

# The Count to Pentecost

---

Among those who keep the annual feasts, the confusion over how to count 50 days to Pentecost has led some to reject the lunar Sabbath as an impossibility. They believe that only a continuous weekly cycle can provide the correct calculation for Pentecost. A careful study of the principles of Hebrew calendation, however, reveals that a luni-solar calendar is the *only* method by which both time measurements given in Lev. 23:15 & 16 can be met.

**T**he count to Pentecost is a matter that has confused many people. When figured on the Gregorian calendar of continuous weeks it is ambiguous because Lev. 23:15, 16 appear to be giving two different measurements:

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

As in all Bible questions, the Bible explains itself. The Hebrew method of counting could be either inclusive or exclusive, rounded up or down. The task is to find evidence of typical use.

In prophetic time periods, the year was determined as 360 days. The actual *solar* year, of course, is 365  $\frac{1}{4}$  days, and the *luni-solar* year is either 354 or 384 days depending upon whether it is a leap year with an extra month intercalated. The lunar month is 29 $\frac{1}{2}$  days, but in prophetic counting it was reckoned to be 30 days. The week was always seven days. In counting the week of years to Jubilee, 49 years were counted and the fiftieth year was *not* the first of the next cycle. Clearly, the Hebrews had a varied measurement of time, but the application to specific uses was always consistent.

The prophesy of the coming Messiah begins: “Seventy weeks are determined upon thy people” (Dan. 9:24.) If that is taken as literal time before the days are changed

into years, there would be 25.5 extra years due to the New Moons and translation days that would occur in 70 weeks. *Calculation of time by weeks did not include new moons and translation days.* Instead, multiply 7 days in a week X 70 years = 490 years. This reached exactly from the third decree to restore and build Jerusalem to the stoning of Stephen in A. D. 34. *This time prophesy reveals how to count to Pentecost.* Seven weeks complete are 49 days, then the next day, the 50th day, is Pentecost. The very definition of Pentecost is “fifty.” The Hebrew name for Pentecost was “Feast of Weeks.” The New Moon day and the translation day, if present, are not counted, just as they were not counted in the larger prophetic-time measurement. These days are not part of a week, or a Sabbath *perfect*.

The solar, Gregorian calendar is confusing because of its continuous weekly cycle which does not begin again after a new moon. Because the understanding of what a Hebrew month (month) looks like has been lost, people have puzzled over whether to count exactly 50 days. There were four types of days in the Hebrew reckoning: 1. Translation (if present): a work day that was not part of the regular work week; 2. New Moon: another day not counted as part of the week; 2. Regular work days; and, 3. Sabbath days. In time periods counted by weeks, only the days that existed naturally *within* a week, and ending with a Sabbath, were counted.

On the Gregorian calendar for 2008, the first Hebrew month began the day after the sighting of the crescent moon seen in the western sky on the evening of April 7, making April 8 New Moon Day. Below are the first three months of the Hebrew calendar:

SPRING																							
Nissan/Abib								Lyar								Sivan							
1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>	5 <sup>th</sup>	6 <sup>th</sup>	Sa		1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>	5 <sup>th</sup>	6 <sup>th</sup>	Sa		1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>	5 <sup>th</sup>	6 <sup>th</sup>	Sa	
							1								1								1
2	3	4	5	6	7	8		2	3	4	5	6	7	8		2	3	4	5	6	7	8	
9	10	11	12	13	14	15		9	10	11	12	13	14	15		9	10	11	12	13	14	15	
16	17	18	19	20	21	22		16	17	18	19	20	21	22		16	17	18	19	20	21	22	
23	24	25	26	27	28	29		23	24	25	26	27	28	29		23	24	25	26	27	28	29	
								30															
7:☉	14:☉	21:☉	28:☉	7:☉	14:☉	21:☉	28:☉	7:☉	14:☉	21:☉	28:☉												

On the Hebrew calendar, the count to Pentecost started on Nisan 16, “from the day that ye brought the sheaf of the wave offering” and continued for “seven Sabbaths . . . complete.” Those Sabbaths were always the 8th, the 15th, 22nd, and 29th days of the month. Thus, Sivan 9 is always Pentecost.

By the Gregorian calendar for 2008, counting the weeks from Wave Sheaf on April 23, a full seven weeks, (49 days), plus one brings you to the fiftieth day, Pentecost on June 13<sup>th</sup>. The Hebrews understood that trying to include New Moons and translation days would cause the count to vary from year to year. By counting just the regular days *within* the weeks, Pentecost always fell on First Day after the seven weeks complete. If New Moon and translation day are added in, Pentecost comes before the requisite seventh Sabbath. You would not have your “seven Sabbaths *complete*.”

Some people try to find Pentecost by counting the last day of Feast of Unleavened Bread (which was an annual sabbath) as one of the seven within the count. However, if that is done, then you do not have your seven weeks complete or “perfect.” Others believe, from the King James Version, that Pentecost should be counted by adding 50 days after the seven weeks are over. The problem with this method of counting is that it takes approximately 100 days to get to the feast which contradicts the very name “Pentecost”, meaning “fifty.”

Familiarity with the Hebrew calendar makes clear the reckoning of the annual feasts. The Father will bless all attempts to worship Him at His appointed times.