

## The Feast of Weeks and the Passover Connection

Following the sanctification Festival of Unleavened Bread is the third annual holy day, the Feast of Weeks. In Hebrew it is Shavuot (Weeks), and in Greek it is Pentecost (fiftieth). Unlike the other annual holy days, we are not given a specific date for its observance, but rather a method of counting. The Feast of Weeks is calculated by counting seven full weeks (49 days), and the fiftieth day is Pentecost. “**Seven weeks** shall you number to you: begin to number the **seven weeks** from such time as you begin to put the sickle to the corn [*grain*]. And you shall keep the Feast of Weeks to the LORD your God ...” (Deuteronomy 16:9, 10).

Like Passover, the correct day for observing Pentecost is in dispute. The two primary variations are the sixth of Sivan (third month), or Sunday, with no fixed date. The sixth of Sivan is arrived at by counting seven weeks from Passover, and the 50<sup>th</sup> day is Pentecost. Sunday Pentecost is calculated by counting seven Sundays, beginning with the Sunday that usually, but not always, falls during the Feast of Unleavened Bread, and the eighth Sunday is Pentecost.

On the day of Shavuot, the Old Covenant was given at Mount Sinai, and on the Day of Pentecost in 30 A.D., the Holy Spirit was given at Jerusalem, thus establishing the New Covenant. This holy day, which pictures the giving of the covenants, is entirely dependent on Passover. “For where a testament 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). Without Passover there cannot be a Pentecost.

On the Day of Pentecost in 30 A.D., the apostle Peter summed up the Feast of Unleavened Bread and Pentecost when he said, “...God hath made that same Jesus, whom you have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, and said to Peter and to the rest of the apostles, Men and brethren what shall we do? Then Peter said to them, **Repent** [*Passover*], and be **baptized** [*7th day of Unleavened Bread*] ... in the name of Jesus Christ [*the Passover sacrifice*] for the remission [859, *forgiveness, pardon*] of sins, and ye shall receive the gift of the **Holy Spirit** [*Pentecost*]” (Acts 2:36-38).

By carefully following the instructions given for counting Pentecost, we will determine the correct day of its observance. We will see that Passover and Pentecost are inseparable. In fact, the Jews correctly refer to Shavuot as the eighth day of Passover.

### The Instructions for the Offering

“Speak unto the children of Israel, and say unto them, **When ye be come into the land which I give to you**, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest to the priest (Leviticus 23:10). The instructions are specific to the time that they would enter into the Promised Land and reap its harvest.

After preparing their offering they were to take it to the priest, “And he shall wave the sheaf [6016, *omer, approx. two quarts*] before the LORD, to be accepted for you: **on the morrow after the Sabbath the priest shall wave it**” (Leviticus 23:11). The instructions are explicit that

the offering is to be on the next day after the Sabbath. Is this the weekly Sabbath, or an annual Sabbath?

It could not be offered on a holy day because of the amount of labor that was involved in preparing the offering. A grain offering "... shall be of fine flour ..." (Leviticus 2:1). If it was a first fruits offering, which the wave sheaf offering was, then it had to be "... green ears [24, *Abib*] of corn [*grain*] dried by fire, corn [*grain*] beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon ..." (Leviticus 2:14, 15).

The entire process of preparing the wave offering involved a lot of manual labor, which was forbidden on a holy day. The grain had to be harvested, threshed, winnowed, dried by fire before it could be ground into flour, and then sifted. No "servile [5656, *customary*]" work was to be done on any holy day (Leviticus 23:7, 8, 25, 35, 36); therefore it had to be on the day after a Sabbath.

"And ye shall eat neither bread, nor parched corn, nor green ears, **until the selfsame day that you have brought an offering to your God...**" (Leviticus 23:14). They were absolutely forbidden to eat any of the produce of the Promised Land **until after they had brought their offering.**

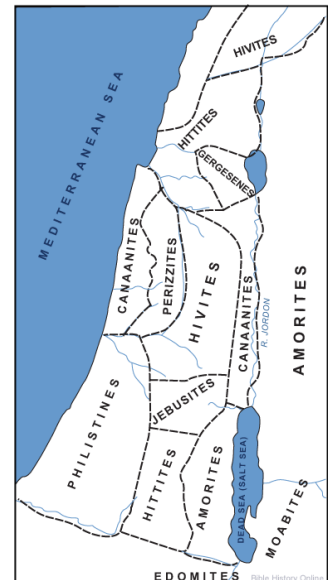
The three main points of the instructions for the offering are: the instructions were specifically for when they entered the Promised Land; the offering had to be prepared by the people on the day after the Sabbath; and they were forbidden to eat any of the produce until they had brought their offering to the priest. We will look for the fulfillment when they entered the land.

### *In The Promised Land*

The children of Israel "... pitched in the **plains of Moab** by Jordan near Jericho" (Numbers 33:48). They camped on the east side of the Jordan River. The Promised Land was on the west side of the Jordan River. However, the tribes of Reuben, Gad, and the half tribe of Manasseh requested, and were granted, land on the east side of the Jordan, but that land was **not within** the boundaries of the Promised Land as some have erroneously claimed. "On this side Jordan, **in the land of Moab**, began Moses to declare this law saying" (Deuteronomy 1:5). They were in the land of Moab, which was not the land of Canaan that was given to Abraham (see map).<sup>1</sup>

After the death of Moses, Joshua led the people into the Promised Land. "Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, and go to possess the land, which the LORD your God gives you to possess it" (Joshua 1:10, 11). The food that the people were to prepare for their journey, whatever it may have been, was not from the land of Canaan, because they were still in the plains of Moab.

The priests carried the Ark of the Covenant into the midst of the Jordan River, and the



<sup>1</sup> Map courtesy of *Bible History Online*.

children of Israel followed after them. At that season of the year the Jordan is in flood stage, but the Eternal miraculously held the waters back (Joshua 3:15:16). “And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan ....” (Joshua 3:17).

Israel crossed the Jordan on the 10<sup>th</sup> day of the first month. “And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho” (Joshua 3:17; 4:19). Israel was now in the Promised Land, and the males were circumcised on the tenth day (Joshua 5:3-5).

“And the children of Israel encamped in Gilgal, and kept [6213, *prepared*] the Passover on the fourteenth day of the month at even in the plains of Jericho” (v. 10). We have already proven that the preparations for Passover began with the sacrifice of the Passover at about 3:00 P.M. on the 14<sup>th</sup>. The preparations required about six hours to complete, and then the Passover was “...eaten in that night [*the fifteenth*], roast with fire and unleavened bread ...” (Exodus 12:8).

The fifteenth is an annual Sabbath. When Jesus was crucified, “The Jews...because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away” (John 19:31). The fourteenth is a preparation day for the holy day on the fifteenth, and the Jews did not want the bodies to be hanging on the crosses on the annual Sabbath day of Passover.

“And they did eat of the old corn [5669, *produce*] of the land on **the morrow after the Passover**, unleavened cakes, and parched corn [7033, *dried by heat*] in the selfsame day” (v. 11). The instructions were “you shall eat **neither bread, nor parched corn, nor green ears, until the selfsame day that you have brought an offering to your God**” (Leviticus 23:14). They were eating the produce of the land on “the morrow after the Passover,” which they were forbidden to do until after they had brought their wave offering to the priest.

The offering was to be presented to 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” (v. 11). The day after the Sabbath is obviously the day after the annual Sabbath of Passover—not the weekly Sabbath. The offering was made on the 16<sup>th</sup>. This is when the counting was to begin. “You shall count seven weeks for yourself; you shall begin to count seven weeks from the time you begin to put the sickle to the standing grain” (Deuteronomy 16:9).<sup>2</sup>

This presents a problem for those who believe Passover is on the 14<sup>th</sup>, because the day after the 14<sup>th</sup> is an annual Sabbath. The only way the offering could have been both “on the morrow after a 14<sup>th</sup> Passover” and the “morrow after the [*weekly*] Sabbath” is if the 14<sup>th</sup> had been on the Sabbath day. That would mean that the annual Sabbath would be on Sunday, and therefore they would have been reaping the harvest of the land on a holy day, which was forbidden. “And on the fifteenth day...you shall have a holy convocation: **you shall do no servile work therein**” (Leviticus 23:6, 7).

This conflict with the Sabbath will never arise with a fifteenth Passover ceremony because the 16<sup>th</sup> of Abib can never occur on a Sabbath. On the Hebrew Calendar the 16<sup>th</sup> of Abib can occur only on Monday, Wednesday, Friday, or Sunday. With the Hebrew Calendar, there is never a conflict between the wave sheaf offering and a holy day because God designed the

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<sup>2</sup> Scripture taken from the NEW AMERICAN STANDARD BIBLE, © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, by The Lockman Foundation. Used by permission.

calendar to fit the blueprint of His plan.<sup>3</sup>

In chapter eight we will have an explanation of why we use the Hebrew calendar instead of one of the many sighted calendar variations that exist.<sup>4</sup> Only one calendar can fit God's blueprint, and we have determined that it is the Hebrew calendar. We will show why.

### Seven Weeks or Seven Sabbaths

Instead of weeks, the word for Sabbath is used in Leviticus 23. "And you shall count to you from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete [8549, *whole, entire, perfect*]: even unto the morrow after the seventh Sabbath shall you number fifty days..." (vv. 15, 16). We have determined that the counting is to begin with the day after the annual Sabbath on the fifteenth, which can occur on Sunday, Tuesday, Thursday, or the Sabbath. Therefore Sabbaths, as used here, would have to mean seven full weeks. It is 49 days that are being counted out (7 x 7 days).

In the *Septuagint* and in the N.T. the Greek word used for Sabbath and week is *Strong's* 4521, *sabbaton*, of Hebrew origin [7676]; the Sabbath. In the New Testament it is translated nine times as meaning a week. For example, "I fast twice in the week [4521, *sabbaton*]..." (Luke 18:12). A person wouldn't fast twice on the Sabbath. That wouldn't make any sense. The word for Sabbaths, in this case, is to be understood as weeks. It is called the Feast of Weeks, not the Feast of Sabbaths. We have to look at the context in which a word is used. In this case Sabbaths means weeks.

### The First Fruits

There is a lot of confusion surrounding the wave offering and what it pictures. Many believe it pictures Jesus Christ ascending to the Father on Sunday morning to be accepted by the Father on our behalf. But the Word says that Christ "...by His own blood...entered in once [2178, *once for all, one time only*] into the holy place [39, *Most Holy Place*], having obtained eternal redemption for us" (Hebrews 9:12). This event occurred forty days after His resurrection (Acts 1:3, 9). Therefore, the wave offering could not have represented Christ. Let's examine the scriptures to see who the wave offering represents.

The wave offerings were performed by the priest, by lifting the offering upward toward heaven, as if presenting a gift to God. The priest "... shall wave the sheaf before the LORD, to be accepted [7522, *delight in, be pleased with*] **for you**: on the morrow after the Sabbath ..." (Leviticus 23:11). It was the people who had harvested the grain, and brought the wave offering to the priest. It was the people who were made acceptable to God by the blood of the Passover sacrifice on the night of Passover. The Eternal had said, "For **all the firstborn** of the children of Israel are Mine...on the day that I smote every firstborn in the land of Egypt **I sanctified them**

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<sup>3</sup> On directly sighted calendars, the 16<sup>th</sup> of Abib can occur on any day of the week, and could create a conflict in which harvesting would occur on the Sabbath in order to fulfill the wave sheaf offering.

<sup>4</sup> The beginning of Biblical months is determined by the occurrence of a new moon. With sighted calendars, the beginning of each month is determined by a direct sighting of the new moon. The circuit of the moon averages 29.53 days; Therefore each month must contain either 29 or 30 days.

**for Myself**” (Numbers 8:17). Firstborn and first fruits mean the same.

The number sixteen is one and six. As the cardinal number one, it means unity, e.g. “... they two shall be **one** flesh” (Ephesians 5:31). As an ordinal number, it means the first in a series, such as the **firstborn** or **first** fruits. The number 6 represents man. The number 16 represents the firstborn, i.e. the first fruits who have been made acceptable to God through the blood of the Passover sacrifice. The numbers 1 and 6 added together equal 7. One of the meanings of the number 7 is sanctification, which is through the blood of Jesus Christ.

“Three times thou shalt keep a feast to Me in the year. Thou shalt keep the Feast of Unleavened Bread ... And the Feast of Harvest [*Weeks*], the **first fruits** of your labors, which you have sown in the field...” (Exodus 23:14-16). The wave offering would normally be from produce that the people had produced through their labors, but the first wave offering was from produce that they had not produced. It was a gift from the Eternal.

The wave offering of the first fruits represents those who have been redeemed through the blood of the Passover sacrifice. Israel did not leave the bondage of Egypt through their own efforts, for “...by strength of hand the LORD brought you out from this place ...” (Exodus 13:3). Our redemption is not through our strength—it is a gift. “For the wages of sin is death; but the gift [5486, *a favor which one receives without any merit of his own*] of God is eternal life through Jesus Christ our Lord” (Romans 6:23).

Entering the Promised Land was a type of entering into eternal life as the first fruits of the Eternal. It was a gift; they did not earn it. The journey to the Promised Land, i.e. eternal life, began at Passover. The first wave sheaf offering revealed that redemption through the blood of the Passover sacrifice, and eternal life, are not anything that we can earn by our own labors. They are gifts from the Eternal.

### *From Egypt to Mount Sinai*

Using the Hebrew Calendar, we are going to count the days from the Passover celebration in Egypt to Mount Sinai, and the giving of the covenant. By using the calendar we will be able to determine the days of the week on which the various events occurred. The small red numerals on the calendar are the number of days from Passover, and the purple numerals are holy days.

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
3 18	4 19	5 20	6 21	7 22	8 23	9 24
10 25	11 26	12 27	13 28	14 29	15 30	

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 fifteenth day of the second month (Iyar) was a Sabbath, as we will prove by carefully following the events from that day. Then we will be able to determine the date of each

Sabbath, and the day of the week and date of the Feast of Weeks.

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, about 3:00 P.M.*] you shall eat flesh, and in the morning ye shall be filled with bread ... And it came to pass that at even [*about 3:00 P.M.*] the quails came up, and covered the camp ...” (vv 12, 13). About 3:00 PM on the 15<sup>th</sup> day of the **second month** God sent quail on the camp of Israel. This is the 30<sup>th</sup> day after Passover.

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

Continue in verses 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 next day, the 16<sup>th</sup> of Iyar, which is the 31<sup>st</sup> day after Passover. The 16<sup>th</sup> is the first day that they gathered the manna. 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).

On the sixth day, the 21<sup>st</sup> 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 ye will bake today, and seethe that ye 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).

This is the first mention of the Sabbath in Scripture. Up to this point, the children of Israel had no knowledge of the Sabbath. For the first time the children of Israel were being taught about the Sabbath day. “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 Sabbath, and it is the 37<sup>th</sup> day from Passover. 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 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 [*48<sup>th</sup> day*] and tomorrow [*49<sup>th</sup> day*], and let them wash their clothes, and be ready against the **third day** [*50<sup>th</sup> day*] ... And it came to pass **on the third day** [*50<sup>th</sup> 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

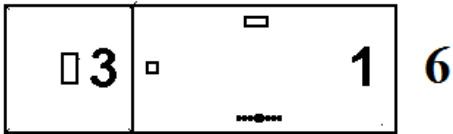
Sivan						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
45 1	46 2	47 3	48 4	49 5	50 6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

saying ...” (Ex. 19:1,10, 11, 16, 17; 20:1). The 50<sup>th</sup> day from Passover is Friday the 6<sup>th</sup> of Sivan. On the 50<sup>th</sup> day (Shavuot) God gave the Covenant to Israel.

The calendar reveals that the 10<sup>th</sup> day of the first month (Abib), when the lambs were to be taken up, was a Sabbath. The 14<sup>th</sup>, when the sacrifices were made, was on Wednesday. Jesus, as the Lamb of God, entered Jerusalem on Sabbath the 10<sup>th</sup>, and was crucified on Wednesday the 14<sup>th</sup>. The year of the exodus follows the same pattern as the year that Jesus was crucified, because that is God’s blueprint of what was to come. “For the law having a shadow of good things to come and not the very image...” (Hebrews 10:1).

Mount Sinai, and the Sabbath Day

On the 6<sup>th</sup> day of the 3<sup>rd</sup> month man (6) is standing before God (3) at the base of Mount Sinai (fig. 2). Mount Sinai is a type of the heavenly city. “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 city is represented by the Sabbath. The base of Mount Sinai corresponds to the entrance of the tabernacle. On the 6<sup>th</sup> day of the week and the 6<sup>th</sup> day of the month, the twelve (6 + 6) tribes of Israel stood before God (3) at the entrance to the Sabbath and received the covenant. 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).

On the Day of Shavuot Moses went up on Mount Sinai to receive the words of the Covenant (Exodus 20:18-21). Moses came back down the mountain 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. 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 next morning would be 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 Covenant agreement was dedicated by blood on the Sabbath day. “For where a testament 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. Whereupon **neither the first testament was dedicated without blood**....And almost all things are by the law purged with blood; and without shedding of blood is no remission [859, *forgiveness, pardon*]” (Hebrews 9:16-18, 22).

The Sabbath is a sign of the covenant and God’s sanctification of His people. Jesus is the bloodied door through which we must enter into God’s Sabbath rest. “I am the door: by Me if any man enter in he shall be saved, and shall go in and out and find pasture” (John10:9).

### Cutting the Covenant

Why are we commanded to count seven weeks? The counting of seven weeks from Passover to Pentecost binds the sacrifice and the Covenant together. Passover pictures our agreeing to the Covenant, which requires a sacrifice. “For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead...” (Hebrews 9:16 17).

The number seven is Strong’s 7651. It is from 7650, “to seven oneself, i.e. to swear (as if by repeating a declaration seven times).” *The Brown-Driver-Briggs Hebrew and English Lexicon* translates it, “to seven oneself, or bind oneself by seven things.” *Wilson’s Old Testament Word Studies* says, “oaths were confirmed either by seven victims offered in sacrifice, or by seven witnesses and pledges.” *The Ancient Hebrew Lexicon of the Bible* says, “A common practice was to make seven declarations when making an oath. This declaration can be making the oath seven times or doing seven things to show the sincerity of the oath.”

When Abraham and Abimelech had a dispute over a well, “Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made [3772, *cut*] a covenant [1285, *a compact made by passing between the pieces of the sacrifice*]” (Gen. 21:27). Abraham set seven ewe lambs off by themselves, and Abimelech asked, “...What mean these seven ewe lambs... And [Abraham] said, For these seven ewe lambs shall you take of my hand, that they may be a witness [5713, *testimony*] to me that I have dug this well. Wherefore he called that place Beer-sheba [from 875, *well*, and 7650, *oath*] because there they swore [7650] both of them. Thus they made [3772, *cut*] a covenant [1285] at Beer-sheba [*Well of the oath*]...” (vv. 29 -32).

The idea of passing between the parts of the sacrifice is that if one of the parties fails to keep the covenant, then the other party may do the same to them as was done to the sacrifice. We have an example of that in Jeremiah 34. King Zedekiah had “cut a covenant” with the people that they should let their Hebrew slaves go free (vv. 8, 9). The people agreed, and then reneged on the agreement (vv. 11, 12).

The Eternal said, “I will give the men that have transgressed My covenant [1285, *cutting a compact*], which have not performed the words of the covenant [1285] which they had made [3772, *cut*] before Me, when they cut [3772] the calf in twain [8147, *two*], and passed between the parts thereof...I will even give them into the hand of their enemies... and their dead bodies shall be meat to the fowls of heaven, and to the beasts of the earth” (vv. 18, 20). When you make an agreement, then God says you are bound by the terms of that agreement.

The “Covenant of Promise” that the Eternal cut with Abraham is tied directly to Passover.



Abram was told to take a heifer, a she goat, and a ram, each of them "... three years old, and a turtledove, and a young pigeon. And he ... divided them in the midst ... but the birds he divided not ... And when the sun was going down, a deep sleep fell upon Abram ..." (Gen. 15:9, 10, 12). A "deep sleep" symbolizes death.

The "going down of the sun" is the time of the Passover sacrifice. On the 14th of Abib the people were to "... sacrifice the Passover at even, at the going down of the sun ..." (Deuteronomy 16:6). The sun begins going down just past noon, and continues going down until sunset. The "going down of the sun" is the same time of day as "between the evenings." It is mid-afternoon. This corresponds to the death of "Christ our Passover" at the 9th hour (3:00 P.M.). Abram, in this instance, is a type of the Messiah.

While Abram was in "deep sleep," the Eternal said to him, "... thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. 15:13, 14). Continue with verse 17. "And it came to pass, that, when **the sun went down**, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the LORD made [3772, cut] a covenant with Abram, saying, To thy seed I have given this land ..." (vv.17, 18). Notice that it was after "the sun went down, and it was dark," which proves that the "going down of the sun" is prior to sunset.

The promise to Abram points directly to the Passover observance in Egypt. "And it came to pass at the end of four hundred and thirty years, even the **selfsame day** it came to pass, that all the hosts of the LORD went out from the land of Egypt. It is a night to be much observed unto the LORD for bringing them out from the land of Egypt ..." (Ex. 12:41, 42). The "night to be much observed" is the night of the Passover ceremony. The "night to be much observed" points back to the "**selfsame day**" that God had made the covenant with Abram.

The Eternal God confirmed the covenant with Abram after sunset, when it was dark, by passing between the parts, thus binding Himself to His promises. The sacrifices performed by Abram were on the 14<sup>th</sup> of Abib, and God passed between the parts after the sun had gone down, and the 15<sup>th</sup> day had begun.

When the people of Israel were in Egypt, they were to place the blood of the Passover sacrifice on the doorposts of their dwellings (Exodus 12:7). The Eternal said, "And the blood shall be to you for a token [226, *sign of an agreement between two parties*] upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (v. 13). The blood was the sign of the agreement between God and Israel.

When Israel passed between the bloodied door posts, it typified passing between the parts of the sacrifice. The door represented Jesus Christ. The "covenant of promise" with Abram, and the covenant agreed to at Passover in Egypt are one and the same. The first part is the Eternal's promise of the land, which is a type of the eternal inheritance, and eternal life. The second part is the promise of the people to obey the terms of the agreement. Both parties are bound by the agreement, unless it is broken by one of the parties.

The two symbols at Passover, the broken bread and the wine, typify walking between the parts of the sacrifice of Jesus Christ. It Pictures our agreement to obey the terms of the covenant. "For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three

witnesses: of how much sorer punishment ... shall he be thought worthy, who has trodden underfoot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite [1796, insult] to the Spirit of grace?" (Heb. 10:26-29).

At our baptism we promise to serve and obey the Eternal "... [K]now you not that your body is the temple of the Holy Spirit which is in you, which you have of God, and **you are not your own?** For ye are bought [59, to purchase, redeem] with a price [*the blood of Jesus*]:therefore glorify [1392, honor] God in your body, and in your spirit, **which are God's**" (1 Corinthians 6:19,20).

When we were baptized, we were agreeing to the New Covenant. Each year when we observe the Passover ceremony, and count the days between Passover and Pentecost, we are reminded of our agreement with the Eternal. Not only is Passover a time of thanksgiving for our redemption, but it is also a reminder of our agreeing to the Covenant.

The Covenant is a blessing, and something to be thankful for. "I have longed for thy salvation, O LORD; and your law is my delight [8191, enjoyment, pleasure]" (Psalm 119:174). The Eternal's law guides us in the way that we should walk. "For the commandment is a lamp; and the law is light; and reproofs [8433, correction] of instruction the way of life" (Proverbs 6:23).

### *The Fiftieth Day and the Two Wave Loaves*

On the fiftieth day, "You shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with **leaven**; they are **firstfruits** to the LORD" (Leviticus 23:17). The time of Pentecost is the beginning of the wheat harvest. These loaves were made from the first fruits of the wheat harvest, which is in late spring/early summer (May/June).

Many are confused by the meaning of leaven used in the wave loaves. Leaven usually, but not always, symbolizes sin. We have to pay attention to the context in which it is used. For example, "The kingdom of heaven is like unto **leaven**, which a woman took, and hid in three measures of meal, till the whole was **leavened**" (Matthew 13:33). We wouldn't say the Kingdom of Heaven is like sin. The leaven used here is a type of the Holy Spirit, which will fill the whole earth, and the three measures of flour are the people that will be saved by God (3), during the three periods of salvation.

On the Day of Pentecost leaven is used as a symbol of the Holy Spirit. "And when the day of Pentecost was fully come ... they were all filled [*like leaven in dough*] with the Holy Spirit ..." (Acts 2:1, 4). The wave loaves pointed to the Day of Pentecost, when the **first fruits**, who were redeemed by the Passover sacrifice, would receive "...the **first fruits of the Spirit**..." (Romans 8:23). The Feast of Unleavened Bread pictures the complete removal of leaven, i.e. sin. The Day of Pentecost pictures becoming filled with leaven, i.e. the Holy Spirit.

The wave sheaf that was offered on the day after Passover represented the firstborn that had been redeemed by the blood of the Passover sacrifice. The Eternal said, "For all the firstborn of the children of Israel are mine ... on the day that I smote every firstborn in the land of Egypt I sanctified them for Myself" (Leviticus 8:17). Later the Eternal substituted "... the Levites for all the firstborn of the children of Israel" (v. 18). The Levites were to work in the service of the

Eternal, but first they had to be offered as a wave offering.

“And Aaron shall offer [5130, *wave*] the Levites before the LORD for an offering [8573, *wave offering*] of the children of Israel, that they may execute the service of the LORD” (v. 11). The Levites are a type of the offering of the two wave loaves under the Old Covenant. The number two, as the lowest whole number of division, represents division or separation. The Levites were separated out from among the people to serve Him in the duties of the tabernacle.

“And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of Israel...” (Numbers 8:19). The Levites are a type of those whom God is calling to do His work, and have been separated out of this world, and given the gift of the Holy Spirit. “But you are a chosen generation, a royal priesthood, a holy nation, a peculiar [4047, *purchased*] people; that you should show forth the praises of Him who has called you out of darkness into His marvelous light: which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy” (1 Peter 2:9, 10).

The number 50 means “liberty.” The children of Israel were to “...number seven Sabbaths of years...seven times seven years...forty and nine years” (Leviticus 25:8). The counting of years is the same as the counting of weeks for Shavuot. “And you shall hallow the **fiftieth year, and proclaim liberty** throughout all the land to all the inhabitants thereof...” (v. 10).

The entire process of redemption from Passover to Pentecost is all about liberty. Jesus said, “If you continue in My word, then are you My disciples indeed; and you shall know the truth, and the truth shall make you **free**” (John 8:31, 32).

### A Memorial Day

Shavuot, like all of the annual holy days, is a memorial of an event that took place on a **set date**. Therefore the date of that event does not, and cannot, vary from year to year. The day of the week can vary because it isn't the day of the week that God established as a memorial. The only weekday that God made a memorial is the seventh day.

God's annual holy days are memorials of events that occur on specific dates. For example: Passover cannot occur on any day other than the 15<sup>th</sup> because that is the memorial of when the Eternal brought Israel out of Egypt. “...**Remember** [2142, *to mark*] **this day**, in which you came out from Egypt...for by strength of hand the LORD brought you out from this place...” (Exodus 13:3). Shavuot/Pentecost is a memorial of the giving of the Covenant on a set date. You cannot have a memorial of the giving of the covenant on the 5<sup>th</sup>, 7<sup>th</sup>, or any other date, because the covenant was not given on any other date.

The 6<sup>th</sup> day of the 3<sup>rd</sup> month represents man (6) standing before God (3) and receiving the gift of the Holy Spirit. That date has special meaning that is not revealed by any other date. The 5<sup>th</sup>, 7<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, or any other date does not carry the same meaning as the 6<sup>th</sup> of Sivan. The counting of Pentecost is one of the proofs that the Hebrew Calendar is the correct calendar. With any other calendar, or method of counting, you are saying that there is no particular significance to the date on which the covenants were given.

The Eternal's instructions for Shavuot are, “And ye shall proclaim **on the selfsame day**, that it may be a holy convocation to you: you shall do no servile work therein: it shall be a statute

**forever** in all your dwellings **throughout your generations**” (Leviticus 23:21). The “**selfsame day**” on which the covenants were given is established as a holy observance forever. That means the date of the observance can never change.

The date of a Sunday Pentecost can change each year, because the counting is not from a set date, but from a fixed day of the week—Sunday. According to that line of reasoning it is a day of the week, Sunday, that God made holy, and not a date. Sunday is a symbol of Babylon. Do you really think that God would make Sunday a holy day to be observed every year by His people?

### Conclusion

By following the instructions for counting the weeks, given in Scripture, we were able to determine that the festival of Shavuot/Pentecost is on the fixed date of Sivan 6<sup>th</sup>. It is a memorial of the giving of the covenants, a set date which cannot change from year to year. “These are the feasts [4150, *set times*] of the LORD...” (Leviticus 23:4).

Shavuot/Pentecost is dependent on Passover, “For where a testament is, there must also of necessity be the death of the testator” (Hebrews 9:16). Without the death of the Passover sacrifice **there could not be a covenant**.

The wave offering on the 16<sup>th</sup> of Abib represented the first fruits who were redeemed by the blood of the Passover sacrifice, and made acceptable to God. That blood is “...the blood of the everlasting covenant” (Hebrews 13:20). The seven weeks between Passover and Pentecost tie the blood and the covenant together. The seven weeks picture the swearing of an oath by the two parties involved that they will abide by the terms of the covenant. The penalty for breaking the oath is death.

We counted the days from the Passover in Egypt to the giving of the covenant at Mount Sinai, and we saw that the covenant was given on Friday the 6<sup>th</sup> of Sivan. The key to getting the correct day of Shavuot/Pentecost is to understand the correct day of the Passover observance. If you begin with an error, that error is going to be perpetuated throughout, and it will lead to wrong conclusions.

The two wave loaves on the 50<sup>th</sup> day pointed to the giving of the Holy Spirit on the Day of Pentecost (50<sup>th</sup>). “This is the covenant that I will make with them...I will put My laws into their hearts, and in their minds I will write them” (Hebrews 10:16).

The first three annual set times are summed up as, “...**Repent** [*Passover*], and be **baptized** [21<sup>st</sup> of Abib] every one of you in the name of Jesus Christ for the remission [859, *forgiveness, pardon*] of sins, and you shall receive the gift of the Holy Spirit” (Acts 2:38).