

The Sacred Count to Pentecost



By Kerrie L. French

Mankind is now living at the pivotal *appointed time* of prophetic fulfillment, and it is not business as usual. Yahuwah's faithful must not leave even one doctrinal stone unturned as we prepare our hearts and minds for the additional light of truth, as it will fall like rain from heaven according to the Pentecost model.

Also, it must not be assumed that those who have gone before had all the truths nailed down correctly. By clinging to doctrines that have not been accurately supported by Scripture, is like the proverbial child trying to force the square block in the round hole, and getting no where. Yahuwah's faithful have not been left without stunning council in this regards.

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. *1 Selected Messages*, p. 37.

There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. *Councils to Writers and Editors*, p. 35.

It has been said and loudly proclaimed, that the strongest support for Creation is the *unbroken chains of successive weeks* that rotate without any affect on months and years.

Many Seventh-day Adventists have taken a stand that Ellen White believed and taught this as truth. There remains evidence to the contrary.

Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for **successive weeks** to the close of time . . . *Patriarchs and Prophets*, p. 111.

This quote in *Patriarchs and Prophets* supports the luni-solar Sabbath equally as well or better than a calendar with *unbroken chains of weeks that cycle without end*. The reason is because this quote does not specify *unbroken successive weeks*, nor does it refer to *cycles without end*, and that makes all the difference. Please note that no where in this quote of Ellen White, or in scripture, is there even one single mention of *unbroken chains or cycles of successive weeks*". Taking this one step further – since the word “*successive*” had the same multiple meanings in Ellen White’s day, if she had intended it to mean *unbroken successive weeks or cycles*,, she would have specified it by including the word *unbroken or the word cycles*. Since she did not, she clearly did not intend this quote to mean *unbroken cycles or successive weeks*, but rather successive weeks that follow in their order.

Also, she states that the week was “*preserved and brought down to us through Bible history*,” and not by the Jews or Romans who continue to present to us the modern Roman Gregorian wall calendars. This one statement powerfully clarifies that the Creator’s calendar is preserved within the *oracles of Scripture* and not by any other method. All the prophets and writers of both the Old and New Testaments kept the timing declared from the heavens, the luni-solar calendar. These same writers and prophets of Yahuwah never utilized any form of a man made solar calendar for time keeping. The Roman Julian calendar was not pressed upon Israel until after A.D. 70, following the destruction of Jerusalem, when Israel went into captivity.

Webster’s Dictionary Definition:

succession: 1a: the order in which or the conditions under which one person after another succeeds to a property, dignity, title, or throne 2a: the act or process of following in order: sequence 3a: a number of persons or things that follow each other in sequence 3b: a group, type, or series that succeeds or displaces another

successive: 1: following in order: following each other without interruption 2: characterized by or produced in succession.

The Genesis account outlines only seven specific days and the details that occurred on each. There are many calendation details that are completely missing from the narrative. For example, the first two chapters of Genesis say nothing about when the year began, nothing about when the month began, and nothing about how the week fits into the whole

scheme of time. Yet, from the book of Exodus, we can know with certainty the truth regarding when Yahuwah's years begin, when His months begin, when His weeks begin, and when the day begins. In addition it is a second witness to when the day began with the morning sunrise. It is Exodus that provides the calendation details for Genesis and the entire Scriptures. Leviticus then becomes a third witness for calendation as the details of Exodus are applied to Yahuwah's Feasts. Remember, Moses under divine inspiration, wrote all three accounts. Therefore the calendation events described in Exodus will be in perfect harmony with the Genesis and Leviticus accounts and *visa versa*. In this way they provide an all inclusive checks and balances.

From a different angle, it is true that *successive seven-day cycles* have continued *unbroken* since creation, so have 9 day cycles and 13 day cycles—virtually the sky's the limit for unbroken chains of days since creation. The reason is that any variation of unbroken chains can be achieved when time is reckoned by solely the "sun." Any grouping of *arbitrary units of time* can be selected by man and sustained along its "*continual*" string of successive days that have transpired since creation. This is because the sun rises and sets with no apparent variations. Also, there is no accountability for these unbroken chains of weeks to fit into months or years with any precision. Amazingly, there is not even one Scripture verse that speaks of "*unbroken chains of weeks since creation*," and yet many hold this as a foundational doctrine of Scripture. Is it possible that we have been blind to this apparent discrepancy of the "week" as it relates to Scripture? Scripture defines its sequence of weeks very differently. But because the calendar we keep is in harmony with the *unbroken chains of weeks* we have not been able to recognize that Scripture does not utilize this same system of rotating weeks. Have we swapped standards? Have we unknowingly swapped calendars? Have those who would be faithful to Yahuwah begun to hold the Roman Gregorian calendar as the standard for Scriptures time keeping for *weeks, months, days and years against the will of Yahuwah*?

All have been taken in, and unaware that it is the Roman Julian/Gregorian calendar's system that has promoted this "*unbroken chain of successive weeks since Creation*" theory. As the Scriptural luni-solar calendar was outlawed, it was this apparent connection to the first week of Creation that made this new calendar system *palatable* among the Christians, after all this new week still contained the necessary seven days.

This belief places the seventh-day Sabbath on a separate time system from that of the rest of Scriptures ordained "*units of time*." For example, Scripture reveals in Genesis 1:14 that the Creator's time keeping system was to reckon **four units of time**— signs, seasons, days and years. Yet it has not been largely discerned that since the Council of Nicea in A.D.325, the "signs" unit of time, has disappeared from our recognition of it as viable. Now it is taught from the seminaries and pulpits alike, that the ancient Hebrew luni-solar calendar has always reckoned only three units of time— seasons (*months*), days and years. What happened to its reckoning of "signs" (*Sabbaths complete also known as weeks*)? "*Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generation . . .*" *Exodus 31:13*. It is now taught that the "signs" are only reckoned using the Roman Gregorian calendar's "*unbroken chains of weeks*," and not

Scriptures luni-solar calendar as ordained by the Creator. Who is behind this calendar swap?

This change from the luni-solar to a fixed solar calendar occurred in Rome during the repressive measures which were enacted against ALL Jewish customs . . . during the reign of Emperor Hadrian. With the fall of the Nazarene headquarters...at Jerusalem, this new Roman calendar quickly spread throughout 'Christendom.' This new calendar not only replaced yearly festival dates such as Passover, but it also revamped the concept of the week and its seventh day. *Iranaeus 2nd Century A.D.*

In the years following Clement of Alexandria's time, an ominous change started to take place that was to radically change the Christian concept of the Sabbath.” Records the Encyclopedia Biblica: “This intimate connection between the week and the month was soon dissolved. It is certain that the week soon followed a development of its own, and it became the custom -- without paying any regard to the days of the month (i.e. the luni-solar month) . . . so that the New Moon no longer coincided with the first day of the month. Then, on page 4179 of the same encyclopedia, we read: "The introduction...of the custom of celebrating the Sabbath every 7th day, irrespective of the relationship of the day to the moon's phases, led to a complete separation from the ancient view of the Sabbath . . . *The MacMillan Company, 1899. P. 5290.*

The modern seven-day week came into use during the early imperial period, after the Julian calendar came into effect, apparently stimulated by immigration from the Roman East. For a while it coexisted alongside the old 8-day nundinal cycle, and fasti are known which show both cycles. It was finally given official status by Constantine in 321. *Roman Calendar Encyclopedia, Days of the Week.*

Under the reign of Constantius the persecutions of the Jews reached such a height that . . . the computation of the calendar [was] forbidden under pain of severe punishment. *The Jewish Encyclopedia, "Calendar."*

Sabbath and New Moon (Rosh Hodesh), both periodically recur in the course of the year. The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle. *Universal Jewish Encyclopedia, p. 410.*

He shall insult the Most High, he shall torment/wear out the holy ones of the Most High, and he shall attempt to change the calendar and the ordinance. Daniel 7:25 (Knox 20th Century translation).

**. . . and all the world wondered after the beast.
Revelation 13:3**

So now let me ask you – is there evidence that the *unbroken chains of weeks* was fabricated by man and not ordained by the Creator? Yes.

We have all been taught to believe that the Council of Laodicea, Canon 29 stated:

Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's Day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If however, they are found Judaizing, they shall be shut out from Christ.

According to Karl J. von Hefele, a Catholic bishop, in his *History of the Councils of the Church from the Original Documents*, states that the word “Saturday” (*dies Saturni*) does not exist either in the Greek or Latin text. Rather, the word “Saturday” was supplied in the English translation in place of the word Sabbato, meaning Sabbath.

Quod non oportet Christianos Judaizare et otiare in Sabbato, sed operari in eodem die. Preferentes autem in veneratione Dominicum Diem si vacre voluerint, ut Christiani hoc faciat; quod si reperti fuerint Judaizare Anathema sint a Christo.

At the time the Julian calendar was being enforced upon Christians for religious purposes, no one confused the word *Sabbato* with *dies Saturni*. Simply everyone at that time knew these were names for two different days on two distinctly different calendar systems. It is only as the facts of history have been forgotten, that Saturday has been assumed to be the seventh-day Sabbath of Scripture.

These . . . eventually led Jewish rabbis to call Saturn Shabtti, 'the star of the Sabbath.' It was not until the first century of our era, when the planetary week had become an established institution, that the Jewish Sabbath seems always to have corresponded to Saturn's Day [Saturday]. *Rest Days*, p.244 by Hutton Webster

The third witness to understanding the Creator's true time keeping system is in the details for reckoning the Holy Festivals in Leviticus. It has been discovered how the Creator's months and weeks were originally structured. They show how the seventh-day Sabbath was inlaid within the month, just as a precious gem is placed in its specially designed setting. All the Creator's units of time are measured by the same standard of His *one and only* time keeping system that He ordained at Creation – which incorporates the dual action of both the sun and the moon.

One principle given by Yahuwah to Moses, aptly applies to calendation, as it is a moment by moment *measure* of time. This principle states that Israel was not to have two differing weights and measures, but only one that is accurate and honest. Most assuredly Yahuwah would be in-keeping with His own standard.

You shall not have in your bag differing weights, a heavy and a light. You shall not have in your house differing measures, a large and a small. You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which the LORD your God is giving you. For all who do such things, and all who behave unrighteously, are an abomination to the LORD your God. Deuteronomy 25:13-16 NKJV

The word “*Sabbath*” makes a distinction between the six work days and Yahuwah’s Holy seventh-day of rest. Sabbath has never been synonymous with Saturday or Sunday. This principle holds true in other languages as well. For example, the word *Sabbado* in Spanish means Sabbath not Saturday. Spain and Mexico are both countries that have also been influenced by the Roman Catholic Gregorian calendar. They have simply applied their word for Sabbath the seventh-day exactly as we have within the context of our *assumption* that the Gregorian calendar is one and the same as that of Scripture. Nothing can be further from the truth. It is a Roman tradition that has taken us all unawares. We have forgotten our history that defines Saturday and Sabbath as *two distinct days* on two distinctly different calendars.

Sabbath: The word was never in England, as in some continental countries, a vernacular synonym for “*Saturday*,” though English writers of mid. Latin used *dies Sabbati* as frequently as *dies Saturni*.
The Oxford English Dictionary, p. 2613.

So if *unbroken chains of successive weeks* are not the evidence for the creation week, then what is? The true Sabbath of the Creator will be discovered once again under the rubble as *weighty evidence*. This evidence clearly shows that His ordained and appointed, *dual action* system of both the *sun and moon* were to rule together in the heavens and measure time for *all four* units of time. Yahuwah ordained at Creation this dual action of both the sun and moon, to beacon signs (*Sabbaths complete or full weeks*), seasons (*months*), days, and years (*luni-solar years*). This calendar is known as the Hebrew luni-solar calendar, lunar for moon and solar for sun. The current Roman Gregorian calendar is reckoned on solely the “*sun*” in direct defiance of the creator's appointed dual action system. This pagan system of time keeping and worship was then named *sol*, meaning one or only, and is where we get the term solar today. Any *unit of time* that is a *fruit* of this solar only *counterfeit* time keeping system is therefore spurious, and is a product of a calendar with a *false origin*, making neither Saturday nor Sunday the true Sabbath of Scripture.

It all began with Julius Cæsar in 45 B.C., just a few years before Christ Yahshua was born. However, this Roman calendar was not observed by Israel until they lost their sovereignty as a nation beginning after the destruction of Jerusalem.

In the mid-1st century B.C. Julius Cæsar invited Sosigenes, an Alexandrian astronomer, to advise him about the reform of the calendar, and Sosigenes decided that the only practical step was to abandon the lunar calendar altogether. Months must be arranged on a seasonal basis,

and a tropical (solar) year used, as in the Egyptian calendar. “*The Julian Calendar*,” *Encyclopedia Britannica*.

Saturday Sabbatarians have enthusiastically and successfully used the *manna story* to illustrate that Sunday is not the seventh-day Sabbath. But from this same narrative it is also easily demonstrated that Saturday is not the true seventh-day Sabbath of Scripture.

For three months in a row, powerful proof was recorded by Moses demonstrating that the Creator’s calendar and the modern Roman calendar are not one and the same. By divine appointment with Moses and the Israelites, the Lord Yahuwah began *restoring* His altogether lost calendation system. In very dramatic ways He reinstated His lost seventh-day Sabbath and also set up several new Holy Feast Days, all of which are only found on His original luni-solar calendar of creation. This is all demonstrated by outlining the time details of the Biblical calendar for these *three identical months in a row*. The first month began at the time Yahuwah called Moses to lead the Israelites out of Egypt at the time of the first Passover. The second month was when Yahuwah sent quail once by night and manna for the following six mornings, with none on Sabbath. The third month was the defined by the date of Israel’s arrival at Mt. Sinai. Within these first three months the most explicit evidence is the obvious placement of seventh-day Sabbaths as they relate to *New Moons*.

At the time of the Exodus a most profound piece of evidence occurs and is recorded in Scripture. It has been discovered that beginning in the month of Abib, the very month of the Exodus, Yahuwah outlines the parameters of His year, His month, His weeks, and His days. The evidence shows that each year the first two months are identical to the first two months of the previous year. Meaning that the first and second month both begin on the same day, and the seventh-day Sabbaths fall on the same day of the month for two months in a row. Therefore if this is true, then each year there would be two identical months in a row that display the count of the week refreshing each month, and does not display an *unbroken chain of successive weeks* since creation. On the Roman Gregorian calendar, this is only possible for the months of January and February during a leap year.

It has been said, “*A picture is worth a thousand words*,” and below are three amazingly harmonious illustrations for comparison of the Creator’s *three identical calendation months in a row*. The *New Moons* and Sabbaths all line up in their appointed order. These three illustrations represent the weighty evidence that the Creator’s calendar is grafted from a different vine than that of the modern Roman calendar: one is man made, and the other divine.

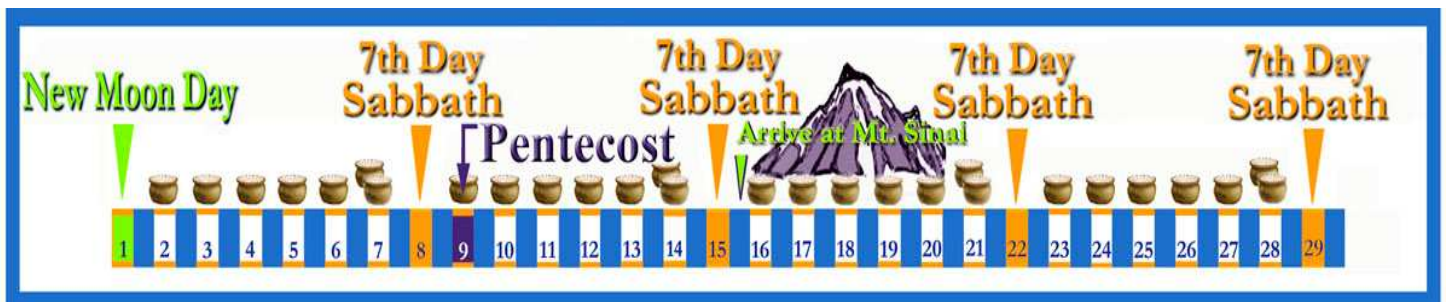
Month #1 Passover & the Exodus



Month #2 Heavenly Manna



Month #3 Arrival at Mt. Sinai



Refer to full article, [“Three Months in a Row.”](#)

SPRING The Creator's Calendar

<i>Abib</i> NM 1								<i>Ziv</i> NM 1								<i>Sivan</i> NM 1							
1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8		2	3	4	5	6	7	8		2	3	4	5	6	7	8	
9	10	11	12	13	14	15		9	10	11	12	13	14	15		9	10	11	12	13	14	15	
16	17	18	19	20	21	22		16	17	18	19	20	21	22		16	17	18	19	20	21	22	
23	24	25	26	27	28	29		23	24	25	26	27	28	29		23	24	25	26	27	28	29	
30																							

SUMMER

<i>(No Name)</i> NM 1								<i>(No Name)</i> NM 1								<i>Elul</i> NM 1							
1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8		2	3	4	5	6	7	8		2	3	4	5	6	7	8	
9	10	11	12	13	14	15		9	10	11	12	13	14	15		9	10	11	12	13	14	15	
16	17	18	19	20	21	22		16	17	18	19	20	21	22		16	17	18	19	20	21	22	
23	24	25	26	27	28	29		23	24	25	26	27	28	29		23	24	25	26	27	28	29	

FALL

<i>Ethanim</i> NM 1								<i>Bul</i> NM 1								<i>Chisleu</i> NM 1							
1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8		2	3	4	5	6	7	8		2	3	4	5	6	7	8	
9	10	11	12	13	14	15		9	10	11	12	13	14	15		9	10	11	12	13	14	15	
16	17	18	19	20	21	22		16	17	18	19	20	21	22		16	17	18	19	20	21	22	
23	24	25	26	27	28	29		23	24	25	26	27	28	29		23	24	25	26	27	28	29	
30																							

WINTER

<i>Tebeth</i> NM 1								<i>Shebat</i> NM 1								<i>Adar</i> NM 1							
1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab		1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8		2	3	4	5	6	7	8		2	3	4	5	6	7	8	
9	10	11	12	13	14	15		9	10	11	12	13	14	15		9	10	11	12	13	14	15	
16	17	18	19	20	21	22		16	17	18	19	20	21	22		16	17	18	19	20	21	22	
23	24	25	26	27	28	29		23	24	25	26	27	28	29		23	24	25	26	27	28	29	

Color Key:

New Moon Day Seventh-day Sabbath Feast of Passover Day of Atonement
 Interim Days of Unleavened Bread Last day of U.L. Bread Feast Sabbath
 Feast of Pentecost Feast of Trumpets Interim feast days of Feast of Tabernacles
 High Sabbath - First day of Feast of Unleavened Bread & Feast of Tabernacles
 The 30th day is called Translation Day and is a lunar cycle completion day

Among Seventh-day Adventists, some have wondered: If the luni-solar calendar and its corresponding seventh-day Sabbath is the truth, then why didn't Ellen White teach it and keep it? This question relates specifically to Seventh-day Adventists. Sister White was given a "*thus saith the Lord*" that the seventh-day is the Sabbath, however she never received a "*thus saith the Lord*" that Saturday is in actuality that seventh-day. Human error is often connected with *assumptions*, and in this case the assumption was made that that the seventh-day of the Roman calendar was one and the same as that of Scripture. This is not to negate her as a prophet of Yahshua, but to show that all things were not revealed to her. She said that "*truth was progressive.*" The revelation that the seventh-day was the Sabbath was the "first step" in restoring the true Sabbath. Along with their assumption that the Gregorian calendar was one and the same as that of Scripture, the early Adventists simply did not progress on to prepare their hearts and minds to receive the second step of Sabbath restoration. In light of Yahuwah bringing His faithful step by step out of false religion, her statement takes on special import.

Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. *Councils to Writers and Editors*, p. 35.

In fact it is this very subject that gives credible evidence of her prophetic gift, because of her many statements that describe this calendation subject that she did not yet even understand. In Yahuwah's great wisdom he allowed the calendation truth to remain hidden until the appointed time, as it is the puzzle piece that is most crucial to the great and final harvest. It is the last message to the world. Now is the time!

During the Middle Ages, much controversy erupted over the time reckoning for "Easter," the Passover replacement. Beginning at Pope Victor I A.D. 193-202, this conflict ensued because of the calendars that the differing factions held to. Those of the west who followed the Roman Julian calendar were amiable to keeping an "Easter Sunday." For a time, those of the east followed the Scriptural luni-solar calendar, holding tightly to observing "Passover" on the night of the 14th. This last group became known as Quartodecimans.

Quartodecimanism ("fourteenism", derived from Latin) refers to the practice of fixing the celebration of Passover for Christians on the fourteenth day of Nisan in the Old Testament's Hebrew Calendar (for example Leviticus 23:5, in Latin "quarta decima"). This was the original method of fixing the date of the Passover, which is to be a "perpetual ordinance". . .

Since the Bible's calendar is *luni-solar* and the Roman/Western calendar is only *strictly solar*, it is difficult to calculate Nisan 14 in the western calendar without knowledge of how a luni-solar calendar system works. For various reasons, the Church eventually chose to use a different method from the one that the Jews had used for their Passover.

A controversy arose concerning whether it should also be a resurrection holiday, and thus whether it should instead be celebrated on one particular Sunday each year, which is now the floating holiday that is commonly called Easter Sunday.

Quartodecimanism was popular among Christians in Asia Minor and it is generally believed that this was the method specifically preferred by the followers of John the Apostle, since it was advocated by Polycarp who was a disciple of either John the Apostle or John the Presbyter, assuming they are not the same person. *Theological Dictionary*

If we faithfully follow the principle of *Sola Scriptura* we can not go wrong.

The spring Feast of Passover is the first annual appointed festival each year. It is always on the 14th day of the first month of Abib as counted from the *New Moon day*, which according to Scripture is New Year's Day. Passover is always the 6th day of the week and also located on the preparation day. It is always on or very near the full moon. The day following *Passover* is always the seventh-day Sabbath, which is also always a High Sabbath, because it is the day Feast of Unleavened Bread commences. A side note is that the Hebrew Old Testament and Greek New Testament never refer to Passover as "Friday" or to the Resurrection day as "Sunday". Passover is always referred to as the 6th day of the week and Resurrection day was the first day of the week. In the sequence that follows, Passover is the first of the Appointed Feasts which Christ the Messiah fulfilled precisely. (For more details visit my website article, "[Twelve Criteria of the True Crucifixion Date.](#)")

On the *sixth day* of the week they had seen their Master die . . .
Desire of Ages, p. 794.

These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the Lord's Passover. Leviticus 23:4-6

There has been some evidence that the Crusades, were in part, fought over calendation, but there is no solid proof that the Islamic nations once followed the luni-solar calendar. The Oxford English Dictionary gives some evidence that the word *Ramadan*, *literally means dry and hot*, and was at one time connected to a warm season harvest. Perhaps just as the calendation of Scripture was messed with, so was the calendar of Islam, which is likely to have originally been luni-solar. Due to much pressure the west has followed after Rome and the revolutions of the "sun" only, as in the solar calendar. The Islamic nations began to follow after the "moon" only, in keeping a strictly lunar calendar. This has caused their "Ramadan" to rotate throughout the year, so that it is often celebrated in winter when no harvest is possible. Here is why this happens:

- A *solar only* calendar year has 365.25 days in its complete cycle from the winter solstice to winter solstice.

- A *lunar only* calendar year has 354 days in each year, which falls short of the solar year by 11 days, causing it to fall backwards by eleven days each and every year. This lunar only calendar which is the one recognized by the Islam religion does not incorporate a 13th month to bring it back into harmony with the seasons. As a result Ramadan floats through the seasons of the year. Approximately every eight years Ramadan floats from spring to summer, summer to fall, fall to winter, then from winter back to spring in a full 32 year cycle.
- The “luni-solar” calendar, a dual action orchestration of both sun and moon, has 354 days in its regular years, which falls short of the solar year by 11 days, causing it to fall backwards by eleven days each year. However, unique to the luni-solar calendar, is that it incorporates a 13th month every two to three years to bring it back into alignment with the solar year every 19 years. This 13th month added to the end of twelve months makes it what is called “an embolismic year.” An embolismic 13 month year is 384 days in length, which when balanced with the 354 day years restores the luni-solar calendar into harmony with the solar year and the correct seasons. This insures that Passover is always in the spring of the year. By divine design Yahuwah has set up a system utilizing the dual action of both sun and moon, yet it still comes back into harmony with the solar year, so that the spring and fall festivals will always be located in their respective seasons.

Common Months			
Month	Deficit	Reg.	Full
1	30	30	30
2	29	29	29
3	30	30	30
4	29	29	29
5	30	30	30
6	29	29	29
7	30	30	30
8	29	29	30
9	29	30	30
10	29	29	29
11	30	30	30
12	29	29	29
13	--	--	--
Totals	353	354	355

Embolismic Months			
Month	Deficit	Reg.	Full
1	30	30	30
2	29	29	29
3	30	30	30
4	29	29	29
5	30	30	30
6	29	29	29
7	30	30	30
8	29	29	30
9	29	30	30
10	29	29	29
11	30	30	30
12	30	30	30
13	29	29	29
Totals	383	384	385

There are two *High Sabbaths* which occur every year. This is when an appointed Feast Sabbath commences on a weekly seventh-day Sabbath, such as in the case of the Feast of

Unleavened Bread in the spring and on the Feast of Tabernacles in the fall. Counting from the *New Moon* both feasts begin on the 15th and end on the 21st day.

Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.
Leviticus 23:34

Both festivals always begin on the seventh-day Sabbath and end on the sixth day of the week, so there is no variation when they begin or end. Contrary to popular belief it is clearly stated in Leviticus 23:34 that the Feast of Tabernacles is a seven-day feast and not an eight-day feast. Yahuwah in His wisdom makes it plain by stating in Leviticus 23:36 *the following eighth day is to be a holy convocation*. We find in Leviticus 23:2, 3 that the seventh-day Sabbath is this holy convocation. The fact that the eighth-day which follows the seven-day Feast of Tabernacles is a holy convocation does not automatically make the Feast of Tabernacles an eight-day feast, but rather it is making a calendation distinction. The first day of the feast is a seventh-day Sabbath as well as the day following the seven-day feast. However, what it accomplishes is that it acts as Yahuwah's checks and balances to show that the holy seventh-day Sabbaths continue intact to be legislated by the moon. This is because the seventh-day Sabbath is the day after the seven-day Feast of Tabernacles each and every year and not just once in a while. This cannot be accomplished using the Gregorian calendar.

Many have believed that the spring Feast of Unleavened Bread can begin on any day of the week. If the Gregorian calendar, with its *unbroken chains of weeks* is the calendar used, then it will appear to be so. However, Scripture must be our standard, and it states that the spring Feast of Unleavened Bread follows Passover, which is the 14th of the month and also the 6th day of the week. Counting from the New Moon, the 15th day of the month is always the seventh-day Sabbath. This makes the first day of this seven-day Feast of Unleavened Bread, a *High Sabbath* each and every year. This festival ends on the sixth-day of the week, the 21st day of the month, which is also appointed as a holy convocation, but not a seventh-day Sabbath. The day following the 21st is the seventh-day Sabbath each and every year. The Feast days, together with the seventh-day Sabbaths create a GPS for discovering the structure of the Creator's appointed and true calendar.

And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it. Leviticus 23:6-8 NKJV

It is easy to stumble over the confusing language of Moses as he instructs on how to count to Pentecost. After all wouldn't it have been a lot easier to simply say: count 50 days, rather than all the confusing language? As it turns out, it is only confusing language if the wrong calendar is being used to calculate it. You see the principles

described do not work with the Roman Gregorian calendar, but they work perfectly and make incredible sense when using the correct luni-solar calendar of Scripture. This is again another ordained evidence for Yahuwah's luni-solar calendar.

According to Scripture *all days are not created equal*. Notice in Exodus that there are two kinds of days listed – work days and the Sabbath, but in Ezekiel there are three kinds of days listed.

Six days you shall labor and do all your *work*, but the seventh day is the *Sabbath* of the LORD your God. Exodus 20:9-10

Thus says the Lord GOD: "The gateway of the inner court that faces toward the east shall be shut the *six working days*; but on the *Sabbath* it shall be opened, and on the day of the *New Moon* it shall be opened.
Ezekiel 46:1-2

With the Gregorian calendar there are at most, two kinds of days. With the luni-solar calendar, there are three kinds of days.

Ezekiel 46:1 is the *Rosetta Stone* of the Creator's true calendar. The principles here stated are Yahuwah's standard for His calendar, of which the Roman Gregorian falls short. These principles of divine origin are the key and only apply to the calendar of His design.

First we have the non contended definition of the week that it is made up of six work days followed by the seventh-day Sabbath. In the book of Ezekiel, the Lord Yahuwah states that on Sabbaths and *New Moons* the gateway is opened, and that it is closed on the six working days of each week. In this manner the text clarifies that there are *three specific kinds of days that never overlap*. The *New Moons* can never be Sabbaths and neither can they ever be work days. So this Scriptural verse sets the "*standard*" for days, by labeling them as either *New Moon days*, Sabbath days or work days. In other words *this* is the "*standard*" by which to compare all calendars including the Roman Gregorian. If the days of any calendar change from week to week, or month to month, causing a *New Moon* day to be counted as a mere work day, or a work day as a Holy Sabbath, then you will know it is a counterfeit calendar. Show me a Gregorian year that has not placed *New Moons* on seventh-day Sabbaths or on week days.

Here is a ready example from the Roman Gregorian calendar showing that July 5, 2008 was a Saturday Sabbath. However, the horned crescent moon was seen in the western sky the evening of July 4th, making the 5th day a New Moon day. The 5th cannot be both a Sabbath and a New Moon day. According to the two scriptures from Exodus 20 and Ezekiel 46, this would be impossible. So, who are you going to

July 2008						
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

believe the Pope and the Gregorian calendar, or the Lord Yahuwah and the Bible? The line in the sand is being drawn by the Lord Yahuwah. The choice is yours, which side will you choose? It's that simple.

As a result of New Moon Day being the 5th, each of the other dates under the Saturday column, by mere coincidence, just happen to fall on the Lord Yahuwah's true seventh-day Sabbath. But according to the Scriptural calendation criteria, the 5th is not a seventh-day Sabbath.

Notice in this example from the Gregorian calendar that July 5, 2008 was a Saturday and to many a seventh-day Sabbath. However, the horned crescent moon was seen in the western sky the evening of July 4th, making the 5th day a *New Moon* day. According to the two Scriptures from Exodus 20 and Ezekiel 46, this would be impossible. So, what are you going to believe the Gregorian calendar or the Bible? It's that simple. It cannot be both ways.

As mentioned above, there are only three kinds of days defined in Scripture. There is a day that needs to be discussed. It is the 30th day of the month, which is called in astronomical terms, *translation day*. It occurs approximately every other month as counted from *New Moon*. This day cannot be either a seventh-day Sabbath or a *New Moon*, but appears to be a work day. It is always the day following the fourth Sabbath of the month when the month is 30 days long. On 29 day months the *New Moon Day* follows the fourth Sabbath of the month. Translation days are not included in the *Count to Pentecost*. Because it is a solitary day sandwiched between the fourth seventh-day Sabbath and New Moon day, it cannot be counted as part of a set of six work days followed by the seventh-day Sabbath, which are the Scriptural criteria required for a *Sabbath complete*.

The importance of this day lies in keeping the 12 month years totaling 354 days, and the thirteen month years totaling 385. This day is invaluable in bringing into harmony the Creator's luni-solar year with the solar year every 19 solar years.

Unfamiliar is no more synonymous with wrong than familiar is synonymous with right.

It is essential to understand the principle of *Sabbath's complete* and how they affect the count to Pentecost. Six work days plus one 7th day Sabbath equals one *Sabbath complete*. This was the template that Yahuwah ordained at Creation. These will never include *New Moon days* or *translation days*, because these are not the days specified in the equation.

0	New Moon days are not to be counted
0	translation days (30 th day of the month) are not to be counted
6	work days
+ 1	<u>7th day Sabbath</u>
= 7	(6 work days + 1 Sabbath) = 1 Sabbath Complete (<i>perfect</i>)

And you shall number to you from the day after the Sabbath, from the day you bring in the sheaf of the wave offering, seven Sabbaths perfect [complete, KJV] they shall be, to the day after the Sabbath seventh; you shall number fifty days. Leviticus 23:15, 16 (The Interlinear Bible: Hebrew, Greek, and English.)

In counting to Pentecost, first and foremost, the correct calendar must be established upon which to calculate it. Neither the Julian nor the Gregorian calendars existed at the time Pentecost was instituted by Yahuwah. It is utterly impossible to count to Pentecost using any other calendar than the Scriptural mandated luni-solar calendar, as it is the only one that fits the criteria of counting from *New Moon day*, as well as only counting *Sabbaths complete*. Therefore *New Moon days* and *translation days* are never counted.

From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath and then present an offering of new grain to the LORD. Leviticus 23:15-17

And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations. Leviticus 23:21

The count to Pentecost begins in the spring on the 16th day of the first month of Abib, which must be located by counting from the *New Moon day*. This 16th day is the day after the seventh-day Sabbath, which makes it the first day of the week.

Yahuwah was very specific as He clarified to *only count seven Sabbaths complete*. This specification would have been unnecessary if the calendar used by His people was made up of *unbroken chains of successive weeks*. His calendar literally includes 7 sets of *Sabbaths complete*, which is $7 \times 7 = 49$ days. A full week, or Sabbath complete, consists of six work days followed by its respective seventh-day Sabbath. Next a qualifying statement is given that states that the total is 50 days, which is an extension of the 49 days, by adding one day after the seventh Sabbath. It was not Yahuwah's intention that every single day of the month was to be counted. If simply counting 50 days was all that was needed, no specific details would have been necessary. However, these specific details define which calendar to use. Pentecost was also called *Feast of Weeks* by the Jews because of the very nature of only counting full complete weeks.

Begin counting *seven Sabbaths complete*, and then add a day. Your answer should be the 9th day of Sivan, the first day of the week, each and every year, past, present, and future. If you will notice, all of Yahuwah's feasts consistently fall on the same date, as well as on the same day of the week when calculated upon His calendar. The reason for this is that each new month does not begin on an arbitrary day of a rotating cycle of weeks, following the week before it, but rather it always begins the day following the first visible sighting of the crescent *New Moon*. The *New Moon* refreshes each new month and beacons the start of a new sequence of four weeks, or Sabbaths complete.

Yahuwah has set up His sacred time system to separate the tares from the wheat at His appointed harvest of the earth. For a time the tares and the wheat grow together, but then comes a day when the harvest is ripe for reaping. This is the time that He puts in His sickle. Folks who are not willing to seek and follow Yahuwah's ordained Scriptural luni-solar calendar will be unable to locate His holy appointed feasts, which include His seventh-day Sabbaths. They will also miss out on the *latter rain*, or refreshing from the Lord Yahuwah. As we near the end of time, locating these holy appointed Feasts will become critical, as the final events of redemption will be made manifest on their specific appointed times.

Ask the LORD for rain in the time of the latter rain. The LORD will make flashing clouds; He will give them showers of rain, grass in the field for everyone. Zechariah 10:1 NKJV

Such is the case with the "*latter rain*," for it is a manifestation of the Feast of Pentecost. We are to ask for the out pouring of the Holy Spirit, Yahuwah's spiritual "*latter rain*" at Pentecost, which is its appointed time.

What about a Ninety-nine Day Count to Pentecost?

There are some who believe the theory that states there are a total of 99 days in the count to Pentecost, which is made up of 49 days plus 50. In the Old Testament this Feast is always referred to as Feast of Weeks, while in the New Testament it is always referred to as Pentecost. These are simply two names for one event. There is no instruction to add Feast of Weeks (seven Sabbaths Complete, plus one day) to Pentecost (fifty) to complete 99 days. Ninety-nine days simply cannot be named either Feast of Weeks or Pentecost, as each term is specific to its very name. Also, no where does it say to add these two numeric values together, but rather the 50 days is simply a clarification of $49+1=50$. This theory is not scriptural in the Hebrew rendering of Leviticus 23:15, 16.

A Second Scriptural Witness

The book of Deuteronomy was also written by Moses and provides a *second witness* to the intended meaning of the Leviticus account of how to count to "Feast of Weeks" (Pentecost). While there are a few things missing from this account, it is evident that

seven weeks is the total sum of weeks included in the count. There is no reference to the additional day here, as it is clearly stated in Leviticus. But most obvious, is that there is no way to get an additional fifty days out of this verse to add to the seven weeks that are stated.

You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain. Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you. Deuteronomy 16:9-10 NKJV

It is wise to consider in all study of doctrinal belief, the following Scriptural principle that we may not follow unscriptural tangents:

"Precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little," Isa 28:13 NKJV

A Third Scriptural Witness

In the most predominant New Testament account, we know that our Savior Yahushua remained upon earth for 40 days following His resurrection, at the end of which time He ascended to heaven to commence the work of Priest in the heavenly Sanctuary. His last words of instruction to the disciples was that they "tarry" in the city until they were endued with power from on high (Luke 24:49).

“. . . tarry in the city until you are endued with power from on high.”
Luke 24:49.

As noted below "tarry" refers to a delay or lingering with expectation. It gives the impression of waiting yet a little longer before proceeding.

Merriam Webster's Collegiate Dictionary

tarry – 1a: to delay or be tardy in acting or doing b: to linger in expectation: wait 2 : to abide or stay in or at a place

Strong's Dictionary

tarry – NT #2523 - *kathizo* - to seat down, i.e. set (fig. appoint); intr. To sit down; fig. to settle (hover, dwell): sit; sit down; set; be set; be set down; continue; tarry;

The Evidence:

- Yahushua was with the disciples from the start of the “count to Pentecost,” as He was resurrected on the day of its commencement, Abib 16.
- He was with them for 40 of the 50 day count to the Feast Day of Pentecost.
- He states to “tarry” with expectation, alluding that they remain a little longer. This “tarry” would be the smaller portion of the full count of 50 days. Ten days would have been the precise number of days the disciples tarried in obedience to the Savior’s request and command.

They were to receive power from the Father Yahuwah as a blessing to mark an event that was to occur in heaven. Why? Because all Feast days were primarily prophecies regarding the work of the Redeemer in each phase of His Heavenly Sanctuary Ministry. This Ministry divinely designed as the only mechanism for the restoration and salvation of sinners through the process of confession and forgiveness. Therefore, while it was to mark the harvest of wheat, the harvest of the souls of men, it predominately marked the anointing of Yahushua as our eternal and heavenly “Priest” according to the order of Melchisedec in the courts above. "You are a priest forever according to the order of Melchizedek." Hebrews 7:17.

- The blessing of His anointing of Yahushua in heaven was showered upon our Savior’s beloved disciples as a signal of Yahushua’s ordination to the Priesthood and His authority to impart power at the commencement of disciples work on His behalf.
- An additional point is that “Feast of Weeks was a perfect 7 x 7 plus a day.
- From the Hebrew Word Study below the following text comes to light:

“Count with respect to the next day after the Sabbath day that you brought an sheaf for the wave offering, seven sacred full Sabbaths shall be the entire sum. Even unto the day after the seventh Sabbath mark it the fiftieth day to present an offering new and fresh for a sacrifice unto Yehovah.” Leviticus 23: 15, 16

With the view that it was a 99 day count to Pentecost, Yahushua would have been with the disciples from the start, but only for 40 days with 59 more days for them to wait. As a result the term “tarry” loses its meaning of alluding to a short wait before proceeding. Rather, they would be waiting over a month and a half.

Results when I add 50 additional days to the seven weeks:

1. Adding 50 days to seven Sabbaths complete, I end up on a Sabbath the 29th of the Fourth Month. (I counted New Moons and translation days). If this count is correct, this feast day would fall upon Sabbath each and every year.
2. Adding 50 days to seven Sabbaths complete, but not counting New Moons and translation days, I end up on the 2nd of the Fifth Month, the first day of the week.

Next, the Old Testament consistently defines this feast as “The Feast of Weeks,” while the New Testament defines it as “Pentecost.” The entire count from Abib 16 to the actual feast day must be in harmony with both name titles in their singular usage and not added together, as added together they both lose their meaning.

Feast of Weeks - Seven Sabbaths complete. As you know it is made up of seven sets of work days with their seventh-day Sabbath. This is a total of 49 specified days, made up of only work days and Sabbaths. Plus a work day.

Pentecost - Means 5 or 50, which is the total of Seven Sabbaths complete plus a work day. Notice that no where are we commanded to add the Feast of Weeks to Pentecost for a total of 99 days. Rather, we can call this holy appointed Feast either Feast of Weeks or Pentecost but not as two separate periods of time totaled together. Its name in either case clarifies its duration as totaling 50 days. Two names for one feast, that is all.

Below is a Strong’s Concordance Word for Word study that makes the truth more apparent. In the column on the right notice the details that come to light regarding the “entire sum” and “marking it as the fiftieth day.”

Subject: <u>Count to Pentecost</u>					
Scripture Verse: Leviticus 23:15-16					
Author: Kerrie French					
Strong’s #	King James Bible Version	Hebrew	Strong’s Definitions	Brown-Driver-Briggs Hebrew Lexicon	New Comprehensive Meaning
Overt errors in translation and added #9999 words are highlighted in this green					
Verse 15					
5608	And ye shall count	caphar	<u>count</u> ; record; tally; mark	<u>to count</u> ; to recount; to number; to reckon; to take account of;	Count

3807a	unto you	le-	to, till, until, for the purpose of, in regards to; according to; of; with <u>respect to</u> ;	n/a	with respect to
4283	from the morrow after	mochorath	the morrow; tomorrow; next day; <u>day after</u> ;	the morrow; tomorrow; <u>the day after</u> ;	the next day after
7676	the Sabbath	shabbath	Specifically the <u>Sabbath</u>	<u>Sabbath</u> ;	the Sabbath
3117	from the day	yowm	<u>day</u> ; sunrise to sunset	<u>day</u> ; time; year; a day as opposed to night;	day
935	that ye brought	bow	to go or come; <u>bring</u> ; carry; fetch;	to go in; to enter; to come; to attain to; to carry in; <u>to bring in</u> ;	that you brought
6016	the sheaf of	‘omer	a dry measure; <u>a sheaf</u> ; omer;	an omer; a dry measure of 1/10 ephah (about 2 liters); <u>a sheaf</u> ;	a sheaf
8573	the wave offering	tenuwphah	shake; <u>wave offering</u> ; sacrificial offering;	swinging; waving; <u>a wave-offering</u> ; an offering; a brandishing;	for the wave offering,
7651	seven	sheba	<u>seven</u> (as a sacred full one); a week (complete)	<u>seven</u> (cardinal number);	seven sacred full
7676	Sabbaths	shabbath	specifically the <u>Sabbath</u>	<u>Sabbath</u> ;	Sabbaths
1961	shall be	hayah	be or become; come to pass; <u>shall be</u> ; accomplish; beacon	<u>to be</u> ; to become; to come to pass; to exist; to happen; to fall out; to befall;	shall be
*8549	complete.	Tamiym Root word: # 8552 tamam	<u>entire</u> ; complete; perfect; <u>whole thing</u> ; <u>sum</u> (total)	complete; whole; <u>entire</u> ; <u>to sum up</u> ; to be completed; to be finished; to make whole;	the entire the sum.
Verse 16					
5704	Even	‘ad	as far as; <u>even unto</u> ; during; while; until; equally with; as; for as much as; (see also #5703, #5705 – <u>on</u>)	as far as; <u>even to</u> ; up to; until; end; to the degree of;	Even unto

4283	unto the morrow after	mochorath	the morrow; tomorrow; next day; <u>day after</u> ;	the morrow; tomorrow; <u>the day after</u> ;	the day after
7637	the seventh	shebiy'iy	<u>seventh</u>	<u>seventh</u> ; an ordinal number	the seventh
7676	Sabbath	shabbath	<u>Sabbath</u>	<u>Sabbath</u>	Sabbath
5608	shall ye number	caphar	mark, tally, count, number,	to count; to recount; to number; to reckon; to take account of;	mark it
2572	fifty	chamishshiyim	fifty; <u>fiftieth</u>	<u>fifty</u>	as the fiftieth
3117	days;	yowm	<u>day</u> , sunrise to sunset,	<u>day</u> ; time; year; a day as opposed to night;	day
7126	and ye shall offer	qarab	to approach; bring near; <u>present</u> ; produce; make ready;	to come near; to approach; to enter into; to draw near; to bring; <u>to present</u> ;	to present
4503	a	minchah	apportion; bestow; donate; tribute; <u>a sacrificial offering</u> ; gift;	a gift; <u>an offering</u> ; a present; an ablation; a sacrifice;	an offering
2319	new	chadash	<u>new</u> ; <u>fresh</u> ; to be new; repair, rebuild	<u>new</u> ; a new thing; <u>fresh</u> ;	new and fresh
4503	meat offering	minchah	apportion; bestow; donate; tribute; <u>a sacrificial offering</u> ; gift;	a gift; an offering; a present; an ablation; <u>a sacrifice</u> ;	for a sacrifice
3068	unto the Lord.	Yehovah	<u>Yehovah</u> ; self existent one; eternal	<u>Yehovah</u> the existing One;	unto Yehovah.

New Comprehensive Word for Word Meaning:

“Count with respect to the next day after the Sabbath day that you brought an sheaf for the wave offering, seven sacred full Sabbaths shall be the entire sum. Even unto the day after the seventh Sabbath mark it the fiftieth day to present an offering new and fresh for a sacrifice unto Yehovah.” Leviticus 23: 15, 16

You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain.
Deuteronomy 16:9 NKJV

Those that believe in a 99 day count to Pentecost support it with John 4:34, 35. They believe this proves that there are actually four months from Passover to Pentecost and its wheat harvest, and not simply 50 days. However, these verses clarify that the harvest season that began at Passover will continue for four months, and not that it begins in four

months. Therefore the harvest could ripen earlier, falling sometime *within* the four months of the harvest season which is in alignment with the 50 day count to Pentecost. However, there is additional evidence.

Subject: **Harvest Time (Count to Pentecost)**

Scripture Verse: **John 4: 35-36**

Author: Kerrie French

Strong's #	KJ Bible Version	Greek	Strong's Greek Definitions	Thayer's Greek Lexicon	New Comprehensive Meaning
Overt errors in translation and added #9999 words are highlighted in this green					
Verse 35					
3004	Say	lego	lay forth; ask; bid; call; describe; put forth; shew; tell; <u>say</u> ; utter;	to speak; to say within one's self; to affirm; to teach; to point out with words; mean to <u>say</u> ;	Say
3756	not	ou	no; <u>not</u> ; neither; never; none; nothing;	no; nay; <u>not</u> at all; by no means; surely not; in no wise;	not
5210	ye,	humeis	you; <u>yourselves</u> ;	<u>you</u> ;	yourselves,
2076	there are	esti	he is; she is; they are; consisteth; follow; make; <u>remaineth</u> ; have;	n/a	there remains
2089	yet	eti	yet; still; also; <u>hereafter</u> ;	as yet; yet; still; <u>even yet</u> ;	still
5072	four months	tetramenon	a four month space	of four months; lasting four months;	four months
2532	and	kai	and; <u>also</u> ; even; so then; too; that; therefore; when;	and; <u>also</u> ; even; likewise; still; besides; moreover; but also; and also;	also
9999	then	-0-	- 0 -	- 0 -	- 0 -
2064	cometh	erchomai	to come or <u>go</u> ; accompany, appear; bring; enter; grow; pass; next; be set;	to come; to come from one place into another; of time will come; to come into being; arise; come forth; show itself; <u>to go</u> ; to follow one;	to go
2326	harvest?	therismos	reaping; <u>reaping the</u>	<u>harvest</u> ;	for reaping?

			crop; harvest		
Verse 36					
2400	Behold	idou	<u>behold</u> ; lo; see;	<u>behold!</u> ; See!; Lo!	Behold
3004	I say	lego	lay forth; ask; bid; call; describe; put forth; shew; <u>tell</u> ; speak; utter;	to speak; to say within one's self; to affirm; to teach; to point out with words; mean to <u>say</u> ;	I tell
5213	unto you	humin	to <u>you</u> ; with you; yourselves;	n/a (see 4771 thou; you;)	you,
1869	lift up	epairo	raise up; <u>lift up</u> ; take up;	to <u>lift up</u> ; raise up; to hoist up;	lift up
5216	your	humon	you; <u>your</u> ; yourselves	n/a (see 4771 thou; <u>you</u> ;))	your
3788	eyes	ophthalmos	<u>eye</u> , sight	<u>the eye</u>	eyes
2532	and	kai	<u>and</u> ; also; both; but; even; for;	<u>and</u> ; also; even; likewise; still; besides; moreover; but also; and also;	and
2300	look on	theaomai	<u>look closely</u> ; perceive;	to behold; look upon; <u>view attentively</u> ; contemplate;	look closely
3588	the	ho or he	the, <u>this</u> , that, one, he, she, it,	that; <u>this</u> ; the one; the other;	this
5561	fields	chora	coast, county, <u>field</u> /fields, land, region,	land which is plowed or cultivated; <u>a tract of land</u> ; a space lying between two places or limits;	field,
3754	for	hoti	<u>because</u> ; for; though;	That; wherefore; <u>because</u> ; since; for that; for;	because
1526	they are	eisi	they are; is; were;	n/a (see 5110 – the act of bringing forth; offspring;	it is
3022	white	leukos	<u>white</u>	light; bright; brilliant; <u>white</u> ;	white
2235	already	ede	<u>even now</u> ; already; by this time;	<u>now</u> ; already;	and ready now
4314	to	pros	forward to; toward; pertaining to; near to; about; unto; nearness; <u>for intent</u> ;	to; toward; pertaining to; according to; with regard to; with respect to; as to; to; <u>for</u> ;	for
2326	harvest	therismos	reaping; reaping the crop; <u>harvest</u>	<u>harvest</u>	harvest.

New Comprehensive Word for Word Meaning

“Say not yourselves, there remains still four months also to go for reaping? Behold I tell you, lift up your eyes and look closely this field, because it is white and ready now for harvest.” John 4:34, 35

My Comments:

Some have said that an additional point on the subject of counting to Pentecost can be found in John 4:34, 35. They say that this verse is evidence that four months from Passover is the wheat harvest. However, in the above word for word study we it is discovered that these verses are not specifically referring to wheat. In addition, these verses clarify that the harvest season that began at Passover will continue for four months and not that it begins in four months. Therefore the wheat could ripen earlier, falling sometime “within” the four months of the harvest season.

Aaron and the Golden Calf Incident of Ex 32:5, 6

“And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, ***tomorrow is a feast to the Lord***. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink and rose up to play.” Exodus 32:5, 6

There is no evidence that Aaron’s proclamation regarding ***“the feast”*** actually is a Holy appointed feast of Yahuwah.

But there is evidence that it was ***not*** Pentecost (Feast of Weeks). This is because Yahuwah had not revealed anything about the *Feast of Weeks* as of yet. Moses knew nothing about it and neither did Aaron. It wasn’t until (chapter 34) after Moses came down from Mt. Sinai the second time that Yahuwah gave instruction regarding celebrating “Feast of Weeks.” In addition, this was to be a celebration of the “first fruits” of the wheat harvest. Since they had only just begun a diet of “*manna*” four weeks previously, they were at least 40 years away from having a wheat harvest.

John 4:34, 35 says nothing about the wheat harvest beginning in the fourth month, but it does state that there are four months for Harvest. The wheat that is grown around the world today has been genetically altered to yield a higher percentage of carbohydrates and is designed to lose its hull at harvest. The ancient wheat was known as “spelt” which is higher in fiber and nutrients and holds onto its hull longer to preserve the nutritional value longer. When “spelt” is sown in the fall, it is harvested in spring between May and June. This is exactly the right time frame for the Feast of Weeks on Sivan 9.

Where in Scripture is it mentioned that the “Feast of Weeks” was to be the memorial of Moses receiving the Ten Commandments? I am aware that this has been a traditional thought at different times in history. But I have not seen any Scriptural support. Rather, Feast of Weeks appears to be connected to a harvest concept as a second harvest phase. Wave sheaf, the harvest of first fruits at the beginning of the harvest represents Yahshua’s resurrection. The Feast of Weeks (Pentecost) appears to be representative of Yahshua’s ordination as High Priest in the courts above. This Feast Day would be treated similar to the Feast of Unleavened Bread in that it would not be fully celebrated until Israel was in possession of the Promised Land.

Some also believe that the appointed, Feast of Pentecost was to be the memorial of Moses receiving the Ten Commandments from Yahuwah. The attempted support for this view is in the story of Aaron and the golden calf incident of Exodus 32:5, 6.

And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, *tomorrow is a feast to the Lord*. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink and rose up to play.
Exodus 32:5, 6

There is no evidence that Aaron’s proclamation regarding “*the feast*” is actually a Holy appointed Feast of Yahuwah. However, there is evidence that it was not the Feast of Weeks (*Pentecost*). This is because Yahuwah had not revealed anything about the *Feast of Weeks* as of yet. Moses knew nothing about it and neither did Aaron. It wasn’t until Exodus Chapter 34, after Moses came down from Mt. Sinai *the second time*, that Yahuwah gave instruction regarding celebrating “Feast of Weeks.” It was to be a celebration of the “first fruits” of the (wheat) harvest. Since they had only just begun a diet of “*manna*” four weeks previously, they were at least 40 years away from having an actual wheat harvest. In addition, all the appointed festivals were to have their fulfillment in Christ the Messiah’s sacrificial, High Priestly and finally His Kingly role as the savior. One by one the Holy Feasts unfold in their sequence, portraying the parameters of the Creator’s redemption of His fallen world and its inhabitance.

John 4:34, 35 says nothing about the wheat harvest *beginning* in the fourth month, but it does state that four months continue for harvest. The wheat that is grown around the world today has been genetically altered to yield a higher percentage of carbohydrates and is designed to lose its hull at harvest. The ancient wheat was known as “spelt” which is higher in fiber and nutrients and holds onto its hull longer to preserve the nutritional value longer. When “spelt” is sown in the fall, it is harvested in spring between May and June. This is exactly the right time frame for the Feast of Weeks on Sivan 9. Both harvest Feasts would not be fully celebrated until Israel was in possession of the Promised Land, where they could plant and harvest crops.

While it has been a traditional belief among some religious groups that Pentecost is a memorial of Moses receiving the Ten Commandments, it appears to be without Scriptural

support. Rather, Feast of Weeks (*Pentecost*) appears to be a second harvest phase following the harvest of *first fruits* at the Feast of Unleavened Bread. The *first fruits* harvest was represented by Christ the Messiah's resurrection. The Feast of Weeks (Pentecost) appears to be represented by His ordination as High Priest in the courts above, during which time there was a great harvest of souls that day in Jerusalem.

While the spring *harvest feasts* were fulfilled to the very letter in Christ Yahshua's day, they will, along with the fall feasts, have their final fulfillment at the end of time. Yahuwah's Holy Feast days are truly prophetic of the *threefold*, great and final harvest of the earth.

Let the nations be wakened, and come up to the Valley of Jehoshaphat;
For there I will sit to judge all the surrounding nations.
Put in the sickle, for the harvest is ripe. Joel 3:12-13 NKJV

But when the grain ripens, immediately he puts in the sickle, because the harvest has come. Mark 4:29 NKJV

Is it possible that the *first fruits* harvest of the Passover week, will be the sealing of the 144,000 who will be the first to *wake* to the knowledge of the bridegroom's coming? These are they who are willing to follow the lamb whithersoever he goes. These are they who would be willing to keep all of Yahuwah's laws and statutes that incorporate His Holy feast days on His calendar. These are they who would be the first to unlearn false theories of calendation and be restored to Yahuwah's true principles of time keeping as He ordained at creation. These are they who would see the light, that the Sabbath had been removed from Yahuwah's luni-solar calendar by man's implantation of an entire counterfeit calendar and its *unbroken chains of successive weeks*. These are they who would see the light, that the *Crescent New Moon* beacons the Creator's signs, seasons, days, and years, as it receives its light from the sun, thus working in orchestrated unison as ordained. These are they who when they see the light are willing to walk in that light and teach others to do likewise in preparation for Yahuwah's grand and glorious second coming.

Cut off the sower from Babylon, and him who handles the sickle at harvest time. Jeremiah 50:16 NKJV

Is it possible that the *second harvest phase* represented by Pentecost, will be the sealing of the great multitude that no man can number? Would it be truly possible for concepts of this magnitude to be accepted by so many in so little time, literally a period of seven weeks complete?

You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain.
Deuteronomy 16:9 NKJV

Is it possible that the third and last harvest of the earth is the final judgment of the unrighteous, the gathering of the tares into bundles to be burned? Is it possible that this represents the closing of probations door forever?

Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe." So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped. Revelation 14:14-16 NKJV

Then another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. Revelation 14:17-20 NKJV

It has been said that the final issue that brings about the ripening of the harvest will be a *National Sunday Law*. Is it possible that the final conflict will not be simply a Saturday vs. Sunday issue, but rather a battle over the entire calendar in which Saturday does not even exist? Surely no one will be untouched by the impact of this great conflict.

The signal that the harvest has begun is when the *sickle* is put forth. Yahuwah's faithful are waking up and recognizing that the great *harvest sickle* in the heavens is His *crescent New Moon*. These are they who discern that during the dark ages Yahuwah's calendar and festivals were lost and forgotten under the rubble of false teachings and counterfeit wall calendars. Now His statutes and true time keeping system are being fully restored to His faithful followers. These are they who recognize for the first time in nearly 1800 years, that it was the moon all along, which had been removed from their understanding of timekeeping.



Cut off the sower from Babylon, and him who handles the sickle at harvest time. Jeremiah 50:16 NKJV

This verse clearly states that it is the sickle that causes the faithful to be truly removed from the tares in Babylon. The New Moon is the Lord Yahuwah's sickle that he uses to separate the wheat from the tares. It is the crescent New Moon that defines His years, months, weeks, and days, including all His holy Feast days. What more fitting, and visible sign could a loving God use to test His would be faithful children?



While there continues to be much controversy over what constitutes the *New Moon*. Below is an example that the sickle held in the right hand of the reaper is the sign of the true *New Moon*, as seen from his vantage point.

Only by placing the moon back in its ordained and appointed honorary role to rule in orchestration along side the sun, is it possible for Yahuwah's people to stand together on Mount Zion, His entire calendation system or His holy mountain of time. It is only then that His faithful are in perfect harmony with the algorithms of heaven.



**In the time of the end every divine
institution is to be restored.**

Prophets and Kings, p. 678

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