

Counting Pentecost in the New Testament

In counting Pentecost in the New Testament we are going to follow the events from the death and burial of Jesus Christ in the midst of the week. We will prove that His resurrection was on the Sabbath, and His ascension into the Most Holy Place in heaven was not on Sunday, but was on the 27th of Iyar. We will prove that the giving of the Holy Spirit was on Friday, the 6th of Sivan. You will see that all of these events fit the Old Testament blueprint perfectly.

The Midst of the Week

In Daniel's seventy weeks prophecy it was prophesied that Jesus was to be crucified in the midst of the week (Wednesday). Until, "... Messiah the Prince shall be seven weeks, and threescore and two weeks ... And after threescore and two weeks shall Messiah be cut off [3772, *to cut* (e.g., *a covenant*), *to kill, destroy*] but not for Himself ..." (Daniel 9:25, 26). Jesus was "cut off" at the end of the sixty-ninth week (7 + 62), which left only the seventieth week remaining. "... He shall confirm [1396, *to make strong, firm*] the covenant [1285, *a compact made by passing between the parts of the flesh*] with many [7227, *great, large, vast*] for **one week**: and in the **midst of the week** He shall cause the sacrifice and the oblation to cease ..." (Daniel 9:26, 27).

Strong's 7227 is from 7231: *to increase in number, to be much, or many*. The Kingdom of God starts small, and grows until it fills all of the earth. "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isaiah 11:9). The covenant for one week is made with an ever increasing number of people.

In God's plan, the seven annual holy days are the seventieth week. They are built upon the foundation that Jesus laid when He was crucified at the end of the sixty-ninth week. The seventieth week is the fulfillment of God's plan, which is "... to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy" (Daniel 9:24).

It was the sacrifice of Jesus Christ "in the midst of the week" that caused the "sacrifice and the oblation to cease." For Christ "... offered one sacrifice for sins forever ..." (Hebrews 10:12). There was a period of transition from the Old Covenant to the New Covenant that lasted for forty years. "In that He says, A new covenant, He has made the first old. Now that which decays and waxes old is ready to vanish away [854, *be destroyed*]" (Hebrews 8:13). The temple was destroyed in 70 A.D., which ended the sacrificial and ceremonial system under the Old Covenant **FOREVER**. The sacrificial system pointed to the New Covenant, but it could "... **NEVER** with those sacrifices ... make the comers thereunto perfect" (Hebrews 10:1).

Peter asked Jesus, "...[H]ow often shall my brother sin against me, and I forgive him? Until seven times? Jesus said to him, I say not to you, until seven times: but until **seventy times seven**" (Matthew 18:21, 22). Jesus was making a direct reference to Daniel's seventieth week. The

number seventy represents the nations as descended from the sons of Noah (Genesis 10:32). The number 7 represents: sanctification, completeness, and the Sabbath rest (Genesis 2:2, 3). The seventieth week pictures the complete removal of the sins of the people, and the bringing in of the eternal Sabbath rest.

The Fourth Day

Why did God choose the fourth day of the week for the crucifixion? The altar of burnt offering is in the midst of the outer court, which divides the outer court in half, just as the fourth day divides the week in half. The altar in the midst of the court pointed to the crucifixion in the “midst of the week.” Sunday, Monday, and Tuesday are on the east side of the fourth day. (We have placed Sunday outside of the gate because it represents Babylon.) Thursday, Friday, and the Sabbath are to the west of the fourth day (fig.1).

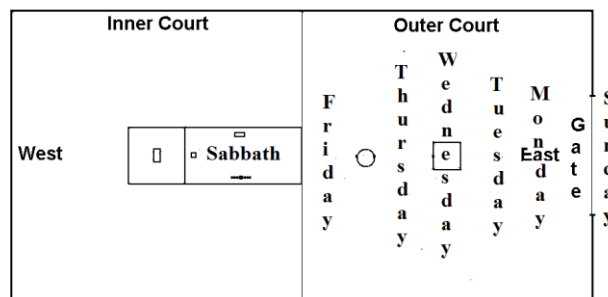


Figure 1

The **fourth** day represents the door that we must pass through to have our sins covered by the blood of Jesus Christ. Jesus died on Wednesday afternoon, and the Passover ceremony picturing our redemption is on Thursday night. You are required to pass through the bloodied door as represented by Wednesday in the midst of the week, in order to observe Passover on Thursday. This is the Biblical pattern.

All of the holy days are from Wednesday westward. The one exception to this is the Day of Atonement, which is on Monday to the east of the altar. There is a specific reason why that is the lone exception, which we will explain when we cover the Day of Atonement. This is the calendar pattern that we will be following throughout this series because it is the Biblical pattern that God is using.

The number four is the number of creation. The fourth commandment (the Sabbath commandment) is a memorial God’s creation. “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” (Exodus 20:11). The number four is 3 + 1. “In the beginning God (3) created the heaven and the earth” (Genesis 1:1). God (3) is the Creator, and the fourth thing is the creation. The four compass directions cover all of creation.

Jesus came at the end of **four** thousand years, and died on the ten and **fourth** day of the month, on the **fourth** day of the week. There are three fours associated with the death of Jesus. Three is God, and four is creation. “And God [430, plural, *Gods, or gods*] said, Let us make man in our image, after our likeness...So God (3) **created** man in His image...” (Genesis 1:26, 27). The first man was a physical likeness of God, but through Jesus Christ man is being made into the spiritual image of God, for “...if any man be in Christ, he is a new creature [2937, *creation*]; old things are passed away; behold, all things are become new” (2 Corinthians 5:17). The **new**

creation is in His spiritual image. “But we all, with open face beholding as in a glass the glory of the Lord, are changed [3339, *to change into another form*] into the same image from glory to glory, as by the Spirit of the Lord” (2 Corinthians 4:18).

God’s creation follows a mathematical pattern. Understanding the numbers that are used in scripture enables us to understand His plan. The number four represents creation, and through Jesus Christ, man is becoming a new creation; hence the number four is associated with the crucifixion.

Three Days and Three Nights

When Jesus was asked for a sign, He said, “... there shall no sign be given ... but the sign of the prophet Jonah: for as Jonah 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 12:39,40). Jesus’ statement is very specific. This was the only sign that He was going to give. As we have seen, when God uses numbers it is for a reason. To conclude that He meant parts of three days and nights would render His statement completely meaningless.

Biblical days begin and end at sunset, a period of 24 hours. There are “twelve hours in the day” (John 11:9), and they are reckoned from sunrise, and the twelve hours of the night from sunset. Jesus died at about 3:00 P.M., and was buried late Wednesday afternoon. Counting three full days from late Wednesday afternoon will bring us to late Sabbath afternoon. Jesus was resurrected late on the Sabbath day. This is verified by the events of the three days.

Jesus died at the ninth hour, which is about 3:00 P.M. (Matthew 28:45-50). “The Jews therefore, because it was the **preparation**, that the bodies should not remain upon the cross on the **Sabbath day, (for that Sabbath was a high day,)** besought Pilate that their legs might be broken, and that they might take them away” (Jn. 19:31). This was not the weekly Sabbath that is referred to, but the annual Sabbath that is on the fifteenth of Abib. The word “preparation,” is *Strong’s* 3904. It is used six times in the New Testament, and it is always refers to the fourteenth of Abib, the preparation day before the annual Sabbath of Passover (Matthew 27:62; Mark 15:42; Luke 23:54; John 19:14, 31, 42).

When they came to Jesus, “... and saw that He was dead already, they broke not His legs” (John 19:33). This fulfilled the Scripture that says, “...A bone of Him shall not be broken” (v. 36). Joseph of Arimathaea took the body of Jesus, and along with Nicodemus, prepared the body (vv. 38-40). “Now in the place where He was crucified there was a garden; and in the garden a new sepulcher ... There laid they Jesus therefore because of the Jews’ preparation [3904] day; for the sepulcher was **nigh at hand**” (vv. 41, 42).

“And that day [*Wednesday*] was the preparation [3904], and the Sabbath [*Thursday*] drew on [2020, *the dawning of the next day, i.e. near sunset*]. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid” (Luke 23:54, 55). The annual Sabbath was on Thursday, then on Friday the sixteenth, “...when the Sabbath [*Thursday*] was past, Mary Magdalene, and Mary the Mother of James, and Salome, had bought sweet spices, that they might come and anoint Him” (Mark 16:1). Because the burial of Jesus was near sunset, they wouldn’t have had time to buy the spices on Wednesday before the

annual Sabbath. Doing business on a holy day is forbidden (Nehemiah 10:31; 13:15-22). They could not have made their purchases until Friday, after the annual Sabbath had ended.

After making their purchases on Friday the sixteenth, “they returned, and prepared spices and ointments; **and rested the Sabbath day** [*Saturday*] according to the commandment” (Luke 23:56). The Sabbath referred to here is the weekly Sabbath. “Six days shall work be done: but the seventh day is the Sabbath of rest ...” (Leviticus 23:3). The Sabbath day is the seventeenth. At sunset, about 6:00 P.M., the Sabbath ends, and the first day of the week begins, which is Sunday the eighteenth.

Then, “...upon the first day of the week [*Sunday*], very early in the morning they came to the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of Jesus” (Luke 24:1-3). Jesus was not in the tomb, for “He is risen” (v.6). The Gospel of John adds, “it was yet dark” when Mary Magdalene came to the tomb, and found Jesus had already risen (John 20:1). When they came to the tomb on Sunday Jesus had already risen. When was He resurrected?

From late Wednesday afternoon the three full days and three full nights (72 hours) would conclude late on the Sabbath day, and that is when Jesus was resurrected. When the women came to the tomb after the Sabbath, on the first day of the week, He had already risen. The Sabbath day represents the Kingdom of God. Jesus was the first to be resurrected from the dead, and to enter into eternal life in the Kingdom of God. He wasn't resurrected into Babylon, i.e. Sunday.

Sunday the Eighteenth

Sunday the eighteenth was the first day that Jesus was seen by His disciples. Mary Magdalene was the first to see Him, and, “Jesus said to her, Touch [680, *to fasten to, cling to*] Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God” (Jn. 20:17). This verse has been used to “prove” that Jesus was the wave sheaf. Supposedly He could not be touched before ascending to the Father, but Mary was already clinging to Him. Jesus said that He was going to ascend to the Father, but He did not say when He would ascend to the Father.

We have proven that the wave offering was offered on the day after Passover, and that it represents the people who were made acceptable to God by the blood of the Passover sacrifice. Understanding the correct day of the Passover ceremony made it possible to understand the correct day of the wave sheaf offering. By following the blueprint, we see that Jesus was not the fulfillment of the wave sheaf on Easter Sunday Morning, as many of the churches of God teach.

Scripture tells us that Jesus, “... by His own blood He entered in **once** [2178, *upon one occasion only*] into the holy place, having obtained eternal redemption for us” (Heb. 9:12). One time only, means one time only. **He did not enter in twice!** When did Jesus ascend to the Father? Next we will see the exact day that Jesus entered into heaven, and we will also see why that day was chosen. There is a great deal of meaning associated with the day on which He ascended to the Father.

Forty Days and the 27th of Iyar

“The former treatise have I made ... of all that Jesus began both to do and teach, **until the day that He was taken up**, after that He through the Holy Spirit had given commandments to the apostles whom He had chosen: to whom He showed 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 1:1-3). On the fortieth day “... while they beheld, he was taken up; and a cloud received Him out of their sight....Then returned they unto Jerusalem from the mount called Olivet [*Mount of Olives*] (vv. 9, 12).

We are going to use the calendar to count out the forty days beginning with the eighteenth. The small red numerals count the days. The fortieth day is the twenty-seventh of Iyar, a Thursday. (This is the 42nd day of the omer count.)¹

Jesus did not just happen to ascend on the 27th by chance. The number twenty-seven is the number of the New Testament. There are 27 books that make up the New Testament. Jesus began His New Testament ministry in 27 A.D. On the night of His betrayal Jesus said, “This cup is the New Testament in My blood, which is shed for you” (Luke 22:20). There are only two whole numbers that can be evenly divided into 27. They are 3 and 9, which are the hours of the crucifixion.

As we explained in chapter one, the number twenty is that of a servant. The number twenty-seven can be broken down to 20 + 7. Seven is the number of sanctification. Twenty-seven is the sanctification of the servant of God.

On the 27th of Iyar, Jesus ascended from the Mount of Olives, and, “...Neither by the blood of goats and calves, **but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us....**And for this cause He is the mediator [3316, *reconciler*] of the **New Testament**, that by means of death, for the redemption of the transgressions that were under the First Testament, that they which are called might receive the promise of eternal inheritance” (Heb. 9:12, 15).

Through the blood of the Passover sacrifice, in the first month, man is released from the

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
1 18	2 19	3 20	4 21	5 22	6 23	7 24
8 25	9 26	10 27	11 28	12 29	13 30	

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

¹The omer count is the number of days between Passover and Pentecost.

bondage of sin. The seven days of unleavened bread, in the first month, picture the sanctification (7) of man (6). The 6th day of the omer count is on the 7th day of unleavened bread. This can be rendered as man (6) sanctified (7). When multiplied together $6 \times 7 = 42$. The 27th day of the **second** month is the 42nd day of the omer count. Jesus entered the Most Holy Place, “by His own blood,” and reconciled man and God, “For there is one God and one mediator [3316, *to reconcile*] between God and men, the man Christ Jesus; who gave Himself a ransom for all ...” (1 Timothy 2:5, 6). The first month represents the sanctification of those whom God is bringing forth out of Egypt (sin).

The number two, as the smallest whole number of division, represents division. The second month represents the separation between God and man, because of sin. “Behold, the LORD’S hand is not shortened, that it cannot save, neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear” (Isaiah 59:1, 2). Jesus Christ bridged the gulf between God and man. Man could not have been reconciled to God, if Jesus had not entered into the Most Holy Place “by His own blood”. Therefore, because He did we are able “...to enter into the holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh” (Hebrews 10:19, 20).

The Consecration of the High Priest and the Eighth Day

The priests had to be consecrated for seven days before they could take on their duties as priests. We are going to see how the consecration of Jesus Christ as High Priest fits the Old Testament pattern, and the counting to Pentecost perfectly.

During the consecration process the priests were told, “... ye shall not go out of the door of the tabernacle of the congregation seven days, until the days of your consecration [4394, *setting in place, inauguration*] be at an end: for seven days shall He consecrate you ... to make an atonement for you” (Leviticus 8:33, 34). Obviously Jesus Christ did not have to be atoned for as the earthly priests did, who had “...to offer up sacrifice, first for his own sins, and then for the people’s: for this He did once, when He offered up Himself” (Hebrews 7:27). However, He had to be inaugurated into the office of High Priest, **because the priesthood was being changed**.

The change in the priesthood was from the earthly Levitical priesthood, to a spiritual heavenly priesthood, “... after the order of Melchizedek For the priesthood being changed, there is made of necessity a change also of the law. For He of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning the priesthood” (Hebrews 7:11-14).

The Melchizedek priesthood is an eternal priesthood. For, “...there arises another priest, Who is made not after the law of a carnal commandment, but after the power of an endless life For He testifies, You art a priest forever after the order of Melchizedek [Heb. 4442, *King of Righteousness*]” (vv. 16-17). The physical priesthood was a temporary priesthood until the coming of Jesus Christ. “For there is verily a disannulling [115, *abolition, cancellation*] of the commandment going before for the weakness and unprofitableness thereof” (v. 18). Because of the change in the priesthood, it was necessary for Jesus Christ to be inaugurated into the office of a

new, eternal priesthood.

Count out seven full days, beginning with the twenty-eighth day of the second month. (There are twenty-nine days in the second month.) The seven days are the, 28th, and 29th of Iyar, and 1st, 2nd, 3rd, 4th, and 5th of Sivan. The fifth of Sivan is the forty-ninth day of the omer count. The seventh day completed the setting in place of Jesus Christ as the High Priest. The eighth day would be the 6th of Sivan, the fiftieth day of the omer count.

Sivan						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
43 1	44 2	45 3	46 4	47 5	48 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					

On the eighth day Moses called the priests out of the tabernacle (Lev. 9:1). There were several offerings that were made

on the altar. “And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings” (v. 22). The sin offering was for the sins of the people. The burnt offering was a voluntary offering “to make atonement,” and the peace offering was a voluntary offering of thanks for what God had done for them. The New Testament fulfillment of the peace offering is to “...present your bodies a living sacrifice, holy [40, *separated, sanctified*], acceptable unto God, which is your reasonable service” (Romans 12:1).

“And Moses and Aaron went into the tabernacle ... and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And **there came a fire out from before the LORD**, and consumed upon the altar the burnt offering and the fat: which when the people saw, they shouted [7442, *to shout or sing for joy*], and fell on their faces” (vv. 23, 24). On the Day of Pentecost there was a New Testament fulfillment of this event.

“And when the Day of Pentecost was fully come they were all with one accord [3661, *of one mind*] 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 there appeared unto them cloven [1266, *to distribute, parcel out*] **tongues like as of fire**, and it sat upon each of them. **And they were all filled with the Holy Spirit ...**” (Acts 2:1-4). The fire, symbolizing the Holy Spirit, came from the Most Holy Place in heaven. The disciples had presented themselves “... a living sacrifice, holy, acceptable unto God ...” (Romans 12:1). Their offering was accepted.

The Jews call Shavuot (Pentecost) the eighth day of Passover, because of its connection to the seven day Feast of Unleavened Bread. The eighth day is the day when circumcisions were done. . “... If a woman have conceived seed, and born a man child: then she shall be unclean seven days....And in the eighth day the flesh of his foreskin shall be circumcised” (Leviticus 12:2, 3). Circumcision corresponds to the giving of the Holy Spirit, because “...**circumcision is that of the heart, in the spirit, and not in the letter ...**” (Romans 2:29). On the eighth day Jesus circumcised the hearts of His followers with the Holy Spirit.

We have counted out the days from Jesus’s burial to His ascension into heaven to be inaugurated into the office of High Priest, which was completed on Thursday, the 5th of Sivan. On

Friday, the 6th of Sivan, He sent the Holy Spirit, and His New Testament Congregation began.

The Breath of Life and the Sixth Day

After His resurrection, when Jesus was with His disciples, "...He breathed [1720, *to blow or breathe on*] on them, and said to them, **Receive you the Holy Spirit...**" (Jn. 20:21, 22). They did not receive the Holy Spirit at that time. This event was pointing to the Day of Pentecost. "And when the day of Pentecost was fully come, they [*Jesus' disciples*] were all with one accord in one place. And suddenly there came a sound from heaven as of a **rushing mighty wind** [4157, *respiration, a breeze*], and it filled the house where they were sitting.... **And they were all filled with the Holy Spirit ...**" (Acts 2:1, 2, 4).

Strong's 4157 is used in the Septuagint (Greek O.T.) for the Hebrew 5397, which means, wind or breath. The first place that this word is used in Scripture points to the Day of Pentecost. "And the LORD God formed man of the dust of the ground, and breathed [5301, *to inflate, fill*] into his nostrils the **breath** [5397, *wind, breath*] **of life**; and man became a living soul" (Gen. 2:7). Breath is required for man to have physical life. On the **sixth** day of the week, man was given the breath of life. Likewise on the Day of Pentecost, the sixth day of the week, man was given "...the Spirit of life in Christ Jesus..." (Romans 8:2). Man is spiritually dead without the Holy Spirit. "For to be carnally minded is death; but to be spiritually minded is life and peace" (v. 6).

On the sixth day of the week Adam was created in the physical image of God. On the sixth day of the week man was given the spirit of God to change him into the spiritual image of God. Once again we see the spiritual fulfillment of the physical pattern in the Old Testament. This is how we can continually check ourselves to make sure that we are staying on track. The New Testament must fit the Old Testament blueprint.

The Eternal always follows the same pattern in the spiritual creation that He followed in the physical creation. The physical is first, and then the spiritual. "And so it is written, The first man Adam was made a living soul; the last Adam a quickening [2227, *life giving*] spirit. Howbeit that was not first which is spiritual, but that which is natural; **and afterward that which is spiritual**. The first man is of the earth, earthy: the second man is the Lord from heaven....And as we have borne the image of the earthy, we shall also bear [5409, *wear*] the image of the heavenly" (1 Cor. 15:45-47, 49).

Christ was resurrected on Sabbath the 17th. He was first seen by His disciples on Sunday the 18th. He was "... seen of them forty days ... speaking of the things pertaining to the kingdom of God" (Acts 1:3). He ascended to the Father on the 40th day, which was the 27th of Iyar. He was then inaugurated as our High Priest for seven days, which was completed on the 5th of Sivan. On the 6th of Sivan He imbued His disciples with the Holy Spirit, thus establishing the New Covenant. The events of the New Testament fit the blueprint of the Old Testament perfectly.