

## Pentecost: count to the PENTECOST

While talking with a man, my acquaintance who is of a different religious persuasion than myself, about the topic of keeping the seventh-day Sabbath of YHWH holy, he caught me off guard when he asked; ‘What is so important about worshiping on the *correct* day?’ I answered that written ‘in the Scriptures, in both of the books of Exodus and Ezekiel, the Sabbath is proclaimed to be a *sign*. It is, at the very least, a double sign.’ Well just what is it a sign of? ‘Let us study together in the Scriptures that we might show ourselves approved unto YHWH rightly dividing the word of Truth. Amein!’

### EXODUS 23

<sup>12</sup> And the LORD spake unto Moses, saying, <sup>13</sup> Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. . . . <sup>16</sup> Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, it *for* a perpetual covenant. <sup>17</sup> It *is* a sign between me and the children of Israel for ever; for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

### EZEKIEL 20

<sup>12</sup> Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. . . . <sup>19</sup> I am the LORD your God; walk in my statutes, and keep my judgments, and do them; <sup>20</sup> And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

From within these two books of Scripture we can glean the following information about this ‘*Sabbath sign*’: One, the Sabbath is a sign between YHWH and the people that He is the God that sanctifies them, Exodus 23:13; Two, the Sabbath is a sign between YHWH and the His children that He is the Creator, Exodus 17; Three, the Sabbath is a sign that the people may know that YHWH is their God, Ezekiel 20:20.

I had told the man that I was speaking with that the Sabbath was a ‘double sign’. But in reality it is truly more than that. The Sabbath is, at least, a three-way sign: 1. YHWH knows His sanctified, set apart, and holy children by the ‘sign’ of the true Sabbath day: 2. By the true Sabbath day Yahweh’s people know that it is the Creator of heaven and earth that sanctifies them: And, 3. YHWH’s people know that the true Sabbath is the sign that, they themselves are the Creator’s children.

Furthermore, I told my acquaintance that, ‘It is my deepest desire to have that mark or sign all over me. I want to be covered from head to foot with the sign that I worship YHWH and that He is my God, Elohiym, and Master; and He has sanctified me and set me apart to His work and ministry. I don’t want there to be any hint, or suggestion of

doubt that I am anything other than the child of YHWH, the Creator of heaven and earth.' I want YHWH to recognize and know *me* as His child. I want the *blessed assurance* of the true Sabbath day.

Just as the Israelites placed the blood of the Passover lamb on the doorposts and lintels of their dwellings that they would not perish, I want the mark of the true and correct Sabbath day all over me that I perish not in that final day of judgment. I cannot help it, but I keep remembering that old favorite hymn: '*Pass Me Not O Gentle Saviour*'. I desperately do not want to be passed by or looked over and miss the salvation of my Elohiym! Let me stand under the banner of His true Sabbath day.

Today there are many false and spurious so-called sabbath days. The spurious sabbath days are the design of the cunning wisdom and sly craftiness of men. These false and spurious sabbaths have become the *traditions of men*. Those who proclaim these false sabbath days generally do so with great skill, and eloquence; and their proclamations are accompanied by strong and powerful persuasion. Some of those who make such proclamations have been led astray by those whom they have listened to; and by those they have allowed to teach them; but others are either partially or fully aware of the deceptions they speak of: they are controlled by a different spirit. And some speak out of strife and contention.

When we worship according to the *traditions of men*, it is not YHWH who is glorified; rather it is the men who devised these days and instituted them, and proclaim them to be the true 'Sabbaths of YHWH' that are glorified; and of course, and even more importantly the prince of darkness is venerated, revered, and given glory. Dear reader please refer to the gospel of Mark, chapter seven: Read; and understand the verses written in Mark 7:6-13 about this phenomenon of worship in accordance to the *traditions of men*. False times and days of worship among Yehovah's chosen people go back many centuries and even thousands of years, at least back to the reign of Jeroboam: and probably, even much further back than that. Of these false 'times', in the reign of king Jeroboam in Samaria, we will inquire herewith.

Jeroboam ordained a feast of his own devising, and of his own timing to replace the seventh-month feasts of Trumpets, Atonement, and Tabernacles. Furthermore, he made golden calves for the people to worship; and then Jeroboam made priests of the common people, consecrating and ordaining them to the service of the altars and the high places which he had created. Please see 1 Kings 12:25-33.

We were and are created to glorify the heavenly Father, and the Son: We are not created for our own pleasure and to glorify ourselves. We are created to glorify Yahweh; and we are created for the heavenly Father's pleasure. Chapter four of Revelation directs us to do His will.

## REVELATION 4

<sup>11</sup> Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

We have a responsibility to be true and faithful *witnesses* of the love of the Creator, and of His salvation. Just as IAUA'shua is the true and faithful Witness, we have a solemn responsibility to know of the sacred appointed times instituted and established by YHWH. We are to be true and faithful witnesses of these times and days of worship, and the solemn assemblies. The correct times of worship according to the appointed times of YHWH are of the utmost importance. In fact, I believe that they are so crucially important as to be an issue of the magnitude that will determine my eternal destiny!

A prominent, and well known lunar/solar Sabbath keeper in the United States of America, makes this comment: 'The day on which you worship, tells everyone who you worship!' I do not want to be found worshiping myself or any other man: even the prince of darkness! My desire is to be found worshiping the Creator of heaven and earth; and none other. Listen to our call to duty:

## ISAIAH 43

<sup>10</sup> Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. <sup>11</sup> I, *even* I, *am* the LORD: and beside me *there is* no saviour.

We are called to be witnesses: true and faithful witnesses. Therefore, understanding these things, it has become a simple matter to know why the correct Sabbath day of worship is so critically important. Let us move on to look at, what I perceive to be the correct way to reckon the correct Sabbath day of worship; and the *count* to the feast which is near at hand, Pentecost. To do so, it is necessary that we must determine: Where, in the space of time, we should count from; and then; we must determine to what event/s we should count to.

Let us do this in reverse order and look at the event/s we are to count unto. So, for a better understanding it will help to know what these feast commemorate and when they were held. We will look at the three events: The giving of the Law [Torah] at mount Sinai: The feast of Weeks/Harvest: The feast of Pentecost.

## *YHWH's Delivering the Law to the People at Mt. Sinai*

## EXODUS 19

**19** 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.  
<sup>2</sup> For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.  
<sup>3</sup> And Moses went up unto God, and the LORD called unto him out of the

mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: <sup>4</sup> Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself. <sup>5</sup> Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: <sup>6</sup> And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

The Scriptures above recount the prelude to the giving of the Ten Commands at mount Sinai. It is evident and clear that the event spoken of at the mount occurred in the *third month* of year which YHWH ordained. Let us return to the event at hand at mount Sinai.

<sup>7</sup> And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. <sup>8</sup> And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. <sup>9</sup> And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. <sup>10</sup> And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, <sup>11</sup> 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. <sup>12</sup> And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: <sup>13</sup> There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

<sup>14</sup> And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. <sup>15</sup> And he said unto the people, Be ready against the third day: come not at *your* wives.

<sup>16</sup> And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. <sup>17</sup> And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. <sup>18</sup> And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. <sup>19</sup> And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. <sup>20</sup> And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up. <sup>21</sup> And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. <sup>22</sup> And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. <sup>23</sup> And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. <sup>24</sup> And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and

the people break through to come up unto the LORD, lest he break forth upon them. <sup>25</sup> So Moses went down unto the people, and spake unto them.

**20** AND GOD spake all these words, saying, <sup>2</sup> I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. <sup>3</sup> Thou shalt have no other gods before me. <sup>4</sup> Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: <sup>5</sup> Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; <sup>6</sup> And shewing mercy unto thousands of them that love me, and keep my commandments. <sup>7</sup> 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. <sup>8</sup> Remember the sabbath day, to keep it holy. <sup>9</sup> Six days shalt thou labour, and do all thy work: <sup>10</sup> 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 maid-servant, nor thy cattle, nor thy stranger that is within thy gates: <sup>11</sup> 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. <sup>12</sup> Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. <sup>13</sup> Thou shalt not kill. <sup>14</sup> Thou shalt not commit adultery. <sup>15</sup> Thou shalt not steal. <sup>16</sup> Thou shalt not bear false witness against thy neighbour. <sup>17</sup> Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. <sup>18</sup> And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. <sup>19</sup> And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. <sup>20</sup> And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. <sup>21</sup> And the people stood afar off, and Moses drew near unto the thick darkness where God was. <sup>22</sup> And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. <sup>23</sup> Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

The awesome majestic grandeur of the Creator coming down upon mount Sinai, and the pronouncement of the Law to the people is one of the events that the feast of Pentecost commemorates. Let us now turn our attention to the event referred to in the Old Testament called the feast of Weeks, and also referred to as the feast of Harvest.

### *The feast of Seven Weeks – The feast of Harvest*

YHWH proclaimed to the people that they must appear before Him three times in the year. The first time: at Passover, at the offering of the *Wave Sheaf* of the First Fruits of the barley harvest, and the feast of Unleavened Bread: The second time: at the feast of *Weeks* – also called the feast of the wheat *Harvest*: And the third time: at the feast of the day of Trumpets, the day of Atonement, and the feast of Tabernacles and Ingathering.

It is this middle feast, the feast of *Weeks* or the feast of *Harvest* that is the subject of our attention in this article. It is our desire to know when and at what time we are to come before YHWH and celebrate and keep holy this feast. The Scriptures tell the seeker of YHWH how to number the days until this feast. Let us therefore search some of these Scriptures to discern the instructions given to Moses by YHWH.

## DEUTERONOMY 16

<sup>16</sup> Three times in a year shall all thy males appear before Yahweh thy Elohim in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before Yahweh empty: WoY – Word of Yahweh

## LEVITICUS 23

<sup>15</sup> And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: <sup>16</sup> Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. <sup>17</sup> Ye shall 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. <sup>18</sup> And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD. <sup>19</sup> Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. <sup>20</sup> And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. <sup>21</sup> And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations. <sup>22</sup> And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

The verses above found in the books of Deuteronomy and Leviticus verify that the Creator has ordained three times of worship in the year. The second time or the middle event is both called the feast of *Weeks* and the feast of *Harvest*. In fact, not only are instructions given on *how* to count the seven weeks, but instructions on harvesting the fields are given as well.

As to the numbering of the days until the wheat harvest it may appear to some that two different and separate counts are given. The first instruction is to number seven Sabbaths complete from the day the Wave Sheaf of the First Fruits is offered up to the day after the seventh Sabbath. The second instruction is to count fifty day from the day that the Wave Sheaf of the First Fruits is offered until the 'morrow after the seventh sabbath'. It might appear to some that these are two different counts; but they are the one and the same count. Here Yah-

weh is teaching His people how to count fifty days. In the count of fifty days, the New Moon day/s are not included – and this count is exactly the same as numbering unto the day after the seven Sabbaths are completed.

These are *not* two separate and independent counts to be performed consecutively, one after the other as some suggest – and which count would total slightly more than one hundred days from the day the Wave Sheaf of the First Fruits was offered. Simply, YHWH is instructing us in the manner in which we are to count days. New Moon days are not reckoned in the counting of the fifty days. When that is considered, the count of weeks to day after the seven Sabbaths is perfect.

How is it that we can know this of a certainty? The answer to that question is resolved by understanding when the events that are to be celebrated took place; and what events they commemorated during the year.

We must understand that Passover is on the *fourteenth* day of the first month, Abib, of YHWH's year following the commencement of the Spring season. The day after Passover is the first Sabbath of Unleavened bread on the *fifteenth* day, and the day following the first Sabbath of Unleavened Bread is the day in which the Wave Sheaf of the First Fruits is to be offered unto Elohiym: this is the *sixteenth* day of the first month of Abib. It is the day from which the *fifty days [Pentecost]* are numbered. Counting from the offering of the Wave Sheaf of *barley* brings us to the *wheat* Harvest; and the first wheat is harvested at the end of Spring pointing toward the beginning of Summer. The feast of *Seven Weeks/ Harvest* commemorates the *wheat* harvest at the end of Spring!

## EXODUS 34

<sup>22</sup> And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. <sup>23</sup> Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

That there be no possibility of any confusion, let us clearly state that in verse twenty-two of Exodus chapter thirty-four, just above, where the '...feast of weeks of the firstfruits of wheat harvest' is seen; and next to it, the 'feast of ingathering at the year's end' is noted; that these two feast are two *separate* feast. The first feast *is* the feast of *Weeks* or *Harvest* which is the topic of this article, and the second is the feast of Ingathering at the time of the feast of Tabernacles in the seventh month.

When we apply the instruction to count to the day after the seven Sabbaths be completed, we are actually counting from the sixteenth day of the first month, Abib - from the first day of our YHWH's new year to the Wave Sheaf offering of the First Fruits of the *barley harvest*

is sixteen days. When we add those sixteen days to the fifty days until the day after the seventh Sabbath, we will have sixty-six days plus any New Moon days. Those sixty-six-plus days will clearly place us into the third month of YHWH's year which generally corresponds to June of the Jesuit inspired papal Gregorian dark moon calendar that is currently in use throughout the entire world today. The feast of *Seven Weeks* or the feast of *Wheat Harvest* is clearly a festival of the third month. Now let us turn our attention to the feast of Pentecost in the New Testament.

### *The feast of Pentecost – Chag Shavuot*

The feast of *Pentecost* has no such Greek name in the Old Testament. But that is not to say it has no counterpart. The word *Pentecost* means 'fifty'. And to illustrate that feast of *Pentecost* of the New Testament does have its counterpart in the Old Testament let us look at the following verse in *The Scriptures (Institute for Scripture Research) 1998*. It is particularly interesting to note that the translators of this Bible clearly understood *Pentecost* to be the festival of *Harvest*, or the feast of *Weeks*; or as the *International Standard Version* terms it the feast of 'Seven Weeks' in the Old Testament book of Deuteronomy, chapter sixteen, verse sixteen.

#### **ACTS 2**

**2** AND WHEN the Day of the Festival of Weeks had come, they were all with one mind in one place. <sup>2</sup> And suddenly there came a sound from the heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. The Scriptures [ISR] 1998

#### **DEUTERONOMY 16**

<sup>16</sup> Every male must appear in the presence of the LORD your God three times a year at the place where he will choose: for the Feast of Unleavened Bread, the Feast of Seven Weeks, and the Feast of Tents. He must not appear in the LORD's presence empty-handed,

'*Pente*' means 'five' as in its use in the word pentagon which is a five sided figure or shape; and the word *Pentecost* [Strong's number 4005] means 'fiftieth' and it is implied to be 'fifty days'. The 'fifty days' are implied to be counted from the feast of Passover, from the day the Wave Sheaf of First Fruits is offered. *Pentecost* is taken from the instruction to number seven Sabbaths complete, until the day after the seventh Sabbath - that is, to count fifty days to the day after the seventh Sabbath; and this is the origin of the name *Pentecost*. And it was the time in which the New Testament event of the pouring out of the Holy Spirit on the apostles in the upper room came to pass. This provides us a clear and direct relationship between the feast of *Seven Weeks* and the feast of *Pentecost*.



The feast at Pentecost commemorates several, at least three different occurrences: First, is YHWH's giving of the Law on mount Sinai in the Old Testament; Secondly, it represents the feast of Harvest, also called the feast of Weeks in the Old Testament; and Third, this feast commemorates the pouring out of the Holy Spirit on the Apostles in the upper room in the New Testament where it is first called Pentecost, in the canonized Scriptures, in the books of Acts and 1 Corinthians. Let us look further at the event in the New Testament.

## ACTS 2

<sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. <sup>5</sup> And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. <sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. <sup>7</sup> And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? <sup>8</sup> And how hear we every man in our own tongue, wherein we were born? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, <sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. <sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> Others mocking said, These men are full of new wine. <sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup> For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. <sup>16</sup> But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. <sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. <sup>29</sup> Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto

this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup> Until I make thy foes thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. <sup>37</sup> Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? <sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. <sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. <sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. <sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And fear came upon every soul: and many wonders and signs were done by the apostles.

The execution and murder of IAUA'shua occurred on a stake on the hill called Gogatha; and it was the evening of the Passover day. It was the *fourteenth* day of the first month Abib. He was buried, and on the third day Y'shua haMashiyach arose from the grave. Afterward that Christ was resurrected from the sepulchre he showed himself for forty days. And then He was received up into heaven. But before he left he told the apostles that they should depart not from Jerusalem; for not many days hence they would receive the baptism of the Holy Ghost.

## ACTS 2

**1** THE FORMER treatise have I made, O Theophilus, of all that Jesus began both to do and teach. <sup>2</sup> Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: <sup>3</sup> To whom also 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: <sup>4</sup> And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. <sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. <sup>6</sup> When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. <sup>8</sup> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. <sup>9</sup> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. <sup>10</sup> And while they looked

stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; <sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. <sup>12</sup> Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. <sup>13</sup> And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James. <sup>14</sup> These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

The timing from: IAUA'shua's execution on the stake at Golgotha on the fourteenth day; to His being raised on the *third* day; and then following His resurrection, the *forty* days of showing Himself; to His being received up into the heavens; and then, finally to '*not many days hence*' when the event of the baptism of power by the Holy Ghost, manifested by tongues as of fire resting on the apostles, easily fits into a fifty day pattern or model – for it *is* called *Pentecost*. And thus readily corresponds to the fifty day count to the feast of *Harvest*, or the feast of *Seven Weeks* and places it within the **third month** of YHWH's celestial calendar. Consider this: that at the very same time in the heavenly temple, on the day of Pentecost as IAUA'shua along with those risen from the graves at His death were accepted by the Father as the offering of the First Fruits of the Earth; the Holy Spirit was poured out on the apostles - at the exact same time on the day of Pentecost as the Father accepted the offering of First Fruits!

The time of all these events both in the Old Testament and also in the New Testament was clearly in the third month of YHWH's celestial yearly calendar. It is well understood that the first month of the year occurs in the Spring of the year. It then becomes obvious that the count to *Pentecost* is a count to the third month. This is proof that the count to *Pentecost* cannot be a double or consecutive count: First a count of seven Sabbaths complete; and then a count of fifty days from the day after the seventh Sabbath. Such a count would push the feast of *Pentecost* forward to, at least, the fourth month. In the count to Pentecost, we are looking to commemorate and celebrate the great events of YHWH's third month! Now that we understand what point in time we are counting to; and to what events we are counting to all that is necessary is to know from what point to start the count.

### *Starting the Count to Pentecost*

It is very clear that the count to Pentecost begins on the sixteenth day of the first month; the day on which the First Fruits of the barley harvest was waved before YHWH, on the second day after Passover day. The real question is from where do we count the fourteen days to Passover day; and from where do we count the sixteen days to

the Wave Sheaf offering of the First Fruits of the barley harvest? The answer to both those questions is from the first day of the new year. So, it has now become imperative that we establish how the first day of the new year is to be reckoned.

There are a wide variety of opinions and positions among the different sects of feast keepers, and lunar Sabbath keepers on just how the beginning of YHWH's new year is to be determined. And I most certainly hold onto the one that is the least popular and most despised position with the majority of feast keepers and lunar Sabbath keepers that I am acquainted with. But it is the only position for which there is any Scriptural substantiation that I am able to find, whatsoever!

For every other opinion, I can find not one shred of evidence in the holy Book to support any other claim. But it must be noted that within the *Spirit of Prophecy* in the book *Desire of Ages* in the chapter entitled 'Gethsemane', chapter seventy-four there is a quotation that supports their various opinions. The charge and accusation that Ellen G. White's writings have been '*tinkered and tampered*' with by the General Conference of Seventh-day Adventist with whom her works were placed to faithfully keep them safe and secure for posterity is commonly heard, and it reverberates down through the decades since she penned her great works. And, even yet, that accusation still echoes and continues to resound to this very day.

I have no desire to undermine or discredit the wonderful works of sister Ellen White. I fervently wish that she were with us yet today; and that she might plainly speak out on the matter and put to rest any false teaching or doctrines that I may espouse. But, again, finding no evidence within the holy Scriptures to support all these other positions on how the first day of YHWH's new year is determined; I, therefore, must now conclude that these other positions have their origins in the *traditions of men*.

The new year is reckoned from the first 'New Moon' that occurs after the vernal equinox. And I do believe that the 'New Moon' is the *Full Moon*. The Scriptures in Psalms 81:3 tells us plainly that this is so. Let us examine a few of these verses from a variety of different versions of Scripture.

## PSALMS 81

<sup>3</sup> Blow the ram's horn at the time of the New Moon, At the full moon, on our festival day. *The Scriptures (ISR) 1998*

<sup>3</sup> Blow the ram's horn when there is a New Moon, when there is a full moon, on our festival day, *International Standard Version - ISV*

<sup>3</sup> Blow the trumpet at the new moon, at the full moon, on our feast day. *English Standard Version – ESV*

<sup>3</sup> Blow the trumpet at the new moon, At the full moon, on our feast day. *New American Standard Version – NASB*

<sup>3</sup> Blow the trumpet at the time of the New Moon, At the full moon, on our solemn feast day. *New King James Version - NKJV*

<sup>3</sup> Blow the horn at the new moon, at the full moon for our feast-day. *Jewish Publication Society Bible - JPS*

<sup>3</sup> Blow up<sup>H8628</sup> the trumpet<sup>H7782</sup> in the new moon,<sup>H2320</sup> in the time appointed,<sup>H3677</sup> on our solemn feast<sup>H2282</sup> day.<sup>H3117</sup> *King James Version - KJV with Strong's numbers*

There are several versions that very closely follow the *King James Version*; and for the Hebrew word *Keseh* - *Keh'seh* which is Strong's number 3677 in the Hebrew lexicon; they use the words 'time appointed' as does the *KJV*. The word *Keseh* - *Keh'seh* means 'Full Moon'. The versions that follow along with the interpretation of the *KJV* are very miss-leading and beguiling to the reader as is the *KJV* on this point.

To me it is more than abundantly clear that the 'New Moon' is the 'Full Moon'. This present evil and wicked world universally teaches that the 'new moon' is the dark moon of conjunction, or the first visible sliver. To satisfy your wonderment at this phenomenon: Consider that their doctrine of 'dark moon = full moon' is to the 'Full New Moon' of Scripture as their doctrine of 'evolution' is to the Scripture teaching of *Creation*. It is as an obscuring black, darkening, deceitful lie. A dark moon/new moon is nowhere substantiated in the holy Scriptures. The perception that the 'new moon' is a dark moon or the first visible sliver can only be one thing: the *Tradition of Men*, and nothing else!

Armed with a correct understanding of the *New Moon* actually being the *Full Moon* we can now go forward to determine the count to *Pentecost 2012*. As is aforementioned, the determination of the first day of the *new year* is made or reckoned from the first *New Full Moon* that occurs after the vernal equinox. When properly applied this will place the first day of the new year cleanly, squarely, and fully within the Spring season. There is no chance that the first day of the New Year could be any part of the old year, and found to be within the Winter season, where this present wicked world begins their new year.

The vernal equinox occurred on 20 March 2012. The first *Full New Moon* after 20 March 2012 was on 06 April 2012. Therefore New Moon Day, and the first day of YHWH's New Year were on 07 April 2012. Counting fourteen days forward, starting with, and including, the 7<sup>th</sup> of April we come to Passover on the 20<sup>th</sup> of April 2012. Counting from the sixteenth day of Abib, at the time of the Wave Sheaf of the First Fruits of the barley harvest on the second day after Passover day unto the day after the seventh Sabbath brings us to 13 June 2012. 13 June 2012 is the correct day of Pentecost. This is most the correct method of reckoning the feast of Pentecost. And to recapitulate, the count to Pentecost is not a consecutive count totaling slightly more than 100 days from the offering of the Wave Sheaf of the barley harvest.

I believe this to be so with all my heart and soul. And I pray: 'Heavenly Father forgive me of all my ignorance and of my complete lack of understanding. If this information is not according to Thy way, bring it down to the ground, never to rise up again. Forgive all my sins; do not suffer me to utter error against YHWH, the Lord of hosts. Amein and Amein! Thy will be done on Earth as it is in heaven.' Amein.

'May the people of YHWH humble themselves and pray to the Creator for the necessary wisdom, discretion, and understanding to come to the Truth. May the people of YHWH search the Scriptures daily to see whether these things be so! Amein.'