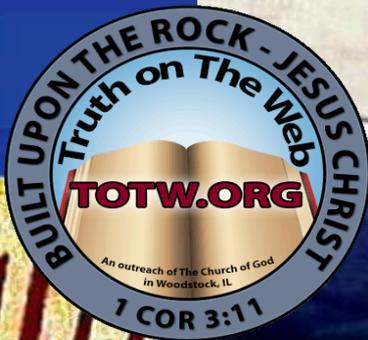
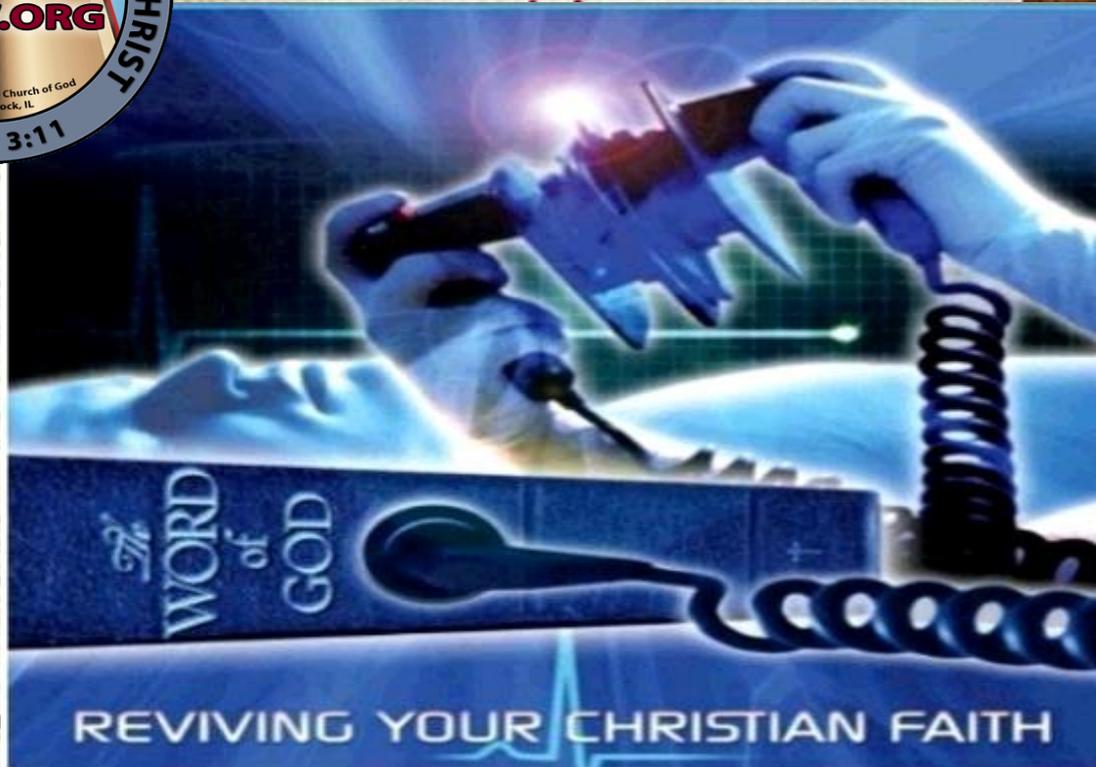
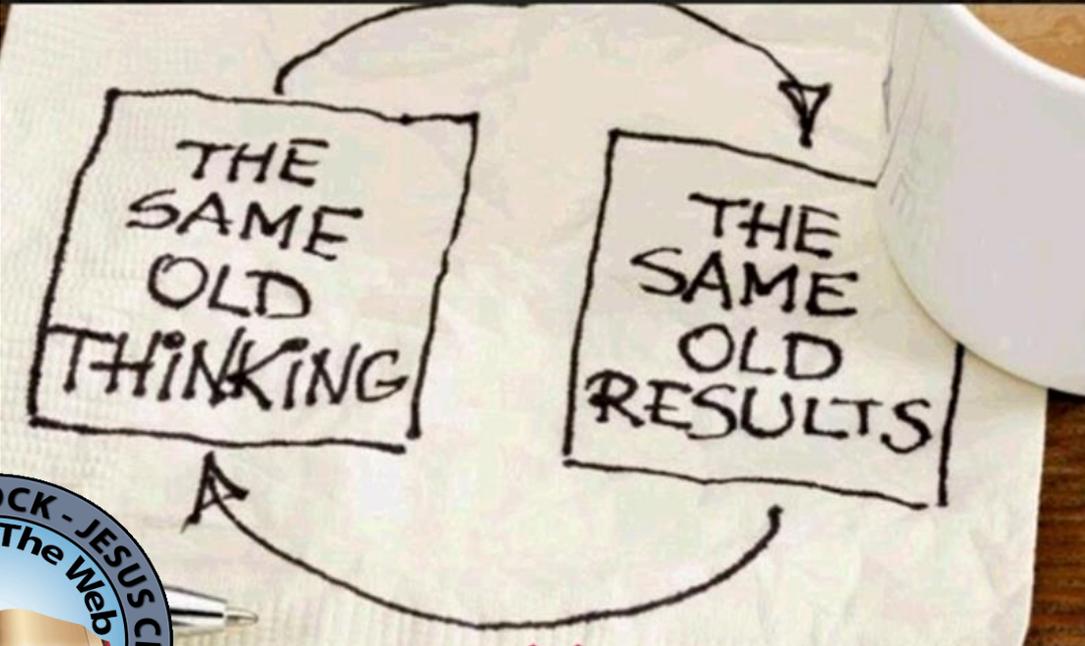


Think BIBLICALLY



RENEW

your mind
Romans 12:2



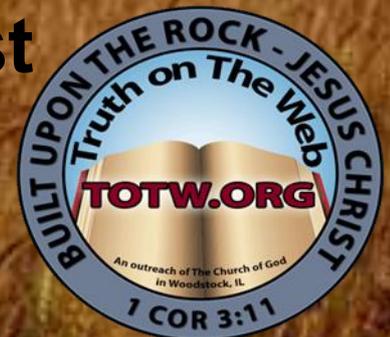
REVIVING YOUR CHRISTIAN FAITH



How To Count To Fifty

Biblically

The Scriptural Count To Pentecost





And when the day of Pentecost was fully come, they were all with one accord in one place.

Acts 2:1

4005 ***pentekoste***

feminine of the ordinal of 4004; fiftieth

4004 ***pentekonta***

multiplicative of 4002; fifty

Pentecost

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 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.

Leviticus 23:9-11

Pentecost

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days...

Leviticus 23:15,16



Day of Firstfruits

Also in the day of the firstfruits, when ye bring a new grain offering unto YHVH, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

Numbers 28:26

“Pentecost” is the shortened form of the Greek for “the fiftieth day.” And “seven full weeks” is the basis for the Hebrew name of this festival, the “Feast of Weeks.” Thus, with no mention of a day or month, the only certainty being the fifty-day link between Pentecost and the Waving of the Sheaf, all depended, for accurate dating, on the interpretation of “the morrow after the sabbath.” Which sabbath of the month? And what was the meaning of the word “sabbath” in this context? It was the different answers to these questions that contributed to the basic rifts between the several Jewish sects in antiquity.

The rabbis, upon whose decisions rests normative Judaism, held that "sabbath" in this context meant "Passover," the day following the evening ritual, namely, the fifteenth of the first month. The "morrow" would therefore be the sixteenth of the first month, and that should be the date of the Sheaf-waving Feast, with the celebration of the Pentecost fifty days later. The Sadducees, the Samaritans and several additional Jewish sects, on the other hand, gave the Pentateuchal words their plain and literal meaning, with 'sabbath' signifying simply "the sabbath day," namely the sabbath after Passover.

Shavuot

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days...

Leviticus 23:15,16

Logical Fallacies:

Equivocation

Shifting from one meaning of a word to another within an argument

Rabbinic Equivocation

And ye shall count unto you from the morrow after the Sabbath [**Passover “Sabbath”**], from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath [**week**] shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Leviticus 23:15,16

And ye shall count unto you from the morrow after the Sabbath [**ha shabbat**], from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath [**ha shabbat**] shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Leviticus 23:15,16

Feast of WEEKS

Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the Feast of Weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee.

Deuteronomy 16:9,10

Pentecost is the Feast of Weeks, however, the word translated "weeks" in Deuteronomy 16 (as well as Exodus 34:22; Numbers 28:26; and II Chronicles 8:13) is NOT *Shabbat*, but rather it is *shavuot*

7620 Shabuah "lit. sevens, i.e., a week."

Strong's Hebrew and Aramaic Dictionary of the Old Testament

Challenge To Naysayers

Search the Hebrew Scripture to find wherein "Shabbat" is used in reference to a week and not the weekly Sabbath itself.

Pharisaic Method

Sivan 5, 6, or 7

Pentecost is sometimes on the fifth of the [third] month, sometimes on the sixth, and sometimes on the seventh. For instance, if both of them are full, it is on the fifth; if both of them are defective, it is on the seventh; if one is full and the other defective, it is on the sixth.

Talmud - Rosh haShanah 6b

Pharisaic Method

Sivan 5, 6, or 7

- If the month of the aviv was 29 days and the month of the zif was 29 days, the Pharisaical reckoning for Pentecost would have been Sivan 7
- If the month of the aviv was 30 days and the month of the zif was 29 days, the Pharisaical reckoning for Pentecost would have been Sivan 6
- If the month of the aviv was 30 days and the month of the zif was 30 days, the Pharisaical reckoning for Pentecost would have been Sivan 5

Pentecost in Josephus

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, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest.

Josephus, *Antiquities of the Jews*, Book III, ch 10, 5-6

Pentecost in Josephus

That festival which we call Pentecost, did then fall out to be the next day to the Sabbath

Josephus, Ant. 13:8:4

SADDUCEES (Heb. Zedukim), sect of the latter half of the Second Temple period, formed about 200 B.C.E. Active in political and economic life, the Sadducean party was composed largely of the wealthier elements of the population--priests, merchants, and aristocrats. **They dominated the Temple worship and its rites** and many of them were members of the Sanhedrin (the supreme Jewish council and tribunal of the Second Temple period.) ...The most probable explanation of the name, however, is that it is derived from Zadok, the high priest in the days of David (II Sam. 8:17 and 15:24) and Solomon (cf. I Kings 1:34ff. and I Chron. 12:29). Ezekiel (40:46, 43:19 and 44:10-15) selected this family as worthy of being entrusted with control of the Temple. ...**The Sadducees were the conservative priestly group, holding to the older doctrines, and cherishing the highest regard for the cult of the Temple.** ...The Sadducean hierarchy had its stronghold in the Temple, and it was only during the last two decades of the Temple's existence that the Pharisees finally gained control.

Encyclopaedia Judaica, Vol. 14, pp.620-622, article: Sadducees

...BECAUSE OF THE BOETHUSIANS WHO MAINTAINED THAT THE REAPING OF THE 'OMER WAS NOT TO TAKE PLACE AT THE CONCLUSION OF THE [FIRST DAY OF THE] FESTIVAL.

GEMARA. Our Rabbis taught: 'On the following days fasting, and on some of them also mourning, is forbidden: From the first until the eighth day of the month of Nisan, during which time the Daily Offering was established, mourning is forbidden; **'From the eighth of the same until the close of the Festival [of Passover], during which time the date for the Feast of Weeks was re-established, fasting is forbidden'**.

(Menachoth 65a, Soncino edition, Isidore Epstein, editor)

For the Boethusians held that the Feast of Weeks must always be on the day after the Sabbath. But R. Johanan b. Zakkai entered into discussion with them saying, 'Fools that you are! whence do you derive it?? Not one of them was able to answer him, save one old man who commenced to babble and said, 'Moses our teacher was a great lover of Israel, and knowing full well that the Feast of Weeks lasted only one day he therefore fixed it on the day after the Sabbath so that Israel might enjoy themselves for two successive days'. [R. Johanan b. Zakkai] then quoted to him the following verse, 'It is eleven days' journey from Horeb unto Kadesh-Barnea by the way of mount Seir. If Moses was a great lover of Israel, why then did he detain them in the wilderness for forty years'? 'Master', said the other, 'is it thus that you would dismiss me'? 'Fool', he answered, 'should not our perfect Torah be as convincing as your idle talk! Now one verse says. Ye shall number fifty days.¹ while the other verse says, Seven weeks shall there be complete.² How are they to be reconciled?³ The latter verse refers to the time when the [first day of the] Festival [of Passover] falls on the Sabbath, while the former to the time when the [first day of the] Festival falls on a weekday.

Footnotes:

(1) Lev. XXIII, 16.

(2) Ibid. 15.

(3) For the former verse speaks of counting fifty days irrespective of the completeness of the weeks, whereas **the latter verse speaks of seven weeks complete, by which it is understood full weeks each commencing on a Sunday.**

(11) A sect in opposition to the Pharisees and often regarded as synonymous with the Sadducees. They held that the expression (Lev. XXIII, 11), [*"mimacharat ha Shabbat"*] 'the morrow after the Sabbath', must be taken in **its literal sense, the day following the first Saturday in Passover.**

Menachoth 65a, footnote 11
Babylonian Talmud, Soncino edition (I. Epstein, editor)

Holiday of Nisan 8-22 ?

"The explanation of this holiday according to the Scholiast (a Mishnaic commentator on the meaning of the days) is that it marked the triumph of the Pharisees over the Sadducees, in the famous controversy regarding the date of Pentecost."

Solomon Zeitlin, MEGILLAT TAANIT as a Source for Jewish Chronology and History in the Hellenistic and Roman Periods.
Philadelphia.1922

"[This 15 day period, according to the Scholiast,] recalls the ordinance of the Pharisees that the Feast of Weeks - Pentecost - should be celebrated on any day of the week, and not be restricted upon the first day of the week, 'the morrow of the Sabbath.' The importance of this victory gained by the Pharisees over their opponents consisted in the principle that tradition is superior to the actual words of Scripture. The direction on Lev. 23:16 is that the Feast should be on the fiftieth day counted from 'the morrow after the Sabbath' of the Passover. M. Schwab says 'It must be believed that for a certain time, under the Sadducees, the Feast of Pentecost had been celebrated in conformity with their teaching, that is to say on the morrow after the Sabbath.'

The Commentator [in the "Scroll of Fasting"] says that when the Pharisees came into power they changed this day to the fiftieth counted from the second day of the Passover. In remembrance of their triumph they celebrated all fifteen days, from Nisan 8 to 22, during which the debates lasted. It is further stated by the Commentator that the discussion on the meaning of the Biblical expressions took place between R. Jochanan ben Zaccai, R. Eliezer, R. Ismail, and R. Juda."

(Sherrard Beaumont Burnaby, *Elements of the Jewish and Muhammadan Calendars*, London: George Bell & Sons, 1931, quoting M. Moise Schwab, *Megillath Ta'anith Actes du onzieme congres International des Orientalistes*; 1897, Quatrieme Section. pp. 199-259.)

SADDUCEES (Heb. Zedukim) ...**They dominated the Temple worship and its rites** and many of them were members of the Sanhedrin (the supreme Jewish council and tribunal of the Second Temple period.)...The **Sadducees were the conservative priestly group, holding to the older doctrines, and cherishing the highest regard for the cult of the Temple. ...The Sadducean heirarchy had its stronghold in the Temple, and it was only during the last two decades of the Temple's existence that the Pharisees finally gained control.**

Encyclopaedia Judaica, Vol. 14, pp.620-622, article: Sadducees

In general, the Jewish calendar in NT times (at least before AD 70) followed the Sadducean reckoning, since it was by that reckoning that the Temple services were regulated. Thus the day of Pentecost was reckoned as the fiftieth day after the presentation of the first harvested sheaf of barley, *i.e.*, the fiftieth day (inclusive) from the first Sunday after Passover (*cf.* Lv. 23:15f.); hence it always fell on a Sunday, as it does in the Christian calendar. The Pharisaic reckoning, which became standard after AD 70, interpreted 'sabbath' in Lv. 23:15 as the festival day of Unleavened Bread and not the weekly sabbath.

(F.F. Bruce, *The Illustrated Bible Dictionary*, J. D, Douglas & N. Hillyer, editors, IVP, 1980; art. *Calendar*, Vol. 1, p. 225)

One plausible reason for Yohanan ben Zakkai's vehemence over this issue in the period after 70 C.E. (when he came to prominence) is that Sunday was being appropriated by a group of Pentecostal *minim* (heretics or sectarians), those who were faithful to the teachings of [Simon] Peter's circle. (pp. 67, 68)

Bruce Chilton
Redeeming Time

Examining The Scriptural Text

Pentecost

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days...

Leviticus 23:15,16

Inclusive Count

Exodus 19 "Today, tomorrow, and the third day"

Luke 13:32,33 "today, tomorrow, and the third day"

Lev 23:15 "from the morrow after the Sabbath"

Leviticus 23:15-16

And ye shall **count** unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new grain offering unto YHVH.

Leviticus 23:15-16

Boundaries In Time

From the morrow of the Sabbath, from the day

Mimacharat

hashabbat

miyom

you bring in the wave offering...until the morrow

habiy'akem `et-`mer hatenuphah...`ad mimacharat

of the Sabbath, the seventh

hashabbat

hasheviy`it

Boundaries In Time

Leviticus 23:32 It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.

at even, from even unto even

ba `erev me `erev 'ad `erev

Pentecost

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 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.

Leviticus 23:9-11

mi-macharat ha-shabbat

"on the morrow of the Sabbath"

“Morrow After The...”

Numbers 33:3 And they departed from Rameses in the first month, **on the fifteenth day of the first month; on the morrow after the Passover** the children of Israel went out with an high hand in the sight of all the Egyptians.

7676 Shabbath "intermission, i.e.,
(spec.) the Sabbath."

Strong's Hebrew and Aramaic Dictionary of the Old Testament

Annual Sabbath?

High Sabbath?

Annual Sabbath

... Sabbath?

Let's Get Biblical



SHOW CANTILLATION MARKS

Masoretic Text

SHOW VOWEL POINTS

23:24 דִּבַּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד
לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מִקְרָא-קֹדֶשׁ:

Reverse Interlinear

English (KJV) [?]	Strong's	Root Form (Hebrew)	Parsing
Speak	H1696	דָּבַר <i>dabar</i>	PARSE
unto the children	PHR H1121	בֶּן <i>ben</i>	
of Israel	PHR H3478	יִשְׂרָאֵל <i>Yisra'el</i>	
saying	H559	אָמַר <i>'amar</i>	PARSE
In the seventh	PHR H7637	שְׁבִיעִי <i>shēbiy'iy</i>	
month	H2320	חֹדֶשׁ <i>chodesh</i>	
in the first	PHR H259	אֶחָד <i>'echad</i>	
day of the month	PHR H2320	חֹדֶשׁ <i>chodesh</i>	
shall ye have a sabbath	PHR H7677	שַׁבָּתוֹן <i>shabbathown</i>	
a memorial	PHR H2146	זִכְרוֹן <i>zikrown</i>	



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Verse or Word(s)

KJV



KJV

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LINK

SHARE

CITE THIS

FOLLOW



PRINT



COPY

COPY OPTIONS

STRONG'S

FORMAT BY: VERSE

PARAGRAPH

LISTEN TO THE BIBLE

RED-LETTER

ye shall keep

PHR

H2287

חָגַג chagag



PARSE

a feast

PHR

H2282

חָג chag



unto the LORD

PHR

H3068

יְהוָה Yĕhovah



seven

H7651

שִׁבְעַ sheba'



days

H3117

יוֹם yowm



on the first

PHR

H7223

רִאשׁוֹן ri'shown



day

H3117

יוֹם yowm



shall be a sabbath

PHR

H7677

שַׁבָּתוֹן shabbathown



and on the eighth

PHR

H8066

שְׁמִינִי shĕmiyniy



day

H3117

יוֹם yowm



shall be a sabbath

PHR

H7677

שַׁבָּתוֹן shabbathown



LXX Septuagint

23:39 καὶ ἐν τῇ πεντεκαδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου

LXX - “Rests” Differentiated

Leviticus 23:3 Six days shalt thou do works, but on the seventh day is the Sabbath ["*Sabbata*"]; a rest, a holy convocation to the Lord: thou shalt not do any work, it is a Sabbath ["*Sabbata*"] to the Lord in all your dwellings.

Leviticus 23:32 It shall be a holy Sabbath ["*Sabbata*"] to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening ye shall keep your Sabbaths.

LXX - “Rests” Differentiated

Leviticus 23:24 Speak to the children of Israel, saying, In the seventh month, on the first day of the month, ye shall have a rest [*“anapausis”*], a memorial of trumpets: it shall be to you a holy convocation.

Leviticus 23:39 And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye shall keep a feast to the Lord seven days; on the first day there shall be a rest [*“anapausis”*], and on the eighth day a rest [*“anapausis”*].

Prove all things

Search the Scriptures to find where the first day of the Feast of Unleavens is ever referred to as the "Sabbath"

[Hebrew "Shabbat" or Greek "Sabbata" or "Sabbaton"].

Search the Scriptures to find wherein

"Sabbath" [Hebrew "Shabbat" or Greek "Sabbata" or

"Sabbaton"] is used in reference to any Feast

and not just the weekly Sabbath itself.

Prove all things

For the Old Testament, search Strong's Hebrew #7676 Shabbat.

<http://www.blueletterbible.org/lang/lexicon/Lexicon.cfm?Strongs=H7676>

For the NT, search Strong's Greek #4521 sabbaton

<http://www.blueletterbible.org/lang/lexicon/Lexicon.cfm?Strongs=G4521>

Context – Context - Context

What is the only other reference to "Shabbat" in Leviticus 23 prior to its use in verses 15 & 16?

“ha Shabbat” in Leviticus 23

Six days shall work be done: but the seventh day is the Sabbath [*ha shabbat*] of rest, an holy convocation; ye shall do no work therein: it is the Sabbath [*ha shabbat*] of the LORD in all your dwellings.

Leviticus 23:3

Considering Contexts

Exodus 34:18 The Feast of Unleavened Bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

Exodus 34:21-22 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. And thou shalt observe the Feast of Weeks, of the firstfruits of wheat harvest...

Pentecost

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...And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days...

Leviticus 23:11,15,16

What About The Septuagint (LXX)?

The Masoretic reads in verse 11 as:

"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."

While the LXX states:

"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."

Also, verse 16 in the Masoretic reads as:

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

While the LXX reads:

"until the morrow after the last week ye shall number fifty days."

The Masoretic reads in verse 15 as:

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; **seven sabbaths shall be complete**"

While the LXX states:

"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**"

The Masoretic reads in verse 15 as:

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete"

And the LXX states:

"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"

LXX on Sheaf Offering

**Leviticus. 23:11b: "tee epaurion
tees prootees anoisei auto ho
hiereus."**

**"on the (feminine, i.e., day), on the
morrow, of the first (feminine, i.e.,
day) raise up it the priest."**

LXX on Sheaf Offering

**"On the morrow [of the Sabbath],
the first [day of the week], the
priest shall lift it up."**

LXX on Sheaf Offering

First, the phrase "the morrow after the sabbath-*Shabbat*," which is used in Leviticus 23:11, 15 to designate the starting point of the countdown to Pentecost, could very well refer to Sunday, because the term "Sabbath" was ordinarily used for the seventh day of the week. In fact, this is the way the Greek version (Origen's *Hexapla*) understands the two passages. Two marginal notes to the two verses read, "the day which is after the Sabbath" and "the first day after the Sabbath." (p. 233)

Bacchiocchi, S. (1995). *God's Festivals in Scripture and History. Part 1 - The Spring Festivals. Biblical Perspectives.* Berrien Springs, MI. citing Origen, *Hexapla*, ed. Fridericus Field (Hildesheim, Germany, 1964), Leviticus 23:11, 15.

Samaritan Pentateuch Agrees With Masoretic On Count To Pentecost

Dead Sea Scrolls

[And he shall wave the sheaf
before YHVH, that] y[ou may
be accepted;] on day aft[er
the] Sabbath the priest shall
wave it.

Leviticus 23:11

Entrance Into The Promised Land

And

The Wave Offering

First Passover In The Land

The children of Israel encamped in Gilgal; and they kept the Passover on the fourteenth day of the month at even in the plains of Jericho. They ate of the produce of the land on the next day after the Passover, unleavened cakes and parched grain, in the same day. The manna ceased on the next day, after they had eaten of the produce of the land; neither had the children of Israel manna any more; but they ate of the fruit of the land of Canaan that year.

Joshua 5:10-12

“Morrow After the Passover”

Joshua 5:10-11 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 in the selfsame day.

“**Morrow After the Passover**”

Joshua 5:11 And they did eat of the *old* corn of the land on **the morrow after the Passover**, unleavened cakes, and parched corn in the selfsame day.

Numbers 33:3 ...on **the morrow after the Passover** the children of Israel went out with an high hand in the sight of all the Egyptians.

Mimacharat ha pesach

“Morrow After the Passover”

Numbers 33:3 And they departed from Rameses in the first month, **on the fifteenth day of the first month; on the morrow after the Passover** the children of Israel went out with an high hand in the sight of all the Egyptians.

And **they departed** from Rameses in the first month, **on the fifteenth day of the first month**

the children of **Israel went out** with an high hand in the sight of all the Egyptians **on the morrow after the Passover**

Morrow After the Passover

8	9	10 Crossed Jordan	11	12	13	14 Kept Passover Sabbath
15 Ate produce omer offered	16	17	18	19	20	21 Sabbath

Wave Sheaf / Omer Offering

Leviticus 23:10-14 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before YHVH, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God.

When ye be come into the Land...

...ye shall eat neither bread, nor parched grain,
nor fresh ears, until this selfsame day

Leviticus 23:14

...they did eat of the produce..., unleavened cakes
and parched grain, in the selfsame day

Joshua 5:11

Leviticus - Joshua Comparison

And bread and parched (barley) you will not eat until this very day.
1 2 3 4

And they ate ... Matzot and parched (barley) on this very day
3 1 2 4

Joshua 5:11 - “*old corn*”?

`avur "corn, prop. *produce*, or *offering* of the land, Josh. 5:11,12. It has the passive sense of the conjugation Hiph. *he`viyr* to offer"

(*Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, p.600, Strong's #5669)

6 Days in the Land & Still Eating Manna

8	9	10 Crossed Jordan	11	12	13	14 Kept Passover
		no produce eaten	no produce eaten	no produce eaten	no produce eaten	no produce eaten
15 Ate produce omer offered	16	17	18	19	20	21 Sabbath

There are only two options here:

- 1) They offered the wave sheaf on the 15th, and thus could lawfully eat of the grain of the Land.
- 2) They did NOT offer the wave sheaf, but instead brazenly **TRANSGRESSED THE TORAH** by eating of the Land without offering the omer of the firstfruits as Torah required (Lev 23:10-14).

**The Pentecost Pattern
In Light Of The Pattern
Of the Sabbatical Years
And Jubilee Cycles**

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in **the seventh year shall be a Sabbath [*shabbat*]** of rest unto the land, a Sabbath [*shabbat*] for the LORD: thou shalt neither sow thy field, nor prune thy vineyard....And **thou shalt number seven Sabbaths [*shabbat*] of years** unto thee, **seven times seven years; and the space of the seven Sabbaths [*shabbat*] of years shall be unto thee forty and nine years.** Then shalt thou cause the trumpet of the Jubilee to sound...And **ye shall hallow the fiftieth year**, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. **A Jubilee shall that fiftieth year be** unto you...."

Leviticus 25:3,4,8-11

Pentecost Reckoning

Jubilee Reckoning

The 7th day of the count will be the Sabbath

The 7th year of the count will be the Sabbath

The 14th day of the count will be the Sabbath

The 14th year of the count will be the Sabbath

The 21st day of the count will be the Sabbath

The 21st year of the count will be the Sabbath

The 28th day of the count will be the Sabbath

The 28th year of the count will be the Sabbath

The 35th day of the count will be the Sabbath

The 28th year of the count will be the Sabbath

The 42nd day of the count will be the Sabbath

The 35th year of the count will be the Sabbath

The 49th day of the count will be the Sabbath

The 42nd year of the count will be the Sabbath

The 50th day of the count will be the morrow after the seventh Sabbath, and hallowed itself

The 50th year of the count will be the morrow after the seventh Sabbath, and hallowed itself

**How Did YHVH Describe The
Timing Of His Appointed Times?**

The Appointed Times of the LORD

PASSOVER—14th day of 1st month

"And on the fifteenth day of the same month is the Feast of Unleavened Bread unto the LORD: seven days ye must eat unleavened bread." (Leviticus 23:6)

FEAST OF UNLEAVENED BREAD—begins 15th day of 1st month and continues 7 days

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 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." (Leviticus 23:10,11)

The Appointed Times of the LORD

ELEVATION SHEAF OFFERING DAY—observed the day after the Sabbath

"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.
(Leviticus 23:15,16,21)

FEAST OF FIRSTFRUITS/PENTECOST—observed 50 days after Elevation Sheaf offering, on the day after the seventh Sabbath of the count

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation." (Leviticus 23:24)

The Appointed Times of the LORD

DAY OF SHOUTING (i.e. TRUMPETS) —1st day of 7th month

"Also on the tenth day of this seventh month there shall be a Day of Atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. ... It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath." (Leviticus 23:27,32)

DAY OF ATONEMENT—10th day of 7th month

"Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein." (Leviticus 23:34-36)

The Appointed Times of the LORD

FEAST OF TABERNACLES—begins the 15th day of the 7th month and lasts 7 days; followed by an 8th day, which is **THE LAST GREAT DAY**

Leviticus 23:34-36 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

It Is [**NOT**] Written!

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the SIXTEENTH DAY OF THE FIRST MONTH the priest shall wave it. And ye shall count unto you from the SIXTEENTH DAY OF THE FIRST MONTH, from the day that ye brought the sheaf of the wave offering; seven WEEKS shall be complete: Even unto the morrow after the seventh WEEK shall ye number fifty days; and ye shall offer a new meat offering unto the LORD, ON THE SIXTH DAY OF THE THIRD MONTH.

Leviticus 23:10,11,15,16

altered to emphasize a point

The Appointed Times of the LORD

PASSOVER—14th day of 1st month

FEAST OF UNLEAVENED BREAD — begins 15th day of 1st month and continues 7 days

ELEVATION SHEAF OFFERING DAY — observed the day after the Sabbath

FEAST OF FIRSTFRUITS/PENTECOST — observed 50 days after Elevation Sheaf offering, on the day after the seventh Sabbath of the count

DAY OF SHOUTING (i.e. TRUMPETS) — 1st day of 7th month

DAY OF ATONEMENT — 10th day of 7th month

FEAST OF TABERNACLES — 15th day of the 7th month

The Holy Scriptures give us three main criteria for determining Pentecost:

- 1) The count is to begin on the "morrow after the Sabbath" (during the Feast of Unleavens), and end on a "morrow after the Sabbath."
- 2) The count is to contain seven Sabbaths---seven complete weeks (culminating on the day after the seventh Sabbath).
- 3) The count is to number 50 days.

All three of these criteria must be met in order for Pentecost to be correctly determined in line with the Scriptural commands.

Number your days!

HAPPY SABBATH
DAY!

KEEP IT HOLY!

HAPPY SABBATH
DAY!

KEEP IT
WHOLLY!

HAPPY SABBATH
DAY!

KEEP IT HOLY!

HAPPY SABBATH
DAY!

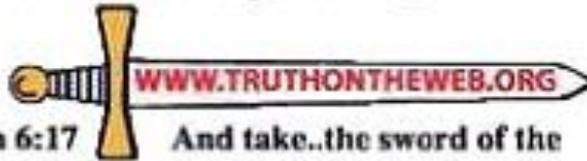
*Sabbath4CoGs
Chatroom*

**Thy
Word
is
Truth**

John 17:17



Truth On The Web Ministries



Eph 6:17

And take..the sword of the
spirit, which is the word of God.



THANK YOU!!

Church of God at Woodstock