriorate); (figuratively) to cause or experience *moral deterioration* – i.e. decomposition (break-down), due to the *corrupting influence of sin*. Copyright © 1987, 2011 by Helps Ministries, Inc.

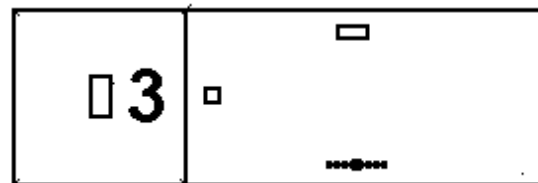
### The Ten Commandments Reveal the Date of the Feast of Weeks

“And God spoke all these words, saying...” (Exodus 20:1). What followed are what are commonly called the Ten Commandments but are literally the “ten words” or ten statements. “And He declared unto you His covenant, which He commanded you to perform, even **the ten words**; and He wrote them upon two tables of stone. (Deuteronomy 4:13; *JPS Tanakh 1917*).

The Ten Commandments contain the four basic elements of a kingdom. The governing authority, territory, subjects, and laws by which it operates. We are going to overlay the Ten Commandments on the pattern of the tabernacle, and we will see that they fit perfectly. We will place a number in the pattern according to the number of commandments that pertain to it, and we will see that the date of Pentecost is revealed.

1. I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.<sup>19</sup>
2. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God...
3. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

The first three commandments have to do with man’s relationship with God. God is the governing authority. We have placed the number 3 in the Most Holy Place where God dwells. God’s number in scripture is three.



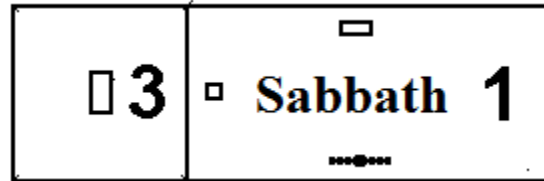
4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day *is* the Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy

<sup>19</sup> The Protestant version of the Ten Commandments break the second commandment, which is about idolatry into two commandments, and leave the first one off entirely. The first is the most important because it establishes that God is the authority behind the law, and if He does not bring us out of Egypt (sin) we remain dead in our sins.

cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD **made heaven and earth, the sea**, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

The fourth commandment represents the creation of heaven and earth and the seas, i.e. all of the territory. We have placed the number 1 at the door of the tabernacle. The tabernacle now has the number 31.

The number 31 in Hebrew is לָאֵל el. The Lamed ל = 30, and the Aleph א = 1. Combined they are *Strong's* #410, meaning God (god), the Almighty. In the ancient text the א is an ox head א representing strength, power, and chief. The ל is a shepherd's staff ל representing a leader. Combined they are a strong leader, a strong authority. The tabernacle is Bethel בֵּית־אֵל. It is *Strong's* #1008, meaning the house of לָאֵל God.



The final six commandments are:

5. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
6. Thou shalt not murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

The final six commandments have to do with man's relationship with his fellow man. The number six represents man in scripture for he was created on the sixth day. Now we have the subjects of the kingdom.



We have placed the number 6 at the door of the tabernacle which corresponds to the base of Mount Sinai where the people were standing on Shavuot/Pentecost. Man (6) is standing before God (3) on the day before the Sabbath. Writing this down as a date it is the 6<sup>th</sup> day of the 3<sup>rd</sup> month, the day before the Sabbath. The Ten Commandments, which are foundation for all of

God's laws, contain the date of the giving of the covenant. Is this just a coincidence, or God's planning?

The two annual holy days preceding Pentecost, which are a prerequisite for Pentecost to occur, are the 15<sup>th</sup> and 21<sup>st</sup> days of the first month. Added together they equal 36, thus they also point directly to the 3<sup>rd</sup> month and 6<sup>th</sup> day. Is this just another coincidence, or is it God's planning?

The Ten Commandments contain the four elements of a kingdom. God is the governing authority, the Sabbath represents the territory, the subjects are man, and the Ten Commandments are the foundation of the law. When read from right to left as Hebrew is read we see the number 613. There are 613 laws contained in the Torah which are the laws of the kingdom.

When read from left to right we read the number 316. This is another important number that will reveal the exact date of Pentecost. We will break the number down to 300 and 16. The number 16 represents God's first fruits. The number 300 means walking with God. "And Enoch lived **sixty and five** years, and begat Methuselah: And Enoch **walked with God...three hundred** years...And all the days of Enoch were three hundred sixty and five years" (Genesis 5:21-23).

The number 300 means to walk with God and it comes from Pentecost. Pentecost is the 50<sup>th</sup> day from Passover. The number 50 represents liberty. "And you shall hallow the **fiftieth** year, and proclaim **liberty** throughout all the land..." (Leviticus 25:10). God's law is liberty. "But whoso looks into **the perfect law of liberty**, and continues [3887, *abides in a close relationship*] therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25).

Multiplying 6 (man) x 50 (law of liberty given on Pentecost) =300. God's law reveals the way in which we are to walk with Him in liberty. The number 65 that precedes the number 300 in Genesis 5:21 points directly to the 6<sup>th</sup> day of the 3<sup>rd</sup> month.

The 65<sup>th</sup> day of the year on the Hebrew calendar is the 6<sup>th</sup> of Sivan. There are 30 days in the first month, 29 days in the second month = 59 days + 6 days = 65 days. The date of Pentecost was revealed back in Genesis. Is this just another incredible coincidence, or God's planning?

God does not change. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness [3883, *change*], neither shadow of turning [644, *changing position*]" (James 1:17). God has never changed any dates of the holy days that He has commanded to be observed at their appointed times. Man does that.

We have seen several things that point directly to a 6<sup>th</sup> of Sivan Pentecost, but nothing that points to a Sunday Pentecost. There is a basic principle here that most seem to be overlooking.

The progression of God's plan of redemption **is always away from Sunday which represents the way of this world and darkness, and toward the Sabbath, which represents the**

**Kingdom of God and light.** Sunday and the Sabbath are 180° apart. **Sunday is not part of God's plan of redemption except as representing that which we are to come out of!**

Some of God's annual holy days can on occasion fall on Sunday, but it is the date that we are to focus on not the day of the week on which it occurs. **God never made Sunday to be a perpetual holy day year after year.** The only day of the week that God ever made holy is the Sabbath day.

### **The Covenant Confirmed on the Sabbath Day**

Because of the people's fear Moses went up the mountain to receive the remainder of the covenant from God. Moses came back down on the same day after receiving the covenant.

“And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and **rose up early in the morning, and built an altar** under the hill, and twelve pillars, according to the twelve tribes of Israel” (Exodus 24:3, 4).

The morning is the next day after the 6<sup>th</sup> of Sivan. It is the 7<sup>th</sup> of Sivan and it is the Sabbath day. “And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put *it* in basins; and **half of the blood he sprinkled on the altar.** And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, Behold **the blood of the covenant,** which the LORD has made with you concerning all these words” (vv. 5-8).

The covenant was given on Shavuot and was confirmed on the Sabbath. The Sabbath is a sign of the covenant between God and man.

“Verily My Sabbaths ye shall keep: for it *is* a sign [226, *pledge of a covenant, an agreement between two parties*] between Me and you throughout your generations; that *ye* may know that I *am* the LORD that doth **sanctify** [6942, *set apart, consecrate*] you....Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for a perpetual covenant.* It *is* a sign [226] between Me and the children of Israel for ever...” (Exodus 31:13, 16, 17).

The Sabbath is a sign of the betrothal between God and His people. It is like an engagement ring that shows that a woman is engaged. “What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? **For ye are bought with a price:** therefore glorify God in your body, and in your spirit, which are God's” (1 Corinthians 6:19, 21).

## Ascending the Mountain on the Sabbath Day

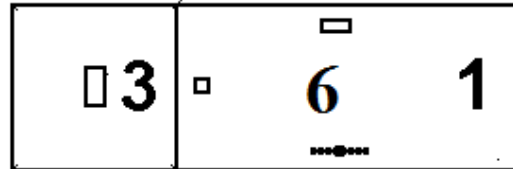
On the day that the covenant was given God said, "...whosoever touches the mount shall surely be put to death...whether it be beast or man, it shall not live..." (Exodus 19:12, 13). However on the next day after confirming the covenant, "Then Moses went up, also Aaron, Nadab, and Abihu, and **seventy** of the elders of Israel" (Exodus 24:9).

This was a type of the first resurrection that will occur on the Day of Trumpets. The number seventy represents the people of the earth. There were seventy descendants of the sons of Noah, "...and by these were the nations divided in the earth after the flood" (Genesis 10:32).

They ascended the mountain, "And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink" (Exodus 24:10, 11). This is clearly a type that represents the heavenly Jerusalem that is represented by the Sabbath day. If this was a Sunday Pentecost then they would have ascended the mountain on Monday, and that just doesn't seem to fit very well.

On the Day of Trumpets, "...at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible..." (1 Corinthians 15:52). Where do they go at the resurrection? "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads....And they sung...a new song **before the throne, and before the four beasts, and the elders**....These were redeemed from among men, *being* the **firstfruits unto God and to the Lamb**" (Revelation 14:1, 3, 4).

Those in the resurrection are standing before the throne of God in the heavenly tabernacle. We have moved the number 6 from the door of the tabernacle and placed it in the tabernacle, and when read from right to left it the number 163. The Day of Trumpets just happens to be the 163<sup>rd</sup> day after Passover beginning the count with the 16<sup>th</sup>. Those in the first resurrection are the first (1) fruits (6) to God (3), and have entered His Sabbath rest.



The 7<sup>th</sup> of Sivan is always on the same day of the week as the Day of Trumpets. Therefore the 7<sup>th</sup> of Sivan, no matter the day of the week on which it occurs, represents the heavenly tabernacle. The 6<sup>th</sup> of Sivan always pictures man standing at the entrance to the heavenly Jerusalem just as Israel stood at the base of Mount Sinai on Shavuot.

### Why Do We Count Pentecost?

One of the arguments for a Sunday Pentecost is that it needs to be counted every year, because the date can vary from year to year. On the other hand, the sixth of Sivan is a fixed date and

doesn't need to be counted. What is the real reason that we are commanded to count seven weeks? Is it to determine the date? What is the meaning of the seven weeks?

The number seven is *Strong's* 7651. It is from 7650, "to seven oneself, i.e. to swear (as if by repeating a declaration seven times)." *The Brown-Driver-Briggs Hebrew and English Lexicon* translates it, "to seven oneself, or bind oneself by seven things." *Wilson's Old Testament Word Studies* says, "oaths were confirmed either by seven victims offered in sacrifice, or by seven witnesses and pledges." *The Ancient Hebrew Lexicon of the Bible* says, "A common practice was to make seven declarations when making an oath. This declaration can be making the oath seven times or doing seven things to show the sincerity of the oath."

We have a Biblical example of this when Abraham and Abimelech had a dispute over a well. "Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made [3772, *cut*] a covenant [1285, *a compact made by passing between the pieces of the sacrifice*]" (Gen. 21:27).

Abraham set **seven** ewe lambs off by themselves, and Abimelech asked, "...What mean these seven ewe lambs...And [*Abraham*] said, For these seven ewe lambs shall you take of my hand, that they may be a witness [5713, *testimony*] to me that I have dug this well. Wherefore he called that place Beer-sheba [from 875, *well*, and 7650, *oath*] because there they sware [7650] both of them. Thus they made [3772, *cut*] a covenant [1285] at Beer-sheba [*Well of the oath*]..." (vv. 29 - 32).

The idea of passing between the parts of the sacrifice is that if one of the parties fails to keep the covenant, then the other party may do the same to them as was done to the sacrifice. We have an example in Jeremiah 34. King Zedekiah had "cut a covenant" with the people that they should let their Hebrew slaves go free (vv. 8, 9). The people agreed, and then reneged on the agreement (vv. 11, 12).

The Eternal said, "I will give the men that have transgressed My covenant [1285, *cutting a compact*], which have not performed the words of the covenant [1285] which they had made [3772, *cut*] before Me, when they cut [3772] the calf in twain [8147, *two*], and passed between the parts thereof...I will even give them into the hand of their enemies... and their dead bodies shall be meat to the fowls of heaven, and to the beasts of the earth" (vv. 18, 20).

The seven weeks that we are commanded to count are our declaration, our commitment, that we will keep the covenant. If a person willfully breaks the covenant, then they "...have trodden underfoot the Son of God, and **have counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and have done despite [1796, *insult, outrage*] to the Spirit of grace**" (Hebrews 10:29).

In the case of the New Covenant Jesus had to die before it could come into effect, "For where a



testament [1242] *is*, there must also of necessity be the death of the testator. For a testament [1242] *is* of force after men are dead: otherwise it is of no strength at all while the testator lives” (Hebrews 9:16, 17). “1242 *diathékē* (from 1223 /*diá*, "thoroughly," intensifying 5087 /*títhēmi*, "place, set") – properly, a set-agreement having *complete terms* determined by the *initiating party*, which also are fully affirmed by the one entering *the agreement*”— Copyright © 1987, 2011 by Helps Ministries Inc.

Seven weeks (7 x 7) represent a binding agreement between God and man. The purpose of counting is not to find the date, but to connect Passover with the covenant. Without the shedding of blood there cannot be an agreement!

“Then Peter said unto them, Repent [*blood of the Passover sacrifice covers your sins*], and be baptized [*water*] every one of you in the name of Jesus Christ [*Passover sacrifice*] for the remission of sins, and ye shall receive the gift of the Holy Spirit [*the Covenant*]” (Acts 2:38). The first three annual holy days are tied together as one.

### **Should We Count Seven Sabbaths or Seven Weeks?**

Instead of weeks Sabbaths is used in Leviticus 23. “And you shall count to you from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete [8549, *whole, entire, perfect*]: even unto the morrow after the seventh Sabbath shall you number fifty days...” (vv. 15, 16). The key here is which Sabbath do you count from?

We have determined that the counting is to begin with the day after the annual Sabbath of Passover which can occur on Sunday, Tuesday, Thursday, or the Sabbath. Therefore Sabbaths, as used here has to mean weeks. The key is you have to count from the correct Sabbath. **Counting from the annual Sabbath of Passover means it has to mean weeks.**

Deuteronomy 16 has, “**Seven weeks** you shall number to you: begin to number the **seven weeks** from *such time as thou begin to put the sickle to the grain*. And you shalt keep the **feast of weeks** to the LORD your God...” (vv. 9, 10). The day after the annual Sabbath of Passover is when they began to harvest the grain.

The *Septuagint* renders Sabbaths as weeks in Leviticus 23. “And ye shall number to yourselves from the day after the Sabbath, from the day on which ye shall offer the sheaf of the heave-offering, **seven full weeks: until the morrow after the last week** ye shall number fifty days, and shall bring a new meat-offering to the Lord” (vv. 15, 16).

In the *Septuagint* and in the N.T., the Greek word used for Sabbath and week is *Strong's* 4521, *Sabbaton*, of Hebrew origin [7676]; the Sabbath. In the New Testament it is translated nine times as meaning a week. For example, “I fast twice in the week [4521, *Sabbaton*]...” (Luke 18:12). A person wouldn't fast twice on the Sabbath. That wouldn't make any sense. The word for

Sabbaths, in this case, is to be understood as weeks.

The Word of God is abundantly clear that Passover and the Covenant are directly connected together. The day after the Sabbath on which the wave offering was to be made is the day after the annual Sabbath—not the weekly Sabbath. It is man who follows the illogical course of his own reasoning that can't seem to grasp the obvious connection between Passover and Pentecost.

### **The Fiftieth Day and the Two Wave Loaves**

On the 50<sup>th</sup> day the people were to “...bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with **leaven**; *they are* the firstfruits unto the LORD....And the priest shall wave...the bread of the first fruits for a wave offering before the LORD...**they shall be holy to the LORD** for the priest” (Leviticus 23:17, 20).

Leaven usually, but not always, represents sin. You must look at the context in which it is used. **If the leaven in these two wave loaves represented sin, then how could they be holy to the Eternal?** Another example is found in Matthew 13:33. “Another parable spoke He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

Is the parable saying that the Kingdom of Heaven is full of sin? Of course not! That would be ludicrous. The three measures of meal represent man and the three periods of salvation. The conclusion of the three periods of salvation will be a “,,new heaven and a new earth, wherein dwells **righteousness**” (2 Peter 3:13). It is going to be a kingdom of righteousness because it is filled with God's Holy Spirit. The leaven in this instance represents the Holy Spirit.

The number two is the lowest whole number of division hence it represents division, or separation, as when God “,,divided the light from the darkness” (Genesis 1:4). The two wave loaves represent those who God has separated out of this world of darkness and has given them His Holy Spirit which is light.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty **wind** [4157, *breath, the breath of life*],<sup>20</sup> and it filled all the house where they were sitting. And there appeared to them cloven

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<sup>20</sup> In the *Septuagint* #4157 is used for the Hebrew #5397 meaning wind or vital breath. On the **sixth day** of creation, “...the LORD God formed man of the dust of the ground, and breathed into his nostrils the **breath** [5397] **of life**; and man became a living soul” (Genesis 2:7). After His resurrection Jesus appeared to His disciples and said, “...Peace *be* unto you: as *My* Father hath sent Me, even so send I you, and when He had said this, He breathed on *them*, and said to them, Receive ye the Holy Spirit” (John 20:21, 22). This prefigured the Day of Pentecost on the **sixth day** of the week when the “mighty rushing wind [4157. *breath of life*] filled the whole house...and they were all filled with the Holy Spirit.” On the sixth day of creation physical man was given the breath of life, and on the sixth day of the week man was given the spiritual breath of life, the Holy Spirit. God uses the same patterns over and over.

tongues like as of **fire**, and it sat upon each of them. **And they were all filled with the Holy Spirit...**" (Acts 2:1, 2, 4). As leaven filled the two wave loaves that were holy to the Eternal, those who were filled with the Holy Spirit on the Day of Pentecost were holy to the Eternal.

The Eternal told Moses, "[Y]ou shall bring the Levites before the tabernacle of the congregation: and you shall gather the whole assembly of the children of Israel together: And you shall bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: **And Aaron shall offer [5130, wave] the Levites before the LORD for an offering [8573, wave offering] of the children of Israel, that they may execute the service of the LORD**" (Num. 8:9-11).

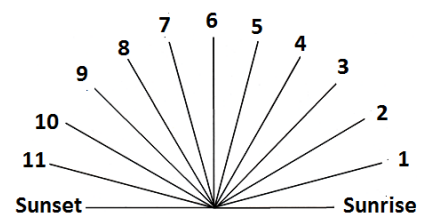
The Eternal said, "...I have taken the Levites for all the **firstborn** of the children of Israel. And I have given the Levites **as a gift** to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the **tabernacle of the congregation...**" (vv. 18, 19).

The Levites, in essence, became the first fruits, and they were given as a gift to the high priest, who is a type of Jesus Christ. **Wave offerings represent the presenting of a gift to be accepted by God.** "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

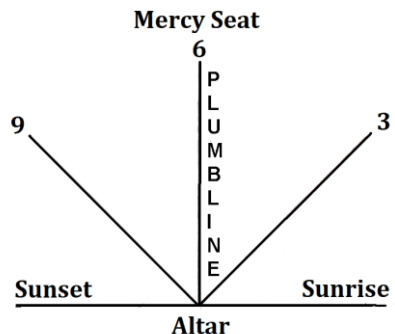
### The Foundation and the Plumb Line of Righteousness

God's entire plan of salvation, as revealed by God's seven annual holy days, is built on the foundation that Jesus Christ laid. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11). Let us look at the foundation that Jesus laid.

In Jesus' day the day was divided into 12 equal hours from sunrise to sunset. "Are there not twelve hours in the day?..." (John 11:9). The crucifixion began at the 3<sup>rd</sup> hour (Mark 15:25), and He died at the 9<sup>th</sup> hour (Matthew 27:46-50). The 3<sup>rd</sup> and 9<sup>th</sup> hours form a perfect 90° angle at the corner.

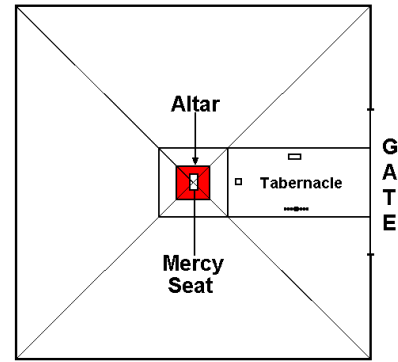


"Now from the sixth hour there was darkness over all the land to the ninth hour" (Matthew 27:45). At the 6<sup>th</sup> hour the sins of man (6) were placed on Jesus until His death at the 9<sup>th</sup> hour. The 6<sup>th</sup> hour is the zenith of the sun which forms a 90° angle with the earth. The hours of the crucifixion form a perfect 90° corner horizontally and vertically.



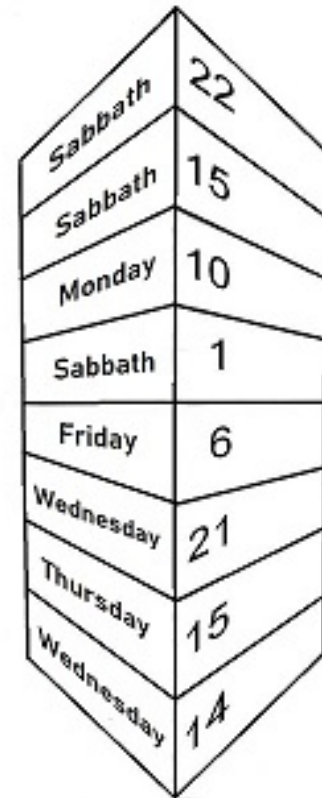
When the inner court of the tabernacle is overlaid on the outer

court of the tabernacle complex the Mercy Seat is centered on the altar. A plumb line is formed between the altar (the Mount of Olives) and the Mercy Seat that sits on the Ark of the Covenant in the Most Holy Place in heaven. A plumb line is formed between Jesus' blood shed at the altar and the Mercy Seat.



“Therefore thus says the Lord GOD, Behold, I lay in Zion for a **foundation** a stone, a tried stone, a precious corner *stone*, a sure **foundation**...**Judgment** also will I lay to the line [6057, *measuring line, rule*], and **righteousness** to the plummet...” (Isaiah 28:16, 17). The hours of the crucifixion form the foundation that we are to build on, and you cannot build on a foundation before it is laid.

When we total up the dates of God’s seven annual holy days that are built upon the foundation that Jesus laid they equal ninety, as in 90°. The dates are 15+21+6+1+10+15+22=90.<sup>21</sup> The number 90 equals righteousness, as in the plumb line of righteousness. The key here is the date of Pentecost being on the 6<sup>th</sup> day of the 3<sup>rd</sup> month. Any other date for Pentecost will throw the entire structure out of plumb, and that is unacceptable.



“The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it...” (Zechariah 4:9). Zerubbabel is a type of Jesus Christ. “For who hath despised the day of small things? for they shall rejoice, and shall see the plummet [913, *stone of tin*] in the hand of Zerubbabel...” (v. 10). Tin symbolizes sin. “And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin [913]” (Isaiah 1:25).

The weight on the plumb line, the stone of tin, symbolizes Jesus Christ who bore the weight of the sins of man. “For all have sinned, and come short of the glory of God; Being justified freely by His **grace** through the redemption [629, *deliverance procured through payment of a ransom*] that is in Christ Jesus: Whom God hath set forth *to be* a propitiation [2435, *Mercy Seat*] through faith in **His blood**, to declare His righteousness for the remission [3929, *passing over*] of sins that are past, through the forbearance of God” (Romans 3:23-25).

<sup>21</sup> The days of the week on the diagram represent the pattern of the Hebrew Calendar in the year of the Exodus and the in the year Jesus' crucifixion. These are the days of the week on which each of the holy days have been, and will be fulfilled. Note that the final day will be the Sabbath.

“Who *are* you, O great mountain? before Zerubbabel you shall become a plain [4334, *a level place, uprightness*]: and he shall bring forth the headstone [7222, 68, *capstone, the topmost stone*] thereof *with shouting, crying, Grace, grace* unto it” (Zechariah 4:7). What is the headstone?

“And I John saw the holy city, **New Jerusalem**, coming down from God out of heaven, prepared as a bride adorned for her husband” (Revelation 21:2). The New Jerusalem is a cube, “...The length and the breadth and the height of it are equal” (v. 16). The only cube in scripture is the Most Holy Place. The final thing to be fulfilled in Daniel’s seventieth week is “...to anoint the Most Holy” (Daniel 9:24).

“And I heard a great voice out of heaven saying, **Behold, the tabernacle of God is with men**, and He will dwell with them, and they shall be his people, and God Himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new...And He said unto me, It is done. **I am Alpha and Omega, the beginning and the end**. I will give unto him that is athirst of the fountain of the water of life freely” (Revelation 21:3-6).

Thus there will be “...new heavens and a new earth, wherein dwells righteousness” (2 Peter 3:13). The number ninety, as in the plumb line of righteousness, means righteousness. God’s seven annual holy days, which add up to ninety, represent the process of bringing in a kingdom of righteousness.

**Conclusion:** God did not begin His congregation on Sunday. There is no place for a Sunday Pentecost, or a so-called fourteenth Passover anywhere in the equation. “Coming to Him, *as unto* a living stone, **disallowed indeed of men**, but chosen of God, *and precious*...the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble **at the word, being disobedient** [544, *disbelieve, refuse to be persuaded*]: whereunto they were also appointed” (1 Peter 2:4, 7, 8).