

## Refuting False Doctrines Concerning the Count to Pentecost

(Day 49)

Fred R. Coulter—May 18, 2002

It's very interesting when you stop and you think about why Satan always goes after Passover, Unleavened Bread, and Pentecost. There's more confusion over those days than any other days. Why? *Because:*

- the true Passover connects you with Christ
- the true days of Unleavened Bread show that only through Christ can you have your sins forgiven and removed from your life
- the Wave Sheaf Offering Day, during the days of Unleavened Bread—when the Passover's in the middle of the week like this year—pictures the acceptance of Christ as the sin offering for the whole world
- then when we come to Pentecost, it pictures the firstfruits

So, Satan has many devices—many problems and difficulties—beginning with wrong calendar, like with the Jews, having a 15<sup>th</sup> Passover instead of a 14<sup>th</sup>. Then in counting toward Pentecost, we'll see that there are also difficulties with this.

All of these things combine so that if you follow these false doctrines, what's going to happen is that God says that *these days are His appointed times!*

Therefore, if you're not there when God says to be there, then you're going to miss fellowshiping with God. If you miss fellowshiping with God, you have missed the whole purpose of why you come together on a Holy Day. So, **IF** you're meeting on the wrong day for the Passover, because of the calendar:

- **IF** you're meeting on the 15<sup>th</sup>
- **IF** you're meeting in the afternoon of the 14<sup>th</sup>
- **IF** you don't know how to count properly to Pentecost

**THEN** you're going to be on the wrong day, and you are no different than Sunday-keepers when you do that. Do you understand that?

Let's understand the days in which we are living. It's very important for us to understand the days in which we are living, and what we need to really understand. We live in an age where you have everything at your fingertips:

- high-tech
- instant food
- instant gratification
- instant travel
- go anywhere
- do anything
- see anything
- you have an abundance of food
- abundance of things

In other words, we're living in a Laodicean age. While we live in a Laodicean age and everything is going smooth and calm, human nature tends to say that *there's no big urgency!* But the truth is, **we are really in a fight for the faith that was once delivered to the saints!**

Jude 3: "Beloved, when personally exerting all *my* diligence to write to you concerning the common salvation, I was compelled to write to you, exhorting *you* to fervently fight for the faith, which once for all *time* has been delivered to the saints. For certain men have stealthily crept in... [we've seen this happen over a period of time in the various Churches of God; some with greater disaster than others] ...those who long ago have been written about, condemning *them* to this judgment..." (vs 3-4)—*the judgment of God!*

We need to understand that whenever there is a deviation from the Bible, or from the Scriptures, ***there's going to be a judgment, one way or the other!*** That fits right in with the whole theme of Unleavened Bread: '*a little leaven leavens the whole lump.*' The extra leaven being sin—in this case during the days of Unleavened Bread—is the judgment and the punishment that comes.

"...*They are* ungodly men who are perverting the grace of our God, *turning it* into licentiousness, and are personally denying the only Lord God and our Lord Jesus Christ" (v 4).

When we look at Protestantism, we are looking at the most insipid emotional blither that you could possibly want to look at. This began many, many decades ago, that we can thank Jim and Tammy Baker for reducing it to the level of tears, emotions, slobs and snobs, and all of this kind of thing. Reducing Christ to just to someone who's going to come and help you and be fuzzy, warm and

purr to you regardless of what you do. *That's the licentiousness that we're dealing with in the world, and yes, even in the Church.*

There's another more subtle kind of thing that takes place. We need to understand concerning the Word of God, why it's so important. See, it's not just another book. Though the alphabet that is used for the words and printing of it is no different than your daily newspaper. Yet, the meaning and the spirit of the words, with the Holy Spirit of God, has a profound impact that God wants to have on you, on everyone that has the Holy Spirit so He can teach them. So see, not only are you taught by preaching, but

- unless you listen
- unless you learn
- unless you understand
- unless you let the Holy Spirit and the Word of God teach you

*you gain nothing!*

Now here's what's so important about the Scriptures. We've had these Scriptures gone over many, many times, but I tell you what, what's most important to do, realize and understand is that when the times are good and there's no stress or duress, there's no war upon you such as you see with all of the carnage going on in Israel today. You have to be zealous, work hard, and apply yourself, not only to things so that you can live and exist, **but more importantly to your spiritual life!**

Paul says to Timothy, 2-Timothy 3:15: "and that from a child you have known the Holy Writings, which are able to make you wise unto salvation through faith, which *is* in Christ Jesus. **All Scripture is God-breathed and is profitable for doctrine, for conviction...**" (vs 15-16).

- that's where you have zeal
- that's what gives you stability
- that's what gives you faith and conviction

James said, 'If you believe there's *one God*, or if you believe there is *a God*, you've done no better than the demons. They believe and tremble.'

To believe in God is no great merit! ***To believe God and what He says is the whole foundation of what God wants us to learn!***

**"...for correction, for instruction in righteousness"** (v 16).

- how to live your life
- how to keep the commandments of God
- how to love God

- how to love your neighbor
- how to love the brethren

***That's what the Word of God is for!***

Verse 17: "So that the man of God..." *Can apply either to Timothy as a minister, or to any individual who is one who has the Holy Spirit of God!*

"...**may be complete**, fully equipped for every good work" (v 17).

God gives a command to every minister, teacher, or elder, which is also something that everyone who is not a teacher, or minister, or elder should realize and know and understand.

2-Timothy 4:1: "I charge you, therefore, in the sight of God, even the Lord Jesus Christ, Who is ready to judge *the living and the dead* at His appearing and His Kingdom: **Preach the Word!....**" (vs 1-2) *That's what any teacher is to do, **preach the Word of God!***

- not pet doctrines
- not deceitfully handling the Word of God
- not going against the Word of God
- not having any special idea, or special doctrines

*as we will see in relationship to counting to Pentecost, **but preach the Word!***

1-Timothy 2:15: "Diligently *study* to show yourself approved unto God, a workman who does not *need to be* ashamed, rightly dividing the Word of the Truth." *There's a proper way to do it!*

Now we are going to learn the proper way to count Pentecost. We are going to look at some of the false teachings, and false teachings must come, as Paul said. ***They are ordained to happen so that those who are approved among you may be manifest!*** That is, *approved of God*. How are they approved of God?

- by what they teach
- by how they use the Word of God

*All of that shows the approval of God!*

2-Timothy 4:2: "Preach the Word! Be urgent in season... [whenever the Holy Days come along] ...and out of season..."—*in between the times from Sabbath to Sabbath!* But notice, ***it is to be urgent!***

- don't sit back
- don't be complacent
- don't be ho-hum

- don't be like the farmer who had a tremendous crop and said:

What am I going to do? I know what I'm going to do; I'm going to tear down my barn, build new ones, bigger ones. I'm going to store it all up, and I'll say to my soul, 'Soul, have ease, for we have goods for many years.'

Christ said, 'You fool, tonight your life is required of you.' *That's a true statement! That is a true parable! That's why Paul is writing to Timothy to be urgent in season, out of season!*

"...**convict**... [give people resolve] ...**rebuke**... [when there's correction to be given] ...**encourage**... [to edify and up-build] ...**with all patience and doctrine**" (v 2).

If that is not done, and we have seen this happen, haven't we? *Over and over again!* It's kind of like the cycle of history. When will human beings ever learn? It's the same thing with people in the Church:

- When will we ever learn?
- When will we ever get it?
- When will we ever really understand and realize that Christ has not called us to a 'religion'? *Christ has called us to eternal life, and a way of living today!*

We have the whole Bible. We have all the Word of God, *and He expects us to know it; to have it written in our hearts and in our mind!*

- that's the whole purpose of why we're here.
- that's the whole purpose as to why we have peace and security right now

Not so that we can sit back and be at ease, and lean back and just take things like sitting out on the porch with iced tea, and mint julep sitting there with a fan and just rock back and forth; just let things come, let things go.

It's like the man that says, 'Well, I gotta fix the roof, but it ain't raining so I don't need to fix it now.' Then lo and behold here comes a thunderstorm; leaks all in the house. He says, 'Well, that ole' roof is leaking, but I can't fix it now because it's raining.' *That's just the way human nature is!*

Verse 3: "For there shall come a time when they will not tolerate sound doctrine... [no they won't; instead, they're going to do this] ...but according to their own lusts..."

That's how all these false doctrines come. That's how Satan is able to get in there and appeal to

teachers to have their own pet doctrines. For people to follow them because of lust. It's like one minister said:

I had a dream. I saw Petra over in the Middle East, superimposed upon the state of Utah. Lo and behold, in the state of Utah there is Zion National Park. And there is a town called Moab. So therefore, because of this dream, that's the place of safety.

You know what? *People sold their homes and moved out there!* In Jer. 23 God says, 'He that has a dream, let him tell his dream. But he that has My Word *let him preach it faithfully.*' So, they have their punishment already! They have their judgment already! *Yes, they do!*

"...they shall accumulate to themselves a great number of teachers, having ears itching to hear what satisfies their cravings; and they shall turn away their own ears from the Truth; and they shall be turned aside unto myths" (vs 3-4).

We've seen that happen, haven't we? The whole religious world is filled with myths. That's why they're all part of mystery Babylon the Great, *which God hates!*

Now let's look at a couple of things here and understand something. God says that He gives understanding (Ezek. 28) for those who are 'drawn from the breast' and are weaned, He teaches 'line upon line, here a little, and there a little, and line upon line, and here a little, there a little, and precept upon precept.'

- **IF** you are searching the Scriptures daily, as the Bereans did
- **IF** you are proving the things which are right and good and are holding fast to them
- **THEN** God will give you the understanding of the Scriptures
- **IF** you're not
- **THEN** that 'precept upon precept, and line upon line, and here a little, and there a little' is going to be a snare for you, and you're going to be taken and go backward and fall

Lev. 23 and let's look at the instructions for counting Pentecost; then we will look at a chart and we will see exactly how to count it when we have the Passover in the middle of the week, like we have this year. Let's understand some very important things concerning this. There are some people who ask, is this command to be for during Unleavened Bread or after Unleavened Bread?

Not having the spiritual understanding concerning what the Wave Sheaf Offering is, not understanding what the New Testament when Jesus ascended to be accepted of the Father, some of them say that it's *after*. But remember you're unleavened in Christ! Therefore, it has to be during the days of Unleavened Bread. ***Not outside, not removed from it!***

Leviticus 23:9: "And the LORD spoke to Moses, saying, 'Speak to the children of Israel and say to them...'" (vs 9-10).

I want you to listen to these words carefully. It's almost the same in the *King James*, so there's really no difference.

"... 'When you have come into the land, which I give to you...' " (v 10).

When did they enter the land? *We're going to see that!* I will just insert here, ***not the year after you're in the land!***

"...and shall reap the harvest of it..." *It's harvest!* That becomes important.

When God gave the 'promised land' to them, whatever was there when they took over the land, whether it be buildings, animals or crops, ***it became theirs!***

"...then you shall bring the premier sheaf of the firstfruits of your harvest..." (v 10). ***This has a direct prophetic reference to Christ!***

"...to the priest. And he shall wave the sheaf before the LORD to be accepted for you." (vs 10-11)

That's what Christ did when He ascended to be accepted of God the Father on the Wave Sheaf Offering Day, to be accepted for you as a sin offering to cover your sins.

Exodus 23:14: "You shall keep a Feast unto Me three times in the year. You shall keep the Feast of Unleavened Bread. You shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt. And no one shall appear before Me empty. Also, the Feast of the Harvest of the Firstfruits of your labors, which you have sown in the field..." (vs 14-16).

This minister reasons:

Since you did not sow the harvest that we find in Jos. 5, therefore, God will not accept the Wave Sheaf Offering because it was planted by the Canaanites. Their planting it makes it

unholy and non-sanctified. God will only accept that which is Holy and sanctified.

Well now that seems reasonable, ***but that's not what God said*** here in Lev. 23:10, either in the *Schocken Bible* or in the *King James Version*.

Leviticus 23:10: "Speak to the children of Israel and say to them, 'When you have come into the land...' "—*not the year after!*

By this reasoning then the minister said that 'since that harvest was polluted, they had to wait till the second year, and that's when Jos. 5 occurred.' ***We're going to see that's a bunch of nonsense!*** We're going to see ***that's twisting of the Scriptures*** so that the minister can have ***his own idea exalted above God***, and have ***his own idol!*** Remember, ***no one tells God what to do!*** Paul said that ***they won't adhere to sound doctrine!*** So, keep those things in mind.

"... 'When you have come into the land... [not the next year] ...which I give to you, and shall reap the harvest of it... [that harvest then becomes theirs] ...then you shall bring *the premier* sheaf of the firstfruits of your harvest to the priest. And he shall wave the sheaf before the LORD to be accepted for you. On the next day after the Sabbath the priest shall wave it'" (vs 10-11).

Verse 14—*very key when we come to Jos. 15*: "And you shall eat neither bread, nor parched grain, nor green ears..."

'Now bread' could be made from old grain. Parched corn are the green ears of the month Abib, which have not ripened hard, but you take the green ears and then you roast them or parch them and that dries them out, and it makes a very fine meal, especially barley. 'Groats' just means the cut grain.

"...until the same day, until you have brought an offering to your God. *It shall be* a statute forever throughout your generations in all your dwellings" (v 14).

In other words, every year when it would come time for the Wave Sheaf Offering to be offered, they were not to eat of the new harvest ***until*** they had the Wave Sheaf Offering.

However, they were not to eat anything until they came into the land. That is anything of bread or grain they were not to eat until the day that they entered into the land and they brought the sheaf to the priest, and he elevated it and waved it to the LORD. Now then, there is something very special that has to happen beginning with this day.

Verse 15: “And you shall count to you beginning with the next day after the Sabbath...”—including that day, inclusive counting.

Just like when you work from Monday through Friday, you count Monday, don't you? Tuesday, Wednesday, Thursday, Friday, 5 days. Those who believe in a Monday Pentecost rather than a Sunday Pentecost, say that you begin counting on Monday rather than Sunday. Therefore, they end up with a Monday Pentecost. Well, you can answer the question very simply:

If your boss gave you a check for the whole week, and you looked at it and you said, ‘Hey, this is a day short.’ *Well, don't worry about it. You work from Monday to Friday, therefore, I paid you for Tuesday, Wednesday, Thursday, and Friday, four days. ‘Yeah, but I worked five.’ Well, it's from Monday through Friday, and so therefore I exclude Monday!*

That's how ridiculous that argument is! It's so fundamental that anyone ought to be able to see that that's not what God intended. Beginning with the day, and we'll see why here it's very important, as we go through.

“...beginning with the day that you brought the sheaf of the wave offering; seven Sabbaths... [whole weeks] ...shall be complete” (v15).

That means very simply that it's going to be **from the 1<sup>st</sup> day of the week to the 7<sup>th</sup> day** of the week. ***That is a whole week!*** You cannot have a deficient week. When you count excluding Sunday and begin with Monday then you have a *deficient* week, and it's only six days. When you come to the 50<sup>th</sup> day, you're actually on the 51<sup>st</sup> day, and you do not have seven complete weeks. It's a whole block of things. That tells us exactly what it should be.

Verse 16: “Even unto the day after the seventh Sabbath you shall number fifty days. And you shall offer a new grain offering to the LORD”

Verse 21: “And you shall proclaim on the same day that it may be a Holy convocation to you...”—*not the next day!*

There are *many variations* and *odd-ball thinking* on how to count it. Some of them believe that because Acts 2:1 was translated by Archbishop Cramner, back in the 1600s, that he translated it, ‘and after the day of Pentecost.’ We'll explain that when we come to it; that the Greek can never support that. They look at that, grab this mistranslation and say, ‘proved the point, it's after the 50<sup>th</sup> day, so, yes we'll count from Sunday. We'll include Sunday, and we will go to the 50<sup>th</sup> day, and

when that is ended that's when we have Pentecost.’ ***You see, there is no end to this reasoning!***

I'm going to show you a chart, and we will see exactly from this chart, and this is also in *The Christian Passover* book, how to count to Pentecost when the Passover is in the middle of the week. Let's look at this chart: Count To Pentecost—30 A.D. That's the same sequence that we have this year:

Come and focus in, beginning with the Passover, which is in the middle of the week, right on the 14<sup>th</sup>. Here's the Passover, first day of Unleavened Bread, preparation day before the weekly Sabbath, the weekly Sabbath, the resurrection of Christ right toward the end of the Sabbath.

Then we come to the 1<sup>st</sup> day of the week. This is the *morrow after* the Sabbath. You are to number 50 days, you are to number 7 Sabbaths of weeks, complete weeks. So a complete week is 1, 2, 3, 4, 5, 6, 7.

As you come across, now let's focus in on here that *every Sabbath represents the end of a week*. So, here's the end of the first week. You come down and here's the end of the 2<sup>nd</sup> week, the end of the 3<sup>rd</sup> week, the end of the 4<sup>th</sup> week, the end of the 5<sup>th</sup> week, the end of the 6<sup>th</sup> week, the end of the 7<sup>th</sup> week, ***which is the 49<sup>th</sup> day!*** Then, the 50<sup>th</sup> day, you have to come back over here to the 1<sup>st</sup> day of the week. ***That is how Pentecost falls!***

Let's come back up here to this section right up here at the top where we have beginning with the 1<sup>st</sup> day of the 1<sup>st</sup> week in counting for Pentecost. I want to count it for you when the Passover is on a Sabbath. The morrow after the Sabbath must fall ***during*** the days of Unleavened Bread. So, we have the first day of Unleavened Bread, 1, 2, 3, 4, 5, 6, 7. There's the 7<sup>th</sup> day of Unleavened Bread, and you count down and you have the same thing. We'll see that on another chart, which I'll show you a little bit later.

The book of Joshua begins after Moses had died and there was mourning for 30 days on the plains of Moab. After the death of Moses the Lord appeared to Joshua, and here's what He told him.

Joshua 1:5: “No man shall be able to stand before you all the days of your life. As I was with Moses, so I will be with you. I will not fail you nor forsake you.”

Brethren, here's a good lesson for us to understand, that God wants us to realize ***He's never going to fail us; He's never going to forsake us!***

Hebrews 13:5: "...for He has said, 'In no way will I ever leave you; no—I will never forsake you in any way.'"

That's the same thing. *This is New Testament doctrine here in the book of Joshua!* This is what we are to do, the same as Joshua.

Joshua 1:6: "Be strong and of good courage, for you shall divide for an inheritance to this people the land, which I swore to their fathers to give it to them. Only be strong and very courageous so that you may observe to do according to all the Law..." (vs 6-7).

We just read some of the Law in Lev. 23, that they weren't to eat anything *until the wave sheaf was waved!* So we'll have to conclude that Joshua did according to all the Law.

"...which My servant Moses commanded you. Do not turn from it to the right hand or to the left, so that you may prosper wherever you go. This Book of the Law shall not depart out of your mouth, but you shall meditate therein day and night, so that you may observe to do according to all that is written in it, for then you shall make your way prosperous, and then you shall have good success" (vs 7-8).

So, the opposite of that is this, if you don't do that, you will not be prosperous and you will not have good success. We'll see what happened after Jericho fell when they didn't do what God said. They didn't prosper.

Verse 9: "Have I [God] not commanded you? Be strong and of good courage. Do not be afraid, neither be dismayed, for the LORD your God is with you in all places where you go." *That's really a tremendous promise!*

Then He gives them the instructions on what they were to do in crossing over the Jordan. Now this becomes important for us to understand. Now we have to put our thinking caps on, and we have to understand that we're to put 'precept upon precept, line upon line, here a little, and there a little.'

Joshua 4:10: "For the priests who bore the ark stood in the middle of the Jordan until everything was finished... [this was when they crossed the Jordan] ...all that the LORD commanded Joshua to speak to the people..."

It was at the time in the spring when the river Jordan was flooding. Just like when the children of Israel crossed the Red Sea, here they are all along the bank of the Jordan River. God causes the river to go up in a heap, clear up here, and it's all

dry. He commanded twelve men, one from each of the tribes to take one of the big stones that he could carry on his shoulder out of there, and make a memorial after they had crossed. When it dried up, as soon as the priests put their feet in there the water stood at a big heap, as it said, and then it dried up and the children of Israel went across as on dry ground. The men picked up the big stones and then when the priests touched back up on the shore the water came down again, and flooded just as it was before.

"...according to all that Moses commanded Joshua. And the people hurried and passed over" (v 10). *So, it was a very quick operation that took place!*

Verse 11: "And it came to pass, when all the people had finished passing over, the ark of the LORD and the priests passed over before the people. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed in front of the children of Israel, as Moses spoke to them; about forty thousand armed men of the army passed over before the LORD to battle to the plains of Jericho" (vs 11-13). *That's out of those three tribes!*

Verse 14: "On that day the LORD made Joshua great in the sight of all Israel. And they feared him, even as they feared Moses, all the days of his life. And the LORD spoke to Joshua, saying, 'Command the priests who bear the Ark of the Testimony that they come up out of the Jordan.' Joshua, therefore, commanded the priests saying, 'Come up out of the Jordan.' And it came to pass, when the priests who carried the Ark of the Covenant of the LORD had come up out of the midst of the Jordan, the soles of the feet of the priests were lifted up to the dry land, the waters of the Jordan returned to their place and flowed over all its banks as before. And the people came up out of the Jordan **on the tenth day of the first month...**" (vs 14-18).

That's important; this gives us a guidepost. *Nowhere does it say*, 'on the tenth day of the second year.'

If you'll recall when the tabernacle was reared up, it was reared up on the 1<sup>st</sup> day of the 1<sup>st</sup> month of the 2<sup>nd</sup> year that they came out of the land of Egypt. If this were the 2<sup>nd</sup> year it would clearly say, the 2<sup>nd</sup> year. So, this follows right on. There is no one-year gap.

Verse 20: "And those twelve stones, which they took out of the Jordan, were raised by Joshua in Gilgal."

Joshua 5:2: “At that time... [the tenth day of the first month] ...the LORD said to Joshua, ‘Make sharp knives for yourselves and circumcise the children of Israel again, the second time.’”

The Scriptures do not record the first time that they were circumcised; however, Josephus says that they were circumcised before they left the land of Egypt. This is verified by the fact that it says the second time. So if there’s a second time they have to be circumcised the first time. Let’s keep this in mind because there are some very funny twisting and turning that come up to justify a second year, because of the circumcision of the men.

Verse 3: “And Joshua made sharp knives and circumcised the children of Israel at the hill of the foreskins. And this *is* the reason why Joshua had them circumcised... [here’s the reason]: ...All the people that came out of Egypt, the males, all the men of war, died in the wilderness by the wayside after they came out of Egypt, for all the people who came out were circumcised.... [when they originally left they were originally circumcised] ...But all the people born in the wilderness by the wayside, as they came forth out of Egypt, had not been circumcised, for the children of Israel walked forty years in the wilderness until all the people, the men of war who came out of Egypt, were destroyed because they did not obey the voice of the LORD. To them the LORD swore that He would not show them the land, which the LORD swore to their fathers that He would give us, a land that flows with milk and honey” (vs 3-6).

Verse 7: “And Joshua circumcised their sons *whom* He raised up in their place, for they were not circumcised because they had not been circumcised by the way. And it came to pass when they had finished circumcising all the people, they stayed in their places in the camp until they were whole” (vs 7-8).

So, it’s reasoned that they could not go out and march around Jericho<sup>[transcriber’s correction]</sup>, and they could not do it that year, because it takes anywhere from ten days to thirty days to recover from circumcision. Then they line up doctors statements and everything to give a verification of that.

Now let’s analyze something here, very carefully. We will see that there were some circumcised men who would be able to go on the march the first six days, while the rest of them healed so that all on the seventh day could come out.

Now let’s use the Scriptures and let’s solve this problem, and let’s see that there is no

justification whatsoever to put this off into the second year:

1. because it did not say it was the second year
2. because there were enough men to handle that

Now let’s continue right on here in Josh. 5, and let’s read what it says. Remember that:

- on the 10<sup>th</sup> day of Nisan there was the circumcision party
- they couldn’t keep the Passover until they were circumcised

Now they keep the Passover. In this year the Passover fell on the weekly Sabbath, the first Holy Day fell on the 1<sup>st</sup> day of the week.

Joshua 5:10: “And the children of Israel camped in Gilgal and kept the Passover on the fourteenth day of the month at evening in the plains of Jericho. And they ate of the old grain of the land... [what they had captured from the enemy] ...on the next day after the Passover... [the 15<sup>th</sup> day] ...unleavened cakes and roasted *new* grain in the same day” (vs 10-11)—*the 15<sup>th</sup>!*

This tells us that the 15<sup>th</sup> day, the 1<sup>st</sup> day of the Feast of Unleavened Day being a Holy Day, was the Wave Sheaf Offering Day.

But that’s the Sabbath, and they’re not to do labor. *Whatever is required to keep the day can be done!* If they needed to cut a sheaf to be waved, and if all of those who had fields that they could get into and cut a sheaf, they could do it, ***because it was for the keeping of the day!***

Verse 11 “And they ate of the old grain of the land on the next day after the Passover, unleavened cakes and roasted *new* grain in the same day.”

When could they eat the bread or the grain?

Leviticus 23:14: “And you shall eat neither bread, nor parched grain, nor green ears until the same day, until you have brought **an offering** to your God...”—*the Wave Sheaf Offering Day!*

Therefore, the morrow after the Sabbath when they ate the bread, and the grain, and the new grain, the Wave Sheaf Offering had to have been offered, otherwise they were forbidden to do so.

The harvest that was planted by the Canaanites was not polluted because they held the seeds in their hand to plant it. The land was not polluted, because God was going to give it to the

children of Israel. Besides, once you plant the seed into the ground, what happens to it? Even if we say it will pollute it, because the Canaanites held it in their hand to sprinkle it out into the field, what happens to the grain? *The grain dies!*

That which comes up is entirely different than what was planted. So, there can be no pollution of the crop that the Canaanites had planted, and furthermore God gave it to them. Ok, now we've got the Wave Sheaf Offering solved. Now let's answer the question concerning:

- How could those men go around Jericho, when all of them had to be circumcised?
- Did every single male, regardless of age in Jos. 5, have to be circumcised because they weren't circumcised during their journey?

When they refused to go into the land, in spite of what Caleb and Joshua said, and let's understand this very important thing:

Numbers 14:26: "And the LORD spoke to Moses and to Aaron, saying, 'How long shall I bear with this evil congregation which murmurs against Me? I have heard the murmurings of the children of Israel, which they murmur against Me?'" (vs 26-27).

You need to stop and think about that, concerning 'pet' doctrines, false doctrines, wrong attitudes. How long will God put up with us?

Verse 28: "Say to them, 'As I live,' says the LORD, 'as you have spoken in My ears, so I will do to you.'"

Verse 22: "**Because all those men who have seen My glory and My miracles** which I did in Egypt and in the wilderness, and **have tempted Me now these ten times, and have not hearkened to My voice.**"

*Here's their judgment*, v 29: "Your dead bodies shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, who have murmured against Me, you shall certainly not come into the land, which I swore to make you dwell in, except Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, which you said should be a prey, I will bring them in and they shall know the land, which you have despised. But *as for* you, your carcasses shall fall in this wilderness. And your children shall feed in the wilderness forty years and bear your whoredoms until your dead carcasses have been consumed in the wilderness" (vs 29-33).

That was God's judgment on them, let's

understand something very important: The ones that were under 20-years-old, this being 18 months after they left Egypt, were circumcised before they left Egypt. Here you have a great number of young children and young teenagers up to the age of 20. Those 20 and over, they were to die. Those 20 and under, He says they're going to enter in. So, here you have a whole group that were circumcised the first time.

Exo. 12—let's look at that, and let's put 'here a little, there a little, precept upon precept, line upon line.' Let's look at the number that went out from Rameses.

Exodus 12:37: "And the children of Israel journeyed from Rameses to Succoth, the men being about six hundred thousand on foot apart from little ones."

Based upon this we have said, there probably was one woman for every man, whether they were married or not, and at least one child for every man and woman. So, there were 600,000 men, 600,000 women, and 600,000 children. How many of the children were under 20? Let's say that half of the 600,000 children, which were those under 20, half of them were women. So you couldn't count them as having been circumcised because only the males were circumcised. That leaves 300,000 male children, who were 40-years and older when it came time for the crossing of the Jordan. Of that 300,000 were there enough men of war to walk around Jordan the six days while the others were recovering from the circumcision? The answer is: without a doubt.

Jos. 5—*If* this was in the 2<sup>nd</sup> year, *then* the manna would have to continue for another year, because they could not eat bread, green ears or parched corn until the day that they had the Wave Sheaf Offering. If the Wave Sheaf was polluted because it was planted by the Canaanites—yet God said it's your harvest—then they would have to wait to the second year. Some people say 'that's too long, so, this is the 2<sup>nd</sup> Passover.'

Nowhere does it say this is the 2<sup>nd</sup> Passover; it would clearly say that 'on the 14<sup>th</sup> day of the 2<sup>nd</sup> month at even...' *just like it did in Num. 9*. All the foolishness of these arguments is just a matter of *someone wanting to have a new and different doctrine*, rather than believing the words that they believe.

Joshua 5:12: "And the manna stopped on the next day after they had eaten the grain of the land..."



They ate on the 15<sup>th</sup>, so the morrow after the 15<sup>th</sup> is the 16<sup>th</sup>.

“...And there was no more manna for the children of Israel... [so. it could not have gone into the 2<sup>nd</sup> year] ...but they ate the fruit of the land of Canaan that year” (v 12).

How can anyone say it was the 2<sup>nd</sup> year, because it says “...that year”? Nowhere does it say the 2<sup>nd</sup> year. Nowhere does it say the 2<sup>nd</sup> month. Remember that we started out

Joshua 4:19: “And the people came up out of the Jordan on the tenth *day* of the first month...”—*not the 2<sup>nd</sup> month; not the 2<sup>nd</sup> year!* That year.

I don't know how anyone can read this and come up with those doctrines, except that they're just self-righteous with their own idolatry and they have their own ideas, and this becomes an idol. They place it before God and they say, ‘God, I know better than You. I've got this brilliant idea.’ *Can't be so!*

Joshua 5:13—*which then is on the 16<sup>th</sup>*: “And it came to pass, when Joshua was beside Jericho, he lifted up his eyes and looked. And, behold, there stood a Man in front of him with His sword drawn in His hand. And Joshua went to Him and said to Him, ‘*Are You for us or for our foes?*’ And He said, ‘No, but I have come *as the Commander of the army of the LORD.*’ And Joshua fell on his face to the earth. And he worshiped...” (vs 13-14).

That means ***this was God***, because no one is to worship angels, as we find in the book of Rev. and in Col. 2.

“...and said to Him, ‘What does my Lord say to His servant?’ And the Commander of the LORD’S army said to Joshua, ‘Take your shoes off your feet for the place on which you stand *is Holy.*’ And Joshua did so” (vs 14-15).

Josh. 6—let's see the commands here, this is on the 16<sup>th</sup>. In just a minute we'll look at a chart and we will do some counting, and we will look at the different days, and we answer the question that has been asked: How could the men who were circumcised possibly on the last day, the seventh day of circling Jericho, get out there and fight? Well, we will see, because by that time they were undoubtedly healed, as we will show.

Joshua 6:1: “And Jericho was completely shut up because of the children of Israel. None went out and none came in. And the LORD said to

Joshua, ‘See, I have given Jericho into your hand, and its king, *and the mighty men of war*’” (vs 1-2).

Who are all the *men of war* that had not been circumcised on the 10<sup>th</sup> day of the 1<sup>st</sup> month when they crossed the Jordan? All those who were youngsters and children in Egypt who were circumcised before they left Egypt. They were anywhere from 59 going on back if it was a newborn that was circumcised just before he left, to 40-years-old. So, from 40 to 59-years-old, do you not suppose that those men could be counted as men of war to walk around Jericho? *No question about it!* That's why he said:

Verse 3: “You shall go around the city, all the men of war. Go around the city once. So, you shall do for six days. And seven priests shall bear seven trumpets of ram's horns in front of the Ark. And the seventh day you shall go around the city seven times, and the priests shall blow with the trumpets. And it shall be when they make a long *blast* with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout. The wall of the city shall fall down flat, and the people shall go up, each man straight before him” (vs 3-5).

Then Joshua got the priests and told the armed men what to do. He said, ‘This is what the LORD has said to do.’

Verse 12: “And Joshua rose early in the morning...”—*this has to be the 17<sup>th</sup>!*

We can get a story flow there, no doubt because you have the 14<sup>th</sup>, you have the 15<sup>th</sup>. On the morrow after the 15<sup>th</sup> the manna ceased, which is the 16<sup>th</sup>. Joshua was given the instruction by the Lord on the 16<sup>th</sup>, so then v 12, early on the morning on the 17<sup>th</sup> Joshua rose up and the priests took the Ark. Seven priests, seven trumpets doing exactly. The 2<sup>nd</sup> day they compassed it, came to pass on the 7<sup>th</sup> day.

Let's look at this other chart and let's see exactly how these days flow together, and we will see that for the first six days the men of war were those who had been circumcised previously when they were children in the land of Egypt, and now they could walk around the six days while the rest were in the camp healing, who had not been circumcised all during the time that they were wandering in the wilderness.

Let's look at this, and I think you will find it very interesting and profound, and we'll answer the question that there cannot be a 2<sup>nd</sup> year. This cannot be in the 2<sup>nd</sup> month, and there was more than ample time for the men who were circumcised to heal.

Now let's look at this chart: Month of Nisan, which is the 1<sup>st</sup> month. I've listed out all 30 days, because there are always 30 days in Nisan. Let's focus in beginning right here on the 10<sup>th</sup> day: cross the Jordan, circumcised. There's the Passover on the Sabbath, here's the Wave Sheaf Offering Day on the 1<sup>st</sup> day of the Feast of Unleavened Bread. The 16<sup>th</sup> is the morrow after that they ate the bread, the manna ceased. The 16<sup>th</sup> was also when Joshua received the commands from the Lord. And then the 17<sup>th</sup> is the day that they started walking around Jericho.

I've got some numbers up here to count by. Let's first of all look at the numbers in the square. The numbers in the square tell the number of days in which those who were circumcised, beginning with the 10<sup>th</sup>, because they were circumcised and began healing immediately. If none of you have ever seen a circumcision, or seen how quickly that they can heal, then you lack the understanding of it.

But nevertheless, let's see how many days that they had. The 10<sup>th</sup> is one, two, three, four. Now the third day they're sore. We find that when Simeon and Levi came against those who had sex with Dinah, their sister, and they killed them because they were sore and couldn't do anything. Four, five—it's inclusive counting—six, seven.

So, they had seven days for healing before the manna stopped and the instructions were given to Joshua by the Lord. Now we continue on: eight, nine, ten, eleven, twelve, thirteen, fourteen. As we will see, the 14<sup>th</sup> day is the day that they compassed Jericho seven times.

Let's look at the Feast of Unleavened Bread. I've got it circled with this number, right here. Here's the first day of the Feast of Unleavened Bread. One, two, three, four, five, six, seven. So the seventh day of Unleavened Bread is a weekly Sabbath. That's why they didn't circle it seven times on the weekly Sabbath, nor go in and conquer Jericho, because that would be violating the Sabbath.

However, those men of war and the priests could walk around once around Jericho because that was probably not much more than an allowable Sabbath day's journey.

Let's come down here and look at the third set of numbers that I have: early in the morning after Joshua received his instructions on the 16<sup>th</sup>, early in the morning he got up, gave the instructions to the priests and the men, and this is the first day that they circled Jericho.

Let's count these days in the little triangle: one, two, three, four, five, six, seven. All the people then, walked around, seven times. And the 7<sup>th</sup> day,

which was on a Monday, which was perfectly legal for warring. It didn't involve the Sabbath, and moreover, those who were circumcised on the 10<sup>th</sup>, now had 14 days of healing, so they would have no problem participating in the conquering of Jericho, and taking of the spoils.

So there you have it all laid out from the sequence of events as we have in Josh. 5. As you can see visually, there is no reason to say that because they were circumcised it had to be in the 2<sup>nd</sup> month, or in the 2<sup>nd</sup> year. Such is not the case.

2-Chron. 30—we want to talk about something concerning the Days of Unleavened Bread, and also Pentecost. Here we have a case, and this is important to understand, that the temple was so polluted at the time when Hezekiah became king, that he had to have the priests clean it out. They started cleaning it out, they started going through and cleansing everything, and making the temple ready. However, they were not able to get it done until the 16<sup>th</sup> day of the 1<sup>st</sup> month:

- too late for the Passover
- too late for the Feast of Unleavened Bread

So, they send out messengers and said, 'We have taken council with the priests and we have decided that according to the Scriptures we're going to keep it in the 2<sup>nd</sup> month, so come the 2<sup>nd</sup> month.'

2-Chronicles 30:13: "And many people gathered at Jerusalem to keep the Feast of Unleavened Bread in the second month, a very great congregation."

What does this tell us. It tells us this very plainly that if Josh. 5 had been in the 2<sup>nd</sup> month it would have said so, just like it did here. Just like it did in Num. 9

Verse 21: "And the children of Israel that were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness. And the Levites and the priests praised the LORD day by day with loud instruments to the LORD."

Verse 23: "And the whole assembly took counsel to keep another seven days. And they kept another seven days with gladness."

There wouldn't be anything wrong with that because they were coming out of all the paganism, out of all the idolatry and they were purging the leaven. Not only had the temple been cleansed, but the people had been cleansed who came to keep the Feast of Unleavened Bread, and now let's see what happened after they had kept it the second seven days.

Now this is in the second month, so another seven days puts you toward the end of the second month, beginning into the third month. Into the third month you get into Pentecost. Let see what they did between this time, which also gives us an example of what we need to be doing in our lives in getting rid of sin.

2-Chronicles 31:1: “And when all this was finished, all Israel who were present went out to the cities of Judah and broke the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, also in Ephraim and Manasseh, until they had utterly destroyed them all....”

Brethren, that’s what we need to do with our sins. That’s what needs to be done with the idols of the false doctrine concerning Josh. 5. They need to be destroyed and obliterated because they are idols before God, teaching false doctrine.

“...Then all the children of Israel returned, each to his possession, into their own cities” (v 1). Then Hezekiah appointed the priests, and so forth.

Verse 4: “Moreover, he commanded the people who lived in Jerusalem to give the portion of the priests and the Levites so that they might be strong in the law of the LORD. And as soon as the commandment spread abroad, the children of Israel brought plentifully of the firstfruits of grain, wine, and oil, and honey, and of all the increase of the field. And the tithe of all *things* they brought in abundance” (vs 4-5).

We also have another false doctrine, which people are bowing down to, *which is the idol of the almighty dollar!* They claim that in the New Testament. We’ll approach this when we come to Heb. 7, and the priesthood of Melchisedec, and the situation concerning the Levites and the commands in the New Testament. But nonetheless, they claim that in the New Testament there are no commands for tithing. Now we will see that is absolutely wrong, *because they don’t know how to rightly divide the Scriptures!*

Moreover, many people when they read the Old Testament assume that tithes were only given on crops and herds. That those who were shoemakers, were bakers, were bankers, traded in gold and silver, manufactured things. dug out gold and silver and mined, or brass, or tin, that they didn’t have to tithe.

That is a completely false assumption because it says in v 5: “...And the tithe of all *things* they brought in abundance,” which has got to be in addition to the agricultural crops listed here of the grain, and the wine, and oil, and honey, the increase

of the field, and the tithe of all things they brought in abundantly.

Numbers 18—let’s understand what it’s saying, and let’s realize that these are false doctrines; a complete misapprehension.

- Do you suppose that the farmers would consider that God was fair and not a respecter of persons if He did not require other people to tithe of their increase?
- Even though it was not agriculturally based?
- Do you not think that there would have been great riots?
- What did the children of Israel always did when they felt that a commandment of God was not fair? *They complained and murmured to God!*

*But nowhere do we find that there was a complaint against God—because only those who had herds, flocks and lands that produced agricultural products—that they were the only ones required to tithe!*

The Old Testament spends a great deal of time in explaining how to tithe these theses, because it’s far more complicated than when you’re dealing with money. A ten percent of money is very easy to figure. It doesn’t take, not even a rocket scientist to figure that out.

Numbers 18:21: “And behold, I have given the sons of Levi all the tithe in Israel for an inheritance...”

It does not say God has given to the children of Levi all the tenth of the increase of the field, of the flocks, of the herds, because there was more to tithe upon than that. It says ***all the tenth in Israel***, because that which was derived from flocks, herds and crops is part of the tenth, not all the tenth. Therefore, this makes that clear. ***We need to read the Scriptures clearly!***

We can also understand that 2-Chron. 31 is also correct when it says that they brought the tithe of everything, the abundance of everything.

Deuteronomy 8:17: “Beware lest you say in your heart, “My power and the might of *my* hand has gotten me **this wealth**.” Notice it didn’t say *this land*.

What does the wealth include? *We’ll see in just a minute!*

Verse 18. “But you shall remember the LORD your God, for *it is* He Who gives you power to get wealth, so that He may confirm His covenant,

which He has sworn to your fathers as it is this *very* day.”

Quite profound, because, as they were coming up to the time of Pentecost there in 2-Chron. 31; they were bringing the firstfruits and the tithes of everything.

Let’s see what they were told. Here’s why they went through the wilderness all that time.

Verse 3: “And He humbled you and allowed you to hunger, and then He fed you with manna, which you did not know, neither did your fathers know *it*, so that He might make you know that man does not live by bread alone; but by every *word* that proceeds out of the mouth of the LORD does man live.”

That includes financial things. Living in a Laodicean society, yes, they want to have their money. Therefore, they figure out a doctrine where they can scheme to take what belongs to God. Almost every time, sooner or later, something happens. Disaster, false doctrine, sickness, disease, loss of business, etc., has been the observation of those who steal from God.

Verse 4: “Your clothing did not wear out on you, nor did your foot swell these forty years. And you shall consider in your heart that as a man chastens his son, *so* the LORD your God chastens you. And you shall keep the commandments of the LORD your God to walk in His ways and to fear Him” (vs 4-6).

***The tithe, all the tithe, all the tenth in Israel was required!***

Verse 7: “For the LORD your God brings you into a good land... [here’s part of the wealth, including land, but it’s not the only source of wealth] ...a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land of wheat and barley and vines and fig trees and pomegranates, a land of olive oil and honey, a land in which you shall eat bread without scarceness. You shall not lack any *thing* in it. *It is* a land whose stones are iron, and out of whose hills you may dig copper” (vs 7-9).

Who created the iron? Who created the brass? *The same God that created the crops!* This is also tied in because that is wealth.

Verse 10: “When you have eaten and are full... [today America has eaten and is full, and dwells in sealed houses] ... then you shall bless the LORD your God for the good land, which He has given you.... [which gives you the ability for all of

this wealth] ...Beware... [because this happens] ...that you do not forget the LORD your God by not keeping His commandments, and His judgments, and His statutes, which I command you today, lest *when* you have eaten and are full and have built goodly houses and lived in *them*, and *when* your herds and your flocks multiply...[which is a source of wealth and is to be tithed upon] ...and all that thou hast is multiplied... [which is to be tithed upon] ... then you become haughty of heart, and you forget the LORD your God Who brought you forth out of the land of Egypt from the house of bondage” (vs 10-14). *That’s why 2-Chron. 31 is so important!*

I know that there are going to be some people out there who are going to say, ‘Oh, Fred Coulter, you are just really being mean and miserable about this.’

Let’s understand that in the New Testament we have ***the widows mite!*** In the Old Testament we have those who are poor, who come to the temple, who give a meal offering. ***But everyone was required to give something! God does require it.***

I’m not requiring it, because I’m demanding of you. What I’m doing, I’m showing you what God says, and it does tie in to the things concerning the firstfruits. ***IF*** we are the firstfruits of God ***THEN*** we ought to honor God, shouldn’t we?

Malachi 3:7: “‘From the days of your fathers, you have gone away from My statutes, and have not kept *them*.... [let’s see how He equates these ordinances]: ...Return to Me, and I will return to you,’ says the LORD of hosts. ‘But you say. ‘In what way shall we return?’”

- that surely can’t mean money
- that surely can’t mean tithes
- that surely can’t mean that God demands that

Verse 8: “Will a man rob God? Yet, you are robbing Me....”

When you don’t honor God with your firstfruits, when you don’t honor God with your tithes, ***you’re robbing God!*** You’re also robbing yourself because you’re keeping back the blessings that God wants to give you.

“...But you say, ‘How have we robbed You?’.... [the answer is]: ...In tithes and offerings” (v 8).

Now let’s understand something profound. The Old Testament is in the letter of the Law. The New Testament is in the spirit of the Law. That’s why Christ pointed out that the widows mite was greater than the abundance than those who gave

because they had much. That is the spirit of the law. We'll talk more about that when we come to Heb. 7. Now notice what happens when you don't do this.

Verse 9: "You *are* cursed with a curse..."

I've seen that happen over and over again, and I have yet to see one man who claims that 'we don't need to tithe in the New Testament, but actually we should give more than a tithe.' They come out with a very self-righteous statement. I have yet to see one of them perform.

"...For you are robbing Me, *even* this whole nation. Bring all the tithes into the treasure house, so that there may be food in My house. And prove Me now with this,' says the LORD of hosts..." (vs 9-10).

- Did they store gold?
- Did they store silver?
- Did they store precious stones at the temple?  
*Yes, they did!*
- Did they store coins? *Yes, they did!*

"...so that there may be food in My house... [God challenges you] ...'to see if I will not surely open the windows of heaven for you, and pour out a blessing for you, until *there is* not enough *room to receive it*. And I will rebuke the devourer for your sakes..." (vs 10-11).

- Are we devoured by disease?
- Are we devoured by demons?
- Are we devoured by not having enough to do the things we need to do because we don't do what God commands us to do first?

*Yes, indeed!*

- Is this whole nation cursed with a curse? *Yes!*
- In debt up over beyond the eyeballs? *One day the bill is coming due!*

We have just time for one thing more to finish concerning Pentecost.

It's appropriate that we end here, because the Day of Pentecost, which is tomorrow, commemorates the day when God sent the Holy Spirit so the apostles could preach in power, and that those who were converted, repented, baptized could receive the Holy Spirit. It was during the Day of Pentecost.

The *King James* says that 'when the Day of Pentecost was fully come,' then it explains what happens. But the first part of v 1 is a very special Greek infinitive. It's called an articular infinitive. We don't have a such thing in English. It's a present tense articular infinitive, which means *during the*

*fulfilling of the 50<sup>th</sup> day, or the Day of Pentecost* that these things took place.

Acts 2:1 "And when the Day of Pentecost, the fiftieth day, **was being fulfilled**... [an accurate literal translation of the articular infinitive from the Greek] ...they were all with one accord in the same place."

Brethren, that's the whole meaning and purpose of the Day of Pentecost, that:

- we all be of one accord
- we all be of one mind
- we all be of one heart
- we all strive after the things that God wants spiritually
- to love God with all our heart, mind, soul, and being

As Jesus said, '***If you love Me, keep My commandments.***' So, the Day of Pentecost has an awful lot to do with our future. As we will see tomorrow, ***the very resurrection to eternal life!***

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

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- 1) Jude 3-4
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- 5) 2 Timothy 4:2-4
- 6) Leviticus 23:9-11
- 7) Exodus 23:14:16
- 8) Leviticus 23:10-11, 14-16, 21
- 9) Joshua 1:5
- 10) Hebrews 13:5
- 11) Joshua 1:6-9
- 12) Joshua 4:10-20
- 13) Joshua 5:2-11
- 14) Leviticus 23:14
- 15) Numbers 14:26-28, 22, 29-33
- 16) Exodus 12:37
- 17) Joshua 5:12
- 18) Joshua 4:19
- 19) Joshua 5:13-15
- 20) Joshua 6:1-5, 12
- 21) 2 Chronicles 30:13, 21, 23
- 22) 2 Chronicles 31:1, 4-5
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- 25) Malachi 3:7-11
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- Jeremiah 23
- Ezekiel 28
- Joshua 15
- Numbers 9
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Also referenced: Book:

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