

CHAPTER 10

PENTECOST EVIDENCE from the SEPTUAGINT, JOSHUA and LUKE

“From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.” NASU ~ Messiah

With knowledge comes responsibility. Even a dead fish can float with the currents, but through conviction of God’s purpose, life is spawned upstream. It is not always easy to swim against the strong currents of tradition and complacency, but if that is required to obey God and spawn new life through the truth of His Gospel, up we should go.

In Revelation, Jesus is pictured as being OUTSIDE the door of the self-confident but spiritually blind Laodicean Church, knocking to see if He would be invited to come in (Rev 3:20)! Would you rather be “outside” the fellowship of a blinded branch of the church to be with Christ and His

Would you rather be “outside” the fellowship of a blinded branch of the church to be with Christ and His Truth – OR – “in” with a church that is pictured as being so blind that they put Jesus Christ, the Revealer of Truth, out?
~Don E. Haney

Truth – OR – “in” with a church that is pictured as being so blind that they put Jesus Christ, the Revealer of Truth, out? Even Paul said sometimes Christ was found “without the camp” of those who were esteemed by the people as being the religious elite. We should therefore, be willing to go “without the camp” of men (or their church organizations), if necessary, in order to be with Christ and God’s Truth. Sometimes this is the only way we can truly let our light shine, thereby helping our

brethren. Further, when we stay with Christ and His Truth, we will always remain in good standing in the true Church of God – which is a spiritual (not corporate) organism and which is headed by Christ – not by misguided spiritually blind and naked men who “*THINK*” they are the “head.”

Heb 13:11 “For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.”

12 Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

13 Therefore let us go forth to Him, outside the camp, bearing His reproach.” (emphasis mine)

Paul, like the faithful apostles, prophets and saints before him, was familiar with being rejected and being put “outside the camp” of fellowship by the religious leaders of his day, in order to faithfully follow the Messiah and whole counsel of God. He warned the church to expect to be tested in the same way (Acts 20:26-31) as he turned them over to follow another man as their overseer – but he commended them to the Word of God (Acts 20:32).

Have you suffered persecution from your peers (in and out of God’s Church) for your pursuit of God’s FULL Truth and Presence? Indeed, unto whom much is given, much is required. God’s gifts and revelations to us are considerable and He expects us to act responsibly and courageously with His Truth. May God strengthen and bless you as you courageously and faithfully pursue His full Truth.

Let’s now examine the Pentecost evidence from the Septuagint:

THE SEPTUAGINT HOLY BIBLE

The Septuagint is a translation of the Holy Scriptures (the Old Testament) from Hebrew into Greek. It was translated by Jewish scholars for the Jews of the Diaspora (scattered dispersed Jews), as by necessity, since many of them had come to speak only Greek. The work of translating from the ancient Hebrew texts was done by 70 (or 72) Jewish scholars whose work of translating took place during the reign of Ptolemy Philadelphus (285 – 247 B.C.). It is the ancient translation most often quoted from in the New Testament! Several copies of the Septuagint were found among the Dead Sea Scrolls. As with any Bible translation, there are passages where the Septuagint seems to be supreme translation of the Holy Scriptures in one place while lacking in another. However, it is understood and widely accepted by scholars that the Septuagint translation of the Pentateuch (Genesis through Deuteronomy; the first five books of the Torah) is one of the superior translations available. When speaking of those five books of the Septuagint, translator Sir Lancelot C. L. Brenton, in his *Introduction to the Septuagint Translation*, said that they “exhibit on the whole a careful

translation.” He also said: “The Pentateuch seems to be the part best executed....”

This brief history of the Septuagint was given to help protect the reader from erroneous attacks by some in an attempt to discredit the entire Septuagint by one real or imagined weakness in a limited area of translation among one of the non-Pentateuch books. Some people are so set in their way of thinking that they go to extremes to discredit what is obvious – all in an attempt to maintain their “rightness.” It’s like someone going around the sun to get to the moon, while insisting that his or her route is the shortest and most direct.

Historically, many people and church leaders once said the world was flat. Many believed it because they had always been told so. To go contrary to that belief was considered heresy. Did that make it true? Obviously not. Neither can we afford to reject newly revealed proven truth, even when it goes contrary to what we want to believe or what we were previously taught. The world is still in need of brave pioneers to explore beyond the traditional boundaries of truth, for the enrichment and betterment of man.

Those desperate enough to attempt a discrediting of the Septuagint, in order to avoid its clarifications, will do well to consider these two facts:

- 1 In the Septuagint, the Pentateuch, particularly, is accepted by scholars as a very careful and accurate translation of the Holy Scriptures, and;
- 2 The Septuagint was “good enough” for our Lord and His disciples to use as *their* most quoted version in the New Testament. If it was good enough for our Lord and His apostles, it ought to be good enough for you and me!

How did the Jewish scholars understand the meaning of the words of Lev 23:10-11 about 250 B.C., BEFORE the *later* attempts of the Sadducees to bring about a change?

*“10 Speak to the children of Israel, and thou shalt say to them, When ye shall enter into the land which I give you, and reap the harvest of it, then shall ye bring a sheaf, the first-fruits of your harvest, to the priest;
11 and he shall lift up the sheaf before the Lord, to be accepted for you. On the morrow of the first day the priest shall lift it up (Lev 23:10-11).”*
(Septuagint, by C.L. Brenton)

Notice these important points:

- 1 The “sheaf” of firstfruits offerings were the result of reaping a harvest (verse 10) – something that could not be done on the Holy Day (Lev 23:21).
- 2 This sheaf was offered “on the morrow of the first day” of Unleavened Bread, i.e., on the 2nd day of Unleavened Bread – not the weekly Sabbath. Thus, Pentecost could NOT be fixed to fall on Sunday!

This has important value in several ways. Chiefly, it is both a literal translation of the Hebrew Bible by scholars from the Biblical times, and secondly, it shows us the historical understanding of how to count Pentecost more than 250 YEARS BEFORE JESUS AND THE DISCIPLES – as well as DURING the lifetime of Jesus and the disciples – since they quoted more widely from the Septuagint than any other translation.

Notice the Septuagint translation of verses 15 and 16 of Leviticus 23:

“15 And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave offering, seven full weeks: 16 until the morrow after the last week ye shall number fifty days,...”

As with the many Bible translations shown in previous chapters, the 70 Jewish scholars who translated the Holy Scriptures (producing what is called the Septuagint) in 250 B.C. understood the meaning of the word “ha-shabaat” to be “week” in this passage as well.

WHAT DOES JOSHUA 5:9-12 TEACH US ABOUT PENTECOST?

God told Israel, “When you come into the land,” that they were to present a wave offering of the first fruits of the harvest, from which would originate the count toward Pentecost. Do we have such an example in the Bible, and does it show us on which day that took place? YES! It is found in Joshua 5.

Josh 5:9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

10 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.

*11 And they did eat of the **old corn** (Strong's # 5669, "aw-boor"= "old kept-over, stored grain") of the land on the **morrow after the passover**, unleavened cakes, and parched corn in the selfsame day.*

*12 And the **manna ceased on the morrow after they had eaten of the old corn** ("aw-boor") of the land; neither had the children of Israel manna any more; **but they did eat of the fruit of the land** (Strong's #8393, "tbuah" = fresh grain) of Canaan that year (KJV).*

James Strong assigned the number 5669 to this Hebrew word (aw-boor) translated "old corn" in the King James Version. The **literal meaning of this word (aw-boor' – old corn); according to Strong's is: "kept over; used only of stored grain."**

Strong's #8393 "Tbuah," on the other hand, indicates a fresh crop or harvest of grain or produce.

So what is Joshua saying? Israel had just come into the Promised Land. They still had the manna they could depend on for 2 days after that first Passover in the Promised Land (verses 10, 12). Being Passover time in the land of Canaan, it would also be the time of the ripening of the spring crops. However, they were forbidden from eating any of these fresh crops until the wave sheaf (omer) had been offered up in this new land (Lev.23:10), which was to be done on the "morrow of the Sabbath" or "morrow of the first day" of Unleavened Bread (Lev.23:11). Until this time, "they did eat of the old corn of the land" from the previous year's harvests (Joshua 5:11). They ate this old stored grain even on the day after Passover – the first Holy Day of Unleavened Bread (Joshua 5:11). The next day (the second day of Unleavened Bread) the manna ceased and they were now able to eat of the fresh produce of Canaan (Joshua 5:12). This EVIDENCE PROVES that they had fulfilled the promise of offering the wave sheaf or wave omer **on the 2nd day of the Feast** of Unleavened Bread according to the commandment. THEN they began to eat of the fresh grains and produce (Joshua 5:12). With this new food of the harvest available, the need for manna ceased – (verse 12). The count toward their first Pentecost in the new Promised Land had begun – NOT FROM THE WEEKLY SABBATH, but from the first annual Sabbath of Unleavened Bread.

**LUKE CONFIRMS IT:
Pentecost was counted from 2nd Day of Unleavened Bread
– not from the weekly Sabbath.**

To begin, in Luke 4:16, Jesus went into the synagogue and taught on the Sabbath. The Pharisees were the primary ones who taught in the synagogues – not the Sadducees. But this was no ordinary Sabbath day. Notice how *Hendrickson's Interlinear* translates Luke 4:16:

“And He came to Nazareth, where He was brought up, and He went in, as was His custom, on the day of the sabbaths, into the synagogue, and stood up to read (Luke 4:16).” (Hendrickson's Interlinear Bible)

The Church of God and many scholars, have recognized this word Sabbath as “day of Sabbaths” or “day of weeks,” i.e., Pentecost. Jesus went into the synagogue on Pentecost “as was His custom,” with the largely Pharisee audience! The Pharisees, remember, counted Pentecost from the morrow after the Holy Day of Unleavened Bread (not from the weekly Sabbath), for a Sivan 5, 6 or 7 Pentecost. **This would NOT have been a Sunday!**

But Luke provides much more substantial evidence in chapter 6:

Remember, Luke's focus in his Gospel account was to give a more detailed, sequential step-by-step account. This is why Luke, with his “careful” focus on the “consecutive order” of events, is the only Gospel writer to mention on WHICH Sabbath this walk through the grain fields took place.

Luke 1:3 it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; (NASU)

Let's now see how Luke's careful consecutive detailed account clarifies *if* Pentecost was kept on a Sunday in the days of Christ and His disciples:

Luke 6:1 Now it happened on the second Sabbath after the first that He went through the grainfields. And His disciples plucked the heads of grain and ate them, rubbing them in their hands.

2 And some of the Pharisees said to them, "Why are you doing what is not lawful to do on the Sabbath?"

Luke identified this Sabbath as "*the second Sabbath after the first.*" What is the meaning of this phrase "second Sabbath after the first?" Many scholars have recognized this esoteric phrase to mean the weekly Sabbath that falls during the days of Unleavened Bread. Following are some notes from the *DAKE Study Bible*:

These 6 words are from only one Greek word 'deuteroprotos,' the "second-first" Sabbath, the ordinary weekly Sabbath following the special Sabbath that began the feast regardless of what day of the week it fell on. That is, the 7 day feast of unleavened bread always started on the 15th of Nisan or April, regardless of what day of the week it was (Lev 23:6-8).

DAKE's adds:

The 1st and 7th days of the 7 day feast were special Sabbaths and the regular weekly Sabbath was between the two, being the second Sabbath of the feast."

Luke, being "careful" to be sure the reader had an understanding of the "consecutive order" of events, recorded that this Sabbath was the weekly Sabbath that fell during the days of Unleavened Bread! How does that matter? That plain truth will become poignantly clear very soon. But first, here is further important information from one more historical commentary on the meaning of this phrase:

Luke 6:1 PP4 The Common Latin renders deuteroprotos (grk 1207), secundoprimum, which is literal and right. We translate it, the second Sabbath after the first, which is directly wrong; for it should have been the first Sabbath after the second day of the Passover. On the 14th of Nisan, the Passover was killed; the next day (the 15th) was the first day of the feast of unleavened bread; the day following (the 16th) the wave sheaf was offered, pursuant to the law, on the morrow after the Sabbath: <Lev. 23:11>.

The Sabbath, here, is not the seventh day of the week, but the first day of the feast of unleavened bread, let it fall on what day of the week it would. That and the seventh day of that feast were holy convocations, and therefore are here called Sabbaths. The morrow, therefore, after the Sabbath, i. e. after the 16th day of Nisan, was the day in which the wave

sheaf was offered; and after that seven Sabbaths were counted, and fifty days completed, and the fiftieth day inclusively was the day of Pentecost.

Now these Sabbaths, between the Passover and Pentecost, were called the first, second, etc., Sabbaths after the second day of the feast of unleavened bread. This Sabbath, then, on which the disciples plucked the ears of grain, was the first Sabbath after that second day.

Dr. Lightfoot, has demonstrably proved this to be the meaning of this sabbaton (grk 4521) deuteroproton (grk 1207) (Hor. Hebraic. in locum), and from him F. Lamy and Dr. Whitby have so explained it. This Sabbath could not fall before the Passover, because, until the second day of that feast, no Jew might eat either bread or parched grain, or green ears <Lev. 23:14>. Dr. WOTTON'S Miscellaneous Discourses, etc., vol. 1 p. 269 (from *Adam Clarke Commentary*).

The fact that this was the weekly Sabbath DURING the days of Unleavened Bread is beyond reasonable dispute. Many scholars have recognized this. One might ask “So what, why does it matter?” It matters only if you believe a Sunday Pentecost! Let’s now consider the exegesis of Luke 6:1-2:

- 1 Jesus and His disciples were walking through the GRAIN fields on the weekly Sabbath that fell during the days of Passover/Unleavened Bread.
- 2 The disciples were plucking and EATING THE FRESH GRAIN, from the fields, as they passed through them!
- 3 If one believes in a Sunday Pentecost, then they would believe the wave sheaf and the count for the Feast would begin “on the morrow of the *weekly* Sabbath” during the Unleavened Feast. Since this encounter with the Pharisees was on a Saturday, the supposed Sunday wave-sheaf WOULD HAVE BEEN ON THE FOLLOWING DAY!
- 4 That being the case, any fresh grain would still be forbidden by God, and Jesus’ disciples would have been plucking and eating grain contrary to the law, because the omer would not have yet been offered.
- 5 If the disciples had been eating fresh grain before the wave sheaf had been offered up, the Pharisees would have had a field day about it! Instead, they simply accused the disciples of picking grain on the Sabbath – with no mention about the wave sheaf not yet being offered!

- 6 If one counts from the morrow after the first special High Sabbath of Unleavened Bread, the discrepancy disappears, since the firstfruits would have already been offered up!

Luke's careful attention to detail gives us reliable eye-witness, first-hand evidence that Pentecost was being counted according to the ancient method, from the 2nd day of the Feast of Unleavened Bread, NOT from the weekly Sabbath! The firstfruit omer had already been "waved up" (before the morrow of the weekly Sabbath), so Jesus' disciples were allowed to eat the fresh grain! This would mean that Pentecost in Jesus' day was NOT ON SUNDAY!

Acts 2:1 "When the Day of Pentecost had fully come, they were all with one accord in one place."

Is it more important for us to be in "one accord" with the traditional teachings of men, or with God and His Words (Isa 29:23)? The fruit of each of our decisions and actions provides the answer to that question.