

The Journey from Egypt to Mount Sinai

The Feast of Weeks/Pentecost is a memorial of the covenant that was made between God and man. Did the children of Israel stand before God on Sunday morning to receive the covenant? Why would God give the covenant to them on Sunday, a day that is steeped in paganism? That would seemingly lend credence to Sunday as a day of worship. Did God actually make the pagan day of Sunday an annual holy day?

The point that we need to understand is that the covenant is entirely dependent on Passover. “For where a covenant is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator lives” (Hebrews 9:16, 17). The covenant is predicated on the shedding of the blood of the Passover sacrifice.

“For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins...[because he] has counted **the blood of the covenant**, wherewith he was **sanctified, an unholy thing...**” (Hebrews 10:26, 29). The journey of the children of Israel from the bondage of Egypt to their receiving the covenant at Mount Sinai began when they exited through the bloody door of their dwellings on the morning after Passover. Without Passover they could not have left Egypt (sin) to go to Mount Sinai.

The Institution of the Sabbath

The children of Israel “...departed from Rameses in the first month, on the fifteenth day of the first month, on the morrow [or *morning*] after the Passover...” (Numbers 33:3). After crossing the Red Sea, the children of Israel journeyed to “...the wilderness of Sin, which is between Elim and Sinai, on the **fifteenth day of the second month** after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness ...for ye have brought us forth into this wilderness, to kill this whole assembly with hunger” (Exodus 16:1-3).

The Eternal said to Moses, “I have heard the murmurings of the children of Israel: speak to them saying, At even [lit. *between the evenings*] you shall eat flesh, and in the morning ye shall be filled with bread ... And it came to pass that at even the quails came up, and covered the camp ...” (vv 12, 13).

The phrase “between the evenings” corresponds to the ninth hour in the New Testament, which is the midpoint between solar noon and sunset, or about 3:00 P.M.¹ The Passover lambs were to be killed “between the evenings” in Egypt (Exodus 12:6). This was the exact time that “Christ our Passover” died; thus He fulfilled the timing of the Passover sacrifice perfectly.

¹ For a thorough explanation of the phrase “between the evenings,” see our article, *What is the Meaning of the Phrase, “Between the Evenings”?*

Continue in Exodus 16:13-15, “and **in the morning** the dew lay round about the host. And when the dew that lay was gone up ... there lay a small round thing, as small as the hoarfrost on the ground. And when the children of Israel saw it, they said one to another, it is manna [4478, *what is it?*]... And Moses said to them, This is the bread which the LORD has given you to eat.”

“In the morning” is the 16th of Iyar, which was on the first day of the week. (The red numerals are the days from Passover.) They were to gather the manna every morning, but they were not to keep it overnight, because if they did, “... it bred worms, and stank ...” (v. 20).

Iyar						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
						16 1
17 2	18 3	19 4	20 5	21 6	22 7	23 8
24 9	25 10	26 11	27 12	28 13	29 14	30 15
31 16	32 17	33 18	34 19	35 20	36 21	37 22
38 23	39 24	40 25	41 26	42 27	43 28	44 29

On the sixth day, the 21st of Iyar, they were to gather twice as much, because “Tomorrow [*the twenty-second*] is the rest of the holy **Sabbath** to the LORD: bake that which you will bake today, and seethe that you will seethe; and that which remains over lay up for you to be kept until the morning. And they laid it up until the morning ... and it did not stink, neither was there any worm therein” (vv. 23, 24).

Verse 23 is the first time that the Sabbath is mentioned by name in Scripture. Up to this point in their journey the children of Israel did not have any knowledge of the Sabbath, because they had lost it while they were in bondage in Egypt. “And Moses said, Eat that today; for today [*the twenty-second of Iyar*] **is a Sabbath** to the LORD: today you shall not find it in the field. **Six days** you shall gather it; but **on the seventh day, the Sabbath**, in it there shall be none” (vv. 25, 26).

The twenty-second of Iyar is the first Sabbath observed by that generation of the children of Israel. We can now determine the dates of each of the weekly Sabbaths and the days of the week that the annual holy days were on in the year of the exodus.

The Blueprint

The calendar reveals that the 10th day of the first month (Abib), when the Passover lambs were to be taken up, was a Sabbath. The 14th, when the Passover lambs were sacrificed, was on Wednesday. Jesus, as the Lamb of God, entered Jerusalem on Sabbath the 10th, and was crucified on Wednesday the 14th. The year of the exodus follows the same pattern as the year when Jesus was crucified. The Passover of the exodus is a blueprint of what was to come.

Abib						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

The Old Covenant is God’s blueprint of His plan, and the New Covenant is the spiritual fulfillment of His plan. The New Covenant cannot deviate from the blueprint that God has given to us in the Old Covenant. The type of worship has changed from the physical form that was under the Old Covenant, “...in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: which stood in meats and drinks, and diverse washings, and carnal ordinances, imposed until the time of reformation” (Hebrews 9:9, 10).

Mount Sinai, the Heavenly Jerusalem, and the Sabbath Day

The children of Israel, in the **third month**, “... came they into the wilderness of Sinai And the LORD said to Moses, Go to the people, and sanctify them today [48th day] and tomorrow [49th day], and let them wash their clothes, and be ready against the **third day** [50th day]: for the **third day** the LORD will come down in the sight of all the people upon Mount Sinai” (Exodus 19:1, 10, 11). The fiftieth day is the Feast of Weeks/Pentecost.

Sivan						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
45 1	46 2	47 3	48 4	49 5	50 6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

“And it came to pass **on the third day** [50th day] in the **morning**, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud...And Moses brought forth the people out of the camp to meet with God; and they stood at the **nether [8482, base] part of the mount** ... And God spoke all these words, saying ...” (vv. 16, 17; 20:1).

On the 50th day from Passover, on the 6th day of the third month, and on the day before the Sabbath, the children of Israel are standing at the entrance to Mount Sinai to hear the words of God. Mount Sinai is a type of the heavenly Jerusalem.

“For you are not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more....But you are come to mount Zion, and to the city of the living God, the heavenly Jerusalem...To the general assembly and church [1577, *congregation*] of the firstborn...And to Jesus the mediator of the new covenant...” (Hebrews 12:18, 19, 22-24).

The heavenly Jerusalem is the Sabbath rest that we are to labor to enter into. “There remains therefore a rest [4520, *the keeping of a Sabbath*] to the people of God. For he that is entered into His rest [2663, *place of rest, abode, habitation*], he also has ceased [2664, *to lead to a quiet abode*] from his own works as God did from His. Let us labor therefore to enter into that rest [2663], lest any man fall after the same example of disobedience” (Hebrews 4:9-11). The “same example of disobedience” is a reference to the people of Israel.

God said of Israel, "...They do always err in their heart; and they have not known My ways. So I swore in My wrath, they shall not enter into My rest" (Hebrews 3:10, 11). Entering God's rest is predicated on obedience, i.e. on walking **with** God, not in opposition to Him. The number 300 means to walk with God. "And Enoch **walked with God** after he begat Methuselah **three hundred years...**" (Genesis 6:22). The number 6 (man) times 50 (the covenant) = 300. The covenant reveals to man the way in which he is to walk with his God, if man is to enter into the Sabbath rest.

The Ten Commandments and the Tabernacle

The tabernacle in the wilderness is a type of the heavenly Jerusalem. We are going to overlay the Ten Commandments on the pattern of the tabernacle, and we will see that they fit the pattern perfectly. This will reveal to us the pattern at Mount Sinai on the Feast of Weeks/Pentecost.

We are going to place numbers in the tabernacle according to the number of commandments that pertain to it. The first three commandments have to do with God's relationship with man. God's number in scripture is three, and we will place the number three in the Most Holy Place, where God's throne is. The fourth commandment is the Sabbath. We will place the number one at the door of the tabernacle, which is the Sabbath rest that we are to labor to enter into.

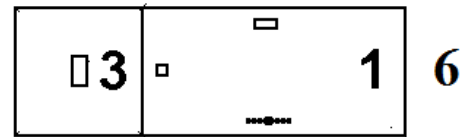


Figure 1

The last six commandments have to do with man's relationship with his fellow man. The number six is man's number in scripture, and we will place the number six outside the door of the tabernacle, where he was on the Feast of Weeks/Pentecost (fig. 1). Envision the tabernacle as Mount Sinai. Man (6) is standing before God (3) at the entrance to the Sabbath rest on the 6th day of the 3rd month. The date of the Feast of Weeks/Pentecost is a revelation of the event that took place on that day. Man (6) is standing before his God (3) at the entrance to the Sabbath.

When this number is read from right to left, as Hebrew is read, it is the number 613. This is the number of laws in the Torah (the five books of Moses). The foundation of the law is the Ten Commandments, which were written on two stone tablets that were placed in the Ark of the Covenant. All of God's laws emanate from the Ten Commandments.

The Covenant Confirmed on the Sabbath Day

After the Eternal had given the Ten Commandments to the people, "...they said to Moses, Speak you with us, and we will hear: but let not God speak with us, lest we die" (Exodus 20:19). On the same 50th day, Moses went back up on Mount Sinai to receive the words of the Covenant (v. 21). After receiving the covenant, Moses came back down the mountain, still on the same day. "And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD has said will we do"

(Exodus 24:3).

“And Moses wrote all the words of the LORD, and **rose up early in the morning**, and built an altar under [8478, *the lower part, that which is below*] the hill [2022, *mountain*], and twelve pillars, according to the twelve tribes of Israel” (Exodus 24:3, 4). The morning would be the next day, which was the Sabbath day.

Burnt offerings and peace offerings were offered on the altar (v.5), “And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar” (v. 6). Moses then “...took the book of the covenant, and read in the audience of the people: and they said, All that the LORD has said we will do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold **the blood of the covenant**, which the LORD has made with you concerning all these words” (vv. 7, 8).

The Sabbath is a sign of the covenant. “...Verily My Sabbaths you shall keep: for **it is a sign** [226, *assurance, pledge of an agreement, covenant*] **between Me and you** throughout your generations; that you may know that I am the LORD that does **sanctify you**....Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign [226] between Me and the children of Israel forever...” (Exodus 31:13, 16, 17).

Entering the Sabbath Rest

After dedicating the covenant, “Then went up [5927, *to ascend, to be elevated*] Moses, and Aaron, Nadab, and Abihu, and **seventy** of the elders of Israel: and they saw the God of Israel: and there was under His feet as it were a paved [3840, *whiteness, transparency*] work of a sapphire stone, and as it were the body of heaven in his clearness [2892, *splendor, brightness*]. And upon the nobles of Israel He laid not His hand: also they saw God, and did eat and drink” (Exodus 24:9-11).

What they are seeing is a type of the heavenly. This event symbolizes the first resurrection. The number seventy represents the nations, as descended from the sons of Noah. There are seventy descendants listed in Genesis 10, “...and by these were the nations divided in the earth after the flood” (Genesis 10:32).

On the Day of Trumpets the resurrected saints will stand before the throne of God in heaven. “And I looked, and, lo, a Lamb stood on the mount Zion, and with Him a hundred and forty and four thousand, having His Father’s name written in their foreheads....And they sung as it were a new song **before the throne, and before the four beasts, and the elders**...” (Revelation 14:1, 3).

The resurrected saints are standing before God’s throne in heaven. The four beasts and the elders are not on the earth. At the resurrection, the saints are not going to make a U-turn and return to

the earth, as some teach, but they will enter into the heavenly Jerusalem and stand before God's throne. How awesome is that?!

The Pattern of the Tabernacle and the Hebrew Calendar

Now we are going to take the numbers 6, 1, and 3, and rearrange them to a new configuration that fits the Day of Trumpets. At the resurrection, man will enter the tabernacle in heaven, and stand before the throne of God. We have placed the number 6 inside the tabernacle. Now the number, when it is read from right to left, is 163. On the Hebrew calendar the Day of Trumpets is the 163rd day from Passover. "...These were redeemed from among men, being **the firstfruits to God and to the Lamb**" (Revelation 14:4). The number 163 represents the first (1) fruits (6) of God (3).

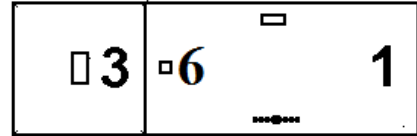


Figure 2

When the 6th day of the third month is on Friday, then the Day of Trumpets is on the Sabbath. The Hebrew calendar follows God's plan perfectly. The date of Pentecost can never vary, as it does on the various sighting-of-the-moon and growing-of-the-barley calendars. The number six represents man (6) standing before God, and that pattern cannot vary. The 163 days from Passover to the Day of Trumpets cannot vary.

Conclusion: The giving of the covenant is dependent on Passover, because without the shedding of blood there cannot be a covenant. Jesus said, "...[T]his is My blood of the New Covenant, which is shed for many for the forgiveness of sins" (Matthew 26:28). The counting to the 50th day must be from Passover, because that is the blood of the covenant. A Sunday Pentecost observance has no relationship to Passover.

The sixth day of the third month fits God's plan perfectly, because it is the only date that is connected directly to Passover by counting seven weeks, which is a requirement for the Feast of Weeks/Pentecost. The esteemed day of the sun, Sunday, does not fit with the Feast of Weeks/Pentecost in any manner, shape, or form. The date of Sunday Pentecost can vary from year to year, and therefore its date is absolutely meaningless.

Sunday is associated with days of pagan sun worship, such as: Easter, Whitsunday (Catholic Pentecost), Christmas, and Sunday worship services. Sunday Pentecost is most closely tied to Easter, for it is counted from Easter Sunday about eighty percent of the time.