

# The Scriptural Count to Feast of Weeks when Pentecost really is “FULLY COME.”

**The Challenge:** The way most count to Feast of Weeks/Pentecost is not according to the evidence in Scripture. We presently count 7 Sabbaths complete (7 complete weeks) from Wave Sheaf (the 16<sup>th</sup> of Abib) then add one day. Pentecost is said to be the 50<sup>th</sup> day from Wave Sheaf or the 6<sup>th</sup>, 7<sup>th</sup> or 8<sup>th</sup> day of Sivan. Is this accurate? Most feast keepers believe that the Law was handed down from Sinai on “Pentecost”. This is true, just not the way we presently do the count.

**The evidence: Exodus 19:1** says that the children of Israel arrived at Sinai on the 16<sup>th</sup> day of the third month. Please read the context. Moses indicates that the children of Israel rested at Rephidim the 15<sup>th</sup> of the third month. The root word for *Rephidim* means “rest” and this passage says that they arrived at the Wilderness of Sinai the “same day” of this month that they left Egypt (two months earlier). If you’ll remember, Israel got as far as Succoth the 15<sup>th</sup>, and actually left Egypt the on the 16<sup>th</sup>. **Numbers 33:3-6.** [Note: The Abib 14 is Passover *day*. To my present knowledge, the events that followed took place after even, making it the dark portion of the 14<sup>th</sup> when YHVH actually “passed over” Egypt, proving that the days begin at dawn, not even, otherwise, the Death Angel broke the Sabbath by killing the Egyptians during the Sabbath hours. Israel left after the Death Angel passed over, leaving early on Abib 15.]

*“And it happened in the first year of the exodus of the children of Israel out of Egypt, in the 3<sup>rd</sup> month, on the 16<sup>th</sup> of this month, and YHVH spoke to Moshe saying: “Ascend to me here on the mountain, and I will give to thee the two stone tablets of the law and the commandments; as I have written them, thou shalt make them known.” Jubilees 1:1.* Their arrival date, the 16<sup>th</sup> of Sivan (the third month) is well past our present count to Feast of Weeks which occurs the 6<sup>th</sup>, 7<sup>th</sup> or 8<sup>th</sup> of Sivan (depending on who is counting).

**The New Evidence to Consider:** There are two parts or two counts that must be made before Pentecost can be “fully come.” In addition to the 7 Sabbaths complete, we need to add 50 days, not just add one day for a total of 50 days. **Leviticus 23:15-16** in the KJV is not as clear as it could be. We would be in trouble if the King James English of this passage were the only evidence for what we are presenting. Providentially, there is plenty of evidence...

**Exhibit A: Leviticus 23** is the passage in question. Remember, a Sabbath complete (one week) is a different yardstick in time than a day. There is a 7 week count and a 50 day count. You, like most (and like me until three years ago) probably see “seven Sabbaths complete” (seven weeks) and immediately think 49 days. But there are not 49 days in this segment of time. These are Scriptural weeks--six work days ending with a Sabbath. New moon days are a third category of day, they do not count against the week. There are three new moon days in this seven week count for a total of 52 days, so adding one day to 52 days does not equal 50.

The most salient point here is that a “Sabbath complete” is one yardstick to measure time, a “day” is an entirely different yardstick. I am five feet, nine inches tall. Two separate units of measure are used. You don’t measure the five feet from my heels then turn around and measure the nine inches from my heels too. You add the nine inches after the 12 inch of the fifth foot.

Pentecost also has two separate units of measure. Seven weeks are counted or completed and then the 50 days are counted. If I am 5'9", this count is 7 feet, 50 inches (so to speak). There is no command in **Leviticus 23** to begin the 50 day count at the same time as the seven week count begins, it says to number 50 days from the morrow AFTER the seventh Sabbath complete.

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

*Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YHVH. **Leviticus 23:15-16.***

1. These are weeks as reckoned on YHVH's calendar, not the Gregorian (Roman Catholic) calendar. Yah's weeks do not count new moon days. See the Creator's Calendar study.
2. If you will read the context of the passage, the 50 days are numbered from the morrow after the seventh Sabbath, not from Wave Sheaf. Consider the following calendar...

							1..... 1st Month
	2	3	4	5	6	7	<b>8</b>
	9	10	11	12	13	14	<b>15</b>
wave sheaf >	16	17	18	19	20	21	<b>22</b> <1 <sup>st</sup> "Sabbath complete"
	23	24	25	26	27	28	<b>29</b> <2 <sup>nd</sup> complete week
							<b>30</b>
							1..... 2nd Month
	2	3	4	5	6	7	<b>8</b> <3 <sup>rd</sup> complete week
	9	10	11	12	13	14	<b>15</b> <4 <sup>th</sup> complete week
	16	17	18	19	20	21	<b>22</b> <5 <sup>th</sup> complete week
	23	24	25	26	27	28	<b>29</b> <6 <sup>th</sup> complete week
							<b>30</b>
							1..... 3rd Month
	2	3	4	5	6	7	<b>8</b> <7 <sup>th</sup> complete week
morrow after >	9	10	11	12	13	14	<b>15</b>
7 <sup>th</sup> Sabbath	16	17	18	19	20	21	<b>22</b>
	23	24	25	26	27	28	<b>29</b>
							<b>30</b>
							1..... 4th Month
	2	3	4	5	6	7	<b>8</b>
	9	10	11	12	13	14	<b>15</b> <b>Feast of Weeks/Pentecost,</b>
	16	17	18	19	20	21	<b>22</b> <b>50 days from the morrow</b>
	23	24	25	26	27	28	<b>29</b> <= <b>after the Seventh Sabbath</b>

The Sabbaths are in **Red**, the New Moon days are in **Blue**. As odd as it sounds, the New Moon days are never included in the seven day week. (Evidence in the Creator's Calendar study.) The New Moon, though never called a Sabbath by name (except for the 7<sup>th</sup> new moon), was a segment of time celebrated in a similar manner as the Sabbath. They blew horns (**Numbers 10:2-3** and **10; Psalm 81:3**) there was no commerce (**Exodus 20:8-11, Amos 8:5**) and it was a day for a holy convocation (**Leviticus 23:3, Ezekiel 46:1,3**). Of note, this is the exact calendar of the events as they occurred the weekend of the Crucifixion. Indeed, the Romans had a solar-only calendar 2,000 years ago, but there is no evidence that Israel was observing it. They hated the Romans!

The 29<sup>th</sup> day of the 4<sup>th</sup> month is Feast of Weeks, here's another witness. **Exhibit B: Exodus 19:1** places our starting point in the 3<sup>rd</sup> month. Israel arrived at Sinai on the 16<sup>th</sup> (which is the 1<sup>st</sup> day of the week) and Moses was immediately summoned up the mount. YHVH told Moses to go back down the mountain and to tell the people to consecrate themselves for on the third day of the week (the 18<sup>th</sup>) He would come down on the mount in a cloud, **Exodus 19:10-11**.

At the set time, YHVH comes down from heaven and the Ten Words came thundering down the mount, (**Exodus 20:1-17**). The people drew back in fear so YHVH calls Moses up and verbally gives him the remaining part of the covenant. In **Exodus 24:1-3** we find Moses giving an oral dissertation of what he heard on the mount and the children of Israel agreeing to the terms of the covenant. Moses then spends the night (of the 19<sup>th</sup>) writing down the terms of the covenant. The next morning (the day of the 19<sup>th</sup>) Moses rose and built an altar, offered sacrifices and then read the terms of the covenant to the people who once again agree to the terms, (**Exodus 24:4-7**). After this, Moses is again called up on Mount Sinai where he stayed 40 days and 40 nights.

Notice that in **Leviticus 23** we are told to count “seven Sabbaths complete” and here we are told to count 40 days and 40 nights. By counting 40 days and nights, we must count even the new moon days, because they ARE a day. However, when counting “Sabbaths complete” we only count a six work day/Sabbath sequence, not the days of the rebuilding of the moon.

Now, from the 19<sup>th</sup> of the third month, count 40 days. You again end up on the 29<sup>th</sup> of the fourth month. Evidence that this particular day is a feast day—see **Exodus 32:1-6**. Aaron knew it was a feast day for it was his job as high priest to proclaim the feasts of YHVH; he just celebrated it the wrong way and YHVH was wroth. On this same day (the day Aaron said was a feast unto YHVH) Moses came down the mountain with the tables of the covenant, **Exodus 32:7-20**.

Not to be lost is the fact that the Law was indeed delivered at Feast of Weeks, in written form, not orally on the 6<sup>th</sup> of Sivan, as Israel did not arrive at Sinai until the 16<sup>th</sup>. At the end of the 40 days and 40 nights, Moses received the tablets of stone, **Deuteronomy 9:11**. Granted, Moses broke them in a fit of rage, but the Law was indeed sent down the mount to the people at “Pentecost.” Remember, YHVH came upon the Mount on the 18<sup>th</sup> day of the third month, well after the day presently observed as Feast of Weeks (the 6<sup>th</sup> of Sivan) which is in early June on the Roman calendar. This cannot be overlooked and should not be lightly regarded or ignored.

We have two witnesses placing Feast of Weeks on the 29<sup>th</sup> day of the fourth month on YHVH's calendar which is near the end of July on the Roman calendar. [Of Note: the months were originally 30 days in length. If the third month is ever a 29 day month, 50 days from the morrow after the seventh Sabbath would be on the 30<sup>th</sup> day of the fourth month. This won't happen in the new earth when “time” is returned to the way it was created in the beginning.]

Can a “summer” Pentecost be proven by either the historical record or in the natural world?

**Exhibit C:** Historical record—see **Nehemiah 12:44**. There are only three times in the year when Israel was to bring a tithe of first fruits. Unleavened Bread, Feast of Weeks and the Feast of Harvest or Tabernacles. Which feast time is Nehemiah in reference to here? **Nehemiah 13:5** and **13:12** tells us that new wine and oil was also offered at this time. This is, by default, the tithe of Feast of Weeks because the new wine and oil are summer harvests. **Nehemiah 13:15** even records that the sheaves were being brought in from the fields along with wine and grapes.

**Exhibit D:** In **Joel 2:15-19** and **2:24**, he speaks of a time when wheat is still on the threshing floor while new wine and new oil are in the vats. See also **Haggai 1:10-11**, **Numbers 18:11-12**. Early June (the 6<sup>th</sup> of Sivan) is still the spring of the year. The grapes and olives are summer crops, not spring. This is an issue that feast keepers must resolve.

**Exhibit E:** The Natural world—it takes wheat more than 50 days to reach maturity. Now there are some who say that the wheat spoken of for the Feast of Weeks is sown in the fall along with the barely and matures a few weeks after the barley is harvested. And yes, this would permit a wheat harvest on or about the 6<sup>th</sup> day of the third month. The problem with this theology is that there are too many witnesses placing the wheat harvest late in the fourth month. This is the type of “contradiction” that sets Bereans searching for answers. The answers are found in both Scripture and the natural world.

**Nature:** The compelling fact is that there are 2 types of wheat. Winter wheat is planted in late fall and takes 7 months to mature (about early June), then there is spring wheat (planted in the spring) which takes 4 months to mature. (<Remember this). Which one was planted in **Exodus 9** and is referred to for Feast of Weeks? We agree that maybe both types of wheat are now planted in the Middle East. But this doesn't answer the second part of the question above.

**Scripture:** Let's examine **Exodus 9:18-35** and the plague of hail that destroyed Egypt. In verses **31-32** we will find our answer. The flax was ready to harvest and the barley was near ready. Both crops were a total loss. When sown, winter wheat very quickly sends up a 4-6 inch blade of grass which winters over, then as the days get longer and warmer, it begins to mature.

The wheat was not destroyed in the plague of hail because it was “not grown up”. The Hebrew for this phrase means *hidden* or *in the dark*. By calculating the time between plagues, the hail fell on or about the 10<sup>th</sup> day of Abib. The significance of this is that the wheat in question had just been sown a short time before the plague and **had not yet germinated**. It was hidden in the dark, buried in the earth.

This phrase “hidden in the dark” does not mean that the wheat grass was dark green (not ready to harvest) and somehow survived the hail. Scripture does not permit this understanding. At the time of the barley harvest, winter wheat would already be sending up stalks. Said another way, it would be very much above ground. If in doubt, notice that “every herb of the field” was also smitten, **Exodus 9:22-25**. Strong's concordance (H# 6212) says that this word *herb* means “to glisten (or be green); grass (or any tender shoot): grass, herb.” If the winter wheat had not yet sent up a stalk, it was certainly in grass form, and therefore would have been destroyed by the hail. The Torah says that the wheat was not destroyed. So what wheat was used for Feast of Weeks? Regardless of what type is traditionally held, this wheat is indisputably **spring wheat**.

But don't take my word for it. **Judges 15:1-5** says that Samson not only destroyed the wheat, but the vineyards and olives as well. Feast keepers say that this took place at Feast of Weeks. There are no grapes or olives in early June (the third month on YHVH's calendar).

**Acts 2:1, 13** says that the disciples were accused of being drunk with new wine after Pentecost had “fully come.” These men knew that there was new wine available otherwise there would be no basis for this claim. Peter doesn't correct their agricultural assessment, but simply says that they were not drunk as supposed. There was no new wine in early June, there is at Pentecost.

Regarding the barley harvest, when they came into the land, they were to harvest a handful and bring YHVH a wave sheaf offering, **Leviticus 23:10-11**. This would have been barley planted by the Canaanites because Israel didn't cross the Jordan until the 10<sup>th</sup> of Abib, **Joshua 4:19**. After wave sheaf (the 16<sup>th</sup> of Abib) they were to number seven Sabbaths complete (and then some, but let's stop here for now).

Now **Exodus 23:16** (part of the perpetual covenant) says that the first fruits of the wheat harvest would be that which Israel had sown in the field. They did not arrive in the land promised to Abraham until Abib, the first month. If they were to offer a "new meat" offering at the Feast of Weeks and this had to be from their labors that Israel had sown in the field, then they would have had to plant spring wheat after they arrived in the land in the first month. It is a physical impossibility for this wheat to mature in 50 days (early in the third month).

In order to have a "new meat" offering (in compliance with the covenant) after they numbered 7 Sabbaths complete they had to count 50 more days after the morrow after the 7<sup>th</sup> Sabbath. They could not have counted a mere 50 days from Wave Sheaf itself. *Pay careful attention here for this alone proves that the final count to "Pentecost" begins after the 7<sup>th</sup> Sabbath.*

And I saved the best for last. By the way, this one is in red lettering in my KJV. [Do you remember when I asked you to remember that it takes 4 months for spring wheat to mature?] This event herein recounted took place in the month of Abib, shortly after Passover when the man from Galilee cleared the temple the first time, **John 2:13-16**. After an evening meeting with Nicodemus (**3:1-21**), He headed to Judea for a short visit with John who was baptizing in that region (**3:22-36**), then headed toward Galilee, (**4:1-3**). On the way, the carpenter from Nazareth, exhausted by the quick trip, stopped in Samaria to rest (**4:4**) where He encountered a woman at the well, (**4:7-26**). Later when his disciples had returned with food, they said, ...*Master, eat. But He said unto them, **I have meat to eat that ye know not of.** Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them, **My meat is to do the will of Him that sent me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.** John 4:31-35*

**This was the first month when Jesus made this statement! Wheat is white when it is ready to harvest!** From the beginning of Abib to the end of the 4<sup>th</sup> month, is four months. When the disciples turned around, all they saw were little spikes of green because the wheat had just been planted, however He spoke of a harvest of souls, not the wheat. Without question, this precludes "Pentecost" from occurring in early June.

**In conclusion:** According to the U.S. Dept. of Agriculture it takes 110-120 days for spring wheat to mature, so we need an accurate count to get us to that point. **From the 16<sup>th</sup> Abib**, 7 Sabbaths complete is 49 days. Added in this count are 2-4 new moon days (we'll use three for this count) that are not figured in the weekly cycle, but are days in the sun for the wheat.  $49 + 3 = 52$ . The morrow after the 7<sup>th</sup> Sabbath, adds one day to make 53. Now add 50 more.  $49 + 3 + 1 + 50 = 103$  days. Since this wheat is planted on or about the first work day of spring (Abib 2), we can safely add 14 or more days for a total of 117 days. Right on time for a new meat offering when there are also grapes in the field.

**Fascinating thought:** It's just like YHVH to hide this count in Scripture so we could only find it by searching here a little, there a little, and by adding line upon line, precept upon precept. He foreknew that the New Testament would be translated into Greek, leaving us with the Greek word *Pentecost*. The OT clearly tells us to number seven Sabbaths complete plus one day before the translators were permitted to muddy the water. By bequeathing to believers everywhere the word *Pentecost*, meaning literally, "fifty days", the "Greek" NT clearly reveals the rest of the formula by telling us to count 50 more not just one more day after the seventh Sabbath complete. As **Acts 2:1** says, when you do the math right, Pentecost will "fully come."

If this evidence is solid (along with the study of the Creator's Calendar, which is also available), then there will at last be unity in the ranks of feast keepers. No more will there be any argument whether Wave Sheaf falls on the 16<sup>th</sup> of Abib or the day after the "Saturday" Sabbath during Unleavened Bread. No more will there be any argument whether Feast of Weeks is a fixed day or floating on the Roman calendar. (Should a Catholic calendar even be consulted?)

Wave Sheaf is always on the 16<sup>th</sup> of Abib (the first day of YHVH's work week), the day after the 15<sup>th</sup> which is always a Sabbath on YHVH's calendar. This way you always arrive at the 22<sup>nd</sup> of Abib as the first "Sabbath complete" numbering from Wave Sheaf, (six work days, then a weekly Sabbath). And finally, Pentecost is always the 29<sup>th</sup> day of the fourth month.

I am totally humbled to be a part of this reawakening of Scriptural truth for I am not worthy.

**Facing the Evidence:** The 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of YHVH's lunar-solar calendar months are always Sabbaths. Feast of Weeks/Pentecost is always on the 29<sup>th</sup> day of the fourth month. If there is fruit in this message, we will find out if we are faithful to it by observing Feast of Weeks on the 29<sup>th</sup> day of the fourth month of YHVH's calendar.

Just think for a moment. Look back at this study and all the harmony we can find by understanding only one passage of Scripture differently—that we should number 50 days from the day after the seventh Sabbath is complete, not one day. It does not say to count 50 days after Abib 16, it says to count seven Sabbaths complete. A Sabbath complete (6 work days and a Sabbath) is a totally different yardstick than a day. Why do we count seven Sabbaths complete, arriving at a certain date, then go back in time to Abib 16 to count 50 more days? Time goes only in one direction. The tradition of the Jews is not above Scripture. Talmudic Jewery, not true Israel, caused this error. And neither is the tradition of the Catholic or Protestant denominations to be accepted over the harmony of Scripture.

I once thought that the count to Pentecost was a "miniature" of the Jubilee cycle. Forty-nine days followed by the 50<sup>th</sup> (Pentecost) compared favorably with 49 years followed by the 50<sup>th</sup> (year of Jubilee). While there is no obvious Scriptural comparison or connection to the Jubilee cycle, it did not seem out of line; there seems to be a noticeable pattern which Yah may reveal.

Even with this new count to Pentecost to consider, there may be a connection with Jubilee. The new moon days aside, 49 + 1 then 50 more might indicate that the Jubilees were to go on indefinitely. Regarding the Jubilees, man lost an accurate count of them many years ago, but now with a more accurate reawakening of YHVH's calendar, maybe it will soon be possible to determine where we are in the Jubilee cycle. And it is my contention that we need to do so out of necessity.

We work six days, we rest the seventh. We till the ground for six years, then let it rest during the Sabbatical year. These institutions are based on the seven day week, six for work, one for rest.

Have you ever considered why Noah preached for 120 years before the destruction of earth? The Jubilee cycle is 50 years, and then repeats. Do you know what 120 x 50 equals? **Six Thousand**. From the time it was necessary for man to till the earth (after sin) will be (I believe) 120 Jubilee cycles (6,000 years), and then will come another total destruction of earth.

I believe that the reason the Jubilee was lost sight of is because mankind (righteous or wicked) would be able to accurately anticipate the time of the end. If the virgins are awaiting the Bridegroom as the parable says, then they must know that He is coming and His approximate arrival. Even though they are sleepy, they know His arrival is eminent. If this is so, then we need to be studying the Jubilee cycle. Unlocking the count to Feast of Weeks and having a better understanding of YHVH's lunar-solar calendar may be the keys we have lacked.

Some have pointed out that “ad” or “od” (Strong’s H-5704, H-5703) does NOT mean “FROM” the morrow after the 7th Sabbath, but H-4480 DOES. Guess where THAT word is?

↙

**Leviticus 23:16** Even unto<sup>5704</sup> the morrow<sup>4480, 4283</sup> after the seventh<sup>7637</sup> sabbath<sup>7676</sup> shall ye number<sup>5608</sup> fifty<sup>2572</sup> days;<sup>3117</sup> and ye shall offer<sup>7126</sup> a new<sup>2319</sup> meat offering<sup>4503</sup> unto the LORD.<sup>3068</sup>

Look at what Strong’s says about H-5704 “whether of space (even unto) or time (during, while, until)”. **Leviticus 23:16** is about time, not space, so we’ve been applying the word in the wrong manner all along. The Hebrew actually could be translated: *WHILE FROM the morrow (after the) seventh Sabbath (shall ye) number fifty days (and ye shall) offer a new meat offering (unto) YHVH.*

The Fenton Translation is the ONLY translation that seems to be honest with this evidence:

*You shall also count for yourselves from the day after the Sabbath that you bring the Wave-Sheaf, seven Sabbaths. They must be complete.  
Then after the seventh Sabbath, you shall count fifty days, when you shall present a new offering to the Ever-Living. **Leviticus 23:15-16***

In fact, Fenton agrees with Philo, a man who lived 2000 years ago. “The solemn assembly on the occasion of the festival of the sheaf having such great privileges, is the prelude to another festival of still greater importance; for from this day the fiftieth day is reckoned, making up the sacred number of seven sevens, with the addition of a unit as a seal to the whole...” *The works of Philo, The Special Laws, II, The Seventh Festival, XXX (176), page 584.*

This sounds as if Pentecost is 50 days after wavesheaf, doesn’t it? Let’s let Philo speak...

“These men assemble at the end of seven weeks venerating not only the simple week of seven days, but also its multiplied power. For they know it to be pure and always virgin; and it is a prelude and a kind of forefeast of the greatest feast, which is assigned to the number fifty, the most holy and natural of numbers...” *The works of Philo, On The Contemplative Life, VIII (65), page 704.*

Great, greater and greatest. Wavesheaf is the great feast spoken of. From this passage it is clear that at the end of the seven weeks there was a greater feast but the greatest was yet to come, the one assigned to the number 50. Remember that 50 day count? So, does Philo see Pentecost being 50 days from wave sheaf, or 50 days from the end of the seven week count?

Please examine this evidence for yourselves. Philo agrees with nature, **Leviticus 23** and the Sinai account in **Exodus 32**.

Time to go to work.

Respectfully submitted,

Troy Miller

[www.CreationCalendar.com](http://www.CreationCalendar.com)

*This is copyrighted material. You may copy it as many times as you like, as long as you copy it right.*