



TTS_COG
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Pentecost, A Calendar History [Eugene Oregon to present]

Introduction

Early in the New Testament we learn that the prophesied Messiah was of Jewish ancestry by both his mother Mary [Luk 3:23-38] and of his human step father Joseph's genealogies [Mat 1:1-16]. Both were of King David's bloodline, King of Israel around 970-1015 BC. During these ancient times we also read from the Bible that Israel and Judah, as were the other tribes named [Gen 49:1-28], observed the feast days of the Lord [Lev 23, Num 28; Deu 16; Mat 26:17; Luk 2:41]. These feast days include:

1. The first day of the feast of Unleavened Bread
2. The Last Day of Unleavened Bread
3. The feast of First Fruits [or Pentecost - what this historical study is about]
4. The feast of Trumpets
5. The Day of Atonement
6. The first day of the feast of ingathering [Tabernacles]
7. The last Great Day [immediately Proceeds feast of Tabernacles]

Jesus observed the memorial of the Passover during his time on the ertz as the *son of man* [Mat 8:20]. It had long been foretold that He was the premise upon which the new covenant was to be established [Joh 1:29; 1Co 5:7]; He as both the mediator [testator] and sacrifice and the saints are the benefactors [Heb 12:24]. Like the old covenant the new was also a blood covenant. As it was for Abraham all blood covenants require a sacrifice and was demonstrated in the Old Testament sacrifices by the use of bullocks, ox, goats, lambs and even doves and pigeons [Gen 15:1-18]. Jesus was that prophesied sacrifice so named as the *lamb* of God by the scriptures. So it was to be in the establishment of the New Testament; but by the perfect sacrifice, Jehoshua [Jesus] - the Father's own Son [Joh 3:16]. By this mankind was redeemed, bought and paid in full and conditionally, upon following Jesus' instructions and example in life, both Jew and Gentile may also enter into the covenant of God's promises - as is His good pleasure. This Passover Memorial however is of itself not a feast day of the Lord. It is an annual *memorial* to be kept forever [Exo 12:13,14]. Regarding the feast days, by His and the example of the disciples become Apostles we see that they too

continued the observation of these feasts days of the Lord [[Mat 26:19](#); [Mark 14:14](#); [Luke 22:15](#); [Acts 2:1](#)]. To this day the Jewish nation, named after Judah, of the tribes of Jacob [Israel] have refused to accept that the Messiah came in the flesh as the son of man and God. This is noted in the verses as said about the Sadducees [[Luk 20:27](#); [Act 23:8](#)]. This is an important fact to remember for later use on this topic of the ancient calendar and Pentecost.

In the books of Exodus, Leviticus, Numbers, Deuteronomy and Psalms we find the inspired passages containing the instructions and explanation of the feast Days of our Lord preserved for the saints. But there are other influences that need to be discussed regarding these feasts. In this article we will review some important historical documentation and then focus forward on the one feast we now call Pentecost since its first mention [[Exo 23:16](#)].

Chapter I

Major ancient influences upon the sacred calendar Creation to 33 AD

There are many records about the feast of first fruits [Pentecost] in the scriptures to which we may verify dates and relative events with books like James Ussher's "The Annals of the World", or "The Works of Philo Judaeus" and, in some matters, even as the Roman Church historically records in the book of "The Apocrypha". Here we will focus only on the references which are in agreement with the KJ Bible, since this is ours, and I pray yours, final authority in all matters of practice and doctrine.

During the times of captivity the names of the months were introduced to the Israelites by the Chaldean and Babylonian magi whom also introduced astronomical methods of calculating calendars. Many popular faiths today state that the calendar has always been mathematically calculated. Josephus, among others, documents that a numerical accounting of the times was in fact previously known by Abram while in Egypt but also that the calculated secular calendar was kept separate from the sacred calendar - as was demonstrated much later by the example of his progeny, the Israelites. - [Josephus Antiquities 3:3](#) -

Ancient historians record the observation of the feasts of our Lord. Philo Judaeus makes statements about the observation of Pentecost:

[The Works of Philo Judaeus](#), Book 26 The Decalogue, XXX. (160)

And also the day on which is offered the sheaf of corn, as an offering of gratitude for the fertility and productiveness of the plain, as exhibited in the fulness of the ears of corn. And the day of pentecost, which is numbered from this day by seven portions of seven days, in which it is the custom to offer up loaves, which are truly called the loaves of the first fruits, since, in fact, they are the first fruits of the productions and crops of eatable grain, which God has given to mankind, as the most tractable of all his creatures.

... the day on which is offered the sheaf of corn ... refers to Abib 16 as recorded by Josephus' account in [Josephus Antiquities 3:3](#) -

But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer

the first-fruits of their barley, ...

[Eerd+ans Dictionar , of the - i .le](#) further supports this#
(entecost

The Greek name (meaning "50th") for the Israelite Feast of Weeks which celebrated the spring harvest. This feast took place 50 days after the offering of the sheaf of firstfruits at the time of Passover and Unleavened Bread (cf. Lev. 23:9-14).

[est+inster Dictionar , of the - i .le](#) further states: ... as the Westminster Dictionary puts it, "by those who directed the services of the 2nd Temple," the one the Saviour walked in. He recommended that we listen to the Pharisees in this matter (Matt.23:2-3)

Weeks, Feast of. The 2nd of the 3 annual festivals at which every male was required to appear before the Lord

The older and better opinion is that it denotes the 1st day of the festival of unleavened bread. The Greek translators understood it so. (Lev. 23:7,11 LXX) as did those who directed the services of the 2nd Temple (Jos. Antiq. iii, 10, 5); this 1st day was kept as a Sabbath: no work was done on it and there was a holy convocation; and such rest days, no less than the 7th day of the week, were called Sabbath. (Lev.23:32, 25:2) on the morrow after the Passover the new grain was used, which could not be eaten until the sheaf had been waved before the Lord (Lev.23:14, Josh.5:10,-11,R.V.) The festival fell on the 50th day after the waving of the sheaf, which gave rise to its name Pentecost or 50th day (Acts 2:1)."

From [The Te+ple / It@s Ministr , and 1er2ice](#) by Alfred Edersheim, D. D., Ph. D
Chapter "3 / The 3east of 4nlea2ened - read and the Da, of (entecost
0The Morro5 After the 1a. .ath0

The expression, 'the morrow after the Sabbath' (Lev_23:11), has sometimes been misunderstood as implying that the presentation of the so-called 'first sheaf' was to be always made on the day following the weekly Sabbath of the Passover-week. This view, adopted by the 'Boethusians' and the Sadducees in the time of Christ, and by the Karaite Jews and certain modern interpreters, rests on a misinterpretation of the word 'Sabbath' (Lev_23:24, Lev_23:32, Lev_23:39). As in analogous allusions to other feasts in the same chapter, it means not the weekly Sabbath, but the day of the festival. The testimony of Josephus (Antiq. iii. 10, 5, 6), or Philo (Op. ii. 294), and of Jewish tradition, leaves no room to doubt that in this instance we are to understand by the 'Sabbath' the 15th of Nisan, on whatever day of the week it might fall.

...

*When the time for cutting the sheaf had arrived, that is, on the evening of the 15th of Nisan (even though it were a Sabbath *), just as the sun went down, three men, each with a sickle and basket, formally set to work. * There was a controversy on this point between the Pharisees and the Sadducees. The article in Kitto's Cycl. erroneously names the afternoon of the 16th of Nisan as that on which the sheaf was cut. It was really done after sunset on the 15th, which was the beginning of the 16th of Nisan. ... Though one ephah, or ten omers, of barley was cut down, only one omer of flour, or about 5 1 pints of our measure, was offered in the Temple on the second Paschal, or 16th day of*

*Nisan. The rest of the flour might be redeemed, and used for any purpose. The omer of flour was mixed with a 'log,' or very nearly three-fourths of a pint of oil, and a handful * of frankincense put upon it, then waved before the Lord, and a handful taken out and burned on the altar.*

** The term is difficult to define. The Mishnah (Men. ii. 2) says, 'He stretcheth the fingers over the flat of the hand.' I suppose, bending them inwards. The remainder belonged to the priest. This was what is popularly, though not very correctly, called 'the presentation of the first or wave-sheaf' on the second day of the Passover-feast, of the 16th of Nisan.*

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THE INCREDIBLE HISTORY OF GOD'S TRUE CHURCH
by Ivor C. Fletcher
CHAPTER SEVEN -- A LIGHT IN THE DARK AGES

The Passover was observed on the fourteenth day of the first month (Nisan). Bede records that some Christians in Scotland continued this practice until the seventh century A.D.26

The footwashing ceremony instituted by Christ (John 13:4-12), was also carried out. Some sources indicate that the Celtic Christians observed Pentecost and perhaps some of the other Hebrew feast days.

Of the many times that the Israelites had become distanced from God each time resulted in their worship of idols and gods of the people and lands of their captivity at the abandon and loss of memory of the annual feasts of our Lord. As such were the Israelites in their eagerness to adapt to their new found nations among whom they resided. They assimilated into the Gentile and heathen nations readily. Such was the time of our Lord, the time during the arrival of the prophesied Messiah. Not to be considered as least in importance, except by some legalistic sects that existed in that ancient time, the calendar itself had been fully restored among the saints at that time while the unholy polity of the Jewish priesthood falsely bartered powers with the Romans compromising almost every ordinance for that power. Between the two they maintained order over all the land and people in Palestine. Among these rulers were many sects: Pharisees; Sadducees, Stoics and Epicureans, etc. .
- Smith's Bible Dictionary by Dr. William Smith (1884) -

It was written that the house of Baal was built in Samaria [1Ki 16:32]. It was at this time of ***the great and dreadful day of the LORD***, as in the times of the ancient past, that a great evil proceeded once again from Samaria.

The formal advent of gnosticism by Simon [the sorcerer] Magus of Samaria [Act 8:9] brought further confusion regarding the instructions of the manuscripts and codex. Many truths were compromised including the ancient instructions for the sacred calendar. The gospels taught by Jesus' disciples including the doctrines of the feast days were profaned.

This rejection of the scriptures [[Hos 4:6](#); [Mar 7:9](#)] is still demonstrated by this ideology of reasoning and human reckoning rendering interpretations of scripture, then called manuscript to which the codex was later added by the Christians from Antioch. Rejection of understanding by divine revelation alone was traded for intellectualism. Eventually the Gnostic doctrine would lead to the false doctrine of *sin pardoned by grace*, thus the resolve in all matters of sin. This license to sin became the norm even in Christ's time [[Rom 1:22-29](#)].

With regard to the sacred calendar gnostic attitudes were not unique to this time alone however. Many have presumed to possess power over, thus controlling by a unique understanding of the times enabling the user to calculate well in advance the times and seasons. However, the scripture instructs the saints differently, if we will hear it, regarding the attempts to harness one of the elements of God's creations - times: Indeed, many have attempted to foretell the times, and many have failed.

[Job 38:33](#) Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

[Act 1:7](#) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

To prove this point we can simply ask ourselves, how many have tried by using man's reckoning, and failed? The answer is that 100% have failed while 100% of the elect saints whom rely upon God will have succeeded in knowing His will regarding times.

[Luk 8:10](#) And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

[[Mat 13:14-17](#)]

10+e definitions



1i+on Magus / A sorcerer, converted by Philip; rebuked by Peter [Act 8:9-13](#); [Act 8:18-24](#).

- Nave's Topics, by Orville J. Nave (1841-1917), A.M., D.D., LL.D.

Simon Magus, a Samaritan, living in the apostolic age, distinguished as a sorcerer, or "magician," from his practice of magical arts. [Act 8:9](#). According to ecclesiastical writers, he was born at Gitton, a village of Samaria, and was, probably, educated at Alexandria, in the tenets of the Gnostic school.

- Smith's Bible Dictionary by Dr. William Smith (1884) -

Sin - to violate God's commands and ordinances, which include the feasts of the Lord [[1Jo 3:4](#)]. The neglect to observe the feast days of our Lord among the newly founded false [European] Christian faith promoted by Simon Magus from Rome left the multitudes void of the knowledge of the feast days of our Lord over time. His Samaritan gnostic false doctrines remain with us to this day!

Other major influences upon the sacred calendar were the Sadducees, with a particular interest in the timing of Pentecost.

Sadducees

The origin of this Jewish sect cannot definitely be traced. It was probably the outcome of the influence of Grecian customs and philosophy during the period of Greek domination. The first time they are met with is in connection with John the Baptist's ministry. They came out to him when on the banks of the Jordan, and he said to them, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Mat_3:7.) The next time they are spoken of they are represented as coming to our Lord tempting him. He calls them "hypocrites" and "a wicked and adulterous generation" (Mat_16:1-4; Mat_22:23). The only reference to them in the Gospels of Mark (Mar_12:18-27) and Luke (Luk_20:27-38) is their attempting to ridicule the doctrine of the resurrection, which they denied, as they also denied the existence of angels. They are never mentioned in John's Gospel.

There were many Sadducees among the "elders" of the Sanhedrin. They seem, indeed, to have been as numerous as the Pharisees (Act_23:6). They showed their hatred of Jesus in taking part in his condemnation (Mat_16:21; Mat_26:1-3, Mat_26:59; Mar_8:31; Mar_15:1; Luk_9:22; Luk_22:66). They endeavoured to prohibit the apostles from preaching the resurrection of Christ (Act_2:24, Act_2:31, Act_2:32; Act_4:1, Act_4:2; Act_5:17, Act_5:24-28). They were the deists or skeptics of that age. They do not appear as a separate sect after the destruction of Jerusalem.

- M.G. Easton M.A., D.D., Illustrated Bible Dictionary, 1897 -

All other holy days or festivals come on definite days of definite months. But this one annual Sabbath must be determined by counting. It is very simple and plain.

It is of very grave importance that we figure the right day. This day, and this only, is made holy by the Eternal Creator. ...

Before that time, however, the high priests of the family Boethus, who were Sadducees, had been in control of matters concerning the festivals in Jerusalem. The Boethusians always counted from the morrow after the weekly Sabbath, the day we call Saturday, which usually fell within the Days of Unleavened Bread or immediately before the first day of Unleavened Bread. This historical information has been preserved for us in the Mishna, which was set in writing about A.D. 200:

It is noted that the similarities of Simon Magus and the Sadducees approach to doctrinal revelation is by their ideologies: Gnosticism [theological and philosophical discernment] and ... of Grecian customs and philosophy during the period of Greek domination.

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The prevailing opinion now is that the Boethusians were only a variety of the

Sadducees, deriving their name from the priest Boethus. Simon, son of Boethus from Alexandria, or, according to other sources, Boethus himself, was made a high priest about 25 or 24 B.C. by Herod the Great, in order that Boethus' marriage with the latter's daughter Mariamne might not be regarded as a mésalliance (Josephus, "Ant." xv. 9, § 3; xix. 6, § 2. This Mariamne II. must be distinguished from the first of the Hasmonean Mariamnes). Furthermore, to the family of Boethus belonged the following high priests: Joezer, who filled the office twice (ib. xviii. 1, § 1); Eleazar (ib. xvii. 13, § 1); Simon Cantheras (ib. xix. 6, § 2); his son Elioneus (ib. xix. 8, § 1); and the high priest Joshua b. Gamla, who must also be included, since his wife Martha (Miriam) belonged to the house (Yeb. vi. 4). The hatred of the Pharisees toward this high-priestly family is shown by the words of the tanna Abba Saul b. Ba.nit, who lived about the year 40 of the common era at Jerusalem (Pes. 57a; Tosef., Men. xii. 23). It must be especially noticed that "the house of Boethus" heads the list of the wicked and sinful priestly families enumerated by Abba.

- JewishEncyclopedia.com - [Boethusian](#)

GNOS'TIC, n. nostic. [L. gnosticus; Gr. to know.]

The Gnostics were a sect of philosophers that arose in the first ages of christianity, who pretended they were the only men who had a true knowledge of the christian religion. They formed for themselves a system of theology, agreeable to the philosophy of Pythagoras and Plato, to which they accommodated their interpretations of scripture. They held that all natures, intelligible, intellectual and material, are derived by successive emanations from the infinite fountain of deity. These emanations they called oons. These doctrines were derived from the oriental philosophy.

GNOS'TIC, a. nostic. *Pertaining to the Gnostics or their doctrines.*

- Noah Webster's 1828 Dictionary of American English -

A short time after 70 AD the presence of the political-religious Sadducees were all but done away with as any principle influence within the Sanhedrin leaving only the Pharisees. In their zeal of rejection and in an act of defiance of the Messiah they held their claim to the seat of Moses thus issuing questions with answers for all to obey and this by the rule of law and works alone. For the remaining Christian-Jews [see book of James] figuring the Holy Days was as before; for this Jewish Sanhedrin, at least until about 70 AD when the Pharisees were free to further reinforce rule by law. The changing of times by method of calculations and added *intercalated* month to the sacred calendar would occur eventually just as the Roman Catholic church sought to do in attempts to correct the already widely recognized failure of the Julian calendar. This action by the former and latter Pharisees profaned the anointed and sacred calendar was to be clearly understood to be the works of men's hands presuming authority among themselves. Below are quotes from the Bible and a few historians regarding the proper observation of Pentecost in its related section below under - i. lical Accounta. ilit, . First a little more about the Sadducees oral teachings from which today's Churches follow regarding the counting from and to Pentecost.

Remember the above facts later when we discuss recent changes to the sacred calendar.

Chapter II

33 and 70 AD to present

Note: James Ussher - 1st Pentecost Sunday May 24, 33 AD - has been verified by Biblical calendar. Please contact author for details. Or, for a free booklet about the Biblical calendar see: **Biblical Calendar Quick Reference Booklet** at: http://users.adelphia.net/~dwlacey/Pub/tts_quickcalref_largeprint.pdf

This brings us to the starting section of this study. From a monthly info e-mail by **TT18CO9**

Looking ahead:

Pentecost, a calendar history - Eugene Oregon, HW Armstrong, corporate worship centers, gnostic doctrinal committees and Biblical accountability ... in this months special e-mail report coming to your e-mail inbox soon! Answers to, how to count to fifty but never mind the wave offering, the shabbath and shabbathon mystery and other riveting conundrums of the former and currently existing corporate and other gnostic teachings.

A -eginning

In the United States there is a long History of Sabbath keeping congregations starting with the English Separatists of 1639, to the Millerites, Adventist movements, COG 7th Day and to the recent Sabbath observing Churches of God. Except for very early Historical records mentioned below there was an absence of the observation of the feast days of our Lord, including Pentecost. Early records mentioning Pentecost used it only in the context of a prophetic event in time such as was the dates given by William Miller and Ellen G. White in her book "America in Prophecy" and Herbert W. Armstrong in his "*Letters to the Brethren*" and his book "*Pagan Holidays- or God's Holy Days- Which?*". More complete quotes and comments will be stated on the latter below under section: **Ongoing error in recent promotion of the feast days** .

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THE INCREDIBLE HISTORY OF GOD'S TRUE CHURCH
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CHAPTER THIRTEEN -- THE NEW WORLD

The first "General Meeting" was held in late May, 1684, shortly after Pentecost. All the brethren in New London, Westerly, Narraganset, Providence, Plymouth Colony and Martha's Vineyard were invited to attend. From:
file:///E:/MyWeb/Books/Church_History/Fletch/chapter13.html

Note that the date of 1684 was written in the Julian calendar date system. Pentecost that year was on Sunday May 11, 1684 Julian or Monday May 21, 1684 Gregorian or Sivan 6, 5444 - Hebrew names [less rabbinical intercalation's] - verified by Biblical calendar. [ref. Ivor C. Fletcher ... late May, 1684, shortly after Pentecost ...] [verified 3x dwl 06.10.05]

Prior to 1833 we begin with Sunday Baptists. Then in 1844 William Miller founds the

Millerites.

1844 - [The Meliorates](#), a pioneer of Seventh Day Adventist Movement. William Miller founded the interfaith Millerite movement on whose doctrine the Adventist Church first formed. Three key leaders arose from this group to found what eventually became the Seventh-Day Adventists: James and Ellen White and Joseph Bates. They profess "the Bible and the Bible alone" as the basis for all their doctrines.

From: <http://www.wilsonsalmnac.com/book/oct22.html>

At this my soul was filled with horror, and madness seized by brain. I cried to the rocks to hide me from him whom I had thus rejected. But rocks were deaf. I then fled to the mountains, and called on them to fall upon me, and hide me in the bowels of the earth, or crush me into non-existence. But mountains had no pity on a wretch like me.

"A Scene of the Last Day", by William Miller, c. 1843; American religious leader Miller predicted that the world would end on October 22, 1843

From: <http://www.pickle-publishing.com/papers/karaite-reckoning-1844.htm>

Beginning in the summer of 1844, Millerites in general, though not William Miller himself, became convinced that Christ would return on October 22 of that year, what was considered the Day of Atonement by Karaite reckoning.

From: http://www.nisbett.com/sanctuary/seventh_month_movement.htm

As the date approached, enthusiasm mounted, though not all the Millerites joined the seventh-month movement. One by one the Millerite leaders, who had been the last to take part in it, accepted the seventh-month message. William Miller and J. V. Himes, his lieutenant, came to the conclusion early in October that the movement must be the Lord's doing, and they too looked for the Advent on that October day.

... after the Great Disappointment, when that day passed, it was the question of the significance of this seventh-month movement, the "true midnight cry," that drew the sharpest line of cleavage between the Millerites themselves. Had it been a colossal blunder ...

... In the aftermath the majority, including most of the leaders, came within a few months to the conclusion that it was "not a fulfilment of prophecy in any sense," that their prophetic chronology had been wrong ...

From the latter came the little groups that later became the Seventh-day Adventists. These refused to

"deny their past experience," as most of the others seemed to them to have done. They sought another meaning in it ...

From the Millerites progressed the Sabbatarian Adventists and Sunday Adventists. Following the Sabbatarian Adventist path we split into two organizations: the seventh day adventists and others. In the Seventh Day Adventists are Ellen G. White and husband James White. Most of the doctrinal teachings of the then Seventh Day Adventist church were as a result of the divine revelation of E.G. White. Mrs. White most certainly set the standard for the Seventh Day Adventists church at this time. The other The Seventh-Day Adventist Church was officially organized May 21, 1863, with around 3,500 members ¹. The [Branch Davidians](#) were a sectarian splinter from the Seventh-Day Adventists. This split occurred in 1929 when Victor Houteff, who believed himself to be a messenger of God was, disfellowshipped due to his deviations from the main-line church teachings. Indeed, changes would continue within the doctrines and teachings of the Seventh-Day Adventists..

In this time Pentecost was not and has not since been observed.

The source for doctrinal belief: The teaching was, however, as the Sadducees and Boethusians had long asserted as from their oral laws and tradition [Talmud] as opposed to the manuscripts [Torah]: that Pentecost must be observed after seven sabbath days and on a Sunday.

For a more complete overview of the Seventh Day Adventists see: [Seventh-Day Adventists](#)

From: google search <Millerites feast days>

References: [be sure to list + url's as can]

[The Millerites](http://www.presenttruthmag.com/7dayadventist/1844/9.html) <http://www.presenttruthmag.com/7dayadventist/1844/9.html>

¹ Land, Gary. *Adventism in America: A History*, p62

Chapter III

: ecent O .ser2ations; A <e5 -eginning

In the new colonies of America a remnant of God's people had left their trail with signs as Dan had done in ancient times. But this ensign was God's own personal sign upon His people [[Ezekiel 20:11-12](#)], the Sabbath Day. Observing the seventh day, Saturday, as their Sabbath were the Adventist movements, COG 7th Day, certain of the smaller offshoots from these, the Sacred Names movements and the recent Sabbath observing Churches of God. However, the *Feasts of the LORD* [[Leviticus 23:1-4](#)], also sabbaths, were not yet being

recognized since their abandon by the masses in the early part of the first millennium. Only the tribe of Israel named Judah has kept the Sabbath Day and feasts of the Lord even unto today. But for the New covenant sabbath keeping Christians this had remained as a matter of record until the 19th century.

It was not until after the historic General Conference Churches of God Seventh Day in 1884 that we have a schism which began to truly define and to promote the observation of the Feasts of the Lord. Certainly one would like to think the remnant which God promised had kept these days secretly, but in the COG 7th Day and most other Sabbath keeping organizations in the United States they had not been observed until this time.

At this juncture mention of the versions movement must be made. Influences here are as prominent in the churches as water flowing which early on gave cause for schisms by reason of varying doctrinal interpretations. Thus knowledge once before very clearly understood and even some resurgent knowledge, as was the understanding of the feast days by the early Church fathers of the 19th century, became inevitable.

The "%=) : re2isionist co+ + ittee / an unhol, chapter in the histor, of the Churches#

From: - Stewarton Bible School, Stewarton, Scotland - ***Bible Versions:***

MODE : < E : 11O<1 > T : A<1?ATO : 1

Most, if not all, modern translations are based on the :e2ised ersion (1881-5) which, as we have already learned, was influenced throughout by the Alexandrian manuscripts 1inaiticus and aticanus. In effect there really are only T 5o English language - i. les to choose from.

- The King Ja+ es ersion6 which is based on the Masoretic Hebrew Text and the Majority Greek Text.
- The :e2ised ersion6 which is based on the Minority Text. This version has spawned a whole generation of inaccurate translations: which, like their unholy mother the RV, all rely heavily on the corrupt Minority Text.

I list a few of the "))@ + odern - i. les which followed in the trail of the Revised Version of 1881-5:

- The American Standard Version (1901)
- The Moffatt Bible (1935)
- The Revised Standard Version (1952)
- The Amplified Bible (1958-64)
- The Jerusalem Bible (1966)
- The New International Version (1966)
- The New English Bible (1970)
- The New American Bible (1970)
- J B Phillips' New Testament (1972)
- [The New American Standard Version \(1971\)](#)
- Good News Bible (1976 and 1994)
- [The New International Version \(1978\)](#)

- New Jerusalem Bible (1985)
- [The New King James Version \(1984\)](#)

As 1a+uel 9ipp so succinctly puts it: "*All modern translations, such as the New American Standard Version, are linked to the Revised Version of 1952, which is a revision of the American Standard Version, an American creation growing from the English Revised Version of 1881.*" (Ref: B11)

... The Revised Version Committee

It is true that many of the Revised Version's (RV) committee members were godly scholars: but they cannot be compared with the King James Version's committee when it comes to eAtre+e re2erence for the &ord of 9od. W Scott, writing over 100 years ago, makes this enlightening comment concerning the RV committee.

Quote: "*The movement for a revision of the authorised version of the Holy Scriptures commenced on May 6, 1870, in the Convocation of Canterbury. An influential committee was at once formed, consisting mainly of distinguished scholars and divines within the pale of the Established Church, but with power to consult or add to their number eminent Biblical scholars of all denominations. Many of its members were truly eminent for godliness and of distinguished ability, but it may be gravely questioned whether the constitution of the Committee as a whole may be compared with that nominated by King James, for piety and extreme reverence for the Word of God.*" (Ref: A9)

Sad to say the revision committee when faced with a choice between trustworthy [TeAtus :eceptus](#) and the corrupt [1inaiticus](#) and [_aticanus](#); usually chose the corrupt Egyptian manuscripts. To be sure the Egyptian codices, written on vellum, were in far better ph,sical condition than the papyrus or parchment MSS. But beauty, as pointed out earlier, is no indication of character. In (art T50 we will examine some 80+ texts which have been seriously corrupted by these Egyptian codices. Two of the revision committee's most prominent translators were:

- - roo'e 3oss &estcott
- **Fenton John Anthony Hort**

Westcott - [quote from the book *Life and Letters of Brooke Foss Westcott*] "*I never read of the account of a miracle but I seem instinctively to feel its improbability, and discover some want of evidence in the account of it.*" (page 216)

Hort - [quote from page 223 of the book &hich - i .leB] "*...Anglicanism, though by no means without a sound standing, seems a poor and maimed thing beside great Rome.*"

It was during this historic time, between 1870 and the early 1900's that the Sabbath observing Churches became greatly influenced by the versions movement as witnessed by their varying interpretations and inevitable splits, divisions and schisms as is it's [versions] direct purpose and results. From the Seventh Day Adventists Iowa Conference, some

independents such as G.G. Rupert from SDA and the concurrent General Conference Church of God 7th Day we see prominent derivations of whom were the following notable Church Fathers [Arranged in nearest possible chronological order].

Feast Days, 1861 Issue

A more quiet issue, alluded to earlier by Mrs. J.G. Gilstrap, was that of whether or not the feast days should be observed. The discussion of the Sabbath question naturally raises to the fore the question of the validity of the annual sabbaths, or holy days of Leviticus 23. The same arguments used against Sabbath observance are used against feast day observance.

James White had early rejected the feast days. (See the first issue of *The Present Truth* in 1849.) Seventh-Day Adventist J.N. Andrews refuted the feast days in his work in 1873. He said,

There is no evidence that the jubilee was ever observed, and it is certain that the sabbatical year was almost entirely disregarded. Leviticus 26:34, 35, 43 and II Chronicles 36:21. Pentecost nor the Feast of Tabernacles could not have been observed until after the Hebrews entered Palestine, and the annual sabbaths were part and parcel of these feasts, and could have no existence until after the feasts to which they belonged had been instituted.

Isaiah 1:13, 14 shows that God hates "your new moons and your appointed feasts," while Hosea 2:11 shows God will cause to cease "her feast-days, her new moons, and her sabbaths, and all her solemn feasts." Christ abolished them completely, according to Andrews.¹⁶⁴

10+e in Church of God 7eld to Feast Days, O. servance

In May, June and July of 1913, issues of the *Bible Advocate* carried articles supporting the observance of feast days. They were written by G.G. Rupert, later the publisher of the paper, *The Remnant of Israel* (1915-?), a former Seventh-Day Adventist. Rupert's starting premise was that "there is not a single text in the New Testament that teaches that any law that God ever gave was abolished and nailed to the cross . . ." and that only the sacrifices and oblations have ceased, as stated in Daniel 9:27.¹⁶⁵

Rupert was an independent who for a time went along with the Church of God from Stanberry, but because they refused to accept his teachings, formed an independent movement.

1ar. er 1 supports Annual Feast Days

In 1916, G.W. Sarber from Knox, Indiana wrote in the *Advocate* supporting the annual holydays. He mentioned that Pentecost is 50 days from Nisan 16, the Feast of Tabernacles is the 15th day of the seventh month, and the eighth day of Tabernacles is also a sabbath rest. "These are the feasts of the Lord, and from the Bible standpoint they are as binding upon the sons of God at this present time as they were when God commanded them to Israel of old." The editor, A.N. Dugger, included a caption stating that "Every writer is held responsible for their sentiments."¹⁶⁶

Official Church of God (osition Against 7ol, Days

The 1917 article, "What the Church of God Believes and Why?", written by A.N. Dugger,

stated in Article 21 that the commandments nailed to the cross included only animal sacrifices, and yearly sabbath days that were governed by the day of the month, new moons, feasts, and other holydays, referring to Ephesians 2:15, Hebrews 9:10-12. In the same issue, in the "Question Corner" section, Dugger explained Romans 14:15 as follows: "The death of Christ made an end to the feast days, and meats and drinks, which were shadows. Those who rejected Christ were still keeping these feast day Sabbaths . . ." and Paul gave them contrary instruction, Colossians 2:16.¹⁶⁷

Another "Question Corner" answer by Dugger in 1924 stated that Acts 18:21 refers to the feast of Passover day, and Acts 20:6 (Days of Unleavened Bread) refers only to the Passover, not the whole week.¹⁶⁸

Holy Days were to be a latent issue within the Church of God, accepted by some, but rejected by many. Though the official church position was against them, some supporters of the Church of God continued to believe and keep them, yet still maintaining Church of God membership.

: ecent 7istorical 1u+ + ar ,

G.G. Rupert had proposed the observance of the feast days as early as 1916.

By 1927, Herbert and Loma Armstrong - through the influences of GG Rupert came to feel the personal need to observe the Holy Days of the Bible.

*By 1927 to 1933 Herbert and Loma Armstrong kept the Feast in private. Members of the then small congregation joined them at the Jeans Schoolhouse in Eugene, OR in 1934. - from **The Portfolio**, "Looking back on early Feasts" by John B. Heath.*

Andrew N. Dugger (1886-1975) was the most famous Church of God, Seventh Day, leader in the twentieth century. He was born in Bassett, Nebraska.

Two of Dugger's most adamant doctrinal positions were: a scriptural form of church organization with leaders chosen by lot rather than election, and a world headquarters in Jerusalem, Israel.

Sacred Names advocate C.O. Dodd 1937 ... **was the first** of the Adventists derived COG 7th Day leaders to begin keeping feasts days and Sacred names.

Clarence O. Dodd (1899-1955), of Salem, West Virginia, was a founder of the Sacred Name Movement, and a leading minister in the Church of God, Seventh Day. In 1933, Dodd was **chosen by lot as one of the church's seventy elders** (along with Herbert Armstrong), and one of the seven men placed over the business affairs of the Church (along with A.N. Dugger). Dodd became editor of the Salem Bible Advocate. His belief in the annual Feast Days, put him at odds with the Church of God leadership. In 1937, Dodd started his own magazine, The Faith, and accepted the Sacred Name doctrine. He wrote many articles and tracts, which are available today from the Faith Bible and Tract Society.

Elder Clarence O. Dodd began publishing **The Faith** magazine in March of 1937 in which he promoted the keeping of the feast days of Leviticus 23. He had been asked to resign from the Church of God, 7th Day with headquarters in Salem, West Virginia, of which he was secretary-treasurer. His introduction and teaching of the feast days brought about his dismissal.

An October 1941 issue of **The Faith** magazine mentioned that **Elder** Herbert Armstrong would be holding the Feast of Tabernacles in Oregon. **From:**
<http://www.ynca.com/YNCA2default/History.htm>

Ongoing error in recent promotion of the feast days [of Pentecost]

In the 1940's through the 1970's the most noticed advocate for the feast days among the Christian-Jewish religious sects was the Radio Church of God [renamed World Wide COG 1968] founded by Herbert W Armstrong. /Church of God **Timeline** "CD" to "C%)/

Like many of the early Jewish faiths had been taught and still practice Herbert and Loma Armstrong were likewise influenced and originally kept Pentecost on Sivan 6 prior to 1937. By the time of the great Pentecost debates of 1974 the issue was only on how to count and not from when to count; to which the then so called doctrinal committee derived a wrong answer to half the question required - 1. From when does the count begin, and 2. The count of the week of weeks starts from what day? 3. To or from which day do we derive 50 days? Indeed, the Alexandrian influenced writings and books about the Bible have presumed authority even over the original KJ Bible and as a result intellectualism had gained widespread influence among [this doctrinal committee and] most modern theological schools and seminaries across the nation. This new found intellectualism set the precedence and opened the flood gate for the new age versions movement which currently threatens to destroy even the saints except for the Creator's promised intervention.

In 1974 HWA endorsed these changes agreeing to the doctrinal committee's decision that Pentecost should now be kept on Sundays. As among many Messianic and other Jewish sects this teaching stands as doctrine on that matter until this present day even among Armstrong's followers and many of the branches and "splinter" groups as a result of the 1995 schism of the World Wide COG organization.

"The Boethusians say: "The cutting of the sheaf does not take place at the end of the day of the feast [the first of the seven days of unleavened bread], but only at the end of the next regular Sabbath" (Menahoth, 10, 3).

This practice had been handed down among the priests from generation to generation. And their method of counting was done as long as they remained in control of the Temple and its rituals. Samaritans and Karaites (Jewish sect dating from the eighth century A.D.) have also continued to count from the weekly Sabbath, the seventh day of the week.

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Ar+strong "C*="; "C=3; "C=D edition /

We have already discussed the means by which men have determined the observation, or not, of Pentecost. But what about the Bible account of Pentecost?

The Biblical Account of the Feasts of First Fruits (Pentecost)



Counting to (Pentecost)

...

As is well known, Pentecost occurs seven complete weeks after the consecration of the harvest, the offering of the wave sheaf of first ripe barley. This sheaf was waved on "the morrow after the Sabbath".

Lev 23:11 *And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.*

Note the words "on the morrow after the Sabbath." Several opinions are held as to which Sabbath is meant here, so I will begin by quoting the Westminster Dictionary, of the Bible on this subject and then go on to give a few scriptural verses which have influenced us to count as we do. Article Feast of Weeks (page 633)

1. *The Boethusians (associated with the Sadducees) interpreted this Sabbath as meaning the weekly Sabbath which occurred during the festival of unleavened bread; and some modern scholars have adopted this view.*
2. *The opinion has even been held that it denotes merely the weekly Sabbath which fell immediately before the harvest.*
3. *The older and better opinion is that it denotes the 1st day of the festival of unleavened bread. The Greek translators understood it so. (Lev. 23:7,11 LXX) as did those who directed the services of the 2nd Temple (Jos. Antiq. iii, 10, 5); this 1st day was kept as a Sabbath: no work was done on it and there was a holy convocation; and such rest days, no less than the 7th day of the week, were called Sabbath. (Lev.23:32, 25:2) on the morrow after the Passover the new grain was used, which could not be eaten until the sheaf had been waved before the Lord (Lev.23:14, Josh.5:10,-11,R.V.) The festival fell on the 50th day after the waving of the sheaf, which gave rise to its name Pentecost or 50th day (Acts 2:1)."*

The critical question now is, "which of these three opinions is the correct one?" ... this letter, therefore, ... will give you scriptural reasons why we count to Pentecost from the 50th day after the first day of unleavened bread - the method mentioned at point 3 above. ... we should base our opinions on the Scriptures alone. On this subject we find that Leviticus 23:11-14 states that the harvest was not to be eaten till after the wave sheaf and the food and drink offerings had been presented to God.

Lev.23 :11-14 *And ye shall eat neither **bread, not parched corn, nor green ears**, until the selfsame day that ye have brought an offering unto your God.*

The statutory progression of events was as follows:

1. First came the Sabbath. (the one we are trying to identify)
2. Then on the next day the wave sheaf and the meat and drink offerings were presented to God.
3. And A3TE : that Israel 5as allo5ed to eat . read; parched corn or green ears#

It is this third point, the eating of the . read; parched corn or green ,ears; that gives us the clue as to which Sabbath triggers the 50th day count to Pentecost. We read further in the book of Joshua that the children of Israel, in obedience to the regulations laid down in Leviticus 23:11-14 ate the corn of the land **Eon the morrow after the Passover.**"

Note the words "**on the morrow after the Passover**".

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 of the land **on the morrow after the Passover**, unleavened cakes and parched corn on the selfsame day.*

Looking at this passage closely and comparing it with the one in Leviticus 23, we cannot help but conclude that Joshua (a type of Christ) was here faithfully carrying out the instructions given in Leviticus 23, and that **Ethe morrow after the SabbathE** in Leviticus 23 and **Ethe morrow after the PassoverE** in Joshua 5 were in fact referring to the same day. And so, though, we still haven't identified the Sabbath of Leviticus 23:11, we now know that in the book of Joshua that same Sabbath was called **Ethe (asso2erE**. The inevitable question now becomes: and what day is the Passover held on - which in Leviticus 23:11 is simply called "the Sabbath"?

The answer is, the Passover is held on the first day of unleavened bread, which is also a Sabbath day. Yes, the Passover is held on the first day of unleavened bread (15th.Abib) Here is the proof.

Matt. 26:1 7 *Now the **first day of the feast of unleavened bread** the disciples came to Jesus saying unto him, where wilt thou that we prepare for thee to **eat the Passover**.*

Mark 14:1 2 *And the **first day of unleavened bread, when they killed the Passover**.*

Luke 22:7 *Then came the **day of unleavened bread, when the Passover must be killed**.*

These three texts prove that the preparations for the Passover took place just before the first day of unleavened bread - that is, at the end of the 14th Abib. This is in complete agreement with Yahweh's instructions as recorded in Exodus 12 where we see how the Passover Lamb was slain towards the e2ening or end of the "Dth A. i. - the period which immediately preceded the first da, of unlea2ened . read# (Exodus 12:5-6) For further evidence see our

leaflet entitled [The Passover - When?](#)

The inevitable conclusion, therefore, is: that Joshua must have kept the (commencement on the first day, of unleavened bread and then gone on to eat the corn of the land on the morrow after it

In other words, Joshua's 50 day count to Pentecost must have begun on the morrow after the first day, of unleavened bread; which is a 1st day,

By way of summary we may say that we ... count to Pentecost from:

1. ***The morrow after the Sabbath.*** (Lev. 23:11) which elsewhere is referred to as
2. ***The morrow after the Passover*** (Joshua 5:11), which elsewhere is identified as
3. ***The first day of the feast of unleavened bread***

Concerning the wording of Leviticus 23:15-16, Hebrew scholars admit that the words "*seven sabbaths*" and the "*seventh Sabbath*" in these verses do not necessarily mean seven Saturdays but rather "seven weeks". Even the Greeks who translated this as Pentecost understood it to mean 7 weeks - not 7 Saturdays. Using a calendar which is not distorted by manmade regulations and traditions we count to Pentecost each year, because it does not always fall on the 6th day, of the 2nd month, year as so + incorrectl, suppose. Because the first and second months do not have fixed lengths Pentecost must be counted to.

In the present Jewish calendar months have fixed lengths - and this is not strictly scriptural. Abib, for instance could be 30 days or 29 days in length. Likewise the second month, it may be 29 or 30 days in length. This affects the count - so Pentecost is counted to, because it does not always fall on the 6th day of Sivan.

Our method is, no means ancient as it was used long, long ago and was used by the Pharisees and, as the Westminster Dictionary puts it, "... those who directed the services of the Temple," the one the Saviour walked in. He recommended that we listen to the Pharisees in this matter (Matt.23:2-3).

...

Sincerely

Elder: David B Loughran

[1-170+e Calendar \(age](#)

June 1999

170+e - i.e. school; 170+e; Scotland

www.rmpc.co.uk/eduweb/sites/sbs777/saccal/pent1.html

David W. Lacey

To the Saints of the Churches of God web page: <http://users.adelphia.net/~dwlacey/>

Re-formatted: 06/27/2005

H7 & 7, The Almighty God of Israel Is With Us!

See also:

The 1te5arton - i.le 1chool web page: <http://atschool.eduweb.co.uk/sbs777/>

A voice in the wilderness web page: <http://www.avoiceinthewilderness.org/>

Summary

The Signature of Yahweh

This is where the Feast days of the Creator should concern you, for they are His **Signature**, His **Sign** on the human mind. When a believer remembers Almighty's Sabbaths, when he keeps them and bears them in mind, he is indeed declaring to the whole of society and the angelic host above, that Yahweh is his choice, his God. We know that the Almighty's Sabbaths constitute His **Signature** from the following verses:

Ezekiel 20:12 *"Moreover also I gave them my Sabbaths to be a **SIGN** between me and them, that they might know that I am the LORD, that sanctify them."*

Ezekiel 20:20 *"And hallow my Sabbaths; and they shall be a **SIGN** between me and you that ye may know that I am the LORD your God."*

Exodus 31:12 *"And the LORD spake unto Moses, saying,
13: Speak thou also unto the children of Israel, saying, **Verily my sabbaths ye shall keep: for it is a SIGN between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. ...***

*16: Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a **perpetual covenant.***

*17: **It is a SIGN between me and the children of Israel for ever."***

Where does the Almighty place His Sign, His signature? He inscribes it in the human mind and actions, figuratively referred to as **"between the eyes"** (in the forehead) and **"in the hand."**

Exodus 13:9 *"And it (The Feast of Unleavened Bread) shall be a **sign** unto thee **upon thine hand** and for a memorial **between thine eyes** (in the forehead) that the Lord's law may be in thy mouth."*

Deut.6:6 *" And these words, which I command thee this day, shall be in thine heart:*

7: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up

*. 8: And thou shalt bind them for a **sign upon thine hand**, and they shall be as **frontlets between thine eyes."***

Turn to Revelation 7:1-4 & Rev. 14:1 and you will see that 144,000 believers receive the Father's name **"in their foreheads."** The Almighty prophesied concerning this **Covenant** work of inscribing His law in the willing believer's mind when He said,

Hebrews 8:8 " ... Behold the days come, saith the Lord, **when I will make a New Covenant with the house of Israel and with the house of Judah...**
10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; **I will put my laws into their mind, and write them in their hearts:** and I will be to them a God, and they shall be to me a people.
11. And they shall not teach every man his neighbour, and every man his brother, saying 'Know the Lord:' for all shall know me, from the least to the greatest."
Hebrew 10:16 "This is the covenant that I will make with them after those days, saith the Lord, **I will put my laws into their hearts, and in their minds will I write them;**
17. **And their sins and iniquities will I remember no more. "**

And there you have it. Yahweh's Sign, His signature is the Sabbath days in His law and in the **<e5 Co2enant** that law is inscribed on the true believer's mind. So do not let anyone tell you that in the **<e5 Co2enant** the law of the Almighty is done away with. These texts plainly tell us that in the **<e5 Co2enant** the Almighty writes His law on the true believer's mind! Obedience to divine law, in other words, is a vote for the Creator, the Holy One of Israel.

*There has been centuries of dispute over the 'count to Pentecost,' and no doubt this will continue till the Master returns. Meanwhile my advice to all is to **keep an open mind** on it and respect the opinions of other believers. Above all we cannot afford to pontificate on the subject, because it is not as clear cut as some think.*

INCORRECT CALENDAR

*By far the greater issue is the one about the distorted calendar that so many festival-keeping Christians are currently using. That **error alone causes millions of believers to inadvertently keep over half of Yahweh's festivals on the wrong dates in two out of three years.***

Whatever your beliefs about the sacred calendar, we highly recommend that you pray that you may have an open mind to the inspired, holy and righteous scriptures. We pray that you will seek after God's will in your life following Jesus' example in all matters of practice and doctrine proving for yourself the mighty Word of God!

- Amen -

For a complete booklet explaining how to determine the feast days of our Lord please download the free adobe file at:
http://users.adelphia.net/~dwlacey/Pub/tts_quickcalref_largeprint.pdf

A friend of the saints in Christ,
David

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