
THE REAL TRUTH ABOUT SHAVUOT

Almighty God in gratitude and praise, we come before your presence in the highest heaven on this day of Pentecost—the Feast of Weeks—Shavuot, the Feast of First Fruits after counting the Omer for 49 days from Passover to today the 50th day. Bless us and this Bible study and pour out your Spirit on your people and help us to grow and be edified in understanding and cling fast to your truth. Thank you Father, for all your wonderful truth you have revealed to us your servants. Blessed be your name forever and ever. We pray and ask these things the name of Yeshua. Amen.

Greetings! This is God's annual holy day of Pentecost/Shavuot, brethren. This is the day that the Lord has made and we will be glad and rejoice in it. We are going to learn more about Pentecost and be inspired by God's word of revelation and his wonderful teachings from his divine word. We need to cling to his word and hang on to them for life! There are forces in this world that will drag you away from the words of life into error and compromise, into false teachings. I believe that I can say that this day causes the most controversy of all the holy days. Keeping the right Passover causes controversy as some keep it on the evening before and call it the "Lord's Supper". The Lord's Supper is not the Lord's Passover. I explain this in the article, *Jesus' Last Week* which is available for the asking.

The real controversy comes in counting Pentecost. The Karaite Jews say Pentecost is this coming Sunday, June 8. Another group kept Pentecost in May. We are keeping Pentecost the same day as the Orthodox Jews. Why is that? They know how to count the Omer and know what day to count from. It is really very clear when we assemble all the evidence and put it together like a picture puzzle and it makes sense. But forcing pieces where they don't belong, cause the picture to become a mess.

With the Feast of Unleavened Bread comprising seven days, the Sadducees, took the position that the "Sabbath" day referred to in Lev. 23:11, was actually the weekly Sabbath, which would occur during that week. Their position, required that first-fruits always be celebrated on the first day of the week (Sunday). The Sadducees said the Sabbath day means weekly Sabbath so count seven weeks (50 days) after Sunday during the Feast of Unleavened Bread. Therefore, when they looked at Leviticus 23:15-16, they reckoned the counting of the fifty days from the "morrow after the Sabbath" to Pentecost to include "seven Sabbaths" (weekly Sabbaths). By this, not only did first-fruits fall on the first day of the week, but Pentecost, 50 days later, also fell on a Sunday: thus giving these two festival days a fixed time of occurrence. Modern day Karaite Jews, follow the Sadducees thinking on this issue. It just so happens that the Sunday that they start counting from is Easter Sunday and the feast they keep fifty days later which they call Pentecost is the Catholic Whitsunday. Both are pagan holidays. Whitsunday is always celebrated seven weeks after Easter annually. The world has its pagan holidays. For more information –*Do You Observe a Pagan Pentecost?*

Pentecost Review— the bottom line of Pentecost. What it is and when it is and how to be sure that we are *in step* with God’s word. The God of this world, the Prince of the Power of the Air— Satan the devil, has deceived the world. He is a master of subterfuge and deception as to God’s law and appointed times of Sabbath, annual holy days and what they are all about and how to keep them.

There are several informative references that I would like to share with you on Pentecost. The first reference is from *The Temple and Its Services* by Alfred Edersheim, Pentecost, and pg. 203. “The Sheaf of First-fruits. A little later on in the evening of that same day, just as it was growing dark, a noisy throng followed delegates from the Sanhedrim outside the city and across the brook Kedron. They were to be engaged in a service most important to them. The Law had it, ‘You shall bring a sheaf [literally the omer] of the first-fruits of your harvest unto the priest; and he shall wave the omer before Jehovah to be accepted for you: on the morrow after the Sabbath the priest shall wave it’ (Lev. 3:10-11). This Passover sheaf, or rather omer, was to be accompanied by a burnt-offering, of a he lamb, without blemish, of the first year; This Passover-sheaf was reaped in public the evening before it was offered.”

“The expression, ‘the morrow after the Sabbath’ (Lev. 23:11), has sometimes been misunderstood as implying the presentation of the so-called ‘first sheaf’ was to be always made on the day following the weekly Sabbath of the Passover-week. This, view adopted by the ‘Boethusians’ and the Sadducees in the time of Christ, and by the Karaite Jews and certain interpreters, rests on a misinterpretation of the word ‘Sabbath’ (Lev. 23, 24, 32, 39). As in analogous allusions to other feasts in the same chapter, it means not the weekly Sabbath, but the day of the festival. The testimony of Josephus (*Antiquities of the Jews* 3:248-249) and of Jewish tradition leaves no room to doubt that in this instance we are to understand by the ‘Sabbath’ the 15th of Nisan, on whatever day of the week it might fall. Already, on the 14th of Nisan, the spot whence the first sheaf was to be reaped had been marked out by delegates from the Sanhedrim, by tying together in bundles, while still standing, the barley that was to be cut down.”

“When the time for cutting the sheaf had arrived, that is, on the evening of the 15th of Nisan (even though it was a Sabbath), just as the sun went down, they first asked the bystanders three times each of these questions distinctive to the ceremony: ‘Has the sun gone down?’ ‘With this sickle?’ ‘Into this basket?’ ‘On this Sabbath (or the first Passover-day)?’ —and lastly, ‘Shall I reap?’ Having each time been answered in the affirmative, they cut down the barley to the amount of one ephah, or ten omers (about three pecks and three pints of our English measure).” Edersheim makes it very clear that this was on Nisan 16.

Jesus spoke to the multitude and his disciples saying, “The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do; but do not you after their works: for they say, and do not (Mathew 23:2-3).” The Pharisees were the teachers of the Law in the days of Christ, not the Sadducees. The Sadducees who were temple priests from the line of Zadok officiating in the temple were not necessarily teaching the truth, but they were under the authority of the Pharisees and had to do things at the temple as the Pharisees directed. The Pharisees controlled the temple services in the time of Christ. Further information can be found in these two

articles, *“Sadducees Vs Pharisees - Who Controlled the Temple in the Time of Christ, and A New Look at the Sadducees and Pharisees.*

Another good reference to gain knowledge about God’s holy days is *Unger’s Bible Dictionary*. Festivals, pg. 355, (g) The 16th Nisan, cutting Barley Sheaf. This day was also called *“the morrow after the Sabbath;”* and on it the omer of the first produce of the harvest (i.e., barley) was waved before the Lord (Lev. 23:10-14).” “When the time came for cutting the sheaf (i.e., the evening of the 15th Nisan, even though it was a Sabbath), just as the sun went down, three men, each with a sickle and basket, set formally to work. In order to bring out all that was distinctive in the ceremony, they first asked of the bystanders three times each of the following questions: ‘Has the sun gone down?’ ‘With this sickle?’ ‘Into this basket?’ ‘On this Sabbath?’ and lastly, ‘Shall I cut?’ Having each time been answered in the affirmative, they cut down the barley to the amount of one ephah (nearly three and a half pecks). The ears were brought into the court of the temple and threshed out with canes of stalks, so that the grains might not be crushed. The grain was then “parched” on a pan perforated with holes, so that each grain might be touched by the fire, and finally exposed to the wind. It was then ground and sifted to the requisite fineness, which was ascertained by one of the *Gizbarim* (treasurers). In this manner the prescribed omer of flour was secured and offered in the temple **on the 16th of Nisan.**” This was what was done in the time of Christ. The Sadducees would have offered it on the *weekly* Sabbath, but the temple services did according to the Pharisees, who did as God says in his word.

Page 356, 2. **“Pentecost – Names and signification.** This festival is called: 1. *The Feast of Weeks* (Exod. 34:22; Deut. 16: 10, 16; Chron. 8:13) because it was celebrated seven complete weeks, or fifty days after the Passover (Lev. 23:15, 16; 2 Chron. 8:13).” 2. *The Feast of Harvest* (Exod. 23:16), because it concluded the harvest of later grains. 3. *The day of first fruits* (Num. 28:26).” “The Jews, at least as early as the days of Christ, connected with the Passover, and commemorated on the 6th Sivan, the giving of the Decalogue. It was made out from **Exodus 19** that the law was delivered on the fiftieth day after the Exodus. It has been conjectured that a connection between the event and the festival may possibly be hinted at in the reference to the observance of the Law in **Deut. 16:12**. The Pentecost was essentially linked to the Passover—that festival which, above all others, expressed the fact of a race chosen and separated from other nations—and was the solemn termination of the consecrated period.”

(3) **“The time of the festival.** The time fixed for celebrating the Pentecost is the fiftieth day from “the morrow after the Sabbath” of the Passover ((Lev. 23:11,15, 16); or, as given in Deut. 16:9, seven full weeks after the sickle was put to the corn. The precise meaning of the word Sabbath in this connection has been from time immemorial a matter of dispute. The Boethusians and the Sadducees in the time of the second temple, and the Karaites since the 8th century of the Christian era, have taken “Sabbath” in the sense of the seventh day of the week, and have maintained that the omer was offered on the day following that weekly Sabbath which might happen to fall within the seven days of the Passover. This would make Pentecost always come on the first day of the week. Against this many arguments are presented, showing that such an opinion

involves many arbitrary and improbably arrangements. It is therefore evident that the Jews, who during the second temple kept Pentecost fifty days after the 16th Nisan, rightly interpreted the injunction in **Lev. 23: 15-22**. The fiftieth day, according to the Jewish canon, may fall on the 5th, 6th, or 7th of Sivan.”

Israel’s accepting of the law at Mount Sinai at Pentecost was a wedding ceremony. That is not the end of it. **Jeremiah 3:14, 20**—“Turn, O backsliding children, says the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: ²⁰ Surely as a wife treacherously departs from her husband, so have ye dealt treacherously with me, O house of Israel, says the LORD.”

Galatians 6:6, 12 -16 (NKJV)—“Let him who is taught the word share in all good things with him who teaches. ¹² As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. ¹³ For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. ¹⁴ But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. ¹⁵ For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. ¹⁶ And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.”

We as the church and body of Christ are the Israel of God and the bride of Christ whom he will marry at his second coming. **Revelation 19: 6-9**—“And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, ‘Alleluia! For the Lord God Omnipotent reigns!’ ⁷ Let us be glad and rejoice and give Him glory, for the **marriage of the Lamb** has come, and His wife **has made herself ready**.’ ⁸ And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.’ ⁹ Then he said to me, ‘Write: “Blessed *are* those who are called to the marriage supper of the Lamb!’”

This holy day season is a type of our Christian life experience beginning with *Passover*—coming out of Egypt and repentance. Then marching through the desert wilderness pictures our pilgrimage of trials, tests, enduring tribulations and afflictions with God’s miraculous help and intervention throughout; baptism experienced in crossing the Red Sea with God’s deliverance; and enduring until we come to the end of the ages and Christ returns to marry his bride (church) and the wedding feast occurs—pictured by *Pentecost*. We are all headed toward that goal and eternal life as first fruits in the kingdom of God. We all need to keep that goal in mind. Passover and Pentecost are indelibly linked together (bound and linked together by the Omer count).

There is a reason I am going through all these different sources. *The New Westminster Dictionary of the Bible*, page 989. **Weeks, Feast of.** “The second of the three annual festivals at which every male Israelite was required to appear before the Lord at the sanctuary, and the first of the two agricultural festivals (Ex. 32:22-23; 2 Chron. 8: 12-13; 1 Kings 9:5). It was so called because its date was set 7 complete weeks after the consecration of the harvest season by the offering of the sheaf of the first-ripe barley (Lev. 23:15-16; Deut. 16:9-10). This sheaf was waved on the morrow after the Sabbath (Lev. 23:11) which occurred during the Festival of

Unleavened Bread. The Boethusians (associated with the Sadducees) interpreted this Sabbath as meaning the *weekly* Sabbath which occurred during the Festival of Unleavened Bread. The better opinion is that it denotes the first day of the Festival of Unleavened Bread. The Greek translators understood it so (Lev. 23:7:11, LXX Septuagint) as did also those who directed the services of the 2nd Temple (*Jos. Antiq.* iii. 10, 5); this 1st day was kept as a Sabbath: no work was done on it and there was a holy convocation; and such rest days, no less than the 7th day of the week, were called Sabbath (Lev. 23:32; 25:2); on the morrow after the Passover the new grain was used, which could not be eaten until the sheaf had been waved before the Lord (Lev. 23:14; Josh 5:10-11, RSV). The festival fell on the 50th day after the waving of the sheaf (Lev. 23:11, 15, 16).” The Greek *Septuagint*, the principal Greek version of the Old Testament, was translated from Hebrew into Greek by 70 or 72 Jewish scholars and rabbis of the Law, two men from each tribe of Israel on an island off the coast of Egypt at the request of Ptolemy II, 250 years before Christ. The Septuagint clearly says that the first day was the first day of the Feast of Unleavened Bread and the “morrow of the first day” on which the wave sheaf offering was offered would be the next day.

Matthew 22:23, 29-32—“some Sadducees came to Jesus and claimed that people will not rise from death. Jesus answered them, ‘You do err (how wrong you are)! It is because you don't know the Scriptures or God's power.’³⁰ For when the dead rise to life, they will be like the angels in heaven and will not marry.’³¹ Now, as for the dead rising to life: haven't you ever read what God has told you? He said,³² ‘I am the God of Abraham, the God of Isaac, and the God of Jacob.’ He is the God of the living, not of the dead.’ ” “The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both” (Acts 23:8). You can make use of your area Library and look these things up for yourself and verify the context with Leviticus 23:11. In 70 A.D. the temple was destroyed and the Sadducees essentially disappeared. The Pharisees continued on and developed schools of teaching and became the modern Orthodox Jews of today and in a sense descended from the Pharisees who sat in Moses Seat. They kept the Law (Torah), and put together the history of the Jews and their Jewish writings and thought in the *Talmud* and *Mishna* and preserved them.

Reference: Hastings, *a Dictionary of the Bible*, Vol. 3. Page 739. **Pentecost.** “This term, adopted from the Gr., means ‘fiftieth, and was applied by Greek-speaking Jews, as was by the Rabbins, to the second of the three chief Heb. festivals, because it fell on the fiftieth day after the offering of the barley-sheaf during the Feast of Unleavened bread. Philo mentions it and the Old Testament Ex. 23:16; the feast of weeks, of the first-fruits of wheat harvest (Ex. 34) and the day of the first-fruits (Num 28:26; LXX Septuagint). In the Hebrew legislation, the titles ‘feast of harvest’, and ‘day of first-fruits’, indicate that this festival was fundamentally an agricultural one, expressing gratitude to God for the returns from the labors of the field. It celebrated specifically the wheat harvest (Ex 34:22), the last of the cereals to ripen in Palestine. On the other hand, the title ‘feast of weeks’ already given in **Ex. 34:22** as well as the general description of the time of its observance in **Deut.16:9**. ‘Seven weeks shall you number unto you: from the time you begin to put the sickle to the standing corn shall you begin to number seven weeks.’ ”

“We learn (1) that the beginning of the harvest season was celebrated during the feast of unleavened bread by the ceremony of waving before the Lord a sheaf of the first-fruits of

harvest. Since the barley ripened first, the sheaf was understood to be of that grain (Philo *de Septen.* 20; Jos. Ant. III x. 5) though it is not specified in OT. The feast of weeks came on the 50th day after the barley-sheaf was waved. (2) We learn from Lev. 23 also that the barley-sheaf was waved on ‘the morrow after the Sabbath.’ The meaning of this phrase, on which the computation of Pentecost depends, has been much disputed. The Jews of Christ’s time understood it to designate Nisan 16th, without regard to the day of the week: ‘the Sabbath’ being interpreted as the first day of the feast of Unleavened Bread (Nisan 15th) on the basis of verse 7 *Jos. Ant.* III x 5; LXXX at Lev. 23:11). There was dissent, however, from this interpretation even at that time. The ‘Boethusians’ (Sadducees) are said to have held, that ‘*the morrow after the Sabbath*’ meant the day following the weekly Sabbath which occurred during the Feast of Unleavened Bread.”

Christ came and dwelt among the Jews as a rabbi/teacher sent by God and never once rebuked the Pharisees on counting Pentecost wrong. Christ observed the annual holy days of the Jews. **Matthew 23:2-3**—Christ said, the religious leaders “The scribes and Pharisees sit in Moses Seat” (not the Sadducees). Will we believe Christ, or the traditions of men? We need to understand the danger of seduction and manipulation of those who twist and distort the plain words of God. **Deuteronomy 8:2**—“And thou shall remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in your heart, whether thou would keep his commandments, or not. He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knew not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceeds out of the mouth of the Lord doth man live.” **Philippians 2:8**—Christ: “being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” **Peter 5:6**—says, “Humble yourselves therefore under the mighty hand of God, **that he may exalt you in due time.**”

Joshua 5:10-11—“after having kept the Passover on the 14th day of the month in Gilgal, they did eat of the produce (not old corn) –the Hebrew words used here simply means *produce of the land* – on *the morrow after the Passover*, unleavened cakes and parched corn in the self-same day.” the latter clause shows that the Feast of Unleavened Bread was not over, and the morrow after the Passover, while it may mean (as in Num. 33:1) Nisan 15, may also mean Nisan 16, since the paschal meal was celebrate on Nisan 15 in the evening following the 14th when the lamb was slain. The phraseology shows that the sheaf-waving, without which the new corn could not be eaten, was regulated by the date of the Passover itself, not by any weekly Sabbath.”

“Finally, the application of the Hebrew words meaning *simply produce* to the first day of Unleavened Bread may be justified by the language used (v. 22) of the day of Atonement (in the ninth day of the month...shall you keep your Sabbath), and by the application of the term to the sabbatical year; by the analogy of the Aramaic and Syriac, the interpretation of the LXX (Septuagint) and the use in the N.T. – **Matt. 28:1** and **Luke 18:12** where the translation for the word is weeks and literally means Sabbath.” The same word weeks is used in **Isaiah 66:23** and **translated Sabbath**—“And it shall come to pass that from one New Moon to another, and from one **Sabbath** to another, all flesh shall come to worship before me,” says the LORD.” “It is at any rate certain that the Jews celebrated the sheaf-waving on Nisan 16, and Pentecost on the fiftieth

day after (usually *Sivan 6*) without regard in either case to the day of the week.” The whole harvest season was in a sense sacred time. Hence Pentecost lasted but one day. By its prelude, the sheaf-waving, it was dependent on Passover, commemorative of Israel’s sabbatical system in accordance with which the Hebrew feasts were arranged.” Pentecost pictures the bringing in of the whole harvest of the fruit of God’s plan. This is the season when God is doing his harvesting of the first fruits. We are to be his first-fruits.

The *Penateuch* is the five fold volume, consisting of the first five books of the Old Testament; also known as the Five Books of Moses and the first part of the Hebrew Bible, comprising Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The following reference is from *Keil & Delitzsch, Commentary on the Old Testament*, Vol. 1 and page 613. This is a multi-volume set and widely acknowledged authority. **Leviticus 23: 58**—“When the Israelites had come into the land to be given them by the Lord, and had reaped the harvest, they were to bring a sheaf as first-fruits of their harvest to the priest, that he might wave it before Jehovah on the day after the Sabbath, i.e., after the first day of *Mazzoth*. According to Josephus and *Philo*, it was a sheaf of barley but this is not expressly commanded, because it would be taken for granted in Canaan, where the harvest began with the barley. In the warmer parts of Palestine the barley ripens about the middle of April and is reaped in April or the beginning of May, whereas the wheat ripens two or three weeks later. The priest was to wave the sheaf before Jehovah, i.e., to present it symbolically to Jehovah by the ceremony of waving, without burning any of it upon the altar.”

“The expression, ‘*mimocharat ha Shabbat*’ meaning the morrow after the Sabbath signifies the next day after the first day of the feast of *Mazzoth*, i.e., the 16 day of Abib (Nisan) not the day of the Sabbath which fell in the seven days’ feast of *Mazzoth* (Unleavened Bread), i.e., as the Boethusians supposed, still less the 22nd of Nisan, or the day after the conclusion of the seven days’ feast which always closed with a Sabbath.” *Footnote bottom* of page of 613). “The view advocated by the Boethusians refuted not only by **Joshua. 5:11**, but by the definite *Hebrew* article (*ha shabat* = the Sabbath) used which points back to one of the feast-days already mentioned, and still more decisively by the circumstance, that according to verse 15 the seven weeks, at the close of which the feast of Pentecost was to be kept, were to be reckoned from this Sabbath; and if the Sabbath were not fixed, it might fall upon any day of the seven days’ feast of *Mazzoth*, and therefore as much as five or six days after the Passover, the feast of Passover itself would be forced out of the fundamental position which it occupied in the series of annual festivals.” This is another reason it has to be counted from the Passover Feast, not just the weekly Sunday during the Feast.

Page 614—“The ‘Shabbat’ does not mean the seventh day of the week, but the day of rest, although the weekly Sabbath was always the seventh or last day of the week; hence not only the seventh day of the week (Ex. 31:15), but the day of Atonement (the 10th of the seventh month), is called ‘*Sabbath*,’ and ‘Shabbat shabbathon’ (v. 32, ch. 16:31). As a day of rest, on which no laborious work was to be performed (v. 8), the first day of the feast of *Mazzoth* is called ‘*Sabbath*,’ irrespectively of the day of the week upon which it fell; and ‘the morrow after the Sabbath’ is equivalent to ‘*the morrow after the Passover*’ mentioned in **Joshua 5:11**, where Passover signifies the day at the beginning of which the paschal meal was held, i.e., the first day of unleavened bread, which commenced on the evening of the 14th, in other words, the 15th of

Abib. By offering the sheaf of first-fruits of the harvest, the Israelites were to consecrate their daily bread to the Lord their God, and practically to acknowledge that they owed the blessing of the harvest to the grace of God. They were not to eat any bread or roasted grains of the new corn until they had presented the offering of their God (verse 14). This offering was fixed for the second day of the feast of Passover, that the connection between the harvest and the Passover might be kept in subordination to the leading idea of the Passover itself (see at Exodus 12:15).”

But as the sheaf was not burned upon the altar, but only presented symbolically to the Lord by waving, and then handed over to the priests, an altar-gift had to be connected with it—namely, a yearling sheep as a burnt-offering, a meat-offering of two-tenths of an ephah of fine flour mixed with oil, and a drink-offering of a quarter of a *hin* of wine —“to give expression to the obligation and willingness of the congregation not only to enjoy their earthly food, but to strengthen all the members of their body for growth in holiness and diligence in good works.”

God is involved in our overcoming. He is deeply involved in our being harvesting as His first-fruits. His Spirit is involved. God is the husbandman (farmer) and we are the crop, the plants that are bearing the fruits to be harvested. The Bothusians did not get the importance of the Passover. The Karaites today don’t get the importance of Passover and the real meaning of the Passover nor see Christ in the Passover. They are blinded and basically reject Christ, given to false interpretations and do not see the continuity of how Pentecost is subordinate to and dependent on Passover—directly linked and the finishing of the process. Passover is the beginning that pictures Christ as our Passover Lamb (1 Corinthians 5:7).

Be careful that people do not knock you out of the understanding with their “intellectual knowledge” with a little truth here and there, but they miss the big picture. **Exodus 23:15-22.** “The law for the special observance of the feast of Harvest (Ex. 23:16) is added here without any fresh introductory formula, to show at the very outset the close connection between the two feasts.” Did you ever stop to think about that? In **Leviticus 23** Pentecost is not mentioned by name. It just says “at the end of seven weeks you shall offer a special offering—a grain offering of two loaves of bread.” Again this shows its subordination to Passover. Get this clear in your mind that all is dependent on the Passover. Keil & Delitzsch continues. “Seven whole weeks, or fifty days, were to be reckoned from the day of the offering of the sheaf, and then the day of *first-fruits* (Numbers 28:26) or *Feast of Weeks* (Ex. 34:22; Deut. 16:10) was to be celebrated. From this reckoning the feast received the name of Pentecost (Acts 2:1).”

In **Deuteronomy 16:9, Matt. 28:1**, it is evident from the predicate, “**complete**,” which would be quite unsuitable if Sabbath-days were intended, as a long period might be reckoned by half weeks instead of whole, but certainly not by half Sabbath-days. Consequently—“*the morrow after the Sabbath*” (is the day after the seventh week (not after the seventh Sabbath). On this day, i.e., fifty days after the first day of Mazzoth, Israel was to offer a new meat offering to the Lord, i.e., made of the fruit of the new harvest (ch. 26:10), “wave-loaves” from its dwellings, two of two-tenths of an ephah of fine flour baked leavened, like the bread which served for their daily food, “as first-fruits unto the Lord,” and of the wheat-harvest (Ex. 34:22), which fell in the second half of May and the feast of Weeks. The loaves differed from all the other meat-offerings, being made of leavened dough, because in them their daily bread was offered to the Lord, who had blessed the harvest, as a thank-offering for his blessing.

Passover is the name (primary) and Pentecost is the result. The Passover pictures Christ. It all begins with Christ. **Acts 4:10-12**—“Let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. ¹¹ This is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’ ¹² Nor is there salvation in any other, for **there is no other name under heaven given among men by which we must be saved.**” The plan of salvation begins with Christ our Passover who gave his life for us. Pentecost depends on Christ and his Holy Spirit working in us, through us and for us as to whether we reach the harvest and become the first-fruits of God’s kingdom. We have Christ’s Holy Spirit to lead, direct, protect and inspire us to persevere and endure that Pentecost might be fulfilled.

Christ is the original bread that came down from heaven. Having his Holy Spirit is like leaven from heaven. That Spirit is changing and transforming us, so that we also are bread even as Christ is bread. Pentecost pictures us along with Christ at the end of this 50-day process. Focus your mind on the core of Pentecost which we have covered today in Bible study and remember it. False teaching is abounding. Most of the churches of God have gone astray in following the errors of Herbert Armstrong and others in the counting and keeping of Pentecost.

There is a lot of false teaching being disseminated today. Nehemiah Gordon, who is a Karaite Jew, has entered into the fray. Several years ago he wrote a great book called The Hebrew Gospel of Matthew and in the book he pointed out a lot of the errors in the Jewish reasoning among the rabbis and how they put tradition ahead of scripture. The problem is that the Karaites also have developed their own code of teaching and false doctrines. They follow the Sadducees when it comes to counting Pentecost. Apparently he has rewritten an article and added some new things to it and entitled it, “*The Truth about Shavuot*” posted on June 3, 2014 (yesterday). I just read this article this morning and I am giving you the highlights and will show you some of his errors.

He mentions that the only annual feast day to be referred to in the Hebrew Bible as the Sabbath is the Day of Atonement on the tenth day of the seventh month, but the annual feasts are never referred to in the *Tanakh* as Sabbath. That statement is wrong and I disagree with it. He is a scholar and should know better. Though the terms "Bible" and "Old Testament" are commonly used by non-Jews to describe Judaism's scriptures, the appropriate term is "*Tanach*." Read about the annual Sabbath feast days in the **Hebrew Bible (The Tanach)** for yourself in **Vayikra** (Leviticus).

Vayikra (Leviticus) 23:4 —“These are the *appointed seasons* of HaShem, even holy convocations, which ye shall proclaim in their appointed season. ¹¹ And he shall wave the sheaf before HaShem, to be accepted for you; on the morrow after the **Sabbath** the priest shall wave it. ²⁴ “Speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall be a *solemn rest* unto you, a memorial proclaimed with the **blast of horns** (Trumpets), a holy convocation. ²⁵ Ye shall do no manner of servile work; Howbeit on the tenth day of this seventh month is the **day of atonement**; there shall be a *holy convocation* unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto HaShem.” ²⁸ “And ye shall do no manner of work in that same day; ³² It shall be unto you a **Sabbath** of solemn rest, and ye shall afflict your

souls; in the ninth day of the month at even, from even unto even, shall ye **keep your sabbath**.³⁴ “Speak unto the children of Israel, saying: On the fifteenth day of this seventh month is the **feast of tabernacles** for seven days unto HaShem.³⁵ On the *first day* shall be a holy convocation; ye shall do no manner of servile work.³⁶ on the *eighth day* shall be a holy convocation unto you; and ye shall bring an offering made by fire unto HaShem; it is a day of solemn assembly; ye shall do no manner of servile work.³⁷ These are *the appointed seasons of HaShem*, which ye shall *proclaim to be holy convocations*³⁸ beside the **sabbaths** of HaShem, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto HaShem.³⁹ Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of HaShem *seven days*; on the first day shall be a **solemn rest**, and on the eighth day shall be a **solemn rest**.

In **Leviticus 23 (KJV)** — ²⁴ “Speak to the children of Israel, saying: ‘In the seventh month, on the first day of the month you shall have a **Sabbath rest**, a memorial of *blowing of trumpets*, a **holy convocation**.²⁵ You shall do no customary work on it; ²⁷The tenth day of this seventh month shall be the *Day of Atonement*; a holy convocation to you. You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings.³² It shall be to you a **sabbath of solemn rest**, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you **shall celebrate your sabbath**.” The appointed times (seasons) of God which you shall proclaim as holy convocations are His annual holy days called “sabbaths of solemn rest.”

Nehemiah says “the bigger problem with the Pharisee interpretation of the “Sabbath” is when it comes to the end of the 50-day count. He states, “**Leviticus 23:16** says: “*Until the morrow of the seventh Sabbath you count 50 days.*” Well, I have just finished showing you from different Bible dictionaries and sources that the word Sabbath in Lev. 23:16 should be translated *week*—the seventh week proven by the Aramaic and Syriac translations, **Matt. 28:1** and LXX (Septuagint) and even **Isaiah 66:22** forward where “week” and “Sabbath” are used interchangeably. It must be read by context. I have read Nehemiah Gordon’s article top to bottom, and from the beginning to the end. There are a few good points in it, but there is a lot of nonsense in it. Nehemiah says, “*The morrow of the Passover is therefore the morning of the 15th day of the First Hebrew Month. This verse Numbers 33:3 describes the day of the Exodus from Egypt as both the 15th of the first Hebrew month and the ‘morrow of the Passover.’*” **No it isn’t!** The morning after the Passover is the next day, Nisan 16th. He gets confused because of Exodus 12:18. **Get the context** there. It was at midnight on Nisan 15 when the angel passed over Israel and killed the first born of the Egyptians. The LORD brought the children of Israel out of the land of Egypt in haste that very same day (Ex. 12:51) according to their armies at daybreak as the Egyptians were burying their dead. The Passover was at night Nisan 15 and the coming morning was the day light part of Nisan 15. The day after that was the next day, Nisan 16, the day after Passover (Nisan 15), and the “morrow after Passover” and first day of the Omer count.