PENTECOST
STUDY MATERIAL

A SIMPLIFIED NOTE FROM HERBERT W. ARMSTRONG

The Pentecost question is one that can be made very complex and complicated. Also it can, and I feel should (especially before brethren), be made quite simple.

To simplify it, I do NOT like to say the issue is WHETHER we count 50 days from a Sunday inclusively or exclusively. In ENGLISH, 50 days FROM a Sunday can be counted NO OTHER WAY than that ONE day FROM Sunday is Monday, and 50 days FROM Sunday always falls on a Monday.

The crux of the matter is in the statement, also page 1, ". . . But when it [the Hebrew "mi" or "Min"] is translated as 'from' [instead of on] and is used in conjunction with the element of time, it is always used inclusively, and never exclusively."

This being true -- that is, in the HEBREW, when in relation to time, it should NEVER be translated into the English "from," but "beginning on." It is the fact that one of the translators of the RSV, who is Chairman of the Revision Committee now revising the RSV, said not only that, but that he will strongly recommend the revision will so translate it, that caused me to CHANGE the Pentecost from Monday to Sunday. It is just that simple. In ENGLISH, 50 days FROM a Sunday is always a MONDAY. But when I learned that two of the actual translators confirmed this as above, and I found the English "from" to be MISLEADING, I changed it immediately.

One other point: in Deuteronomy 16:9 the Hebrew word for "weeks" is shabbua, meaning primarily "weeks," but also "seven," "sevened," or "Sabbath," but in Leviticus 23:15,16 the word is "shabbat" meaning "Sabbath," or a week always ending on a Sabbath, and not on any other day. With these two points made clear, all problems and complications are avoided. Except for any members who insist on being technical and complicated, I strongly advise all ministers to stick with these two simple points. IF a member becomes technical, then you have all the detailed material you need in this report.

April 22, 1974

Greetings!

At last the cycle is complete -- from original committee discussions through trans-Pacific phone calls to personal meetings with Mr. Herbert Armstrong to clear up details and receive final approval!

Here then is a packet (hopefully not a "glut") of Pentecost material representing some of the combined labors of our doctrinal team, especially Mr. Raymond McNair, Dr. Robert Kuhn and myself -- as well as various other researchers, notably Mr. Lester Grabbe and Mr. Lawson Briggs.

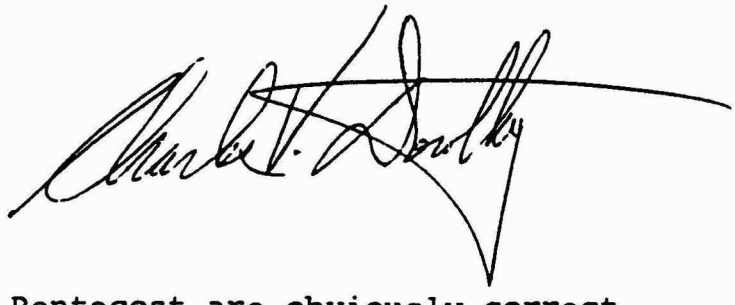
Perhaps these comments will help you save time:

The paper entitled "Must the Wave Sheaf Fall During . . ." covers the question, "which week?" -- applicable to this year. The one-page chart which follows this article is also helpful.

Of special interest are the papers, "Summary of Evidence From World-Renowned Translators," "The Seven Weeks of Deuteronomy 16:9" and the articles with "Sadducees" in the title.

"Pentecost" is the overall summary of arguments for and against Monday, and of course for Sunday.

Happy reading and have a good, well-counted Pentecost!



P.S. Though the decisions on Pentecost are obviously correct, please realize this is not intended to be the divinely-inspired, one hundred percent correct "Law of Medes and Persians which altereth not" on all technical details -- we are always open to further knowledge.

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GENERAL COVERAGE

COUNTING FROM

Notice the command: "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: Even unto the morrow after the seventh sabbath shall ye number fifty days" (Lev. 23:15-16).

Remember, the real crux of the issue as to whether we count exclusively and observe Pentecost on Monday, or count inclusively and observe Sunday, all depends on whether the word "from" is to include or exclude the first day (Sunday) of the forty-nine days to Pentecost.

This English word "from" (in verse 15) is translated from the Hebrew preposition mi. But what does this word mean in Hebrew? Mi is a shortened form of the Hebrew preposition min which has various meanings and can be translated in several different ways: FROM, OF, BY, AT, IN, ON, etc.

This Hebrew preposition, in fact, is used in many different places in the Old Testament. It is often translated "on" or "from." But when it is translated as "from" and is used in conjunction with the element of time, it is always used inclusively, and never exclusively.

The best interpreter of the words used in the Bible is God. For it is He who inspired the Book, and certainly He knows the true meaning of the words which He inspired. The very best way to understand the particular meaning which the Holy Spirit intended is to see (always in proper context) how God inspired a particular word to be used.

Min is Used Inclusively

How, then, did God inspire this Hebrew preposition min (often translated as "FROM") to be used in the Bible?

1) Notice how God reckons the seven days of unleavened bread: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread FROM (Heb. mi) the first day until the seventh day, that soul shall be cut off from Israel" (Ex. 12:15).

Can there be any doubt that the Hebrew preposition mi, here translated "from," is used inclusively in this verse?

2) Another clear example of inclusive reckoning of time is found in Leviticus 22:27. "When the bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and FROM (Heb. mi) the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD." Again, this has to be inclusive reckoning.

3) Notice the inclusive reckoning which was used by the Holy Spirit when reckoning the twenty-four hours of the Day of Atonement: "It [the Day of Atonement] shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, FROM (Heb. mi) even unto even, shall ye celebrate your sabbath" (Lev. 23:32). This is also inclusive reckoning.

4) Here is yet another example of inclusive reckoning: "If he sanctify his field FROM (Heb. mi) the year of jubile, according to thy estimation it shall stand. But if he sanctify his field AFTER the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation" (Lev. 27:17-18).

These instances of the use of min ("from") in the Hebrew scriptures clearly reveal that the Holy Spirit inspired this word to be used in an inclusive sense where the element of time is concerned.

But does God's Word ever use this word mi or min ("from") in an exclusive sense -- where the element of time is clearly included? Thus far, God's ministers have been unable to find one scripture where the Bible clearly, incontrovertibly, used mi ("from") in an exclusive manner. (Nehemiah 5:14 will be discussed later.)

"From the Morrow"

Again, we are commanded to count "from the morrow after the sabbath." What is the meaning of this?

We have already seen that the word translated into English as "from" is the Hebrew word min (or its abbreviated form, mi). But what is the meaning of the Hebrew word which has been translated as "the morrow"? This English expression, "the morrow," is translated from the Hebrew word mohorat (or mohorath) and it means the "next day."

What does God mean when He commands us to count "from (mi) the morrow (mohorat)"? The very best way to learn the true meaning of this prepositional phrase "from the morrow" (mi-mohorat) is to see how the Holy Spirit inspired it to be used in the Hebrew scriptures.

Mi-mohorat is used only twenty-eight times in the entire Old Testament. In twenty-six of these instances it is rendered "on the morrow" in the King James Version of the Bible.

In the verse in question (Leviticus 23:15), it is translated "from the morrow." Verse 11 renders it "on the morrow," and verse 16 translates it "unto the morrow after." Notice that this phrase is translated "from the morrow" only once in these twenty-eight instances.

We must remember that the Hebrew preposition min or the shortened form mi is always used inclusively where the element of time is included in the context of the scripture. No known, provable exceptions to this rule have been shown to God's ministers.

We have seen that this same expression mi-mohorat is used three times in this twenty-third chapter of Leviticus (verses 11,15,16). In verse 11 it is rendered "on the morrow," and in verse 16 it is translated "unto the morrow," but it must be inclusive reckoning in both of these verses, otherwise it will not make any sense at all.

Those who would translate the Hebrew mi-mohorat into the English "from the morrow" in Leviticus 23:15 will freely admit that is this prepositional phrase is translated as "from the morrow" in any of the other twenty-seven places, it will make the meaning ridiculous.

"On the Morrow"

Let us carefully examine a few of these twenty-eight places where this Hebrew prepositional phrase mi-mohorat ("on the morrow") is used:

1) Lev. 19:5-7: "And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow [mi-mohorat]: and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted."

If mi-mohorat in this verse is translated "from the morrow" (exclusive reckoning) instead of "on the morrow" it would mean that this sacrifice would be eaten on the third day -- and this was expressly forbidden.

2) Lev. 23:11: "And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow (mi-mohorat) after the sabbath the priest shall wave it."

If we translated mi-mohorat as "from the morrow" instead of "on the morrow" and apply exclusive reckoning, then the high priest would have waved the wave sheaf, not on Sunday, but on Monday. And this would certainly distort the true meaning of this verse.

3) Num. 33:3: "And they [Israel] departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow (mi-mohorat) after the passover...."

If mi-mohorat is rendered "from the morrow" (exclusive reckoning) here in this verse, Israel would have left Egypt on the 16th, and not on the 15th, as it plainly says.

4) Josh. 5:10-12: "And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn [Heb. "produce"] of the land on the morrow (mi-mohorat) after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow (mi-mohorat) after they had eaten of the old corn [produce] of the land...."

(See p. 5 for all occurrences of this expression in the O.T.)

MAHAR, masc. "tomorrow" (often as adverb) (lit. in the days of tomorrow)

All occurences;

Gen. 30:33 in time to come

Ex. 8:10(6). And he said, *To morrow.* (marg. or, *Against to morrow*)
23(19). *to morrow* (marg. or, *by to morrow*) shall this sign be.
29(25). that the swarms (of flies) may depart *...to morrow:*
9: 5. *To morrow* the Lord shall do this
18. *to morrow* about this time
10: 4. *to morrow* will I bring the locusts
13:14. when thy son asketh thee *in time to come,* (marg. *to morrow*)
16:23. *To morrow* (is) the rest of the holy sabbath
17: 9. *to morrow* I will stand on the top
19:10. sanctify them to day *and to morrow,*
32: 5. *To morrow* (is) a feast to the Lord.
Nu. 11:18. Sanctify yourselves *against to morrow,*
14:25. *To morrow* turn you, and get you
16: 7. put incense in them...*to morrow:*
16. thou, and they, and Aaron, *to morrow:*
Deu. 6:20. when thy son asketh thee *in time to come,* (marg. *to morrow*)
Jos. 3: 5. *to morrow* the Lord will do wonders
4: 6. when your children ask...*in time to come.* (marg. *to morrow*)
21. When your children shall ask...*in time to come,* (marg. *id.*)
7:13. Sanctify yourselves *against to morrow:*
11: 6. *to morrow* about this time
22:18. *to morrow* he will be wroth
24. *In time to come* (marg. *To morrow*) your children might speak
27. say to our children *in time to come,*
28. us or to our generations *in time to come,*
Jud. 19: 9. *to morrow* get you early on your way,
20:28. *to morrow* I will deliver them
1Sa. 9:16. *To morrow* about this time
11: 9. *To morrow,* by (that time)
10. *To morrow* we will come out
19:11. *to morrow* thou shalt be slain.
20: 5. *to morrow* (is) the new moon,
12. about *to morrow* any time,
18. *To morrow* (is) the new moon:
28:19. *and to morrow* (shalt) thou and thy sons (be) with me:
2Sa. 11:12. *and to morrow* I will let thee depart.
1K. 19: 2. *to morrow* about this time.
20: 6. *to morrow* about this time,
2K. 6:28. we will eat my son *to morrow.*
7: 1, 18. *To morrow* about this time
10: 6. by *to morrow* this time.
2Ch 20:16. *To morrow* go ye down
17. *to morrow* go out against them.
Est. 5: 8. *and* I will do *to morrow* as the king hath
12. *to morrow* am I invited
9:13. to do *to morrow* also
Pro. 3:28. *and to morrow* I will give;
27: 1. Boast not thyself of *to morrow*
Isa. 22:13. *to morrow* we shall die.
56:12. *to morrow* shall be as this day,

Lev. 19: 6. *and on the morrow:* and if ought
23:11. *on the morrow after* the sabbath
15. *from the morrow after* the sabbath,
16. Even *unto the morrow after* the
Nu. 11:32. and all the *next* day,
16:41 (17:6). But *on the morrow*
17: 8(23). *on the morrow* Moses went into
33: 3. *on the morrow after* the passover
Jos. 5:11. *on the morrow after* the passover,
12. the manna ceased *on the morrow*
Jud. 6:38. he rose up early *on the morrow,*
9:42 & 21: 4. it came to pass *on the morrow,*
1Sa. 5: 3. of Ashdod arose early *on the morrow,*
4. they arose early *on the morrow*
11:11. it was (so) *on the morrow,*
18:10 & 20:27. it came to pass *on the morrow*
30:17. the evening *of the next day:*
31: 8. it came to pass *on the morrow.*
2Sa. 11:12. in Jerusalem that day, *and the morrow.*
2K. 8:15. it came to pass *on the morrow,*
1Ch 10: 8. it came to pass *on the morrow,*
29:21. *on the morrow after* that day,
Jer. 20: 3. it came to pass *on the morrow,* that Pashur
Jon. 4: 7. when the morning rose *the next day,*

מַחְשֵׂף *maĝh-sōhph'*, m.

Gen30:37. and *made* the white *appear*

מַחֲשָׁבָה *mah-ġhăshāh-vāh'*, f.

Jer. 18:11. and devise *a device* against you:
49:30. hath conceived *a purpose*

מַחֲשֶׁבֶת *mah-ġhăsheh'-veth*, f.

Gen 6: 5. imagination of *the thoughts of* his heart
Ex. 31: 4. To devise *cunning works,*
35:32. to devise *curious works,*
33. to make any manner of *cunning work.* (lit. work of *invention*)
35. those that devise *cunning work.*
2Sa. 14:14. yet doth he devise *means,*
1Ch 28: 9. all the imaginations of *the thoughts:*
29:18. in the imagination of *the thoughts of*
2Ch. 2:14(13). to find out every *device*
26:15. engines, *invented by* (lit. *the invention of*) cunning men.
Est. 8: 3. *his device* that he had devised
5. letters *devised by* (lit. *the device of*) Haman
9:25. by letters that *his* wicked *device*
Job 5:12. He disappointeth *the devices of*
21:27. I know *your thoughts,*
Ps. 33:10. maketh *the devices of* the people
11. *the thoughts of* his heart
40: 5(6). *and thy thoughts* (which are) to us-ward:
56: 5(6). all *their thoughts* (are) against me
92: 5(6). *thy thoughts* are very deep.
94:11. The Lord knoweth *the thoughts of* man,
Pro. 6:18. that deviseth wicked *imaginations,*
12: 5. *The thoughts of* the righteous
15:22. Without counsel *purposes* are
26. *The thoughts of* the wicked
16: 3. and *thy thoughts* shall be established.
19:21. many *devices* in a man's heart:
20:18. (Every) *purpose* is established
21: 5. *The thoughts of* the diligent
Isa. 55: 7. and the unrighteous man *his thoughts:*
8. For *my thoughts* (are) not *your thoughts,*
9. *and my thoughts than your thoughts.*
59: 7. blood: *their thoughts* (are) *thoughts of*
65: 2. after *their own thoughts;*
66:18. their works *and their thoughts:*
Jer. 4:14. How long shall thy vain *thoughts*
6:19. the fruit of *their thoughts,*
11:19. they had devised *devices*
18:12. we will walk after *our own devices,*
18. let us devise *devices* against
29:11. I know *the thoughts* that I think toward you, saith the Lord, *thoughts of* peace,
49:20 & 50:45. *and his purposes,* that he hath
51:29. every *purpose of* the Lord shall be

מַחֲרָאוֹת *mah-ġhărāh-ōhth'*, f. pl.

2K. 10:27. (כתיב) made it *a draught house*

מַחֲרֵשָׁה *mah-ġhărēh-shāh'*, f.

1Sa. 13:20. his ax, *and his mattock.*
21. Yet they had a file *for the mattocks,*

מַחֲרֵשֶׁת [*mah-ġhăreh'-sheth*], f.

1Sa. 13:20. to sharpen every man *his share,*

מָחֳרָת *moh-ġhŏrāhth'*, fem.

Gen19:34. it came to pass *on the morrow,*
Ex. 9: 6. the Lord did that thing *on the morrow,*
18 13. it came to pass *on the morrow,*
32: 6. they rose up early *on the morrow,*
30. it came to pass *on the morrow,*
Lev. 7:16. *and on the morrow* also the remainder

Occurs 32 times, 28 times with prefixed preposition "MI-". The 4 places underlined do not have preposition "MI-".

Related to MAHAR above; meaning morrow, next day (as noun)

ENGLISHMAN'S HEBREW CONCORDANCE 5th ed. 1890

HEBREW USAGE

In the English language "from" is used either inclusively or exclusively where the element of time is concerned. But is the Hebrew preposition "min" or "mi" ("from" or "on") used only inclusively in those verses where the element of time is inherent?

The Encyclopedia Britannica informs us that "Hebrew numeration always includes" the first day of reckoning a period of time: "After this 'morrow after the Sabbath' seven weeks are to be reckoned, and when we reach the morrow after the seventh Sabbath fifty days have been enumerated. Here we must bear in mind that Hebrew numeration always includes the day which is the terminus a quo (the starting point) as well as that which is term. ad quem (the ending point)" (Encyc. Brit., 11th ed., Art. "Pentecost").

Another very reliable work, A Hebrew And English Lexicon of the Old Testament, by Brown, Driver and Briggs makes the following revealing statement regarding the usage of the Hebrew "mi" or "min" (oftened rendered into English as ON or FROM):

"Of time -- viz. a. as marking the terminus a quo, the anterior [preceding] limit of a continuous period, from, since Dt 9^{24} from the day of my (first) knowing you...."

Where there is a time element, the Hebrew usage of "mi" or "min" is never exclusive -- but is always used in an inclusive way. (See Ex. 12:15, Lev. 22:27, 23:15, 27:17,18).

HEBREW MEANING OF "MI-MOHORAT" IN LEVITICUS 23:15

In connection with the words MI-MOHORAT or on the morrow that are mentioned in Lev. 23:15, several rabbis and doctors of the Hebrew language were contacted and asked the simple question, "What does MI-MOHORAT HA-SHABAT in Lev. 23:15 mean?" These are their observations.

Miss Anne, librarian in Hebrew Union College said: "It means on Sunday."

Dr. Bergman (Rabbi) from Israel, now teaching in University of Judaism said: "It definitely means on Sunday, there isn't any other way." He added, "only those who don't know Hebrew would possibly render it as Monday."

Dr. Bergman will send us a written statement. He then referred us to Dr. Naor from Hebrew University, an expert in the Hebrew language and a scholar in Old Testament studies. Dr. Naor is presently lecturing in the Los Angeles area.

Dr. Naor was more dogmatic and said that in no way could this word MI-MOHORAT mean that Monday is the 1st day in counting Pentecost. It means absolutely beginning on Sunday. He added, "This is the first time in my life that somebody tells me its on Monday." When I asked him again, if Sunday must be the 1st day in counting the 50 days, he became almost angry against such "Christian misinterpretations" and unequivocally stated that MI-MOHORAT cannot mean on Monday.

THE UNIVERSITY OF JUDAISM

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Menahem Naor

Feb, 10, 1974

Prof. M. Yossef
Ambassador College
Pasadena, Cal.

Dear Prof. Yossef:

Your question about mim•moḥ°rāth has-shabbāth in Lev. XXIII:11 & 15 is easily answered. Both the Hebrew and the translations are absolutely clear: "On the day after the sabbath" (JPS 1962); "On the morrow after the sabbath" (King James); thus also RSV. "From the day after the sabbath", "From the morrow after the sabbath" in v. 15 mean the same day, as the context clearly shows. We read in the Encyclopedia of the Jewish Religion, ed. by Werblowsky and Wigoder, under WEEKS, Feast of, the following:

> The interpretation of the words "on the morrow of the Sabbath" was a subject of controversy between the Pharisees and the Sadducees, the former maintaining that the word Sabbath in this context refers to the first day of Passover (with the result that the Feast of Weeks always fell on the same day of the week as the second day of Passover), while the Sadducees (as the Samaritans, and later the Karaites) maintained that the reference is to the first Sunday after the first day of Passover (according to which the Feast of Weeks would always fall on a Sunday).

The Sadducees, unclear mind (understood) "Sabbath" literally, so that "the day after the sabbath" could only mean Sunday. The day after "seven full weeks" (Lev. XXIII:15) counted from a Sunday, is, of course, a Sunday.

I do hope I have made myself quite clear, and wish you and your colleagues all the best.

Most cordially

Menahem Naor

(Menahem Naor)

DR. MENAHEM NAOR

Dr. Naor is a famous scholar in Hebrew grammar, modern Hebrew, O.T. Hebrew and Biblical research.

His Hebrew grammar books were translated into many languages and are used by schools, colleges, universities and theological seminaires world wide. These books have been widely used in schools in Israel for over two decades.

Dr. Naor is a professor at Hebrew University in Jerusalem where he teaches the Hebrew language, O. T. theology, Judaism and history of religions. He is presently lecturing at the University of Judaism (Los Angeles) and other universities and theological seminaries in the U. S.

WHAT LEVITICUS 23:15-16 MEANS TO AN ISRAELI

To me as a native Israeli who has spoken Hebrew all my life, Leviticus 23:15 simply indicates "on Sunday until Sunday." I can't see any other explanation to it even if I wanted to.

The English expression "from the morrow" (mimohorat in Hebrew, v. 15) has only one understanding in Hebrew: "on the morrow." In English, the word "from" could be understood as "away from," but NOT in Hebrew. Mimohorat definitely means "on the morrow," and not "away from the morrow."

I called the Israeli Consulate asking the Israeli Language and Education Attaché what mimohorat in Lev. 23:15 means. The reply was a definite "on Sunday." She also added, "There isn't any other meaning to it." She furthermore made the comment that only non-Hebrew-speaking people could make a mistake on this word.

I asked her to send me a written statement on this question, and she gladly obliged. I hope to receive it soon.

The Complete Hebrew-English Dictionary by Reuben Alcalay (Massade Publishing Co., Jerusalem) gives the following meanings for the Hebrew words: mohorat = "the next day, the morrow, [or] the day after"; mimohorat = "on the next day, on the day after, following, [or] on the morrow."

In order to render the words "from the morrow" (mi-mohorat) as "Monday," a different word would have been used; either, "from the second day after," mi-yam shenni, or the word mohorota-yim, which is modern Hebrew; its exact translation is "the day after tomorrow."

To anyone who has spoken Hebrew all his life, mi-mohorat in Lev. 23:15 could only be understood as meaning that Sunday, the morrow after the Sabbath, is to be counted as day number one in counting the fifty days to Pentecost.

by Mordakhai Joseph
Feb. 7, 1974

MRS. RAVID'S CONCLUSIONS

In February 1974 during the discussions on Pentecost at Pasadena Headquarters, Mr. Herbert Armstrong called Mrs. Ravid long distance in Israel. Mrs. Ravid is the wife of Israeli Ambassador Ravid (formerly assigned to the Israeli Consul in Los Angeles), and she presently teaches Hebrew at Hebrew University. She read the Hebrew of Lev. 23:15 and said that Shavuot (Pentecost) would be counted beginning with Sunday, that Sunday is day number one in the count to 50, and that the Festival would be on a Sunday.

A few hours later, a slightly horrified Mrs. Ravid called Mr. Armstrong to explain she had made a terrible mistake! Thinking perhaps she had found evidence for exclusive counting after all, we awaited her explanation, hearts pounding. "I don't understand how I could have missed it," she said apologetically; "Shavuot is not counted from the weekly Sabbath, it must be counted from Nisan 15 (the first high day of Unleavened Bread)." Poor Mrs. Ravid was mortified, but her mistake was a natural one. "THE Sabbath" of Lev. 23:15 would naturally mean the weekly Sabbath, but Jewish tradition has long interpreted it to mean the annual Sabbath. Nevertheless, she still counted inclusively.

"FROM" -- A MISLEADING TRANSLATION!

Is Lev. 23:15 correctly translated?

How does the Jewish Translation (by the Jewish Publication Society of America, Masoretic Text, 1971) render this verse? "And ye shall count unto you from the morrow after the day of rest. . ."(Lev. 23:15).

And here is the King James Version of this verse: "And ye shall count unto you from the morrow after the sabbath. . . ."

Are these two English translations correct when they render the Hebrew preposition "mi" into the English "from"?

We must bear in mind that the Old Testament scriptures were originally inspired in the Hebrew language. Before we can know whether we should observe a Sunday or a Monday Pentecost, we have to know how this word translated as "from" in the English translations is to be understood. Is it to be used inclusively or exclusively?

Jews Preserved Hebrew Scripture

The Jews were used by God to preserve the Hebrew Scriptures: "Because that unto them [the Jews] were committed the oracles of God" (Rom. 3:2). The Creator also used them to preserve the sacred calendar.

Whether Pentecost should be observed on Sunday or Monday -- all depends on whether you count the fifty days using the word "from" inclusively or exclusively.

"On the Morrow"

Notice how we are commanded to count the fifty days to Pentecost: "And ye shall count unto you from the morrow after the sabbath. . .seven sabbaths shall be complete."

What are the Hebrew words from which the English words "from the morrow" are translated, and what do they mean? The English words "from the morrow" are translated from the Hebrew words "mi-mohorat." "Mi" is a shortened form of the Hebrew preposition "min" which can be translated in different ways: FROM, of, in, by, at, or ON. The Hebrew word "mohorat" means "the morrow," or "the next day."

But what does the Hebrew prepositional phrase "mi-mohorat" really mean? Does it mean "FROM the morrow" or "ON the morrow"? "Mi-mohorat" is used only twenty-eight times in the Hebrew Scriptures. In twenty-six of those places it is rendered "on the morrow." In the verse in question (Lev. 23:15), it is translated "from the morrow." And in the next verse it is rendered "unto (on) the morrow."

But is this rendering "from the morrow" the best translation? Or, has this unfortunate translation in English resulted in misunderstanding and confusion as to how the fifty days to Pentecost should be correctly counted?

If "mi" in verse 15 were to be translated "on the morrow," this would sound strange to the ears of those who speak English. But anyone who understands the difficulties in translating one language into another knows that a too-literal translation always sounds clumsy. For this reason words often have to be supplied in order to make the meaning clear.

In the better English Bibles, these supplied words are often italicized. This lets the reader know which words the translators have added or supplied. In most cases these added, italicized words make the meaning clearer. In other cases they distort the original meaning, and this they should never do.

Here are a few examples of italicized (supplied words) in the 23rd chapter of Leviticus which help to clarify the meaning: "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets. . ." (verse 24). "Also on the tenth day of this seventh month there shall be a day of atonement:. . ." (verse 27). "It [atonement] shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even. . ." (verse 32).

Here is another good example of italics: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

In this instance the translators have erred by supplying the word "are" because the Beast and the False Prophet were cast into the lake of fire over a thousand years before the devil is cast into the lake of fire (see vv. 1-6).

A more accurate translation should read: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet were (or "were cast") and shall be tormented. . . ."

If Leviticus 23:15 were translated as follows, there would be no confusion: "And ye shall begin to count unto you ON THE MORROW after the sabbath, begin to count on the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete." The italicized words "begin to" and "begin to count" make the true meaning perfectly clear to any English reader.

Deuteronomy 16:9 proves conclusively that we must "BEGIN TO NUMBER (count) from (Hebrew mi)" the morrow after the sabbath -- the day when "the sickle" was first put to the corn.

In summary, the Hebrew prepositional phrase "MIMOHORAT" can

only mean that we must begin counting Pentecost "ON the morrow" (Sunday) the very day on which the wave sheaf was offered.

To base our conclusions (for a Monday Pentecost) on an ambiguous, misleading English translation of the Hebrew preposition "mi," thereby rendering it as "from," would be like trying to prove that we should keep "Easter" because the English translates Acts 4:12 as "Easter" instead of "Passover."

WHY ENGLISH TRANSLATORS USED "FROM"

Did the English translators sometimes use "from" in an inclusive manner -- (where the element of time was inherent in the verse) when translating the Hebrew preposition "mi" into the English preposition "from"?

First let us consider the Authorized King James Version. It translates "mi" as "from" in all four of the following instances: Exodus 12:15; Leviticus 22:27; 23:15; 27:17.[1] And in each instance there is a time element associated with the use of "mi" ("from"). It is also clear from the context of at least three of these four verses under consideration that the figuring or counting of the period of time involved must be reckoned inclusively.

We therefore know that the translators of the Authorized Version of the Bible did definitely use the word "from" inclusively in numerous instances.

But what about the translators of other English versions? Did they also translate the Hebrew preposition "mi" into the English "from" -- with the understanding that "from" was to be used inclusively (in those texts where the element of time is included)? Yes, they did, in fact, understand and use the English preposition "from" in an inclusive manner.

Notice the English translations which rendered the Hebrew "mi" into the English "from" (inclusive reckoning) in at least three of the following four scriptures: Exodus 12:15; Leviticus 22:27; 23:15; 27:17 (see footnote):

A. The King James Authorized Version.
B. The Jewish translation (J.P.S.).
C. The Goodspeed translation.
D. The Revised Standard Version.
E. The New English Bible.
F. The American Standard Version.
G. Young's Literal Translation of the Bible.
H. Lamsa's translation from the Aramaic.
I. The Amplified Bible.
J. The Emphasised Bible by Rotherham.
K. The Modern Reader's Bible by Moulton.
L. The Geneva Bible.
M. The Inspired Version, The Holy Scriptures by Smith.

The translators of the aforementioned English Bibles all rendered the texts under consideration in the exact same manner as the King James Version. They uniformly translated the Hebrew preposition "mi" into the English preposition "from." But it is clear from their translations that they all used the preposition "from" inclusively -- because of the contextual element of time.

Other English translations also use "from inclusively:

Moffatt renders the three verses in Leviticus as "from," but translates Exodus 12:15 "between."

Fenton renders Leviticus 22:27 as "on" and then wrongly translates Leviticus 27:17 "before the year of jubilee." But Fenton renders "mi" (in Exodus 12:15 and Leviticus 23:15) as "from," just as do the other English translations.

The New American Standard Bible renders all the verses under consideration as "from," except Leviticus 27:17, which it translates "as of (instead of "from") the year of jubilee."

The Jerusalem Bible translates all of these verses as "from," with the exception of Leviticus 27:17, which it renders "during the jubilee year."

And the Septuagint (with an English translation) renders the Hebrew preposition "mi" into the English "from," except for Leviticus 22:27, which it translates "and on the eighth day after."

The Catholic Douay Version also renders all of these verses into the English "from," with the exception of Leviticus 22:27, which it translates "but the eighth day, and thenceforth."

The New American Bible (Catholic) renders Exodus 12:15 and Leviticus 22:27 as "from." It translates Leviticus 23:15: "Beginning with the day after the sabbath. . . ." And it renders Leviticus 27:17,18 as follows: "at the beginning of a jubilee" (v. 17); "But if it is some time after this" (v. 18).

The Torah, The Five Books of Moses, translates three of the four verses under consideration with the English "from." But it then renders Leviticus 27:17,18 into a misleading translation: "up to the jubilee year" (v. 17) and "in the jubilee year" (v. 18).

It will thus be clearly seen that all of the translators of these English versions of the Bible translated the Hebrew preposition "mi" into the English preposition "from." But all of them, in various instances, used "from" in their English translations in an inclusive context.

The New American Bible (1970 ed.) renders Leviticus 23:15 into very precise, understandable English:

> "BEGINNING WITH the day after the Sabbath, THE DAY ON WHICH you bring the wave-offering sheaf, you shall count seven full weeks, and then on the day after the seventh week, the fiftieth day, you shall present the new cereal offering to the Lord."

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[1] Here, then, are the four scriptures where the English translators have rendered the Hebrew preposition "mi" into the English "from": Exodus 12:15; Leviticus 22:27; Leviticus 23:15; and

Leviticus 27:17.

1) "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread FROM [Heb. 'mi' -- inclusive reckoning] the first day until the seventh day, that soul shall be cut off from Israel" (Ex. 12:15).

2) "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and FROM [Heb. 'mi' -- inclusive reckoning] the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD" (Lev. 22:27).

3) "And ye shall count unto you FROM [Heb. 'mi' -- inclusive reckoning or exclusive reckoning?] the morrow after the sabbath, from [Heb. 'mi'] the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete" (Lev. 23:15). Note! Since this verse is the one under consideration (as to whether it is to be inclusively or exclusively reckoned), it would not be wise to use it as a "proof text."

4) "If he sanctify his field FROM [Heb. 'mi' -- inclusive reckoning] the year of the jubile, according to thy estimation it shall stand. But if he sanctify his field AFTER the jubile..." (Lev. 27:17,18).

USE OF "FROM" IN ENGLISH

(Oxford Dictionary)

How is the preposition "from" used in English? More specifically, how is "from" used where the element of time is included? Is it always used EXCLUSIVELY, or is it also used INCLUSIVELY?

The most exhaustive English language dictionary is The Oxford English Dictionary (12 vols.). It was first published in 1933.

This dictionary defines "from" as follows: "Indicating a startingpoint in time, or the beginning of a period. (The date from which one reckons may be either INCLUSIVE or EXCLUSIVE)" (Volume IV, 1970 ed.).

Then the dictionary gives several illustrations of how "from" is used in conjunction with the element of time: "also in idiomatic phrases like from a child = from (his) childhood.... 1611 BIBLE 2 Tim. iii.15 From a childe thou hast knowen the holy Scriptures.... The gate was erected in 1846, and the public were effectually excluded from that year."

"From a child" Timothy had known the Scriptures. "From a child" undoubtedly includes his childhood days.

"And the public were effectually excluded from that year (1846)" could possibly be either inclusive or exclusive. But in context, it is more likely that since the "gate was erected in 1846" the same gate was shut and the public were excluded from some time during 1846. It appears to be INCLUSIVE reckoning.

SUMMARY OF EVIDENCE FROM WORLD-RENOWNED TRANSLATORS

This research was conducted in direct response to Mr. Herbert Armstrong's question: "Why do the translators say '*from* the morrow' in Lev. 23:15, whereas all other occurrences of *mimohorat* are translated '*on* the morrow'?"

To assist Mr. Armstrong, we contacted world-famous translators -- scholars who actually rendered the Hebrew of Leviticus into English -- and asked them this question (and many variations of it from all sides): "According to the Hebrew, does one count *beginning on* the morrow after the sabbath (Sunday), or *from* (*away out of*) the morrow after the sabbath (Monday)?"

DR. HERBERT G. MAY (Chairman of the Committee for Continuing Revision of the Revised Standard Version, now called *The Common Bible*, and accepted by Protestants, Roman Catholic and Greek Orthodox scholars). Commenting on the meaning of the word "from" in Lev. 23:15, Dr. May explained it as "*beginning* to count *on* the day after the Sabbath." Dr. May, after checking various English translations including the *New American Bible*, admitted that "from the morrow" could be confusing *in English* -- although the Hebrew *MI-MOHORAT* could *never* be confusing. He said, "You count *beginning with* the morrow after the Sabbath. And then on the fiftieth day counting beginning on the morrow after the Sabbath you get the Festival of Weeks.... I don't think here it would be 'away from.' It would mean a starting point...and 'beginning with' would probably be clearer." Dr. May also stated that he would recommend to his Committee changing "from the morrow" in Leviticus 23:15 to read "count beginning with the morrow after the Sabbath...." If his translators accept this revision, the *Common Bible* will read "beginning with" when it appears in 1982-1984.

DR. HAROLD LINDSELL (Member of the Revised Standard Bible Committee, and author of the marginal references for the RSV). "The answer is...you would count fifty starting with Sunday itself and it would come on the fiftieth day, which would come out on another Sunday." Then he encouraged Dr. Dorothy to call Dr. William LaSor, an expert in Hebrew who himself helped translate the *Berkeley Bible*, a new modern translation (published in 1949 in Berkeley, California).

WILLIAM SANFORD LA SOR (Translator of three Old Testament books in the Berkeley Version and a renowned Hebrew scholar; also recommended to us as an expert by Luther Weigle [Retired Chairman of Old Testament Translators of the RSV]). Dr. LaSor stated that he used the word "from" to indicate that you must begin counting *on* the day after the Sabbath, which would mean the 50th day, Pentecost, is on a Sunday. Of course, Dr. LaSor is relying on an English idiom which allows "from" to be inclusive like the Hebrew.

DR. MOULE (Assistant to the late Dr. Charles H. Dodd, Head

of the Committee on the New English Bible). "I see what you mean. The English is ambiguous...yes, a very tricky expression." Do you feel the Hebrew is also ambiguous? "Definitely not. I would still suggest using the translation 'beginning from' but I would count inclusively [because of the Hebrew]."

DR. CYRUS H. GORDON (Director of Mediterranean Studies at Brandeis University for seventeen years and Professor of Hebraic Studies at New York University; the author of the first renowned and standard grammar of Ugaritic). In a phone conversation with Dick Paige, Dr. Gordon translated Lev. 23:15 in the following manner: "And you shall number to yourselves in the day after the sabbath, in the day in which you brought the wave sheaf, seven perfect sabbaths." Dr. Gordon takes the Hebrew to be inclusive reckoning. Furthermore, from his study of cognate languages, he thinks the Hebrew preposition min or mi derives from an ancient root meaning "IN" or "INSIDE."

We see then that the world's most renowned translators (the ones contacted represent whole teams of scholars) unanimously feel that the Hebrew mimohorat is INCLUSIVE regardless of its translation. Put another way, these translators understand the English "from" as if it said "beginning with."

Why?

We asked that question also and the response was "that is the traditional translation," and "there is no problem in understanding 'from the morrow' as inclusive in English." But if that is a problem to some, then they suggest "beginning with" as a more accurate reflection of the original.

One more important conclusion emerges -- there is an idiom in English which allows "from" to be inclusive as in "count from one to ten."

MODERN TRANSLATIONS

There are at least two English translations of the Bible which translate Lev. 23:15 in such a way as to clearly show that they understood the "from the morrow" of the King James Version to be inclusive:

"BEGINNING WITH the day after the sabbath, the day on which you bring the wave-offering sheaf, you shall count seven full weeks, and then on the day after the seventh week, the fiftieth day, you shall present the new cereal offering to the LORD" (The New American Bible, 1970 ed.).

Though The New American Bible is primarily a work of Catholics, Protestant scholars were also included: "The original group [of Catholic biblical scholars] was later expanded to include Protestants, the total forming a community of fifty outstanding American scholars dedicated to a Bible translation that would be a living, fulfilling rendering of the divine message for today's Americans in today's language" (quoted from the cover of this same Bible).

The Layman's PARALLEL BIBLE gives four parallel translations of the Bible: the King James Version, The Modern Language Bible, The Living Bible, and the Revised Standard Version. Notice how The Modern Language Bible translates Lev. 23:15: "Count for yourselves from [or on] the morning after the sabbath, from the day when you brought the sheaf of the wave offering, seven full weeks; until the morning after the seventh sabbath you will count fifty days and bring a new cereal offering to the LORD." To "count...from the morning after the sabbath" obviously means to count from Sunday morning.

Both of these modern translations of the Bible clearly show that their translators definitely understood "from the morrow after the sabbath" to include the next day (which we know was Sunday).

formed or defective, they will not be acceptable for you."

[26] The LORD said to Moses, [27] "When an ox or a lamb or a goat is born, it shall remain with its mother for seven days; only from the eighth day onward will it be acceptable, to be offered as an oblation to the LORD. [28] You shall not slaughter an ox or a sheep on one and the same day with its young. [29] Whenever you offer a thanksgiving sacrifice to the LORD, so offer it that it may be acceptable for you; [30] it must, therefore, be eaten on the same day; none of it shall be left over until the next day. I am the LORD.

[31] "Be careful to observe the commandments which I, the LORD, give you, [32] and do not profane my holy name; in the midst of the Israelites I, the LORD, must be held as sacred. It is I who made you sacred [33] and led you out of the land of Egypt, that I, the LORD, might be your God."

23 *Holy Days*

[1] The LORD said to Moses, [2] "Speak to the Israelites and tell them: The following are the festivals of the LORD, my feast days, which you shall celebrate with a sacred assembly.

[3] "For six days work may be done; but the seventh day is the sabbath rest, a day for sacred assembly, on which you shall do no work. The sabbath shall belong to the LORD wherever you dwell.

Passover

[4] "These, then, are the festivals of the LORD which you shall celebrate at their proper time with a sacred assembly. [5] The Passover of the LORD falls on the fourteenth day of the first month, at the evening twilight. [6] The fifteenth day of this month is the LORD's feast of Unleavened Bread. For seven days you shall eat unleavened bread. [7] On the first of these days you shall hold a sacred assembly and do no sort of work. [8] On each of the seven days you shall offer an oblation to the LORD. Then on the seventh day you shall again hold a sacred assembly and do no sort of work."

[9] The LORD said to Moses, [10] "Speak to the Israelites and tell them: When you come into the land which I am giving you, and reap your harvest, you shall bring a sheaf of the first fruits of your harvest to the priest. [11] who shall wave the sheaf before the LORD that it may be acceptable for you. On the day after the sabbath the priest shall do this. [12] On this day, when your sheaf is waved, you shall offer to the LORD for a holocaust an unblemished yearling lamb. [13] Its cereal offering shall be two tenths of an ephah of fine flour mixed with oil, as a sweet-smelling oblation to the LORD; and its libation shall be a fourth of a hin of wine. [14] Until this day, when you bring your God this offering, you shall not eat any bread or roasted grain or fresh kernels. This shall be a perpetual statute for you and your descendants wherever you dwell.

Pentecost

[15] "Beginning with the day after the sabbath, the day on which you bring the wave-offering sheaf, you shall count seven full weeks. [16] and then on the day

[27] Ex 22, 29. [30] 7, 15. [23] [3] Ex 20, 8–11; 23, 12; 31, 14f; 34, 21; Dt 5, 12–15; Lk 13, 14. [4] Ex 23, 14–19. [5] Nm 9, 2f; 28, 16. [6] Ex 12, 18; 13.3.10; 23, 15; 34, 18. [7] Ex 12, 15; Nm 28, 18.25. [15] Ex 34, 22; Nm 28, 26; Dt 16, 9. [16] Acts 2, 1.

23, 11: *The sabbath:* according to the Jewish tradition this was the feast day itself, the fifteenth of Nisan, which was a special day of rest. Cf v 7. However, some understand here the Saturday of the Passover week, cf Jn 19, 31, or even the Saturday following it.

23, 14: *Any bread:* made from the new grain. The harvest had first to be sanctified for man's use by this offering to God.

23, 16: *The fiftieth:* from the Greek word for this we have the name "Pentecost." Cf 2 Mc 12, 31; Acts 2, 1. It was also called "the feast of the Seven Weeks," or simply "the feast of Weeks" (Nm 28, 26; Dt 16, 10; Tb 2, 1). *The new cereal offering:* of flour made from the new grain. Pentecost was the thanksgiving feast at the end of the grain harvest, which began after Passover. Later tradition made it a commemoration of the giving of the law at Sinai.

after the seventh week, the fiftieth day,
you shall present the new cereal offering
to the LORD. [17] For the wave offering of
your first fruits to the LORD, you shall
bring with you from wherever you live
two loaves of bread made of two tenths
of an ephah of fine flour and baked with
leaven. [18] Besides the bread, you shall
offer to the LORD a holocaust of seven
unblemished yearling lambs, one young
bull, and two rams, along with their ce-
real offering and libations, as a sweet-
smelling oblation to the LORD. [19] One
male goat shall be sacrificed as a sin of-
fering, and two yearling lambs as a peace
offering. [20] The priest shall wave the
bread of the first fruits and the two
lambs as a wave offering before the
LORD; these shall be sacred to the
LORD and belong to the priest. [21] On this
same day you shall by proclamation
have a sacred assembly, and no sort of
work may be done. This shall be a per-
petual statute for you and your descend-
ants wherever you dwell.

[22] "When you reap the harvest of your
land, you shall not be so thorough that
you reap the field to its very edge, nor
shall you glean the stray ears of your
grain. These things you shall leave for
the poor and the alien. I, the LORD, am
your God."

New Year's Day

[23] The LORD said to Moses, [24] "Tell the Is-
raelites: On the first day of the seventh
month you shall keep a sabbath rest,
with a sacred assembly and with the
trumpet blasts as a reminder; [25] you shall
then do no sort of work, and you shall
offer an oblation to the LORD."

The Day of Atonement

[26] The LORD said to Moses, [27] "The tenth
of this seventh month is the Day of
Atonement, when you shall hold a sa-
cred assembly and mortify yourselves
and offer an oblation to the LORD.
[28] On this day you shall not do any work,
because it is the Day of Atonement,
when atonement is made for you before
the LORD, your God. [29] Anyone who
does not mortify himself on this day
shall be cut off from his people; [30] and if
anyone does any work on this day, I will
remove him from the midst of his people.
[31] This is a perpetual statute for you and
your descendants wherever you dwell:
you shall do no work, [32] but shall keep a
sabbath of complete rest and mortify
yourselves. Beginning on the evening of
the ninth of the month, you shall keep
this sabbath of yours from evening to
evening."

The Feast of Booths

[33] The LORD said to Moses, [34] "Tell the Is-
raelites: The fifteenth day of this seventh
month is the LORD's feast of Booths,
which shall continue for seven days.
[35] On the first day there shall be a sacred
assembly, and you shall do no sort of
work. [36] For seven days you shall offer an
oblation to the LORD, and on the eighth
day you shall again hold a sacred assem-
bly and offer an oblation to the LORD.
On that solemn closing you shall do no
sort of work.

[37] "These, therefore, are the festivals of
the LORD on which you shall proclaim a
sacred assembly, and offer as an oblation
to the LORD holocausts and cereal offer-
ings, sacrifices and libations, as pre-
scribed for each day, [38] in addition to
those of the LORD's sabbaths, your dona-
tions, your various votive offerings and
the free-will offerings that you present to
the LORD.

[39] "On the fifteenth day, then, of the
seventh month, when you have gathered
in the produce of the land, you shall

[17] Nm 28, 30. [20] 25, 9. [21] 16, 29f; Nm 29, 7. [24] Nm 29, 12; Dt 16, 13; 2 Mc 1, 9.18; Jn 7, 2. [34] Ex 23, 16; Dt 16, 13.

23, 34: *Feast of Booths:* the joyful observance of the vintage and fruit harvest. Cf Dt 16, 13. During the seven days of the feast the Israelites camped in booths of branches erected on the roofs of their houses or in the streets in commemoration of their wanderings in the desert, where they dwelt in booths.

MEANING OF "SABBATHS"

We are commanded: "And ye shall count unto you from the morrow after the (1) sabbath, from the day that ye brought the sheaf of the wave offering; seven (2) sabbaths shall be complete: Even unto the morrow after the seventh (3) sabbath shall ye number fifty days..." (Lev. 23:15-16, KJV).

Notice the translations which render Lev. 23:15,16 as (1) "sabbath," (2) "sabbaths," and (3) "sabbath": American Standard Version, Fenton's translation, The Amplified Bible, Young's translation, The New American Standard Bible, and the Authorized King James Version.

The following translations render these verses as (1) "sabbath," (2) "weeks," (3) "sabbath": the Moffatt translation; the Revised Standard Version, The Jerusalem Bible, The New English Bible, the Goodspeed translation, and The Modern Language Bible.

Three translations render these verses slightly differently, (1) "sabbath," (2) "weeks," (3) "week": The New American Bible, the Douay Version, and the Septuagint Version (with an English translation).

Are we to count "seven sabbaths" or "seven weeks"? And, are we to count "unto the morrow after the seventh sabbath" or "unto the morrow after the seventh week"?

The Hebrew word which has been translated in the KJV as "sabbath" and "sabbaths" is shabbath or its plural shabbathoth. Of the 110 times where these words occur in the KJV of the Old Testament, not once is it translated in any other way than "sabbath(s)."

Since the Holy Spirit did inspire, in the Hebrew language, another word to be used for "week" (Heb. shabua) or "weeks" (Heb. shavuot), and these words are consistently translated (in the KJV) as "week(s)," the only logical conclusion is that God would not have inspired the word "shabbath(s)" to be used in Leviticus 23:15,16 if He had meant merely "week(s)."

Sabbath Versus Week

Some have said that the Hebrew word shabbath can also be translated as "week," but there is not one instance in the Authorized KJV of the Old Testament of God ever using this word to mean "week."

Notice Deut. 16:9: "Seven weeks (shavuot) shalt thou number unto thee: begin to number the seven weeks (shavuot) from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks [shavuot] unto the LORD thy God...."

Remember, the Hebrew word shabua ("week") or shavuot ("weeks") is never used for "sabbath," and it appears very doubtful that the

Hebrew word shabbath should ever be translated as "week" in the Old Testament.

Our writings have said shabbath means "week," but this definition is only found outside the Old Testament. It is true, however, that Sabbath can include the definition "week" -- but this occurs well over 1000 years later in Rabbinic Hebrew, in later Aramaic, and in the Greek of the New Testament.

The Moffatt translation renders this text as follows: "From the day after the sabbath, the day you bring the sheaf of the wave offering, you shall count seven full weeks, fifty days to the day after the seventh sabbath" (Lev. 23:15-16).

Why does Moffatt translate shabbath as "sabbath" in two instances, but one time render shabbath as "weeks"?

Apparently, he just followed the Pharisaic and modern Jewish custom of rendering shabbaths as "weeks." Today, orthodox Jews follow the ancient Pharisaic tradition of counting from the morrow after the first day of Unleavened Bread (the annual Sabbath) -- no matter what day of the week it falls on. This undoubtedly explains why the Jewish translation says: "Seven weeks shall there be complete; even unto the morrow after the seventh week shall ye number fifty days...."

A grammatical comparison of the first and second parts of the crucial statement in Lev. 23:15-16 yields a significant similarity, a revealing proof: "And ye shall count unto you from the morrow after the Sabbath...even unto the morrow after the seventh Sabbath." The only difference in the Hebrew between "from the morrow after the Sabbath" and "the morrow after the seventh Sabbath" is the one word "seventh" -- everything else is identical, word-for-word, letter for letter.

Please note: Here is the point. We have forcefully and correctly stated that the Sabbath of v. 15 must be the weekly Sabbath. Why then should the "Sabbath" in v. 16 be any different from the weekly Sabbath of v. 15? Especially since both words are used in the same identical grammatical and sentence structure and context? If we are consistent in explaining this very same word "sabbath" (and why not be consistent?), the morrow after the seventh Sabbath can only be a Sunday.

Not only does this consistent explanation make more sense, it is corroborated by modern Hebrew usage which, on this point, has not changed through the centuries.

Modern Jews use shabbath to mean a complete, perfect "biblical week" from Sunday through Saturday (inclusive). But when an "imperfect" or "non-biblical" week is used (e.g., a week from Tuesday), modern Hebrews use shavua and not shabbath. Consequently, even if the word shabbath can be stretched to mean "week" in Lev. 23:15, it seems to only mean a biblical week: Sunday through Sabbath.

HIPHIL.—*Future.*

Ex. 12:15. *ye shall put away* (lit. *cause to cease*) leaven
Lev. 2:13. neither *shalt thou suffer* the salt...*to be lacking* (lit. *to cease*)
Deu 32:26. *I would make* the remembrance of them *to cease*
2K. 23:11. *And he took away* (lit. *caused to cease*) the
2Ch 16: 5. *and let* his work *cease.*
Pro. 18:18. The lot *causeth* contentions *to cease,*
Dan 9:27. *shall cause* the sacrifice and the oblation *to cease,*

HIPHIL.—*Participle.*

Ps. 46: 9(10). *He maketh* wars *to cease*
Jer. 16: 9. I *will cause to cease*...the voice of mirth,

שְׁבָת *sheh'-veth*, m.

Ex. 21:19. he shall pay (for) *the loss of his time,* (marg. *his ceasing*)
Pro. 20: 3. an honour for a man *to cease* from strife:
Isa. 30: 7. strength (is) *to sit still.* (lit. *to cease*)

שַׁבָּת *shab-bāhth'*, com. SABBATH-all occurrences

Ex. 16:23. the rest of *the* holy *sabbath*
25. *a sabbath* unto the Lord:
26. the seventh day, (which is) *the sabbath,*
29. the Lord hath given you *the sabbath,*
20: 8. Remember the *sabbath* day,
10. *the sabbath* of the Lord thy God:
11. the Lord blessed the *sabbath* day,
31:13. Verily *my sabbaths* ye shall keep:
14. Ye shall keep *the sabbath*
15. the seventh (is) *the sabbath of* rest,
— whosoever doeth (any) work in *the sabbath*
16. the children of Israel shall keep *the sabbath,* to observe *the sabbath*
35: 2. *a sabbath of* rest to the Lord:
3. kindle no fire...upon the *sabbath* day.
Lev. 16:31. *a sabbath of* rest unto you,
19: 3. and keep *my sabbaths.*
30. Ye shall keep *my sabbaths,*
23: 3. the seventh day (is) *the sabbath of* rest,
— *the sabbath* of the Lord
11. on the morrow after *the sabbath*
15. from the morrow after *the sabbath,*
— seven *sabbaths* shall be complete:
16. the morrow after *the* seventh *sabbath*
32. (be) unto you *a sabbath of* rest,
— shall ye celebrate *your sabbath.*
38. *the sabbaths of* the Lord,
24: 8. *Every sabbath* (lit. on *the sabbath* day, on *the sabbath* day) he shall set it in order
25: 2. *a sabbath* unto the Lord.
4. shall be *a sabbath of* rest
— *a sabbath* for the Lord:
6. *the sabbath of* the land shall be
8. thou shalt number seven *sabbaths*
— the space of *the* seven *sabbaths*
26: 2. Ye shall keep *my sabbaths,*
34. Then shall the land enjoy *her sabbaths,*
— then shall the land...enjoy *her sabbaths.*
35. did not rest *in your sabbaths,*
43. The land...shall enjoy *her sabbaths,*
Nu. 15:32. a man that gathered sticks upon the *sabbath* day.
28: 9. on the *sabbath* day two lambs
10. the burnt offering *of every sabbath,* (lit. *the sabbath in its sabbath*)
Deu 5:12. Keep the *sabbath* day
14. *the sabbath* of the Lord thy God:
15. commanded thee to keep the *sabbath* day.
K. 4:23. neither new moon, nor *sabbath.*
11: 5. you that enter in on *the sabbath*
7. you that go forth on *the sabbath,*
9. to come in on *the sabbath,* with them that should go out on *the sabbath,*
16:18. the covert for *the sabbath*
1Ch 9:32. over the shewbread, to prepare (it) *every sabbath.* (lit. *the sabbath the sabbath*)
23:31. *in the sabbaths,* in the new moons,
2Ch 2: 4(3) & 8:13. *on the sabbaths,* and on the new
23: 4. third part of you entering on *the sabbath,*
8. that were to come in on *the sabbath,* with them that were to go (out) on *the sabbath:*
2Ch 31: 3. the burnt offerings *for the sabbaths.*
36:21. the land had enjoyed *her sabbaths*
Neh 9:14. madest known...thy holy *sabbath.*
10:31(32). bring ware or any victuals on the *sabbath* day
—(—). would not buy...on *the sabbath,*
33(34). of *the sabbaths,* of the new moons,
13:15. treading wine presses on *the sabbath,*
— brought into Jerusalem on the *sabbath*
16. sold *on the sabbath* unto the children of
17. profane the *sabbath* day?
18. by profaning *the sabbath.*
19. began to be dark before *the sabbath,*
— not be opened till after *the sabbath:*
— no burden be brought in on *the sabbath*
21. came they no (more) *on the sabbath.*
22. to sanctify the *sabbath* day.
Ps. 92[title](1). A Psalm (*or*) Song for the *sabbath*
Isa. 1:13. the new moons *and sabbaths.*
56: 2. keepeth *the sabbath* from polluting it,
4. the eunuchs that keep *my sabbaths,*
6. every one that keepeth *the sabbath*
58:13. thou turn away thy foot *from the sabbath,*
— call *the sabbath* a delight,
66:23. *from one sabbath to another,* (lit. from *a sabbath unto his sabbath*)
Jer. 17:21. bear no burden on the *sabbath* day,
22. carry forth a burden...on *the sabbath*
— hallow ye the *sabbath* day,
24. bring in no burden...on the *sabbath* day, but hallow the *sabbath* day,
27. to hallow the *sabbath* day, and not to bear a burden,...on the *sabbath* day;
Lam. 2: 6. the solemn feasts *and sabbaths*
Eze. 20:12. I gave them *my sabbaths,*
13. *my sabbaths* they greatly polluted:
16. but polluted *my sabbaths:*
20. hallow *my sabbaths;*
21. they polluted *my sabbaths:*
24. had polluted *my sabbaths,*
22: 8. hast profaned *my sabbaths.*
26. *and* have hid their eyes *from my sabbaths,*
23:38. have profaned *my sabbaths.*
44:24. they shall hallow *my sabbaths.*
45:17. in the new moons, *and in the sabbaths,*
46: 1. on *the sabbath* it shall be opened,
3. *in the sabbaths* and in the new moons.
4. in the *sabbath* day (shall be) six lambs
12. as he did on the *sabbath* day:
Hos 2:11(13). her new moons, *and her sabbaths,*
Am. 8: 5. *and the sabbath,* that we may set forth

שַׁבְּתוֹן *shab-bāh-thōhn'*, m.

Ex. 16:23. *the rest of* the holy sabbath
31:15. the seventh (is) the sabbath of *rest,*
35: 2. a sabbath of *rest* to the Lord:
Lev. 16:31. a sabbath of *rest* unto you,
23: 3. the seventh day (is) the sabbath of *rest,*
24. shall ye have *a sabbath,*
32. (shall be) unto you a sabbath of *rest.*
39. on the first day (shall be) *a sabbath,* and on the eighth day (shall be) *a sabbath.*
25: 4. a sabbath of *rest* unto the land,
5. a year of *rest* unto the land.

שָׁגַג [*shāh-gag'*].

* KAL.—*Preterite.* *

Lev. 5:18. his ignorance wherein *he erred*

KAL.—*Infinitive.*

Gen 6: 3. *for that* he *also* (is) flesh: [or, (if taken as a verb,) *in their erring*—see also גַּם]

KAL.—*Participle.* Poel.

Nu. 15:28. the soul *that sinneth ignorantly.*
Job 12:16. *the deceived* and the deceiver
Ps. 119:67. Before I was afflicted I *went astray:*

שְׁגָגָה *sh'gāh-gāh'*, f.

Lev. 4: 2. If a soul shall sin *through ignorance*
22. a ruler hath sinned,...*through ignorance*
27. if any one...sin *through ignorance.*

THE SEVEN WEEKS OF DEUTERONOMY 16:9

There are two interesting aspects of Deut. 16:9: 1) we are told to count weeks (not days), and 2) we begin to number the seven weeks from a specific point in time (when you begin to put the sickle to the corn).

The seven weeks of the spring harvest could not be begun until the wave-sheaf was offered. The vast majority of scholars (relying on authoritative Jewish sources) state that in New Testament times the wave-sheaf was offered just after sundown, just after the end of the Sabbath, on the first day of the week. (This first/second century ritual practice may have differed from Mosaic practice which presumably would have offered the omer on Sunday morning when a harvest could have continued.) This is obviously when they first "put the sickle to the corn" -- and is therefore the exact point in time from which Deut. 16:9 states we must number the seven weeks.

Remember, this verse tells us to deal in whole weeks, not parts of weeks, not days. Now, what is a week? A whole week just for illustration would extend let's say from 7:00 p.m. Monday evening to precisely 7:00 p.m. the following Monday evening; or one week from the beginning of Sunday is also the beginning of Sunday of the following week. Applying this to Deuteronomy 16:9, the seven complete weeks numbered from that exact point in time at the beginning of Sunday, are completely finished at that same point of time when Sunday begins (just after the end of the Sabbath) seven weeks later.

So our seven full weeks bring us to the start of Sunday. And nothing is said here of 50 days, or of a day after the weeks -- just seven weeks are mentioned. Then we are to have a feast. What day would that feast be?

To have a Monday Pentecost from Deuteronomy 16, we must jump ahead from our arrival point early Sunday, some 18-23 hours to the end of Sunday or the beginning of Monday. But what about those hours -- almost a full day and surely the whole daylight, working portion of the day? The seven weeks have already been totally and fully completed by the beginning of Sunday! Is a whole day to count for nothing? Moreover, Deuteronomy 16:10 clearly states that you shall keep The Feast of Weeks (Pentecost) precisely at the point of completion of those seven weeks -- not a whole day later! Only a Sunday Pentecost satisfies the requirements of Deuteronomy 16.

A Good Question

From another point of view, since God tells us to begin to number the seven weeks at the time of the wave-sheaf offering -- at the beginning of or during Sunday, and since the seven weeks to be counted are the seven weeks of the harvest, it stands to reason that that first Sunday was a full harvest day. (Even

if the wave-sheaf was not offered until early Sunday morning, that still left the entire daylight portion of that first Sunday for the harvest.) Consequently should not Sunday be counted as day number one in numbering the 50 days?

In other words, if the wave-sheaf was harvested on that first day, why should it not be counted as one of the harvest days? Why should the count not start until on Monday?

Another Approach

But what if this method of counting by whole weeks is not accepted? What if we insist that Deuteronomy gives us 49 days (instead of seven "weeks") and that the 50th day of Leviticus 23 must be added to make a complete picture? That is, Leviticus and Deuteronomy are not separate methods, but should go together -- one cannot be understood without the other. In other words according to this approach if we had only Deuteronomy to go by and we didn't add Leviticus 23:15-16, we might keep the wrong day -- namely, the 49th day.

All right, let's assume that Deuteronomy only gives 49 days, let's not count by whole weeks, and let's come to the 50th day by adding Leviticus 23:15. When does Deuteronomy tell us to begin those supposed "days"? "From beginning [to put] the sickle to the corn" (literal translation). That sickling is a point of time within a day. It ends at that same point 49 days later. If that point, the harvest, began as late as possible, say 10:00 a.m. or 12:00 noon, what do we do with the eight or ten hours left over when the 49 days have ended? Pentecost would be 49 days (not called such in the Bible) plus eight or ten useless hours (ridiculous) plus a 50th day (mentioned in Leviticus).

CONCLUSION: Leviticus 23 does not "interpret" Deuteronomy 16 nor does Deuteronomy interpret Leviticus. If Leviticus 23 needed Deuteronomy as an interpretation, the people would have been confused for 38 years, since Deuteronomy was written 38-39 years later. This paper suggests that Leviticus and Deuteronomy show two totally different ways of counting -- two ways which though they do not interpret one another, do coincide with and supplement each other.

Clearly it is better to accept a Sunday Pentecost based on a Sunday commencement of the harvest.

SCRIBES, PHARISEES, AND SADDUCEES IN CHRIST'S TIME

The major problem with studying Judaism of 1st century Palestine is sources. Our most accurate source, the New Testament, is primarily concerned with teaching Christianity, not describing Judaism or Jewish sects. Josephus gives two conflicting accounts of the Pharisees and Sadducees. The rabbinic literature derives mainly from after the destruction of the temple in 70 A. D., much of it centuries later, and is written by descendents of the Pharisees. It is thus biased in favor of the Pharisees and prejudiced against the Sadducees.

This means any attempt to know the exact practice on any point of religion, such as Pentecost, runs into complex difficulties.

The purpose of this paper is to discuss some of the problems as they relate to the question of Pentecost. It seems to me that the contemporary counting of Pentecost in the time of Christ is very important. If there is no New Testament evidence of disagreement with the current practice, that is a fairly strong argument for how we ought to keep it. If he did disagree with the Jews, it is essential to know what he disagreed with.

The Scribes

The scribes (Greek grammateus) are mentioned quite frequently in the Gospels and Acts. They are often mentioned along with the priests (about 21 times). At other times we read of the scribes and Pharisees together (about 18 times). It is evident from the New Testament and other sources that the scribes were those trained professionally in the law, regardless of their adherence to a particular sect. So there were Pharisaic scribes and Sadducean scribes and many scribes who did not belong to any particular party. They were the teachers, the scholars, the rabbis. (A major summary study of the scribes can be found in J. Jeremias, Jerusalem in the Time of Jesus, pp. 233-45.)

There was, of course, no unanimous point of view on many subjects (and probably not on any) among the scribes. A Sadducean scribe would undoubtedly have a different point of view on Pentecost than a Pharisaic. Even though Christ taught differently from his contemporaries and had not gone through the normal scribal "school," he was addressed as "Master" and "Rabbi" just as any other scribe would be. This seems to say he was generally considered having the office of scribe (even though some of the scribes might not have agreed).

Pharisees Versus Sadduccees in the New Testament

The New Testament shows the Pharisees had considerable power among the people. They evidently had power to exclude people from the synagogues (John 9, especially vv. 22 and 34; 12:42). Some of them were on the Sanhedrin (Acts 5:35; 23:6). They were in league with the chief priests in arresting Jesus (Matt 27:62; John 18:3; 11:45-53).

On the other hand, they had no official function in either the temple or the judicial system. Their power was through influence rather than direct office. At least, if it were otherwise, the New Testament does not fill us in on this. Whether they were in charge of the synagogues--as is often claimed--is not clear from the New Testament so far as I can see. The rulers of the synagogue (Mark 5:22ff; Luke 8:49ff; 13:14; Acts 18:8, 17) are not labeled Pharisees, or members of any other sect, for that matter. But Acts 9:1-2 shows the high priest had some influence, if not actual authority, over synagogues even outside Palestine. This high priest himself was probably a Sadducee (see next paragraph).

Acts 4:1-3 tells us "the priests, the officer of the temple, and the Sadducees" were those who arrested the apostles for teaching the resurrection of Jesus. Acts 5:17 goes on to show "high priest and all those with him, that is, the sect of the Sadducees," became jealous of the preaching of the apostles. (This was apparently the same high priest who wrote letters for Paul to the Damascus synagogues.) Acts 23:6ff says the Sanhedrin was split between the Pharisees and Sadducees.

A reading of these passages from Acts in their context suggest the following picture: The Sadducees were most influential among the priests and those in charge of the temple. Gamaliel, a Pharisee, was also on the Sanhedrin (Acts 5:34). But nothing is said of a dominant Pharisaic element there. Many years later, in the late 50's, the Sanhedrin seems to be about equally split between the Pharisees and Sadducees. Yet the Sadducees still seem to have the upper hand since Paul was kept in prison even though the Pharisees wanted to free him (Acts 23:9).

We would gather there was a steadily growing power in the religious rulership of the temple and the nation by the Pharisees. But even as late as the last decade before the Jewish War, the Sadducees still seem to have the edge of power and leadership. Regardless of the power the Pharisees may have had over the masses, they do not appear to dominate the Sanhedrin or the temple itself as late as the end of Acts.

Power of the Pharisees According to Josephus

In his description of the Pharisees in Antiquities Josephus states: "The Pharisees . . . are, as a matter of fact, extremely influential among the townsfolk; and all prayers and sacred rites of divine worship are performed according to their exposition. . . . The Sadducees . . . accomplish practically nothing, however. For whenever they assume some office, though they submit unwillingly and perforce, yet submit they do to the formulas of the Pharisees, since otherwise the masses would not tolerate them" (Ant. XVIII, i, 3-4, §11-17).

This statement of Josephus has been widely used to show the Pharisees dominated the procedure of the temple ritual (including the offering of the wave-sheaf) during the time of Christ. But more recent studies by such men as Morton Smith and Jacob Neusner indicate Josephus may be less than trustworthy in his statement. The main reason is that his description of the Pharisees in the Wars, written 20 years before the Antiquities, makes no such claim for the Pharisees. Furthermore, "Josephus was in fact part of the pro-Roman priestly aristocracy before the war of 66-73. But nothing in his account suggests he was a Pharisee, as he later claimed" (Neusner, From Politics to Piety, p. 55).

Professor Smith contrasts the Pharisees of the War and the Antiquities: "In the War, written shortly after the destruction of Jerusalem . . . he gives most space to the Essenes. . . . As for the others, he merely tags brief notices of the Pharisees and Sadducees onto the end of his survey. He says nothing of the Pharisees' having any influence with the people, and the only time he represents them as attempting to exert any influence . . ., they fail. In the Antiquities, however, written 20 years later, the picture is quite different. Here, whenever Josephus discusses the Jewish sects, the Pharisees take first place, and every time he mentions them he emphasizes their popularity . . .. It is almost impossible not to see in such a rewriting of history a bid to the Roman government" ("Palestinian Judaism in the First Century," Israel: Its Role in Civilization, pp. 75-6).

But why would Josephus want to rewrite history to favor the Pharisees? Smith goes on to say why: "Josephus' discovery of these important political facts (which he ignored when writing the Jewish War) may have been due partly to a change in his personal relationship with Pharisees. . . . The more probable explanation is that in the meanwhile the Pharisees had become the leading candidates for Roman support in Palestine and were already negotiating for it" (ibid., p. 76-7).

In other words, Josephus is playing politics. In the 90's A. D. the Pharisees were the dominant force in Palestine. They were asking the Romans for official recognition as the leaders of the people and the country. Josephus finds it a feather in his cap to appeal to the Roman government to recognize them. Not only that, Josephus suddenly finds he had become a Pharisee even as a young man, a fact hithertofore totally overlooked in his writings! He can say flattering but untrue things about the Pharisees because few if any of the opposition are around to contest them.

Professor Neusner summarizes: "What is entirely new is the allegation that the townspeople follow only the Pharisees, and that the Temple is conducted according to their law. Of this we have formerly heard nothing. With the Temple in ruins for a quarter of a century and the old priesthood decimated and scattered, it was now possible to place the Pharisees in a position of power of which, in Temple times, they had scarcely dreamed. The Sadducees, moreover, are forced to do whatever the Pharisees tell them, for otherwise the people would ignore them--an even more extreme allegation. . . . The allegation of Josephus is . . . incredible" (From Politics, p. 57).

Rabbinic Writings About the Pharisees

Jacob Neusner has blazed new trails in the study of 1st century Judaism with his 3-volume work, The Rabbinic Traditions about the Pharisees before 70. He shows how many of the classic works on early Pharisaism have been too credulous of the rabbinic writings, most of which are much later and written by descendents of the Pharisees. He goes to great pains to show how we must examine the sources critically and carefully analyze their form and content to determine their real authenticity. This section is a summary of his work. (A more popular, condensed treatment of the subject can be found in From Politics to Piety.)

After the fall of Jerusalem, the survivers of the Pharisees gathered in Yavneh and began to salvage some of their traditional teachings. This process went on for many years, with new teachings or interpretations being added. A second phase of the process came in Usha after the destruction of the Jewish nation in the Bar-Kokhba Revolt (132-5). Many of the leading rabbis were killed by the Romans during that time. Traditions were reassembled, re-edited, and added to. Finally, about the year 200 A. D. the Mishnah was written down in the form we have it today.

But what can we say about any particular point of the Mishnah? Does it go back to the time of Christ? Or is it a later teaching which arose long afterward? Even if one of the 1st century sages (such as Hillel or Shammai) supposedly taught a certain point, how much has the original teaching been changed in the years of editing and rewriting this material (which, by the way, was transmitted orally for the most part until 200 A. D.)?

Yet much of rabbinic writings which are supposed to tell us what happened before the fall of the Temple are not in the Mishnah (or other early collections like the Mishnah such as the Tosephta and the Tannaic Midrashim). Much of this material is actually found in the Germara, a commentary to the Mishnah which arose between 200 and 500 A. D. How much trust can we place in the word of a 4th century rabbi when he talks about what happened during the time of Christ? Notice some of Neusner's conclusions in this regard.

"The rabbinical traditions of the Pharisees may be characterized as self-centered. They are the internal records of a sect concerning its own life, sectarian laws, and partisan conflicts. Curiously, stories of what happened outside of the party are omitted. Almost nothing in Josephus's picture of the Pharisees seems closely related to the rabbis' portrait of them . . . . The rabbis' Pharisaic conflict stories, moreover, do not tell of Pharisees opposing Essenes and Christians, but chiefly of Hillelites opposing Shammaites. Pharisaic laws deal not with the governance of the country, but with the party's rules for table-fellowship . . . .

"If we were confined to only the rabbinical traditions about the Pharisees, we could not have reconstructed a single significant public event of the period before 70. . . . Nor should we gain a picture of the Pharisees' philosophy of history or theology of politics. We should not even know how Palestine was governed, for the Pharisees' traditions according to the rabbis do not refer to how the Pharisees ran pre-70 Palestine. . . . Neither do they tell us how the Romans ran it. Furthermore, sectarian issues are barely mentioned, and other sects (apart from the Sadducees) not at all" (From Politics, pp. 90-1).

Neusner concludes as follows: "The historical Pharisees of the period before 70 A. D. have eluded us. Our inquirytime and again brings us to problems of the history of ancient Judaism after the destruction of Jerusalem. . . . The rabbinical traditions about the Pharisees prove most complex of all. The legal materials, attested shortly after 70 A. D., have all been reworked in the forms used at Yavneh" (ibid., p. 143).

In other words, any traditions which came down from before the destruction of the temple were reshaped and reinterpreted by the later rabbis. To try to sort out the editorial work and the later additions is a monumental task. That's why Neusner says the "historical Pharisees of the period before 70 A. D. have eluded us"!! In the end, we are brought back to the New Testament as our major--and only trustworthy--source of information.

Matthew 23

On pp. 3-4, I concluded that the Pharisees seem not to have been in charge of the temple and the Sanhedrin. But Matt. 23:2 seems to go against this: "The scribes and the Pharisees sat down upon Moses' seat. Then everything which they say to you, you do and keep it but do not do according to their works."

Christ here definitely acknowledges the authority of the scribes and Pharisees. I do not want to detract from this. But this statement must be tempered by such other statements as, "Watch and be careful of the leaven of the Pharisees and Sadducees . . . the teaching of the Pharisees and Sadducees (Matt. 16:6, 12). Even in ch. 23 Christ goes on to condemn some of the things which the scribes and Pharisees "say" (such as vv. 16-22). One commentary thinks Matt. 23:2 means the scribes and Pharisees are to be listened to only when they read and expound the Scriptures. I think that may be an exaggeration. But it does appear to be somewhat near the truth.

We also have to keep in mind that only part of the scribes were Pharisees. Others were not. And they often disagreed over specific points of the law. They had a certain position of authority as teachers and spiritual leaders. The people must respect this. But scribes and Pharisees had not taken the place of the priests. Again, Acts seems to show the priests (and Sadducees) were still in control of the temple and even the Sanhedrin until fairly late.

Conclusions

On pp. 37-9 of his paper another researcher has assured us the Sadducees (Boethusians) were firmly in control of the temple and the ritual until shortly before the 66 - 70 war, and that the wave sheaf was always offered on Sunday and Pentecost counted from then. This

conclusion would appear to be correct in the light of the book of Acts. Acts 5:17ff shows the Sadducees in charge of the temple. About a quarter of a century later, the Sanhedrin is divided between the Pharisees and Sadducees (Acts 23:6ff). But even then the Sadducees have their way in keeping Paul in prison although the Pharisees wanted to release him (23:9).

We have shown the statements of the rabbinic literature and even of Josephus are untrustworthy. Though they would like to picture the Pharisees controlling the temple and public worship, the New Testament goes against this. Whatever the Pharisees thought about Pentecost, it was undoubtedly kept whenever designated by the temple hierarchy, since the waving of the sheaf determined when to keep it. They may have argued with the Sadducees but were not able to have their way as late as the end of Acts (later 50's A. D.).

It is interesting that--despite the argument over Pentecost between the Sadducees and Pharisees and later Jewish groups--the New Testament gives no hint the Christians kept it differently from those around them. Christ still regarded the temple as his Father's house. He nowhere condemns the priests for their carrying out of the temple functions (even though many of them conspired against him). Is this good grounds for assuming he had no quarrel with the way--or the time-- they kept Pentecost?

At many points the New Testament has left us a clear record of where Christians should differ from Jewish practice. Why was this not done with Pentecost? Is it because Christ kept Pentecost as it was kept in the temple--according to Sadducean practice?

SADDUCEES KEPT PENTECOST ON SUNDAY

The Encyclopedia Judaica has this significant comment to make: "The Sadducees (and later the Karaites) understood the term 'Sabbath' in these verses literally, hence, for them Shavuot [Pentecost] always falls on a Sunday" (Ency. Judaica, 1971 ed., Vol. 14).

The Universal Jewish Encylopedia says: "The Torah provides that the seven weeks up to Shabuoth be counted 'from the morrow after the day of rest' (mimohorath hashabbath) of the Passover festival (Lev. 23:15). The interpretation of this passage became one of the outstanding points at issue between the Pharisees and the Sadducees. According to the Pharisaic point of view, supported by the Septuagint and later universally accepted in the Talmud, the shabbath in question was the first day of Passover; hence Shabuoth [Pentecost] would always fall fifty days later, on the 6th of Sivan. The Sadducees, however, and later the Karaites, supported by the Samaritans, took the word to mean literally the Sabbath after the beginning of the Passover festival; thus Shabuoth [Pentecost] would always fall on a Sunday and might vary in date from the 7th to the 13th of Sivan..." (The Universal Jewish Ency., 1943 ed., Vol. 9).

Notice that the Sadducees' way of reckoning Pentecost is referred to as "the old Biblical view." "They [Sadducees] contended that the seven weeks from the first barley-sheaf-offering ('omer') to Pentecost should, according to Lev. xxiii. 15-16, be counted from 'the day after Sabbath,' and, consequently, that Pentecost should always be celebrated on the first day of the week (Meg. Ta'an 1.;Men. 65a). In this they obviously followed the old Biblical view..." (The Jewish Ency., 1907 ed., Vol. X).

These three Jewish encyclopedias make it abundantly clear that the three Jewish religious sects of Christ's day (Pharisees, Sadducees, and Essenes) all kept Pentecost on a different day -- but, remember, they all reckoned inclusively.

"The Boethuseans (a sect of the Sadducees), interpreting the Sabbath as the ordinary Sabbath that fell during the week of the massot between the 15th and 21st day of Nisan, kept Pentecost on the Sunday following the 7th Sabbath" (New Cath. Ency., 1966 ed., Vol. XI).

Notice Dr. James Hastings' comment: "As to the Feasts, the two parties [Sadducees and Pharisees] differed in the manner of fixing the date of Pentecost. According to Lv 23:11,15 seven full weeks had to be counted from 'the morrow after the sabbath' upon which the priest waved the sheaf of firstfruits before the Lord. The Pharisees followed the traditional interpretation (e.g. in the LXX, ad loc.; cf. Ant. III.x.5), that the 'sabbath' meant the first day of the feast, and that consequently Pentecost might fall on any day of the week. The Sadducees (or rather, according to Shurer, l.c.413, the Boethusians,

a principal family of the Sadducees) held that the 'sabbath' meant the weekly sabbath, and that therefore Pentecost always fell on the first day of the week..." (Dict. of the Bible, by James Hastings, 1906 ed., Vol. IV).

Dr. Unger mentions that, from time immemorial, there have been disputes regarding the proper date for celebrating Pentecost: "The precise meaning of the word Sabbath in this connection, which determines the date for celebrating this festival, has been from time immemorial a matter of dispute. The Boethusians and the Sadducees in the time of the second temple, and the Karaites since the 8th century of the Christian era, have taken 'Sabbath' in the sense of the seventh day of the week, and have maintained that the omer was offered on the day following that weekly sabbath which might happen to fall within the seven days of the Passover. This would make Pentecost always come on the first day of the week" (Unger's Bible Dict., "Festivals," pp. 356-7).

The Life and Times of Jesus The Messiah, written by Alfred Edersheim, says: "Thus, the Sadducees would have interpreted Lev. xxiii.11,15,16 as meaning that the wavesheaf (or rather, the Omer) was to be offered on 'the morrow after the weekly Sabbath' -- that is, on the Sunday in Easter-week -- which would have brought the Feast of Pentecost always on a Sunday; while the Pharisees understood the term 'Sabbath' of the festive Paschal day" (The Life and Times of Jesus The Messiah, 8th ed., 1904, Vol. I, by Alfred Edersheim).

Notice what the eleventh edition of the Encyclopedia Britannica has to say regarding how the Jews reckoned time: "After this 'morrow after the Sabbath' seven weeks are to be reckoned, and when we reach the morrow after the seventh Sabbath fifty days have been enumerated. Here we must bear in mind that Hebrew numeration always includes the day which is the terminus a quo [the beginning point] as well as that which is terminus ad quem [the ending point]"(Ency. Brit., 11th ed., 1910).

How do the Jews today reckon time when arriving at the 6th of Sivan? They always reckon it inclusively. Modern Jews, following ancient Pharisaic tradition, observe Pentecost on the 6th of Sivan (the third month of the sacred calendar). But that they count their fifty days from (inclusively) the 16th of Abib or Nisan is manifest. Using inclusive reckoning, they arrive at the 5th of Sivan as the terminus ad quem, the last day of the seven weeks. The next day, the fiftieth, they observe as Pentecost.

But even though the Sadducees, Pharisees, and Essenes all used a different terminus a quo (starting point), they all counted inclusively. Not one of them ever reckoned Pentecost in an exclusive manner, for they knew that when counting time, the Hebrew always reckoned inclusively.

SADDUCEES IN CONTROL OF TEMPLE

There is much historical evidence showing that the Sadducees were in control of the Temple and the Temple rituals (including Pentecost) during the days of Christ; and they continued to exercise control over the Temple until the 50s or 60s. This would mean that they set the date for Pentecost and offered the elaborate sacrifices for Pentecost on their date; and the Pharisees, Essenes, and any others would have had to go along with their Pentecost.

New Testament critics generally concede that the High Priests during the time of Christ and the apostles were of the Sadducean party -- at least until the very last few years before the fall of Jerusalem in 70 A.D.

The following two scriptural references appear to substantiate such a view:

"Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation..." (Acts 5:17).

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them..." (Acts 4:1).

Notice how, according to history, the Sadducees were in control of the Temple until well beyond 31 A.D. They, therefore, controlled the religious ceremonies and ritual, rather than the Pharisees.

"The Sadducees celebrated it [Pentecost] on the fiftieth day (inclusive reckoning) from the first Sunday after Passover (taking the 'sabbath' of Lv. xxiii.15 to be the weekly sabbath); their reckoning regulated the public observance so long as the Temple stood, and the [Christian] Church is therefore justified in commemorating the first Christian Pentecost on a Sunday (Whit Sunday). The Pharisees, however, interpreted the 'sabbath' of Lv. xxiii.15 as the Festival of Unleavened Bread (cf. Lv. xxiii.7), and their reckoning became normative in Judaism after AD 70, so that in the Jewish calendar Pentecost now falls on various days of the week" (The New Bible Dictionary, 1962 ed., by J.C. Douglas).

Here, we are plainly told that the Sadducees' "reckoning regulated the public observance so long as the Temple stood," which, if true, would have been down to 70 A.D. Furthermore, we were informed that the Pharisees' "reckoning became normative in Judaism AFTER AD 70."

How much plainer could this be! But it would appear that the Sadducees may have lost control of the Temple and the Temple ritual (including the setting of the Pentecost date) about 65 A.D. -- a few years before the fall of Jerusalem.

The Universal Jewish Encyclopedia makes this interesting comment: "It is clear that power, privilege and vested interests played a much larger part in the life of the Sadducees than in any other section of the nation. In one way or another they held control of the Temple; and, unless in the last few years of its existence, the services [this would have included the day on which the wave sheaf was offered, thereby determining Pentecost] conducted there were performed in accordance with their views. So closely were they associated with the Temple that after its destruction in 70 C.E. the Sadducees, as a group or party, are no more heard of" (The Universal Jewish Ency., 1943 ed., Vol. IX).

Now notice a very significant quote from the Encyclopedia Britannica: "Further, the Sadducees, holding to the older doctrines and cherishing the highest regard for the sacrificial cult, were strongly opposed to any reform in the Temple....

"The Sadducean hierarchy had its stronghold in the Temple, and it was not until the last two decades of the Temple's existence that the Pharisees finally gained control. Since the whole power and raison d'etre of the Sadducees were bound up with the Temple cult, the group ceased to exist after its destruction" (Ency. Brit., 1973 ed., "Jewish Sects").

Again, we are informed that the Pharisees did not wrest control from the Sadducees "until the last two decades of the Temple's existence" -- which would have been either in the 50s or 60s -- at least twenty years after the Pentecost of 31 A.D.

The overwhelming preponderance of historical evidence clearly shows that the Sadducees (not the Pharisees) were in control of the Temple and Temple rituals in the days of Christ and the apostles, and they retained firm control of the Temple for several decades after 31 A.D.

WHEN WAS PENTECOST CHANGED?

When did the Sadducean way of reckoning the fifty days from the Sunday of Unleavened Bread give way to the Pharisaic way of counting from the first annual Sabbath, the 16th of Nisan?

"Like the offering of the first sheaves, this harvest festival (Pentecost), fifty days later, was to be held on the morrow after the Sabbath (Lev. xxiii. 11, 15-16), and consequently on the first day of the week. In Josephus' time, the offering of the first sheaves was fixed on the sixteenth day of Nisan" (Ency. of Religious Knowledge, 1910 ed., Vol. VIII). Josephus lived from about 37 to 38 A.D. to about the end of the century. This shows that the fixed Pentecost (6th Sivan) was "fixed" after 37 or 38 A.D. -- at least several years after 31 A.D.!

Since the Sadducees were in control of the Temple ritual in 31 A.D., Pentecost must have been observed on a Sunday, and not on the sixth of Sivan as would have been the case had the Pharisees been in control. Apparently, all of the Jews acquiesced to the Sadducees' reckoning and kept the same day. Whoever controlled the Temple, its rituals and ceremonies, would have controlled the offering of the wave sheaf -- thereby setting the date for Pentecost!

All in the Church of God agree that the New Testament apostles and disciples of Jesus Christ would not have been keeping Pentecost on the wrong day. Neither would they have been assembled on the same day as the Jews at the Temple -- unless the day they were all keeping in 31 A.D. was the correct day.

We therefore know that neither the Pharisaic way of reckoning (using the first annual Sabbath from which to count Pentecost) nor the Essene way of reckoning (using the weekly sabbath following Unleavened Bread) could have been correct. Neither of these erroneous days were selected by God as a day on which to send the firstfruits of the Holy Spirit.

This only leaves one other manner of reckoning Pentecost among the Jewish religious bodies of the Apostles' day -- that of the Sadducees; and it so happened that they were in control of the Temple. They always figured inclusively from the Sunday of Unleavened Bread. Seven full, complete, whole, perfect weeks and seven sabbaths later, they arrived at the end of their seven-week period to Pentecost. The fiftieth day brought them to a Sunday, as we have seen demonstrated by history.

WAS THE FIRST PENTECOST ON SUNDAY?

Very few people have realized that first Feast of 50 days is counted for us. Probably it passes unnoticed because all historic sources and all denominations assume it was Sunday. A Monday Pentecost is unknown in history -- unless we can find one in the New Testament.

The proper day for Pentecost can be established if we can find a STARTING and ENDING point.

We could not conclude which day Pentecost was if we didn't know an ending point, a total number of days to be counted. But we do know the Greek word πεντηκοστής means "fiftieth (day)." The word Pentecost is a counting term (see Kittles TDNT, article "Sabbath").

Likewise if we only know that Pentecost is the fiftieth day, but do not know from what starting point, then Pentecost could be counted to either a Sunday or a Monday. (For purpose of discussion let us assume it should be counted from after the weekly Sabbath within Unleavened Bread.)

Interestingly, one New Testament writer, Luke, does give us two clues which reveal both the beginning and ending points of Pentecost, thus allowing us to know which day of the week Pentecost fell on.

Luke Tells It All

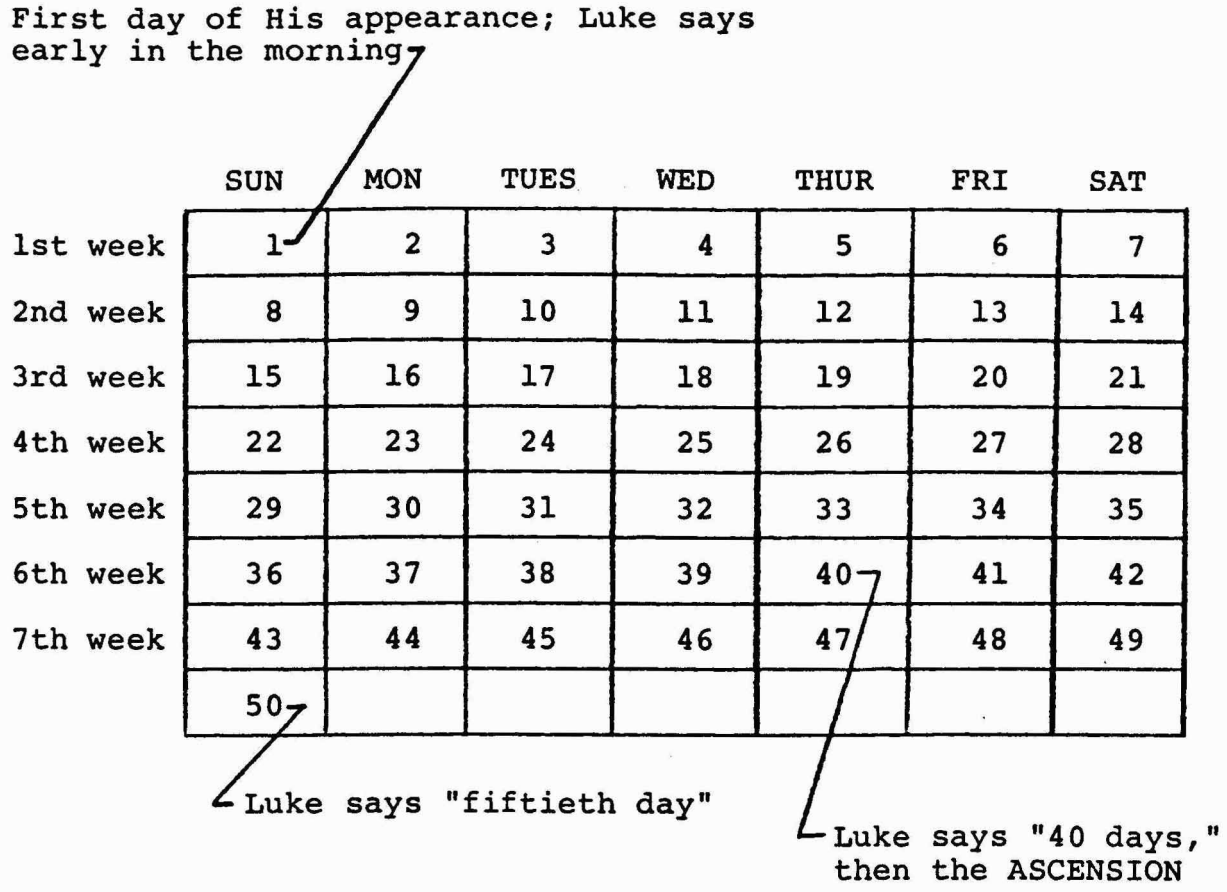
First Luke tells us in Acts 1:3 that Jesus was "seen of the apostles [and disciples] 40 DAYS."

When did these 40 days begin?

They must begin when Jesus is first "seen" by His chosen followers. LUKE'S GOSPEL (as well as Matthew, Mark and John) TELLS US "upon the first day of the week...that same day" that Jesus began a series of appearances (Luke 23:1, 13 ff). As further proof, John also says clearly, "Now the first day of the week comes Mary Magdalene early WHEN IT WAS YET DARK, unto the sepulchre and others with her [Luke 24:10]...and saw Jesus standing..." (John 20:1, 14). Finally John says, "Then the same day at even, BEING THE FIRST DAY OF THE WEEK...came Jesus and stood in the [their] midst." Here Jesus appeared to most of the eleven. This was still Sunday since John always uses biblical time, not Roman time. "At even" can be translated "late," or "late afternoon."

Note please. It is Luke in Acts who tells what Jesus began to do, and who counts a full 40 day period of (occasional, according to the Greek) appearances for us. It is also Luke, in the same context, a few verses later and with no chapter divisions in his original who tells us what happened on "the day, the

fiftieth" (Acts 2:1, literal Greek).



How do we know Luke begins the 40 days on Sunday? He tells us himself that Jesus was "seen on that day" (Luke 24).

Three appearances occur on Sunday so Sunday must count as number one of the forty days.

The End Point

If He was "seen of them 40 days" and if He was seen of them on SUNDAY, first (day) of the week, then Luke's "50th day" (Greek Pentecostes) seems to mean 50 days after His resurrection, or 50 days after His first ascension to be accepted of the Father. Then that 50th day has to be SUNDAY!

But if you are not convinced that Luke is counting, ask these questions: Why does Luke mention 40 days specifically? Why mention a number if we are not to celebrate the day of the Ascension? The Ascension is dated for us, but to no purpose if Luke is not counting. Also ask, why does Luke mention the "Pentecost (fiftieth) DAY?" Why not just say "fiftieth" as Paul does in I Corinthians 16? (Of course Paul's Greek-speaking readers would understand the implied word "day," but Paul does

not use it and Luke does.)

Lastly, the most natural way to understand these chronological events in Acts is to apply them to the Feast. Thus you could properly observe Pentecost with just the New Testament and the knowledge of when Passover was!

As further proof, let it be remembered that the New Testament as well as the Old, and Christ's own words also (Luke 13:32-33) show CONSISTENT INCLUSIVE RECKONING. That means the New Testament Pentecost could not be on the 51st day. Neither could the 40th and 50th days of Luke leave out that first Sunday, with three full miraculous appearances, plus the appearances of angels, so that Pentecost would fall on a MONDAY.

Luke's Pentecost was literally the fiftieth day since Christ's resurrection!

4. the pl. ὄχλοι as a synonym beside λαοί and ἔθνη Rv 17: 15 (cf. Da 3: 4). RMeyer and PKatz, TW V 582–90. M-M. B. 929.

Ὀχοζίας, ου, ὁ (אֲחַזְיָה) *Ahaziah*, a Hebrew king (4 Km 8: 24; 9: 16; 2 Ch 22: 1; Joseph.) in the genealogy of Jesus Mt 1: 8 v.l.; Lk 3: 23ff D.*

ὀχυρός, ά, όν (Hes.+; LXX; Jos., Ant. 11, 89; Test. Jud. 9: 4) *strong, firm* μακροθυμία Hm 5, 2, 3.*

ὀχύρωμα, ατος, τό *stronghold, fortress*, also *prison* (in the literal sense since X., Hell. 3, 2, 3; Dit., Syll.[3] 502, 39 [III BC], Or. 455, 14 [39 BC]; PPetr. II 13(3), 2 [III BC]; PStrassb. 85, 23; LXX; Jos., Ant. 13, 27) fig. (Hybreas [I BC] in Seneca Rhet., Suas. 4, 5; Pr 21: 22 καθεῖλεν τὸ ὀχύρωμα, ἐφ' ᾧ ἐπεποίθεισαν; 10: 29 ὀχύρωμα ὁσίου φόβος κυρίου) of spiritual weapons; they are δυνατὰ...πρὸς καθαίρεσιν ὀχυρωμάτων *powerful...to tear down fortresses*, i.e., to destroy λογισμοί, sophistries, and everything that opposes the γνῶσις θεοῦ 2 Cor 10: 4 (cf. Philo, Conf. Lingu. 129; 130 τὴν τοῦ ὀχ. τούτου καθαίρεσιν). M-M.*

ὀψάριον, ου, τό dim. of ὄψον (Hom.+; Tob 2: 2 BA; 7: 8 BA) = 'cooked food' eaten w. bread. ὀψάριον also has this mng. (PRyl. 229, 21; s. below). As food eaten w. bread ὀψάριον can mean 'tidbit' in general (so Tob 2: 2 S; Plut., De Sanit. Tuenda 7 p. 126A; Philemo Com., Fgm. 98, 5 K.; POxy. 531, 18; PFay. 119, 31) or specif. *fish* (cf. Num 11: 22 πᾶν τὸ ὄψος τῆς θαλάσσης; Iambl., Vi. Pyth. 21, 98 θαλασσίων ὀψων.—Suidas: ὀψάριον· τὸ ἰχθύδιον. This mng. of ὀψάριον is found in: several comic wr. in Athen. 9, 35 p. 385f; Lucian, Jupp. Conf. 4; Cyranides p. 109, 4; 5; Griech. Dialekt-Inschr. 4706, 191 [Thera]; Dit., Or. 484, 12; 16; BGU 1095, 16 [57 AD] λαγύνιον ταριχηροῦ [= ὦν] ὀψαρίων = preserved fish; PLond. 483, 77 ὀψάρια ἐκ τῶν παντοίων ὑδάτων. In Mod. Gk. ψάρι = fish). It has the latter mng. in our lit., where it occurs only in the Fourth Gosp.: δύο ὀψάρια J 6: 9 (the synoptic parallels have δύο ἰχθύας: Mt 14: 17, 19; Mk 6: 38, 41; Lk 9: 13, 16. Cf. PRyl. 229, 21 [38 AD] τ. ἄρτους κ. τὸ ὀψάριον); vs. 11; 21: 9f, 13. —JEKalitsunakis, "Οψον und ὀψάριον: PKretschmer-Festschr. '26, 96–106. M-EBoismard, RB 54, '47, 478 n. 2. M-M. B. 184.*

ὀψέ adv. (Hom.+; pap., LXX, Philo, Joseph.; Sib. Or. 5, 51)—1. *late* w. gen. ὀψὲ τῆς ὥρας *at a late hour* (Demosth. 21, 84; Charito 1, 14, 5; UPZ 6, 15 [163 BC]; Jos., Ant. 16, 218) MPol 7: 1.

2. *late in the day*, i.e. *in the evening* Mk 13: 35. ὀψὲ οὔσης τῆς ὥρας (cf. Bl-D. §129) 11: 11 (v.l. ὀψίας). As a predicate (Bl-D. §434, 1; cf. Rob. 973) ὅταν ὀψὲ ἐγένετο *when it became evening, when evening came* 11: 19.—Used almost like an indecl. subst. (Thu. 3, 108, 3 al. ἐς ὀψέ) μέχρις ὀψέ *until evening* Hs 9, 11, 1; also ἕως ὀψέ (PLond. 1177, 66 [113 AD]) 9, 11, 2.

3. used as an improper prep. w. gen. *after* ὀψὲ σαββάτων *after the Sabbath* Mt 28: 1 (Aelian, V.H. 2, 23; Philostrat., Vi. Apoll. 4, 18 p. 138, 8 ὀψὲ μυστηρίων; 6, 10 p. 213, 24 ὀψὲ τούτων, Her. 12 p. 190, 10 ὀψὲ τῆς μάχης.—Bl-D. §164, 4; Rob. 645f; ETobac, Revue d'Hist. eccl. 20, '24, 239–43; JMaiworm, ThGl 27, '35, 210–16; Gdspd., Probs. 43–5). M-M. B. 961.*

ὀψία, ας, ἡ s. ὄψιος 2.

ὄψιμος, ον (Hom.+; pap., LXX) *late* in the season ὑετὸς ὄψιμος (w. πρόϊμος, as Dt 11: 14; Jer 5: 24 al.) *late rain* (in the spring; the early rain came in the fall; s. Dalman, Arbeit I 122ff; 302ff al.) Js 5: 7 t.r. The text has the subst. (ὁ) ὄψιμος in the same mng. S. πρόϊμος. M-M.*

ὄψιος, α, ον *late*—1. adj. (Pind.+; Thu. 8, 26, 1; PTebt. 304, 5 ὀψίας τῆς ὥρας γενομένης; BGU 380, 3) ὀψίας ἤδη οὔσης τῆς ὥρας *since the hour was already late* Mk 11: 11 v.l. (s. ὀψέ 2).

2. In our lit. mostly subst. ἡ ὀψία (sc. ὥρα; Bl-D. §241, 3) *evening* (Ael. Aristid. 48, 50 K. = 24 p. 478 D.; POxy. 475, 16 [182 AD] ὀψίας 'in the evening'; 528, 5 καθ' ἑκάστης ἡμέρας καὶ ὀψίας; PGM 1, 69; Jdth 13: 1 ὡς ὀψία ἐγένετο) usu. in the combination ὀψίας δὲ γενομένης *when evening came* (Syntipas p. 49, 11; Jos., Ant. 5, 7) Mt 8: 16; 14: 15, 23; 20: 8; 26: 20; 27: 57; Mk 1: 32 (the expr. ὀψ. γενομένης, ὅτε ἔδυσεν ὁ ἥλ. is like Herm. Wr. 1, 29); Hs 9, 11, 6. ὀψίας γενομένης *in the evening* Mt 16: 2; Mk 4: 35; 6: 47; 14: 17. ἤδη ὀψ. γενομένης 15: 42. Also οὔσης ὀψίας (Jos., Ant. 5, 140) J 20: 19. ὡς ὀψ. ἐγένετο (s. Jdth above) 6: 16. The context oft. makes it easier to decide just what time is meant, whether before or after sundown. M-M. B. 997.*

ὄψις, εως, ἡ (Hom.+; inscr., pap., LXX, En., Ep. Arist.; Philo, Joseph., Test. 12 Patr.).

1. *seeing, sight* (PFay. 133, 11; Jos., Ant. 3, 38) ἡ ὄψις ὑμῶν *the sight of you* B 1: 3 (cf. Wsd 15: 5 ὧν ὄψις).

2. *outward appearance, aspect* (Thu. 6, 46, 3; Ep. Arist. 77) τὴν ὄψιν νεωτέραν ἔχειν *look younger* Hv 3, 10, 4; 3, 12, 1. ἀνήρ τις ἔνδοξος τῇ ὄψει *a man of splendid appearance* 5: 1 (cf. Dit., Syll.[3] 1169, 30 ἔδοξε τὰν ὄψιν εὐπρεπὴς ἀνήρ). Perh. Rv 1: 16 (s. 3 below).—κατ' ὄψιν κρίνειν *judge by the outward appearance* J 7: 24 (cf. Lysias, Orat. 16, 19 p. 147 οὐκ ἄξιον ἀπ' ὄψεως, ὦ βουλή, οὔτε φιλεῖν οὔτε μισεῖν οὐδένα, ἀλλ' ἐκ τῶν ἔργων σκοπεῖν; POxy. 37 II, 3; 1 Km 16: 7; Jos., Bell. 3, 79).

3. *face, countenance* (Pla., Phaedr. 254B; PGiess. 22, 5; PAmh. 141, 12; BGU 451, 13; PGM 4, 746; 774; Jos., Ant. 6, 189) J 11: 44; AP 3: 7a; τὸ κάλλος τῆς ὄψ. AP 3: 7b (cf. Gen 24: 16). Perh. Rv 1: 16 (s. 2 above). Of the face of God (cf. POxy. 1380, 127 of Isis τὴν ἐν Λήθῃ ἱλαρὰν ὄψιν; BGU 162, 4; 8 ὄψις θεοῦ Σοκνοπαίου; 590, 19) 1 Cl 36: 2.—Also the pl. αἱ ὄψεις, chiefly *the eyes* (Pla., Theaet. p. 156B; Musonius p. 106, 8 H.; Vett. Val. 228, 6; 268, 1; 279, 30; POxy. 911, 6; Tob 14: 2 BA), prob. means more gener. *face* (Jos., Ant. 12, 81; Test. Reub. 5: 5) ἐνέπτυον αὐτοῦ ταῖς ὄψεσι GP 3: 9. M-M.*

ὄψομαι s. ὁράω.

ὀψώνιον, ου, τό (since Menand., fgm. 1051; freq. used fr. Polyb. on, in sg. and pl.; oft. in inscr.; pap.; ostraca; only three times in LXX, all pl. The Atticists rejected it [Lob., Phryn. p. 420]).

1. *ration-(money)* paid to a soldier, then *pay, wages* (this mng. is predom. throughout, and is the only one in the LXX; Ep. Arist. 20; 22 = Jos., Ant. 12, 28 [pl.]. Somet. it is extended to mean *wages, pay, salary* gener., even for other than military services).

a. lit. ἀρκεῖσθε τ. ὀψωνίοις ὑμῶν (said by J. the

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vi. 1 (Weisse), nor yet an allusion to Ps. lxvi. 5, 9, and a gentle reference on the part of Jesus to His Godhead (Hengstenberg), for which there was no occasion, and which He could not expect to be understood. — ἦλθον, κ.τ.λ.] shows the simplicity of the narrative. — μένει] instance of insertion of the direct address, common in dependent clauses. Kühner, II. 594; Winer, p. 251 [E. T. p. 335]. — τὴν ἡμέρ. ἐκ.] *i.e.* the remaining part of that day, not at once from that day onwards (Credner, against whom is Ebrard). — δεκάτη] that is, at the beginning of their stay with Him. We have no reason to suppose in John, as Rettig does in the *Stud. u. Krit.* 1830, p. 106, as also Tholuck, Ebrard, Ewald, the *Roman* mode of counting the hours (from midnight to midnight, therefore ten o'clock in the morning) instead of the *Jewish*, which is followed elsewhere in the N. T. and by Josephus (even *Vit.* 54), *i.e.* four o'clock in the afternoon; because there is time enough from 4 P.M. till late in the evening to justify the popular expression τὴν ἡμέρ. ἐκ.; because, moreover, in xi. 9 it is plainly the Jewish method which is followed; and because even in iv. 6 the same method best suits the context, and is not excluded in iv. 52, while in xix. 14 it is with a harmonistic view that the Roman method of reckoning is resorted to. The Romans themselves, moreover, frequently measured the day after the Babylonian computation of the hours, according to the twelve hours from sunrise to sunset; and the *tenth* hour especially is often named, as in our text, as the hour of return from walking, and mention of it occurs as a *late* hour in the day, when *e.g.* the soldiers were allowed to rest (Liv. ix. 37), or when they went to table (Martial, vii. 1), etc. See Wetstein. — The great significance of this hour for John (it was *the first of his Christian life*) had indelibly impressed it on his grateful recollection, and hence the express mention of it here. This consideration forbids our giving, with Hilgenfeld and Lichtenstein, to the statement of time an onward reference to the incident next mentioned, the finding by Andrew of his brother Simon. Brückner, too, imports something that is foreign into this statement of time, when he says that it indicates, in close connection with ver. 41 ff., how rapidly faith developed itself in these disciples.

This proves that the quote, "on the evening of that day, the first day of the week," refers to late Sunday afternoon, and not Sunday night (which would be the second day in Bible reckoning).

John uses "Jewish" as opposed to Roman time.

nity, when their fruits will fully appear.—P. S.] According to the Jewish computation, four o'clock in the afternoon; according to the Roman (from midnight to midnight), ten o'clock in the morning. The expression: *abode with Him that day* [*τὴν ἡμέραν ἐκείνην*], seems to favor the latter computation. For this are Rettig [*Studien und Kritiken*, 1830, p. 106 f.], Tholuck, Ebrard, Ewald.* For the Jewish, Lücke, Meyer, [Alford, Hengstenberg]. Decisive arguments for the Jewish are: (1) The Greeks of Asia Minor, for whom John wrote, had with the Jews the Babylonian reckoning, from sun-rise to sun-set. (2) The Romans also used the natural day besides the other computation. (3) In ch. iv. 6 the sixth hour is far more probably noon, than six o'clock in the morning or evening (see *Leben Jesu*, II., p. 474); in ch. iv. 52 the seventh hour is most probably the first hour after noon; ch. xi. 9 implies the Babylonian reckoning; and in ch. xix. 14 the sixth hour cannot be six o'clock in the morning, though to place it at noon causes difficulty (see *Comm. on Mark* xv. 25, and *Matth.* xxvii. 45). (4) Even of a late part of the afternoon it may be said in popular speech, that they abode with Him that day, especially if the conversation extended into the night. Reference of the hour to what follows further on (Hilgenfeld, Lichtenstein; see Meyer), is unwarranted.

Ver. 40 (41). **One was Andrew**, *etc.*—The form of the statement leads us to inquire after the other. Andrew is more particularly described as the brother of Simon Peter, on account of the subsequent distinction of Peter. He no doubt influenced the decision of John, as well as of Peter, and afterwards of Philip (who "was of the city of Andrew and Peter"). He appears again as mediator and pioneer in John xii. 22 (comp. Mark xiii. 3). On Andrew see *Matth.* on ch. x. 1-4, and the word in Winer [Smith, and other Bible Dictionaries].

Vers. 41 (42). **He first findeth.**—For this finding Luthardt supposes a separate day, without support from the text. The text in fact leads us to suppose that this finding occurred on the same day that the disciples were with Jesus (Meyer, against De Wette, *etc.*) We may easily imagine, too, that Andrew found his brother on returning in a common lodging-place. The supposition that the disciples then brought Peter to Jesus still on the same evening, is more difficult. But even this has a parallel in the nocturnal visit of Nicodemus, and it makes the whole procedure uncommonly animated, showing the intense excitement of the disciples. Meyer thinks the emphatic statement that Andrew is the first to find his own brother, an intimation even that John next found his brother James, and brought him to Jesus. John is silent about it, indeed, after the manner of his peculiar, delicate reserve respecting himself and his kindred (even the name of James does not occur in his Gospel); but the *πρῶτος* betrays it, and the Synoptical account confirms it, Mark i. 19. This opinion is certainly more strengthened by the *ἴδιον* (which is not merely possessive), than the opinion of De Wette and others, that the two together sought out Simon.

We have found the Messiah [*Εὑρήκαμεν τὸν Μεσσίαν.*—Bengel: "A great and joyful *εὕρηκα*, and expected by the world for about forty centuries."—P. S.]—"With the stress on the first word, implying a longing search": Meyer. And the name *Messiah*, used by the Aramaic-speaking disciple, the Evangelist interprets to his readers. [*Χριστός*, from *χρίω, to anoint.* The article is omitted because the author wishes simply to identify the two *words* מָשִׁיחַ and *χριστός*, not the two *titles.* See Meyer and Alford. Anointing with oil in the O. T. is a symbolical act that signifies the communication of the gifts of the Holy Spirit and the solemn consecration to the service of God. It was performed on the three officers of the theocracy, the kings, priests and prophets, especially the kings (comp. 1 Sam. x. 1; xvi. 13, 14); hence kings were called emphatically *the anointed*, or *the anointed of the Lord* (1 Sam. ii. 10, 35; xii. 3, 5; xvi. 6, 10; 2 Sam. i. 14, 16; xix. 21; Lament. iv. 20; Zech. iv. 14). The term in its fullest sense was applied to Him who should be endowed with the Holy Spirit without measure (Isa. xi.; comp. John i. 32, 33; iii. 34), realize the typical significance of the kingdom of Israel (Ps. ii. 2; Dan. ix. 25) and combine the offices of prophet, priest and king in His own person for ever. P. S.]

Vers. 42 (43). **Beheld him.**—*Ἐμβλέψας.* The penetrating look of the Lord, introducing one of those mental miracles of immediate discernment of characters which here follow in rapid succession, and of which the knowledge of Nathanael is especially signalized. Jesus is the knower of hearts, ch. ii. 25. It is characteristic that John first brings out this power of the Lord: in keeping with his Gospel of the ideal personality.

Thou art Simon.—This calling him by name is not necessarily through miraculous knowledge (Chrysost., Luthardt), for Andrew had introduced him to Jesus; but is doubtless intended to put Simon as the son of Jonas in contrast with Peter. שִׁמְעוֹן, *heard*, יוֹנָה, *dove*, כֵּיפָא, *rock.* The sense is: What thou art not, and canst not be, as Simon, son of Jonas,* but what thou art adapted to be, that shalt thou become. [Christ says not: "Thou *art* Cephas," as He says to Nathanael: "Thou *art* truly an Israelite," but

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nescem! *Quis est, qui nobis, dicat, quas audierint illi a Domino?*—P. S.]

* [Ewald maintains that John at Ephesus followed the computation which now prevails with us, so that here and xix. 14 the hours before noon are meant, but in iv. 6 and iv. 52 the hours of the afternoon.—P. S.]

* [The allegorical interpretations of *Son of Jona* (*Jonas*) or *Barjona* (Matth. xvi. 17), based upon the characteristics of the dove, *viz.*, man of *purity*, or man of *weakness* (as contrasted with man of *rock*), *etc.*, have no proper foundation, since the received text Ἰωνᾶ (which is a correction from Matth. xvi. 17) must give way to the far better authenticated reading Ἰωάννης or Ἰωάνης (see Textr. Notes?). In John xxi. 15, 16, 17, according to the best critical authorities, Christ addresses Peter: Σίμων Ἰωάννου (*Johannis* in the Vulg.). In conformity with this reading, *Jona* or *Jonas* in *Barjona*, Matth. xvi. 17, must be regarded not as the name of the prophet Jonas (from יוֹנָה, *dove*) but as a contraction of *Joana* or *Johanan* (יְהוֹחָנָן), *John*, *i. e.*, Jehovah is merciful (comp. the German *Gottlieb*, the Greek *Theodore*). Hence *Barjona* would mean *son of grace* rather than *son of the dove.* I expressed this view in a note on *Matthew*, p. 295, and find it now confirmed by the authority of so good a Hebrew scholar as Hengstenberg, *Com. on John*, I. p. 111.—P. S.]

This proves that the quote, "on the evening of that day, the first day of the week," refers to late Sunday afternoon, and not Sunday night (which would be the second day in Bible reckoning).

PENTECOST IN THE NEW TESTAMENT

The Bible makes it abundantly clear that Jesus Christ and His apostles (and the New Testament Church of God) kept the Feast of Pentecost. But on which day did they keep it? Did they observe it on Monday? Did they keep it on Sunday, as did the Sadducees?

We know that Jesus Christ observed Pentecost with the Jews (Luke 4:16); and there is no hint of different days being observed for Pentecost either then or in 31 A.D. (Acts 2). All the Jews were apparently observing Pentecost on the same day!

The second chapter of Acts gives us the real clue: "And when the day of Pentecost was fully come, they /the disciples/ were all with one accord in one place" (Acts 2:1).

The disciples' meeting place must have been one of the many available rooms, halls, patios or "porches" (Greek: colonnade) within the Temple precinct (Acts 3:2, 11. See Jackson-Lake, Beginning of Christianity, Vol. V, Note XXXV, pp. 474-486), because when the Pentecost miracles were "noised abroad, the multitude came together..." (Acts 2:6). Tens of thousands of Jews must have been in Jerusalem (according to history) for "the same day there were added unto them about three thousand souls" (v. 41). (See article: "Sadducees in Control of Temple").

Remember, it was at Pentecost that many Jews often chose to return to the land of Israel. Shavuot was the great home-coming feast of the Jews.

At the first Christian Pentecost, there were Jews from north Africa, Asia, Europe, and the Middle East -- from 16 nations (Acts 2:9-11).

God saw to it that this great out-pouring of the Holy Spirit upon His people occurred at a time when devout Jews from most of the civilized world would be there to witness it. They, then, could go back to their country and report what they had seen.

Again, on what day did Pentecost fall in 31 A.D.? Can we know?

The Sadducees were still in control of the Temple and the Temple rituals for several decades after 31 A.D. The Pharisees were forced to go along with the High Priest and the Sadducean way of reckoning Pentecost; and (as we have seen) they counted 50 days from the weekly sabbath of Unleavened Bread. We therefore know that Sadducees were in control, that they kept Pentecost on a Sunday and that there is no biblical evidence that Christ and the apostles ever disagreed.

PHARISEES KEPT SIXTH OF SIVAN

How did the Pharisees count Pentecost? What day did they observe?

"The Pharisees...interpreted 'Sabbath' as the first day of Passover (which was a Sabbath, 'day of rest') so that, for them, Shavuot /Pentecost/ always falls on the 51st day from the first day of Passover..." (Ency. Judaica, 1971 ed., Vol. 14).

The Universal Jewish Encyclopedia says: "The Torah provides that the seven weeks up to Shabuoth be counted 'from the morrow after the day of rest' (mimohorath hashabbath) of the Passover festival (Lev. 23:15). The interpretation of this passage became one of the outstanding points at issue between the Pharisees and the Sadducees. According to the Pharisaic point of view, supported by the Septuagint and later universally accepted in the Talmud, the shabbath in question was the first day of Passover; hence Shabuoth /Pentecost/ would always fall fifty days later, on the 6th of Sivan. The Sadducees, however, and later the Karaites, supported by the Samaritans, took the word to mean literally the Sabbath after the beginning of the Passover festival; thus Shabuoth /Pentecost/ would always fall on a Sunday and might vary in date from the 7th to the 13th of Sivan..." (The Universal Jewish Ency., 1943 ed., Vol. 9).

Notice how the Pharisees came to identify "sabbath" with the first day of Unleavened Bread: "Later, the Pharisees identified the Sabbath of the Feast of Unleavened Bread with the feast-day itself on the 15th of the 1st month (Nisan) and, computing the 50-day period from the 16th /inclusive reckoning/, they celebrated Pentecost of /sic/ the 6th day of the 3d month..." (New Cath. Ency., 1966 ed., Vol. XI).

"The passage in I Corinthians (xvi, 8) probably refers to the Jewish feast /of Pentecost/. This is not surprising, for the feast, originally of only one day's duration, fell on a Sunday" (Cath. Ency., 1911 ed., Vol. XV).

And there can be no doubt as to which feast I Cor. 16:8 refers to: "But I," said Paul, "will tarry at Ephesus until Pentecost."

The Dictionary of the Bible by Dr. James Hastings has this interesting comment: "As to the Feasts, the two parties /Sadducees and Pharisees/ differed in the manner of fixing the date of Pentecost. According to Lv 23:11, 15 seven full weeks had to be counted from 'the morrow after the sabbath' upon which the priest waved the sheaf of firstfruits before the Lord. The Pharisees followed the traditional interpretation (e.g. in the LXX, ad loc.; cf. Ant. III.x.5), that the 'sabbath' meant the first day of the feast, and that consequently Pentecost might fall on any day of the week" (Dict. of the Bible, by James Hastings, 1906 ed., Vol. IV).

Notice this significant statement from The Life and Times of Jesus The Messiah by Alfred Edersheim: "This, the Sadducees would have interpreted Lev. xxiii. 11,15,16 as meaning that the wavesheaf (or, rather, the Omer) was to be offered on 'the morrow after the weekly Sabbath' -- that is, on the Sunday in Easter-week -- which would have brought the Feast of Pentecost always on a Sunday; while the Pharisees understood the term 'Sabbath' of the festive Paschal day" (The Life and Times of Jesus The Messiah, 8th ed., 1904, Vol. I, by Alfred Edersheim).

The eleventh edition of the Encylopedia Britannica has this to say regarding how the Jews reckoned time: "Here we must bear in mind that Hebrew numeration always includes the day which is the terminus a quo /the beginning point/ as well as that which is terminus ad quem /the ending point/" (Ency. Brit., 11th ed., 1910).

How do the Jews today arrive at the 6th of Sivan for Pentecost? Modern Jews, following ancient Pharisaic tradition, observe Pentecost on the 6th of Sivan (the third month of the sacred calendar). But that they count their fifty days from (inclusively) the 16th of Abib or Nisan is manifest. Using inclusive reckoning, they arrive at the 5th of Sivan as the terminus ad quem, the last day of the seven weeks. The next day, the fiftieth, they observe as Pentecost.

Remember that even though the Sadducees, Pharisees, and Essenes all used a different terminus a quo (starting point), they all counted inclusively. Not one of them ever reckoned Pentecost in an exclusive manner.

JUBILEE AND PENTECOST PARALLELS

Many have drawn a parallel between Jubilee and Pentecost. Pentecost is the fiftieth day following seven weeks (49 days). Jubilee is the fiftieth year following seven weeks of years (49 years).

If in the Pentecost-Jubilee parallel you let the first year of the Jubilee represent the first day of this forty-nine day period which is a Sunday -- Pentecost will fall on a Sunday.

But what has complicated the issue is that if (in the Pentecost-Jubilee parallel) the Jubilee parallels the 50th day in counting to Pentecost, then the next day after this Sunday Pentecost would be a Monday -- which according to this reasoning would equal the first year of the counting of the new 49-year period to the next Jubilee. Hence, if you begin counting on Monday, and count seven weeks, the next 50th day (i.e., Pentecost) will fall on a Monday.

But using this same reasoning, the next cycle -- counted in the same (exclusive) manner -- would cause you to observe Pentecost on a Tuesday -- then Wednesday, Thursday, Friday, Saturday, Sunday, and so on through the week, until a "new" Monday comes around.

The Jubilee cycle of 50 years is a constantly recurring unbroken cycle, with each new cycle starting from the end of the last Jubilee year. One Pentecost is not counted from the other, but is counted from the Sunday following the weekly sabbath of the Unleavened Bread season.

Each Jubilee is counted from the end of the preceding Jubilee; hence, the first year of the counting to the next Jubilee is like the 51st year of a two-cycle Jubilee period of 100 years.

JUBILEE

	1							2							3							4						
SAT	S	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT
50	(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

	5							6							7								1						
	S	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	SUN	M	T	W	TH	F	SAT	S
	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	(1)	2	3	4	5	6	7

	1							2							3							4						
	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S
	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35

	5							6								1							2						
	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S	MON	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S	M
	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	(1)	2	3	4	5	6	7	8	9	10	11	12	13	14

	3							4							5							6						
	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S	M	T	W	TH	F	SAT	S	M
	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42

	7								1							
	T	W	TH	F	SAT	S	M	TUE	W	TH	F	SAT	S	M	T	
	43	44	45	46	47	48	49	50	(1)	2	3	4	5	6	7	

ETC.

THE WAVE SHEAF QUESTION

THE DAY OF THE WAVE SHEAF

On which day was the wave sheaf (Heb. "omer") to be offered?

"And he [High Priest] shall wave the sheaf before the LORD, to be accepted for you: on the morrow (Heb. mimohorat) after the sabbath. . ." (Lev. 23:11).

But which sabbath? The Pharisees (and modern Jews) took this word "sabbath" to mean the first day of Unleavened Bread, which was an annual sabbath. The Essenes understood "sabbath" to mean the first weekly sabbath which followed the seven days of Unleavened Bread.

The Sadducees, and later, the Church of God, took the word "sabbath" to mean the weekly sabbath which (in about nine times out of ten) fell during the seven days of Unleavened Bread.

We know those who count Pentecost from the 15th of Nisan are wrong. They always keep Pentecost on a fixed day, the 6th of Sivan. Had God wanted us to observe Pentecost on the fixed date, He would have plainly told us so. All of the other annual sabbaths are plainly, clearly commanded to be observed annually on a set day of the sacred calendar.

We also know the Essenes were wrong in the way they counted the fifty days to Pentecost -- by counting from the first Sunday following the weekly sabbath after the days of Unleavened Bread.

Here, then, is the crucial question: how should we count the days to Pentecost? From the Sunday during the days of Unleavened Bread? Or, should Pentecost be counted from the Sunday immediately following the weekly sabbath which must occur during the days of Unleavened Bread? In other words, is it imperative that the weekly "SABBATH" fall during the days of Unleavened Bread? Or is it essential that the SUNDAY following that particular weekly "sabbath" must fall within Unleavened Bread?

These are more crucial questions than might appear at first; for in those years where the last day of Unleavened Bread also happens to fall on a weekly sabbath (producing a "double sabbath"), the offering of the wave sheaf is made to fall after, outside the days of Unleavened Bread. This is, indeed, what is happening this year. This situation will occur three more times during this century: 1977, 1981 and 1994.

Christ Offered up During Unleavened Bread

Mr. Herbert W. Armstrong mentioned in a conference (attended by Messrs. GTA, DLA, HLH, AAF, FLB, RFM and Dr. Kuhn -- 31 January 1974) that he thought it was imperative that the wave sheaf be offered during the days of Unleavened Bread -- since Jesus Christ (the ante-type) was offered up to the Father on a Sunday during those days.

In 31 A.D. Christ was crucified on the daylight part of the 14th of Nisan. This was on a Wednesday. He was resurrected at the end of the sabbath ("the third day") and was offered to the Father as the first "wave sheaf" on a Sunday during the days of Unleavened Bread (John 20:17; Matt. 28:9; Lev. 23:14).

It APPEARS that the "omer" must be offered on the Sunday during the days of Unleavened Bread.

But, according to the calendar which we have already sent out for 1974, the "wave sheaf" (Heb. omer) is thrown outside the days of Unleavened Bread; and this appears to be unbiblical.

Is it not therefore imperative that this matter be discussed thoroughly by Mr. Armstrong and the top ministers here at Headquarters? We need to make certain we are following the Bible instructions in this matter.

Any Bible Proof?

Again, we need to ask: Is there any scriptural evidence to show us whether it is the weekly sabbath which must occur during the days of Unleavened Bread, or whether it is the Sunday ("morrow after the sabbath") which must always fall within that seven day period?

It appears that the book of Joshua gives us the answer to this important question: Notice (from the Jewish translation) the wording of Joshua 5:11, 12: "And they [Israel] did eat of the PRODUCE of the land on the morrow after the passover, unleavened cakes and parched corn [grain], in the selfsame day. And the manna ceased on the morrow, after they had eaten of the PRODUCE of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

The King James Authorized Version and Young's Literal Translation of the Bible use the words "old corn" in Joshua 5:11, 12; but at least a dozen other English translations render it as "produce." Still others render it as just "corn," "new corn," "grain," "wheat," "oats," "fruit," or "frumenty."

When these verses are carefully compared with other verses in the book of Joshua they appear to prove that the omer had to have been offered on the day after the Passover, the 15th of Nisan, which would have been (as always) on a Sunday! This would mean that the 14th, the Passover day, would have been on a weekly sabbath that year; for the omer had to be offered "on the morrow after the (weekly) sabbath."

Both the weekly sabbath and the Sunday following it, according to today's sacred calendar, fall within the days of Unleavened Bread in approximately nine out of ten years.

But about every tenth year, when the weekly sabbath coincides with the last day of Unleavened Bread, this causes the wave sheaf Sunday to fall after those days -- unless in those years where there is a "double sabbath," the omer is to be offered on the morrow after the weekly sabbath which immediately precedes the days of Unleavened Bread. This would still keep the "wave sheaf" within the Days of Unleavened Bread.

A careful study of the first six chapters of Joshua appear to make it clear that the children of Israel did in fact not eat of the "old corn" but instead ate of the "produce" or "new corn" (probably barley) of the land of Canaan on the first day of Unleavened Bread in the very year in which they entered the Promised Land.

Here are a few facts which must be borne in mind:

1) The Israelites had been subsisting on "manna" up until the very day on which they first ate of the "produce" of Canaan (Josh. 5:12). They had not been eating any kind of "corn" or "grain" for forty years.

2) They entered the Promised Land on the "tenth day" of Nisan -- just a few days before they were to celebrate their first Passover in the Land of Promise (Josh. 4:19).

3) All of the males (except a very few of the ancients) were circumcised either later on the 10th of Nisan, or on the next day (Joshua 5:1-8). And it would have been three or four days before these men would have been healed so they could move about (either to do battle or to procure food). On the "third day" after being circumcised the men would have been painfully "sore" (Gen. 34:25).

It is, therefore, most unlikely that the Israelitish men would have made any forays into the land of Canaan to procure "corn" for food. And we are expressly told: "And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole" (Josh. 5:8).

This indicates that the men of Israel did not in fact go out and procure grain between the 10th and 14th of Nisan. They had no need for "corn" at this time -- since manna from heaven was still a daily occurrence (Josh. 5:12).

4) Furthermore, it appears certain that the Canaanites in the vicinity of Gilgal-Jericho would have gathered any grains which they had already harvested into the city of Jericho; for it is certain that they were terrified of the coming invasion by these people of God. "Your terror is fallen upon us," said Rahab (Josh. 2:9). And we are told that "Jericho was straitly shut up because of the children of Israel: none went out, and none came in" (Josh. 5:1).

Also consider these facts: This was the very time of the harvest in Palestine, especially in the Jericho area (Josh. 3:15; 4:18).

And we must remember that God has expressly forbidden the Israelites to partake of the grain (produce) of Canaan until after the day of the offering of the wave sheaf: "When ye be come into the land which I give unto you. . ." (Lev. 23:10).

He sternly commanded them: "And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings" (Lev. 23:14).

Since the children of Israel did eat of the produce (grain) of the land on the day after the Passover (the 15th of Nisan), and since they could not have eaten of the grain until after they had offered up the omer -- they must have, therefore, offered the wave sheaf on the morning of the 15th which would have been on a Sunday.

This, in turn, would mean that the Passover day (the 14th of Nisan) was a weekly sabbath; and this would show that in those years when the last day of Unleavened Bread coincided with the weekly sabbath, God directed the priests to count Pentecost from the Sunday following the weekly sabbath which immediately preceded the days of Unleavened Bread. Thereby the wave sheaf would always fall within the days of Unleavened Bread.

MUST THE WAVE SHEAF SUNDAY FALL DURING UNLEAVENED BREAD?

How should Pentecost be counted? From the Sunday during the days of Unleavened Bread? Or, from the Sunday immediately following the weekly sabbath which must occur during the days of Unleavened Bread? Is it imperative that the pre-wave-sheaf weekly sabbath fall during Unleavened Bread? Or is it mandatory that the Sunday (the "morrow after the sabbath") following that particular weekly "sabbath" must fall within the days of Unleavened Bread?

We know that God's annual feasts picture step by step the complete master plan by which God is working out the salvation of mankind. Furthermore, the annual festivals picture in a chronological manner that plan. [1]

Notice that all of the festivals of God picture in perfect chronological order the step-by-step plan by which God will offer salvation to all mankind. This we know.

But few realize that the "wave sheaf" which was offered during the days of Unleavened Bread also pictures an important event in that plan.

So where does the "wave sheaf" fit into this plan of God? What does the annual offering up of the wave sheaf during the days of Unleavened Bread picture in that Plan?

It is well known that the "wave sheaf" was always offered

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[1] 1) The Passover pictures the sacrifice of Christ -- sacrificed for all humanity.

2) The days of Unleavened Bread picture putting sin completely out of the lives of the children of God.

3) Pentecost (or the Feast of Firstfruits) depicts the coming of the firstfruits of the Holy Spirit and calling out and "ripening" of the first harvest of souls during the New Testament era.

4) The Festival of Trumpets pictures the second coming of Jesus Christ at the 7th and last trump.

5) The Day of Atonement pictures the time when the sins of the world figuratively will be placed on the Devil, when he will be bound and banished from the presence of mankind.

6) The Feast of Tabernacles pictures the great harvest of souls during the Millennial-day rule of Christ and the saints on this earth.

7) And the Last Great Day of the Feast, the 8th day, depicts the Great White Throne Judgment of God (not necessarily 100 years long) -- when all who have died without having had their chance will be raised to receive an opportunity for salvation.

on a Sunday within the Unleavened Bread season. It is also clear that Christ, the human wave sheaf of God, was offered up to the Father, and accepted by him on the SUNDAY of the Unleavened Bread period during the week of Christ's crucifixion.

But, some think the wave sheaf did not always necessarily have to be offered during the days of Unleavened Bread. According to some of them, the wave sheaf Sunday does not necessarily need to fall during the days of Unleavened Bread. They, however, think it is vital that the weekly sabbath which precedes the wave sheaf Sunday should fall during Unleavened Bread.

Is it imperative that the wave sheaf always falls during the days of Unleavened Bread?

The Passover pictures the very first step in the plan of God -- the sacrificing of Jesus Christ as the Passover sacrifice for all mankind.

But what occurs next in God's plan? The very next important event in that plan is the ascending to Heaven, and the joyful acceptance by the Father of that Paschal sacrifice for humanity. And that event had to occur on the day of the offering of the wave sheaf. Before anyone could be saved, Jesus Christ not only had to be sacrificed, but he had to be ACCEPTED by the Father as that substitutionary sacrifice for all mankind.

This year the weekly sabbath during the days of Unleavened Bread falls on the last day of the feast, producing a double sabbath. If that particular sabbath is the "sabbath" mentioned in Leviticus 23:15, then this will cause the offering up of the wave sheaf to occur on the day after the feast of Unleavened Bread. This means that the offering of the wave sheaf will occur totally outside the days of Unleavened Bread. And by so doing we completely destroy the chronological sequence of events picturing the plan of God.

This would mean that we first have the Passover (picturing the sacrifice of Christ), then we have Christians putting sin completely out of their lives (pictured by Unleavened Bread) before the Lamb of God has been accepted by the Father. In other words we have: 1) the Passover (sacrifice of Christ), 2) the Christian putting sin completely out of his life, and 3) then comes the acceptance of Christ by the Father as the perfect sacrifice for mankind.

What is wrong with this three step sequence of events? Should not the wave sheaf come in the middle -- between the Passover and the termination of the days of Unleavened Bread as follows?

1) The Passover, 2) the acceptance by the Father of that perfect sacrifice and 3) then the believer putting sin completely out of his life, by accepting that sacrifice which the Father has

first accepted in payment for the sins of all mankind.

A final point. Mr. Ted Armstrong has pointed out that since a Wave Sheaf Offering was strictly commanded (Lev. 23:11-14) before Israel could eat any kind of grain or bread,[2] and since Joshua was leading Israel in righteousness (meditating on the Law, Joshua 1:7-9, seeing the Captain of the Host, Joshua 5:13-15, obeying in all points such as circumcision and Passover, plus needing God in the great conquest ahead), it is unthinkable that they would have ignored the wave sheaf command and thus have incurred sin! When the manna gave its double portion on Friday, Nisan 13, and then did not appear on Sabbath the 14th (usual) and then did not appear on the 15th (unusual), the Israelites were thrust necessarily upon the harvest of the land.[3]

Putting these points all together, it appears that the wave sheaf must always have been offered during the days of Unleavened Bread -- and not after that period.

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[2]"Bread...parched grain...green ears are the three forms in which grain was commonly eaten, and the expression is equivalent to forbidding its use in any form whatever before the waving of the sheaf of firstfruits." Gardiner in Lange's Commentary, Lev. p. 175, 1960 ed.

[3]The expression "on the morrow" can be taken either of two ways. The first way, there are 3 days involved: a whole day for Passover, a whole day for the Wave Sheaf and eating the new harvest (15th), and another whole day on which manna ceases (16th). This explanation would mean that manna fell for the last time on Sunday -- just one day of that week.

The second explanation is more logical and treats the Hebrew more accurately. Only two days are involved in it, and the second "on the morrow" (Josh. 5:12) would mean the same day as the first "morrow" -- the 15th. There is a day for Passover (Sabbath) and a day (Sunday) on which there was no manna -- it "failed to appear" (Heb. rested/ceased/completed) "IN (during) their eating;" not as the JPS, "after they had eaten," which incorrectly implies a third day -- but on which the wave sheaf was offered and Israel ate from the harvest. So manna fell the last time on Friday, and the usual Friday double portion carried through sabbath. On Sunday there was no manna; so a wave sheaf had to be offered and produce had to be harvested.

Wave Sheaf During Unleavened Bread

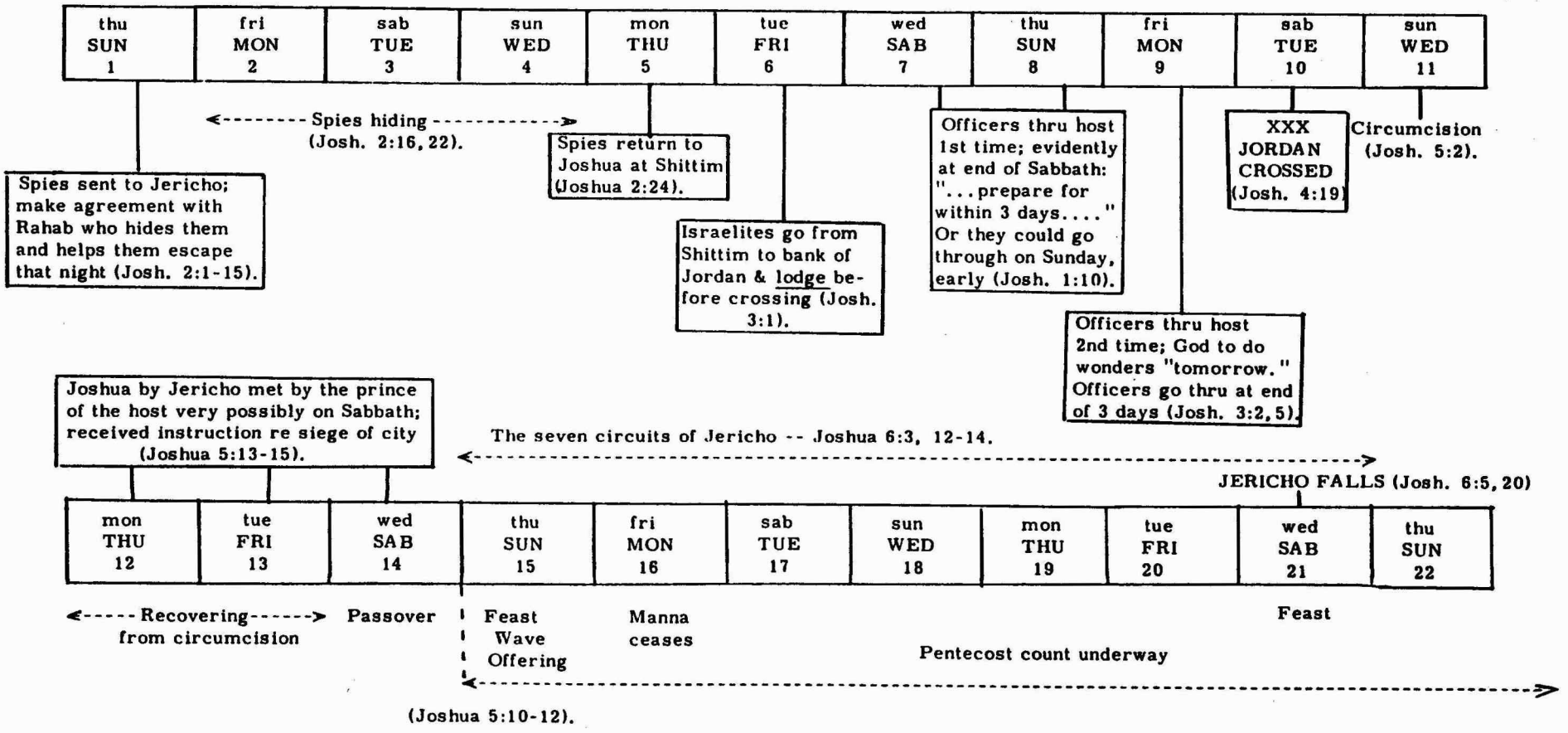
NISAN

	PAS	1	2	3	4	5	6	7
	14	15	16	17	18	19	20	21
	SUN	MON	TUE	WED	THU	FRI	SAT	SUN
*	MON	TUE	WED	THU	FRI	SAT	SUN	MON
	TUE	WED	THU	FRI	SAT	SUN	MON	TUE
*	WED	THU	FRI	SAT	SUN	MON	TUE	WED
	THU	FRI	SAT	SUN	MON	TUE	WED	THU
*	FRI	SAT	SUN	MON	TUE	WED	THU	FRI
*	SAT	SUN	MON	TUE	WED	THU	FRI	SAT

* According to Jewish calendar rules, the Passover day, 14th Nisan, can only fall on a Monday, Wednesday, Friday, Saturday.

THE MONTH OF NISAN

(Please note that the days of the week in capital letters (e.g., WED) show relationship of the week to the calendar as represented in this paper; lower case designations (e.g., thu) show relationship as we have heretofore understood it.)



PENTECOST

Purpose: To summarize the questions and difficulties which have arisen both inside and outside the Worldwide Church of God regarding the proper observance of the Pentecost Holy Day.

Background

Pentecost (Greek, "fiftieth [day]"), called the Feast of Weeks, or of Harvest, or of Firstfruits in the O.T., is the second great "Pilgrim Festival" of three commanded annual times (Ex. 23:14-19; Lev. 23:10-21; etc.). Since, as Mr. Herbert W. Armstrong pointed out, these Feasts of the Eternal are intended to remind man of God's Plan of Salvation, the Church has faithfully kept all seven annual Sabbaths (grouped into three "times" or seasons) since its inception.

After learning of God's Sabbaths from the Bible, Mr. Armstrong turned to the Jews for basic knowledge of the Sacred Calendar -- a calendar which he felt was included in the "oracles of God" (Rom. 3:1-2), and which was demonstrated by the undeniable physical fact that the Jews were keeping Saturday on the same day for lo these many centuries worldwide!

Using the Bible as his guide, Mr. Armstrong studied the Jewish Encyclopedia -- accepting the laws of the calendar but rejecting traditions which did not seem to square with the Bible. Those calendar laws clearly date all feasts except Pentecost, which must be counted: "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: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord."

Traditionally Jews have counted the 50 days of Pentecost inclusively, and modern Jewish practice derives from the Pharisees who counted from the annual Sabbath of Unleavened Bread (16 Nisan). Therefore Jews now keep it on a fixed calendar date, Sivan 6. Studying further, Mr. Armstrong found the priestly Sadducees had counted from the weekly Sabbath (which usually falls within the two annual Sabbaths) and had observed a Sunday. At this point he discarded Jewish practice and established Monday as the proper day.

The Case for MONDAY

As culled from our writings back to 1943, the main points for Monday are:

1. The English idiom "one day from today" is obviously tomorrow. Counting fifty days the same way (exclusively) "from the morrow after the Sabbath" (Sunday), we begin with Monday as day one. Fifty days later is Monday.

Difficulties: First, English itself is ambivalent -- it can be either inclusive or exclusive even when counting. Ex. "Count from one to ten"; we obviously include the number one. Also: "from A to Z," "from head to toe," or "from the least to the greatest."

Second, the original Hebrew does not allow exclusive counting. Our English idiom differs from most modern European languages and certainly has nothing to do with the original Hebrew. Notice Ex. 12:15: "for whosoever eats leavened bread from [Heb. min, as in Lev. 23:11, 15, 16] the first day until the seventh day, that soul shall be cut off...." Lev. 23:16 itself shows inclusive counting for Pentecost with the expression in Hebrew "Even unto ON [here Hebrew adds min, "on," left untranslated] the morrow after the Sabbath." More scriptures will be cited under "The Case for Sunday."

2. God's Holy Day should not fall on Sunday, which is pagan.

Difficulties: First, the annual High Days of Unleavened Bread do fall on Sunday (contrary to what we used to believe).

Second, Christ's ascension, as we explained in our writings, occurred on a (pagan) Sunday. Christ was fulfilling the type of the Wave Sheaf offering, which also took place sometime on Sunday -- admitted by all hands.

3. Historically, the Samaritans and the Sadducees counted from the weekly Sabbath, thus giving us historical precedent.

Difficulties: First, while it is true that the Samaritans and Sadducees counted from a weekly Sabbath, as did the Karaites of the 8th century (who incidentally strove to get back to the Bible as opposed to tradition), it is also true that the Pharisees, the

Falashas, and the Essenes counted from various other points than the weekly Sabbath. But here is the main problem people find when they check up on our sources: ALL THESE SECTS COUNTED INCLUSIVELY. In the past we have only cited part of the evidence -- the rest of the evidence goes against us.

4. "Sabbaths" of Lev. 23:15-16 means "sevens" or "weeks," as shown by Moffatt and the use of the Greek word sabbaton for "week" in the N.T.

Difficulties: The word shabbat is not translated "week" anywhere in the King James Bible. As Lange's Commentary points out, this word took on the meaning "week" in later rabbinical Hebrew or Aramaic, but did not have that meaning in any O.T. book (Vol. I, "Leviticus," p. 172, note on v. 10). The great authority, Brown-Driver-Briggs, will admit the definition of "week" only on an "uncertain" basis. See more under "Case for Sunday."

5. The Jubilee cycle of Lev. 25 shows Hebrew shabbat = "(any) period of seven" rather than the meaning "sabbath," and since Saturday parallels the 49th or Sabbatical year and Sunday parallels the 50th or Jubilee year and the new cycle starts with year 51, we would not count Sunday as day one, just as we did not count year 50 as new cycle, year one.

Difficulties: Only by using the second Jubilee cycle can we establish the Monday parallel. If we use the first Jubilee cycle, beginning with year one and day one, that would be Sunday, and the Jubilee year would also therefore be Sunday.

Secondly, if the Jubilee parallel is continued, the second time around would be Monday, but using Monday as "50," the Jubilee parallel would force a Tuesday Pentecost; the following one would then be Wednesday, and so on. Thirdly, there is evidence from the pre-Christian Book of Jubilees that cycles were counted inclusively, so that the Jubilee year 50 could equal year one of the next cycle -- not that we feel this is the only way to count.

6. Jer. 5:24 says "the appointed weeks of harvest," not "sabbaths."

Difficulties: "Weeks" is a correct translation, but it is not established whether these "weeks" are normal Bible weeks (the more natural explanation) or non-Bible, non-calendar weeks.

7. Deut. 16:9: "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." "Weeks" here is Hebrew shabua, and means any seven days.

Difficulties: The same applies here as to Jer. 5:24 above. The word is correctly "week," but "week" can also be a Bible week of seven days, Sunday through Saturday. It remains to be proved that these "weeks" should interpret the shabbatoth of Lev. 23:15-16 (which would normally be considered the primary text on the subject).

8. Moffatt says in Lev. 23:15, "count seven weeks."

Difficulties: The argument from Moffatt falls to the ground when we read the whole verse, where he translates "after the seventh sabbath." Moffatt obviously took "week" here to be the Bible week and took the counting to be through Saturday, with the 50th day on Sunday!

9. The analogy of interest due on a bank loan -- not calculated the same day, but tomorrow is the first day of calculation.

Difficulties: This is still based on the English language, having no reference to Hebrew. Some banks give 10 days free interest -- following that would put us ten days late!

10. The famous Law (the Ten Commandments) announced by God from Mt. Sinai was given on the Day of Pentecost, as explained in the Correspondence Course, No. 35, pp. 11-16.

Difficulties: The scriptures are not so clear as to establish one day over another -- a Monday and not a Sunday. Other groups use the same texts to establish Sunday!

Secondly, we ourselves count inclusively (CC, #35, p. 15, #13) by saying it is a Saturday Sabbath when God says "be ready for the third day," which we say is Monday. Three days for Saturday, Sunday, and Monday is INCLUSIVE.

11. Since there is no biblical instruction on what hour to offer the Wave Sheaf within that "morrow after the sabbath," and since a harvest more logically begins in the morning when the dew has dried off the wheat, we should conclude that the Wave Sheaf was cut perhaps around 9:00 A.M. Sunday morning. Relying on Deut. 16:9, which says, "from such time as you begin to put the sickle to the corn," we would come to 49 days, complete at 9:00 A.M. Sunday

morning seven weeks later. Since we have to keep a whole day for Pentecost, we should begin that day with sundown on Sunday. Thus, we keep our days "whole"; thus, we keep Pentecost on Monday.

Difficulties: First we are reinterpreting biblical days and making them into "disembodied days" -- that is, 24-hour days which begin independent of sunrise, sunset, or any other usual mark. Further, we end up Sunday morning with a most awkward period of 9 to 10 hours which for some reason apparently does not count.

Would it not be more logical to use whole Bible days, and if the harvest begins in the morning, that is still the day Sunday, so why not count Sunday as a whole day?

12. Finally, but not least, we often hear the argument that the Monday Pentecost must not be wrong since the Church has been blessed for lo these 40 years.

Difficulty: While it is true that the Church has been blessed, it does not logically follow that we could not have made a mistake on Pentecost. According to several obvious Bible principles, God only holds people responsible for that which He reveals, and He can "wink" at minor or major "ignorances" of His flock, etc. So that argument is not necessarily logical nor scriptural.

Besides, God can allow an aberration of this nature in order to bring the whole Church to a test. If the body is alive and well, it can pass the test and make the needed change.

COMMENT: But what would happen if this case should prove to be false and the case for Sunday to be true? If we changed, would we lose many people?

There is much evidence to show we would not lose a great number of people -- rather we would go a long way toward reviving and galvanizing our people around our beloved leader on earth, Mr. Herbert W. Armstrong.

The Case for SUNDAY

1. The Hebrew expression around which the counting argument turns is MIMOHORATH, which occurs 28 times in the O.T. Twenty-seven times it is translated "on the morrow."

Only once, which is in Lev. 23:15, is this same -- exact same -- Hebrew expression rendered in the King James Bible "from the morrow."

The strongest point that this "from" is incorrect is found, of course, in the other 27 occurrences, but <u>especially</u> in the occurrences of this very passage:

> "And he shall wave the sheaf before the Lord, to be accepted for you: <u>on the morrow after the sabbath</u> the priest shall wave it" (Lev. 23:11).

This shows that the Hebrew expression <u>mimohorath</u> is used INCLUSIVELY in the discussion of the wave sheaf/Pentecost!

Another very strong proof of this very passage is Lev. 23:16, where the Hebrew word <u>mimohorath</u> occurs but is not translated "on" or "from" in English. The King James says:

> "Even unto the morrow after the seventh sabbath shall ye number fifty days...."

It literally reads "Even unto ON the morrow."

How can the inclusive count in these two verses surrounding our questionable verse be denied?? Further proof is found on either side of Lev. 23. For example, Lev. 22:27:

> "When a bullock, or a sheep, or a goat, is brought forth, then it shall be <u>seven days</u> under the dam; and <u>from the eighth day</u> and thenceforth it shall be accepted for an offering made by fire unto the Lord."

The fact that only seven days are meant, and the "from the eighth" (using the same Hebrew preposition, <u>min</u>, but not of course the full expression <u>mimohorath</u>) means that on the eighth day the offering is acceptable; this is confirmed by Ex. 22:30, which uses another Hebrew preposition, <u>ba</u>, which means "in [or] on the eighth day" the same animal is acceptable to God.

Going forward to Lev. 27, we have several examples using the same Hebrew <u>min in the sense of counting</u>, which are clearly INCLUSIVE. Lev. 27:3 reads:

> "...the male from twenty years old even unto sixty years old..."
>
> "And if it be from five years old even unto twenty years old ... (v.5)"
>
> "And if it be from a month old even unto five years old, then thy estimation shall be... (v. 6)"
>
> "And if it be from sixty years old and above ...(v. 7)"

In all cases, the Jews and the commentaries, and the normal logical sense of the passage would be to include the first age, the first limit.

Further, Lev. 27:17, still speaking of valuations and dedications, reads:

> "If he sanctify his field from the year of jubile, according to thy estimation it shall stand."
>
> "But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation" (v. 18).

The normal understanding of this passage, confirmed by the best Hebrew lexicons, is that "from the year of jubile" includes any time during the Jubilee year. This seems to be demonstrated by the expression in verse 18 "after the jubile." Clearly in the book of Leviticus we have only inclusive reckoning in matters of counting with the Hebrew preposition min.

Leaving the book of Leviticus and going to Exodus 12:15, we read:

> "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

Obviously, "from the first day" here must be inclusive counting with the Hebrew preposition min. There are two supporting scriptures, one in Exodus and one in Leviticus which also show that min is always used INCLUSIVELY in counting situations.

Exodus 19:15-16:

> "And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning..."

Lev. 19:6-7:

> "It shall be eaten on the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted."

In English we often say "today, tomorrow, and the day after tomorrow." Hebrew, and for that matter, Greek, says "today, tomorrow, and THE THIRD DAY." THIS IS INCLUSIVE RECKONING.

Speaking in the N.T., Christ also reckons inclusively in Luke 13:32-33:

> "And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."

Verse 33 explains what the "third day" is -- it is the day following tomorrow -- or, in other words, our "day after tomorrow." That is inclusive reckoning.

The fact that Christ rose "the third day" must also be understood with the other expressions of "three days and three nights" and "after three days" (Mark 8:31 and 9:31, which should be translated "AFTER the third day"). In other words, the question of the resurrection is in truth a special case. Several different kinds of expressions are used so that we will not lose track of that critical time. Still and all, in no case is this exclusive reckoning! Neither it is inclusive reckoning. The time period of Christ's death and resurrection is, for lack of a better term, absolute reckoning.

2. Returning to what is most critical, the O.T., we find that the Bible establishes inclusive reckoning for the Hebrew preposition min always when there is a counting situation.

This second argument is that all the Hebrew lexicons confirm inclusive counting! Thus, if some reader of our literature checks up on our use or explanation of "from"= "a way out of" they find that we are "wrong." How do we counter the argument when it comes from Bible usage? How do we counter the argument when it comes from such a noted authority as Dr. Whitehouse, past Head of the Department of Hebrew at Cambridge University?

Referring to our problem verse, remember it is the only case translated "from" out of 28 occurrences in the O.T; Lev. 23:15 is expounded by Dr. Whitehouse thusly:

> "We must bear in mind that Hebrew enumeration ALWAYS INCLUDES THE DAY which is the terminus a quo [the starting day] as well as that which is terminus ad quem [the last day]" (Encyclopedia Britannica, 11th ed., Vol. 21, p. 123).

Or, as another example, the more modern Interpreter's Dictionary of the Bible, Vol. 4, p. 642-43 (no mean authority), says:

> "The biblical conceptions of time and their terminology can be adequately understood only if one takes care not to assume unconsciously our modern Western scientific or philosophical interpretation of time in the Bible or to carry it over into the Bible."

3. "English doesn't count!" -- To be sure, one day from today is tomorrow in the English idiom, but the Oxford concise dictionary certainly proves that the English word "from" is ambivalent, not to say ambiguous. Nothing much can be proved from the English word "from" one way or the other.

Why then did the King James translators choose the word "from" instead of "on"? Simply because there is an English idiom which we all use with counting. It seems ludicrous to say "Count from on the morrow" or "Count on the morrow unto..." Both the Bible and the lexicons indicate that the translation SHOULD BE "beginning with." We have several letters from top rabbis showing the same conclusion.

4. Logically, we have a problem with our explanation "one day from today is tomorrow." The Bible doesn't say that. It says "one day from THE DAY AFTER."

One day from today = tomorrow.

One day from yesterday = today.

One day from after yesterday is still today.

Thus, if we take the whole English expression, both "from" and "after" are TIME EXPRESSIONS. Both words must be included, and don't we logically come to today?

5. The versions and foreign language editions -- the Spanish, French, German, Swedish, Dutch, etc., etc. -- all lead the average reader to the conclusion that Pentecost is on Sunday -- not to mention the English Bible. All those translations and probably others make it clear that Pentecost is to be on Sunday. We have to write special letters to our Spanish members explaining that their Bible does not mean what it appears to say. Moreover, most of these European languages have the expression "today in eight days," meaning "next week on the same day as today." That is, if today is Saturday and we wish to meet some one next Saturday, we say in Spanish and French, "See you today in eight days," meaning next Saturday. THIS IS INCLUSIVE COUNTING.

Our people in South America who have been keeping Pentecost since 1896 on Sunday have proved willing to change, placing their faith in our Church government!

6. All the groups who had some experience keeping Pentecost (and granted there are some aberrant ones) -- Sadducees, Pharisees, Samaritans, Karaites, Essenes (Qumran) -- count inclusively.

When our people read the encyclopedias, they find this evidence and bring it back to us. How do we answer it? Should we say they are all wrong?

7. Why is it that in the N.T. we find no discord, no disagreement, no correction, no change concerning the day of Pentecost? According to the Good News article of May, 1959, p. 11, Christ was keeping Pentecost in the Nazareth synagogue with the Jews (Luke 4:16; Greek: "on the day of the weeks"). Even though the Greek has not usually been interpreted to refer exclusively (no pun intended!) to Pentecost, the context and message preached, plus the chronology of Luke, strongly support the Pentecost explanation.

We also find Pentecost hidden in the text of Acts 13:14 and 16:13, where the inspired Greek is the same as in Luke 4:16 -- "the day of

the weeks." But even if that be not allowed, we have Paul clearly wishing to observe (Greek, ginomai) at Jerusalem the Day of Pentecost (Acts 20:16). At another time Paul spent the Day of Pentecost in Ephesus, a Gentile city (I Cor. 16:8).

WHY DO WE FIND NO EVIDENCE OF CHRISTIANS AND JEWS MEETING ON DIFFERENT DAYS?

Returning to Luke 4:16, it is strange that Christ could read the special passage from the Haftorah assigned to the Day of Pentecost in the year 28 A.D. before the Jews in the synagogue at Nazareth (a special center where priests congregated), if He was not meeting on the same day as the rest of the Jews! If we can believe that the Law was being read in three-year cycles, as Acts 13:15 and 13:27 and 15:21 seem to say, and if we can believe Dr. Gilding of Sheffield University in his impressive work, The Fourth Gospel and Jewish Worship, and the Jewish Encyclopedia ("Triennial Cycle"), then we find that the very section Christ reads in Luke 4:16 was the section assigned by the cycle for the Day of Pentecost! (See also the Jewish Quarterly Review, Dr. Buchler, Vol. 6, pp. 1-73.)

8. We have assumed that no Christians after Acts kept Pentecost. That is not true. ALL Christians kept a Pentecost -- and ALWAYS on Sunday. We need not argue about whether they kept it right, or whether they were converted people. The fact remains that they always celebrated a period of 50 days from the Wave Sheaf Day (which they renamed the Day of Christ's Resurrection, and later, Easter). The Sunday at the end of the period -- the fiftieth day -- became known as Whitsunday. Note that this day was reckoned by inclusive counting.

Says J. van Goudoever (Biblical Calendars, p. 182):

> "The Christians of the first century counted the fifty days from Sunday to Sunday. In this custom the old Israelite priestly calendar is continued....a fragment of a lost book about Passover by Iranaeus [speaks of] 'the Pentecost, in which we do not bend our knees, because it has the same value as the Lord's Day. This custom started in apostolic times.'... It is Tertullian who gives us most details about this period. 'We count fasting or kneeling in worship on the Lord's Day to be unlawful. We rejoice in the same privilege also from Easter to Pentecost Day.'"

9. Now the question of the Sadducees vs. the Pharisees. Who was in charge of the Temple and the Festival rituals in N.T. times? The N.T. seems decisive on this:

> "And as they [apostles] spoke unto the people, the priests and the captain of the Temple, and the Sadducees came upon them...and laid hands on them and put them in hold unto the next day..." (Acts 4:1-3).
>
> "Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees,) and were filled with indignation" (Acts 5:17).

We also read in Acts 23:6 ff. that the Sanhedrin was split between the Pharisees and Sadducees. Further, the High Priest during Christ's trial is admitted to be a Sadducee; the Sanhedrin was dominated by the Sadducees, and the whole trial was dominated by Sadducean priests, since the Pharisees stayed out of the Pavement, or the judgment hall, lest they should be defiled and not be able to eat the Passover (John 18:28).

Furthermore, history seems to favor Sadducean control of the Pentecost ritual until sometime shortly before the fall of Jerusalem. (See Appendix V.)

10. If the wave sheaf starts the harvest, as all admit, then why not start counting with that first harvest day?? Or, put another way, what separates the wave sheaf day from other harvest days so that it should not be counted? Logic would show that it should be counted, and the Bible would indicate it should be counted as a whole day. But what about counting parts of days from, say, about 9 or 10 o'clock Sunday morning when the wave sheaf might have been offered? We have no Bible precedent for doing that, especially in light of the phrase "seven sabbaths shall be complete [Heb. "unbroken, whole, entire, perfect]." That brings us to the next point.

11. Do we in the Church have the authority to re-interpret Bible terms? A Bible day is from even to sunset (Gen. 1; Lev. 23: 32, etc.). A Bible week as revealed in the scriptures is from Sunday through Saturday. Though we don't like to look at it this way, we are in fact readjusting and reinterpreting Bible terms in order to come up with parts of days for counting Pentecost, or even whole days from starting somewhere in the middle of a Bible day. And we are reinterpreting Bible weeks on what seems to be a shaky foundation of implying that the Hebrew shabua or "week" cannot mean a Bible week! Or on the basis (also shaky) of starting from an unknown daylight hour when the Wave Sheaf was cut, thus creating a new "day" which straddles parts of light and darkness.

Secondly, can we reinterpret the Bible way of counting by quoting kingly reigns or chronological context? The context of Leviticus by itself is sufficiently clear. We do not need to go to kingly reigns.

12. John 20:1, 19 establishes the fact that Christ's breathing upon the eleven Apostles occurred on Sunday. Attempts have been made to put this day into Sunday evening so that the type prefiguring Pentecost would be on Monday by God's reckoning (evening to evening). This cannot be done since the Bible makes it plain it is "the same day, the first of the week" and John's Gospel makes it plain he is using Bible time, not Roman (see 1:39; 4:6; 4:52; 9:11). Though His breathing on the Apostles occurred late in the day (before sundown), it was Sunday. Though it is only supportive and not direct proof, it is awkward for us to explain why the type occurred on Sunday and not on a Monday.

13. We have to face the fact that all history is against us. In answer to the often-asked question "Has anyone ever kept a MONDAY Pentecost?" -- the answer is NO!

14. Then must we finally admit that the Church was founded on Sunday? Not necessarily. The Church was founded when Jesus was incarnated; the Church was founded when Jesus was born; the Church was founded when Jesus entered His ministry; the Church was founded when the Spirit descended like a dove upon Jesus Christ; the Church was founded when Christ called His Apostles; or when He announced that Peter was Cephas; or when Jesus died; or when He was resurrected. Most certainly when He was resurrected, the Church was built and founded. The Church was built in another sense when He ascended; and, finally, the Church was built on the Day of Pentecost, which, if it was on a Sunday, as the evidence indicates, was certainly not a pagan day but a great annual Holy Festival of Almighty God. Correction: the Church was not "built" completely at any time yet; according to Eph. 2:20 we are "built," but in v. 21 the building is "being fitly framed" and "is growing," while in v. 22 we are "being builded together" (Greek present). The Church is still being built!! The Church is being built by the efforts of the Worldwide Church of God.

So we should not tremble or shrink before finding Pentecost on a certain day which might have pagan overtones. Outside the Bible, all days have pagan patron deities, whether Sunday, Monday, or Saturday. Stated another way, the pagans have appropriated Sunday -- a day out of God's week -- for their religion.

Another Critical Problem

The chief problem which the Worldwide Church of God faces this year at Pentecost has nothing to do with the above. This separate problem involves whether we count Pentecost for 1974 from within or without the Days of Unleavened Bread. The last time we faced this particular calendar configuration was 1954 when our knowledge of the calendar was not so complete as it is now.

This year (as again in 1977 and 1981) the Passover falls on the weekly Sabbath. The next day, the first annual Holy Day, is Sunday and would normally be used to count "away from." But we have thought it best to wait till the following Saturday (which is the final High Sabbath as well), so that the next day, Sunday, could be a work day, and thus start the work of harvesting. Depending on which Sunday we count from this year, Pentecost VARIES BY A WHOLE WEEK.

Some brethren are concerned over this alleged "arbitrary" decision, especially since Joshua 5:10-11 seems to show the Israelites counted that Pentecost from Sunday, the High Day within Unleavened Bread. More study is needed and more is being done.

The Final Difficulty

The Church has certainly been blessed. But II Chron. 30:17-20 proves that God accepts our attempt to serve Him even if it is not done exactly according to the letter of the Law. How much more would we be blessed if we see that we should change and we do so! So the final difficulty with the case for Sunday does not lie in the case -- it lies in the consequences. It will require stalwart courage and an unselfish love of truth to publicly change...but the rewards would also be great!

This may be a supreme test for the end-time Church of God. The Church can and will survive its trials and tests as Jesus said: "For the gates of hell shall not prevail against it."

-- C. V. Dorothy

SUNDAY PENTECOST TRADITION

Do you realize that according to long-established tradition in the Christian churches, the first New Testament Christian Pentecost occurred on a Sunday, and is so commemorated (in a wrong manner, of course) to this very day?

Someone will ask: "But what does that prove? Aren't the professing Christian churches wrong in just about all of their main doctrines?"

Think for a moment. The Christian-professing churches keep Sunday instead of Sabbath, but they know, both from the scriptures and from secular history, that Jesus Christ kept the Sabbath.

Notice this frank admission in the Biblica Cyclopedia. It says that if "he [Christ] was crucified on the 14th, the Sunday of the Resurrection must have been the day of the omer, and Pentecost must have occurred on the first day of the week -- Smith" (Biblica Cyclopedia, 1877 ed., Vol. VII, by McClintock and Strong).

The Catholic Encyclopedia mentions that "at the time of Jesus Christ two opinions touching the exact day of the feast were held" (Cath. Ency., 1911 ed., Vol. XI). Then follows an explanation of the Pharisaic and Sadducean way of reckoning the fifty days to Pentecost.

This same encyclopedia also has an interesting comment: "Whitsunday, OR PENTECOST, a feast of the universal Church which commemorates the Descent of the Holy Ghost upon the Apostles, fifty days after the Resurrection of Christ, on the ancient Jewish festival called the 'feast of weeks' or Pentecost (Ex. xxxiv,22; Deut.xvi,10).... Whitsunday, as a Christian feast, dates back to the first century, although there is no evidence that it was observed, as there is in the case of Easter; the passage in I Corinthians (xvi,8) probably refers to the Jewish feast [of Pentecost]. This is not surprising, for the feast, originally of only one day's duration, fell on a Sunday" (Cath. Ency., 1911 ed., Vol. XV, "Whitsunday").

Here is another startling statement: "It was on the feast of Pentecost that the Holy Ghost descended in the miraculous manner, related in Acts 2. It fell on the first day of the week -- Watson" (Ency. of Religious Knowledge, 1852 ed., by B.B. Edwards).

Here is another eye-opener: "In the Christian Church the importance of Pentecost was continued, and its significance emphasized, by the outpouring of the Spirit on that day (Acts 2). The day of the week on that occasion is traditionally represented as Sunday" (Dict. of the Bible, 1906 ed., Vol. III, by James Hastings).

Here is still another revealing quote: "The date of the feast came to be firmly fixed only in later Judaism. It was now dated on the 50th day after the Passover. Opinions varied as to the significance of the 'day after the Sabbath' mentioned in Lv. 23:15. The Boethuseans (Sadducees) took this literally and counted from the first regular Sabbath (Saturday) after the first day of the Passover, so that Pentecost would always fall on a Sunday. The Pharisees, however, took the sabbath of Lv. 23:15 to mean the first day of the Passover, the 15th Nisan, and thus counted seven full weeks from the 16th..." (Theol. Dict. of the New Testament, by Kittel, p. 46).

When Was Pentecost Changed?

When did the Sadducean way of reckoning the fifty days from the Sunday of Unleavened Bread give way to the Pharisaic way of counting from the first annual Sabbath, the 16th of Nisan?

"Like the offering of the first sheaves, this harvest festival (Pentecost), fifty days later, was to be held on the morrow after the Sabbath (Lev. xxiii.11.15-16), and consequently on the first day of the week. In Josephus' time, the offering of the first sheaves was fixed on the sixteenth day of Nisan" (Ency. of Religious Knowledge, 1910 ed., Vol. VIII). Josephus lived from 37 A.D. to about the end of the century. This shows that the fixed Pentecost (6th of Sivan) was "fixed" after 37 or 38 A.D. -- at least several years after 31 A.D.!

Since the Sadducees were in control of the Temple ritual in 31 A.D., Pentecost must have been observed on a Sunday, and not on the sixth of Sivan as would have been the case had the Pharisees been in control. Apparently, all of the Jews acquiesced to the Sadducees' reckoning and kept the same day. Whoever controlled the Temple, its rituals and ceremonies, would have controlled the offering of the wave sheaf -- thereby setting the date for Pentecost!

All in the Church of God agree that the New Testament apostles and disciples of Jesus Christ would not have been keeping Pentecost on the wrong day. Neither would they have been assembled on the same day as the Jews at the Temple -- unless the day they were all keeping in 31 A.D. was the correct day.

We, therefore, know that the Pharisaic way of reckoning, and the Essene way of reckoning, using fixed calendar dates for Pentecost could not have been correct. Neither of these erroneous days were selected by God as a day on which to send the first-fruits of the Holy Spirit.

This only leaves one other manner of reckoning Pentecost among the Jewish religious bodies of the Apostles' day -- that of the Sadducees; and it so happened that they were in control of the Temple. They always figured inclusively from the Sunday

of Unleavened Bread. Seven full, complete, whole, perfect weeks and seven sabbaths later, they arrived at the end of their seven-week period to Pentecost. The fiftieth day brought them to a Sunday, as we have seen demonstrated by history.

THE UNIVERSITY OF JUDAISM

WEST COAST BRANCH OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

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COLLEGE OF JUDAICA
HEBREW TEACHERS COLLEGE

OFFICE OF DEAN OF STUDENTS

February 11, 1974

Mr. Mordechai Joseph
Ambassador College
Hebrew Dept.
300 Green
Pasadena, California

Dear Mr. Joseph,

In reply to your inquiry concerning the meaning of the phrase ממחרת השבת (MIMOHORATH HASH-SHABBATH) occurring in Leviticus 23:11 and 23:15, the phrase means the day following the Sabbath. If Shabbat is understood literally then, the day specified is Sunday.

While there was bitter controversy between Saducees and the Pharisees over this phrase, the argument was over whether Shabbat was to be understood literally or, as the Pharisees claimed, meant the first day of Passover. In either case, the counting of the Omer would begin on the following day.

Very sincerely,

Rabbi Ben Zion Bergman
Dean of Students

BZB/cjk

SACRED CALENDAR OF A.D. 31

NISAN

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	
				1	2	3	
4	5	6	7	8 PHAR.	9	10 SAD.	(& W.C.G.)
11	12	13	14	15	16	17	
18 ESS.	19	20	21	22	23	24	
25	26	27	28	29	30		

IYAR

Sun.	Mon.	Tue.	Wed.	Thu.	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

SIVAN

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
					PHAR.	
1 SAD.	2 W.C.G.	3	4	5	6	7
8 ESS.	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

The Essenes used a solar calendar which had 30 days in the first and second months. And according to their calendar, the first day of Nisan (New Year's day) always fell on a Wednesday. Using the first weekly Sabbath after Unleavened Bread (Nisan 25th on their solar calendar), they counted inclusively from Sunday (26 Nisan) to the Sabbath of Sivan 14th (49 days). The next day (the 50th) always fell on Sunday, 15th Sivan.