

# **UNDERSTANDING THE PENTECOST COUNT**

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For nearly a generation now, the Church of God has reeled from catastrophic changes *within* the Church itself. These changes have utterly dissipated the power of God's people.

Over seventy years ago, the Church of God recognized two vital doctrines as absolutes—the doctrine regarding divorce and remarriage (that marriage is irrevocable—once a marriage is bound by God—it is bound for life), and the time of observance for Pentecost—namely that Pentecost always occurs on a *Monday*, and that the count toward Pentecost begins with the morrow after the *Sabbath* that occurs during the Days of Unleavened Bread.

One might ask; “how could a doctrine or a day have any bearing on the spiritual status of the Church, or in any way be implicated regarding the fractured and weakened state that the Church finds itself in today?”

Sadly, for this generation, many have hardly heard of the early years in the revival of the Church of these last days—and fewer still have heard or recall the details of what was once taught, believed, and lived in the true Church of God. Nor do they understand how or why each doctrinal change *is directly linked to our covenant relationship with Christ.*

Read on to gain an overview regarding the first major doctrinal change to occur within the Church of the last days.

## An Apostasy — Falling Away From the Truth Has Occurred in These Last Days

The Church of God today is largely in a fractured state—with hundreds of splinter groups now existing. The power of God's people is now, at best, *scattered*—and this came to pass *after* the greatest revitalization of the Church since the first century AD!

In 1973 a book (93 pages) was written and published on the subject of *Divorce and Remarriage*. This is perhaps one of the most detailed works written on the subject. After the release of that book, it was not likely that the Church would willingly consider change of this doctrine—unless the very individuals that wrote the book were to change, and unless the faith and confidence of the laity were to be severely damaged or destroyed. This publication about *Divorce and Remarriage* was prefaced with the statement, "If we change this doctrine concerning divorce and remarriage, we will become lukewarm in God's sight—and He will spew us out of His mouth."

Yet the doctrine regarding divorce and remarriage was the *second* of the core doctrines that was changed in 1974. There almost had to be a previous subtle change that would lead to other changes, and ultimately allow the veritable collapse of the Church of God. What could have been utilized to execute such a destructive cause?

*Changing* the correct day of observance of the Feast of Firstfruits—from a Monday to a Sunday—was the first major doctrinal change to occur in the Church of these last days. Similar *changes* were made in the early centuries of the New Testament Church—such as the changing from Passover to Easter Sunday, and changing from Sabbath to Sunday. The day that honors God as Creator, and the day that certifies our covenant relationship with Christ, were substituted with *counterfeits*. Even the very sign that Christ is our Savior (Matt. 12:39-40) was replaced with a counterfeit (the Friday crucifixion / Sunday resurrection heresy).

Would not Satan also desire to *counterfeit* the true purpose of God in the last days?

Pentecost is when the *leavened* wave loaves, representing *the Church* as Firstfruits, are offered to God (Lev. 23:17-20). This day inaugurates the commencement of the spiritual Church through the receipt of the Holy Spirit. The disciples "were all with one accord in one place" (Acts 2:1). What would have happened had they *not* been with one accord in one place? *What has happened* in the last days by God's people *failing to assemble* before Him at the appointed time? Has the *one day* that depicts the fulfillment of the inspired New Testament Church *now also been counterfeited*?

With the understanding that the Bible interprets itself, let us carefully examine what the Scriptures fully reveal regarding the *first* core doctrine that was changed in 1974—the doctrine of Pentecost (called Firstfruits or Weeks in the Old Testament).

## The Feast of Firstfruits

When God commanded the count toward the Feast of Firstfruits, it necessitated that this Feast occur *on a variable date*. If it was on a fixed date, as other Holy Days, God would simply state the date, as He does in every other case. Yet, for this Feast we must first *count*—in order to determine *which day is the correct day to observe!*

The wavesheaf offering occurred on the first day of the week, the day after the observance of the weekly Sabbath during the Feast of Unleavened Bread (Lev. 23:10-15). It is this *morrow after* this specific weekly Sabbath when *the count* is initiated. Note: the Sabbath must take place first, before there can be a "morrow after the Sabbath."

It is the Sabbath that occurs *during* the Days of Unleavened Bread which determines the "morrow after" to start the count with (Lev. 23:11, 15). The Hebrew "*Ha Shabbat*" refers to the *weekly* Sabbath; and whether the "day after" the Sabbath occurs during the Days of Unleavened Bread—or not—the weekly Sabbath is the reference point.

## The Language Barrier Has Historically Been a Challenge

We live in the "information age" with knowledge being increased and exchanged at an unprecedented level. This information age has not only advanced the sciences of technology and travel, but has also directly enhanced our understanding of the Word of God itself. Perhaps the most interesting facet of this enlightenment is that the more we learn, the more the historical and technical aspects of the Word of God are proven to be fully accurate and verifiable!

Over seventy years ago when this truth was being restored to an end-time remnant of God's Church, much technical knowledge of the Hebrew and Greek was not fully understood. No doubt there are aspects that are still not fully comprehended, yet details that are understood have greatly increased. Based on this more accessible knowledge, many questions should be fully answered—many doubts wholly erased.

For example, we now know that when the preposition "*min*" is used with respect to time (Hebrew numeration); the count is *inclusive* (*Gesenius' Hebrew-English Lexicon of the Old Testament*, 484–485). Because of the *min* in the "from the morrow"

of Leviticus 23:15, Sunday must be *included* as "day one" of the count. This was the basis for the change made in 1974. Yet "unto the morrow" of *verse 16* uses *min* again, meaning *the last day of the count* is also inclusive! All fifty days—including Sunday—the *fiftieth day*—must be entirely numbered *before the count is complete!*

The *Theological Wordbook of the Old Testament* (Vol. 1, Pg. 512) states this same truth in a simple manner: "Like other Hebrew prepositions, (min) is used in many combinations. 'min' plus 'ad' means literally from . . . to, or inclusively, both this and that." In Leviticus 23:15-16 both the *min* and *ad* are incorporated in the count. Simply put, this means that *the entire count of fifty days* in Leviticus 23:1-16 *must be complete before* the event occurs. The "*ad-min-mohorat*" (ער מִמֹּחֳרַת) (min plus ad) in verse 16, makes this the *only acceptable understanding* of the count. The first day (wavesheaf Sunday) and the last day (the fiftieth day) are *both included in the count!* Therefore—as was concluded many years ago—*Pentecost is on a Monday!*

## Leviticus 23:15

"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."

The phrase "And ye shall count" is taken from the Hebrew word וּסְפַרְתֶּם, a specific form of the word "*saphar*" (saw-far) "to count." This word is derived from סָפַר: "to count," with a specific Hebrew suffix "*tom*" (תם), which means "to be complete[d]," and to be "whole, in number" (*Analytical Hebrew and Chaldee Lexicon, Page 763*).

An example of this verb "to count" is found in Lev. 15:13: "And when he that hath an issue is cleansed of his issue; then he shall *number to himself* seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean." The Hebrew preposition ׀ implies responsibility on the part of one counting.

When the suffix *tom* (תם) is also included with *saphar* (to count) in Lev. 23:15, this is literally understood to mean: "You—yourselves shall count perfectly—completely."

The construct form of this verb *tom* "to be complete," is utilized in several Biblical passages where time activity is specified. This small suffix carries a very distinct and poignant meaning: a meaning that was certainly understood by the congregation of Israel. This term denotes completeness: time being completely fulfilled, events being entirely finished, and (as in the case with fire) items being utterly consumed!

As we review these, keep in mind the Pentecost count of Lev. 23:15-16 is a *tom* event:

## Examples of How the Hebrew Word *tom* affects Translation

"...if a man sell a dwelling house in a walled city, then he may redeem it *within a whole* year after it is sold; *within* a full year may he redeem it" (Lev. 25:29). One may redeem a dwelling in a walled city *within* a whole year. Would one be able to redeem the dwelling *after* a whole year? Does *the end of* a year demark the final outcome?

"...your children shall wander in the wilderness forty years, and bear your whoredoms, *until* your carcasses *be wasted* in the wilderness" (Num. 14:33).

"...the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, *until all* the generation, that had done evil in the sight of the LORD, *was consumed*." (Num. 32:13)

"...the space in which we came from Kadeshbarnea, until we were come over the brook Zered, *was* thirty and eight years; *until all* the generation of the men of war *were wasted* out from among the host, as the LORD swore unto them." (Deut. 2:14)

Could Israel have wandered less than forty years—or left before the adults died in the wilderness? God was faithful, as promised—punishing Israel for a complete forty years in the wilderness. Entry into the Promised Land began *after forty full years of wandering*. Had they been faithful at Kadeshbarnea, they could have gone in the second year. Yet all that generation (to the very last individual of the faithless ones) died in the desert. ...The total time span was forty *completely fulfilled* years.

"...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).

"...the priests which bare the ark stood in the midst of Jordan, *until every* thing *was finished* that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over. And it came to pass, *when all* the people *were clean* passed over, that the ark of the LORD passed over, and the priests, in the presence of the people" (Josh. 4:10-11).

"*Tom*" is the basis for "clean" over, as for the italicized texts cited so far. It was the priests with the ark that kept the waters of the Jordan River abated. What if the priests had not stood in the midst of Jordan *until every thing was finished*? This verb form means to be finished, to be complete, and to be at an end. Could the ark of the LORD have passed over *before* the people were "clean passed over"? What

would have been the consequence if the priests had again tried moving the ark across while the people were still crossing? Could there have been an accident in the confusion, and the ark knocked over? Or, *as the priests left the river; would it have flooded—and then carried away some of God's people?* The priests with the ark were keeping the river abated. *All was completely done before the priests moved.*

"And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, *until all* the people *had done* passing out of the city" (2 Sam. 15:24). This time sequencing terminology again shows that the *tom* event must be completely finished before the final outcome could be fulfilled. (*...all the people had done* passing out of the city.)

"And the *whole* house he overlaid with gold, *until he had finished all* the house: also the *whole* altar that was by the oracle he overlaid with gold" (1 Kings 6:22). Did he overlay just *part* of the House of God with gold? Or, did he finish all of it along with the whole altar? (The *tom* event is carried through to *total completion*.)

"It came also in the days of Jehoiakim the son of Josiah king of Judah, *unto the end* of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month" (Jer. 1:3). Was it to "nearly the end" of the eleventh year of Zedekiah that the word of the Lord came, or was it to the *end* of the eleventh year of Zedekiah—to the finality of being carried away captive?

"The bellows are burned, the lead *is consumed* of the fire; the founder melteth in vain: for the wicked are not plucked away" (Jer. 6:29). In the refining process all of the lead is melted away from the gold or silver in order to purify the more precious metals. The lead is *wholly consumed*—such that *none of it remains* within the ore!

"...it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, *until all* the roll *was consumed* in the fire that was on the hearth" (Jer. 36:23). Was just part of the scroll consumed in the fire? Or was the full roll *completely consumed*—utterly and totally burned-up in the fire? (Scripture shows that *tom* designates that it *all* was *used up*.)

"Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, *until all* the bread in the city *were spent*. Thus Jeremiah remained in the court of the prison" (Jer. 37:21). Was it just until some of the bread in the city was used that Jeremiah stayed in prison? Or, was it until *all* of the bread was spent — all of it *completely used up*? (*No bread remained* when Jeremiah was released.)

## Biblical Usage Helps Define Biblical Meaning

By combining the word "to count," with the suffix meaning to "be complete," or "be finished," *it is obvious that God wants the count to be complete before the specified event occurs.* It is the same as the Biblical examples cited: Until the time reference was complete, the deadline was not yet reached. Only once the deadline was reached, was it then possible to fulfill the final outcome.

One can only conclude that for the ancient Hebrews there was no question: They fully knew that the count had to be complete before the final outcome (The Feast of Firstfruits) could then be fulfilled. In the case of Leviticus 23:15, scholars might say that the only time in the Bible that this exact form of *saphar* (סָפַר) occurs is here, and that they cannot tell the meaning based on this. Yet, as a prevalent rule: the components of a given word combine together to form the definition. Biblical examples showing usage of these words should wholly enlighten our understanding.

### Leviticus 23:16

As we've looked at Leviticus 23:15 for instruction on how to count to the Feast of Firstfruits, let us look at the next verse to further analyze the concluding instruction of these passages. Verse 16 provides further detail and clarity regarding *the count*.

The text reads: "Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD."

We have noted the fact that the *min* plus *ad* ("even unto the morrow"), means that the count is *inclusive* (*both* the beginning and ending included). This should be especially revealing since this text specifically instructs us to "number fifty days." Nowhere does the Bible say to *keep* the 50<sup>th</sup> day; it does say to "*number* fifty days."

Perhaps the most accurate translation for Leviticus 13:16 would read: "Even *including* the morrow after the seventh Sabbath shall you number fifty days; and *then* you...."

It may also be appropriate to note the observation of Everett Fox who has translated the Hebrew Torah into English, and who is known for taking a very literal approach. His work *The Schocken Bible*, Volume 1: *The Five Books of Moses* (the Torah), states that "...the Hebrew Bible, like much of the literature of antiquity, was meant to be read aloud, and that consequently it must be translated with careful attention to rhythm and sound." Mr. Fox is fluent in Hebrew. His prose helps us understand the structure of the original Hebrew — *how the ancient Israelites would perceive it.*

He goes on to show that God uses devices such as "repetition, allusion, alliteration and wordplay." We will note that the structure of the Hebrew also lends itself to perfect clarity of understanding for its original recipients. As expressed in the Hebrew it is remarkable how often alliteration (repetition of similar consonant sounds) is evident. No doubt, in His infinite wisdom, God knows exactly how to inspire the words perfectly to get the point across. This becomes significant when we consider the structure of the original text. As a rigid translation of Lev. 23:16, *The Schocken Bible* states:

"until the morrow of the seventh Sabbath you are to number—  
fifty days,  
then you are to bring near a grain-gift of new-crops to YHWH."

Note Everett Fox's formatting; and his emphasis on *number*, *fifty days*, and *then* you are to bring near a gift. (We must *first count fifty days*, and *then* offer the gift.)

## Specific Time Sequencing is Spelled-Out in the Hebrew

In Leviticus 23:16, the Hebrew word "*qarab*" (קָרַבְתֶּם), translated "ye shall offer," actually *means* "come near, approach, enter into." This becomes precisely revealing when the understanding of the literal meaning—*approaching*—is properly applied.

This exact form of *qarab* (קָרַבְתֶּם) is used in Leviticus 23:8, 16, 18, 25, 27, 36, Numbers 16:17; 28:19, 27; 29:8, 13, 36, and Ezekiel 43:24. In Leviticus 23:16 it is the first word used after "number fifty days." There is distinct meaning inherent in the Hebrew text, which is often not well expressed in many or most English translations.

The fact that this word means "*come near, approach*" is important—because of the specific order of protocol. We have the count—*then* drawing close for the purpose of achieving the third requirement—the new offering. In English we might simply say "He offered an offering," or "He offered an offering to the Lord"; the closeness taken for granted or assumed. However, the Hebrew delineates that they must *first* "bring near"—*first* approach God—in order to *then* offer up the new burnt offering. Though the point that these texts make seems very simple—it is also quite profound!

The spiritual implication is that this is an important event—to take it seriously prior to drawing near unto God. Some translations show a flow of events with words like "even," "and," "ye shall," "then," "you are to," juxtaposed between events. These reveal that *the former precedes the latter*. An important significance of this is that the count precedes the drawing near, and the drawing near precedes the new offering!

The Hebrew is actually quite specific and detailed in all it relates about this count—the beginning point, the exact duration, the order of events, and the final outcome.

## Why Understanding the Detail is Important

This Old Testament instruction has everything to do with the fact Christ said: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). And: "We believe the Scriptures of the Old and New Testaments are God's revelation and complete expressed will to man, inspired in thought and word, and infallible in the original writings; that they are of supreme and final authority in faith and in life, and the source of Truth" (*Bethel Church of God, Fundamental of Belief #4*).

Do we really believe Christ's words? Why would He make such a vivid statement if He did not mean what He said? Christ did *not* refer to the myriad translations or works of men subsequent to the original inspiration of the word of God. The true *original* meaning yields the key to fully understanding and obeying the will of God.

In Leviticus 23:15-16, "Sabbath" (הַשַּׁבָּת) is preceded by the definite article "the" (הַ), thus rendering it "the Sabbath." Of the 34 times so used, it is clearly a reference to the weekly Sabbath (Ex. 16:29; 20:8, 11; 31:14-16; 35:3, Lev. 23:11, 15-16; 24:8, Num. 15:32; 28:9, Deut. 5:12, 15; 2 Kings 11:5, 7, 9; 16:18, 2 Chron. 23:4, 8, Neh. 10:31; 13:15, 17-19, 22, The heading of Ps. 92, Jer. 17:21, 24, 27 and Ezek. 46:1, 4, 12). Thus the Hebrew term *HaShabbat* should be recognized for what it is—the Sabbath! Starting with the next day (the wavesheaf offering)—*fifty full days must be counted*.

## Deuteronomy 16:9-10

Deuteronomy 16 provides scriptural reference to "*the Feast of Weeks*" that we need to accurately understand. Deuteronomy 16:9-10 reads: "Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee."

God does *not* instruct us to count days here—He says to count *weeks*. The wavesheaf offering is the reference point, for it is upon *completion* of this offering that Israel could begin to partake of the harvest (Lev. 23:14). Just as the Sabbath is the anchor for the Leviticus count—the wavesheaf offering is the commencement here.

This count of weeks begins after completion of the wavesheaf offering, when Israel began to put the sickle to the standing grain (Deut. 16:9). Sunday is taken with the wavesheaf offering (Lev. 23:10-14). The harvest of the grain would begin in earnest the following day—Monday. *If* we were counting *days*, we would indeed have to begin with Monday as day one of this count. There is *no* mi-mohorat to designate this as an inclusive count (as there is in Lev. 23). This is *not* an inclusive day count. Even more to the point: this is *not even a count of days*; it's a count of seven *weeks*!

Suppose I said to you this Sunday, "Let's tally our progress one week from today." The plain and simple truth is that one could use the same wording with almost anyone, and they would know that the intent is to do so the following Sunday—exactly one full week from the starting day. In counting *weeks*, the Sunday after the wavesheaf completes the first week. The second Sunday concludes two full weeks. The seventh Sunday marks the last day—the concluding day—of the seventh week.

When is the Feast of Weeks observed? It is "after your weeks be out" (Num. 28:26). The count concludes at sundown of the seventh Sunday—and the feast begins at that same sundown and continues all day Monday until the sun sets on Monday evening.

## Why Has There Been So Much Confusion?

Undoubtedly, the greatest source of confusion has been in the tendency to assume that the two counts are the same, or to force the count of *weeks* into a count of days. The count of weeks, "*shabua*" (שבוע) in Hebrew, will be illustrated through several biblical examples outlined in this article. It will become evident that *shabua* weeks are *not* tallied with an inclusive beginning—but seven full days must be completed.

Some folks insist on converting this count of *weeks* into a count of *days*. *If* we were to count days, the count would begin *the day after* the wavesheaf offering. This is when Israel "put the sickle to the [standing grain]" (Deut. 16:9). It is *after* the wavesheaf offering Israel could finally begin their harvest (Lev. 23:14). *Monday through sundown of the following Sunday* would complete the count of the *first week*. So it would go until the *end* of the seventh week, when 49 days would equal *seven weeks*.

As it is with Biblical Sabbaths and with God's Holy Days; *counts* in God's calendar likewise *begin and end at sundown*. "*Sunday*" or "*Monday*" are terms simply used for contemporary reference. The first day of the week truly begins at sundown at the end of the Sabbath, and the second day of the week begins Sunday night at sundown.

The count of Deuteronomy 16 toward the Feast of Weeks is a count of seven *weeks*. This counting of weeks cannot begin until *after* the wavesheaf offering is finished. Once the seven full weeks are wholly consummated, the Feast of Weeks then begins.

The count of Leviticus 23 is an *inclusive* count of *days*. The count begins with the day of the wavesheaf offering as day one of the count (Lev. 23:15 *mi-mohorat*). The count ends at the conclusion of *the day after* the seventh Sabbath—the fiftieth day (v. 16 *ad-mi-mohorat*). When this inclusive count of days is totally finished—a *fifty full days have been completely counted*—the Feast of Firstfruits then begins.

Clarifications of *shabua* ("seven day, week") counts may be seen in the texts below:

## Complete Counts — Counted Through to Conclusion

Where *shabua* (span of *seven*, days or years—week, heptad) counts are referred to, they uniformly are reckoned as whole or complete blocks of "sevens." For example, when Daniel mourned for three *shabuas*, the total time was *twenty-one days*.

"... I Daniel was mourning three full weeks ... neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled" (Daniel 10:2-3 and v. 13: "*one and twenty days*").

It requires seven perfect (complete, whole) biblical days in order to make a *shabua*. For example, if at 2:00 PM one commits an act that requires *shabua* (seven days) cleansing—sundown of that day does *not* mark day one of the count, but would mark the *beginning* of the count toward seven complete days ... just as the wavesheaf initiates the requirement of the seven weeks (seven *shabua*) count. After offering the wavesheaf, a *complete* seven weeks must be fulfilled before the Feast can begin!

The meaning of *shabua* conforms to any complete period of "sevens." It does not mean a Biblical "Sunday through Saturday" week—but *any* whole span of "sevens."

Biblically, when we speak of "seven days"—"*sheba*" (שֶׁבַע) "*yowm*" (יּוֹם), and when we speak of "week"—*shabua* (שָׁבֻעַ), we are touching upon the same Hebrew root. The Hebrew characters are *identical*—yet some distinction of meaning is implicit. Vowel points have been added to differentiate their pronunciation. *Shabua* (week) is synonymous with any *complete biblical seven-day time span*—it is *the whole block*.

The *full seven days* of Unleavened Bread that we are commanded to keep after the Passover (Ex. 12:18-19), and the three days and three nights of Jonah 1:17 (matching the true time Christ was in the tomb), are examples showing that *complete* days are to be counted in order to accurately understand the time frames involved. So is the thwarting of Sampson over his wedding riddle, when the men of the city resolved it "...on the seventh day *before the sun went down*" (Judges 14:18). Equally, counting the *whole block* of time necessitates that the seven *complete* days are fully included.

## Spiritual Meaning and Significance of the Count

As with all of God's holy occasions, the Feast of Weeks carries significant spiritual meaning and specific illustrative purpose (Col. 2:16-17). And as with all of God's commandments, there is a benefit and blessing for those who obey, and there is a lack of blessing—a consequence—for those who do not obey (Deut. 5:29; 12:28).

Some have argued that the first day of the count cannot include the wavesheaf. The idea is that Christ (represented by the wavesheaf) is separate and distinct, and therefore cannot be included as part of the count. Others contend that the wavesheaf must be included since Christ is the first of the Firstfruits (1 Cor. 15:20-23).

Christ is indeed the first of the Firstfruits—represented by the wavesheaf, and most emphatically is included in the count of Leviticus 23. Equally, the harvest of the Firstfruits could not begin until after the offering of the wavesheaf (Lev. 23:14). The harvest of the saints—those called as Firstfruits unto God—could not begin until after the offering of Christ, until we had an acceptable sacrifice, accepted by God in our behalf (John 12:23-24; 20:17, Rom. 11:16; 1 Cor. 15:13-14, 20; Heb. 4:15). That the wavesheaf offering must be complete *before* the harvest begins illustrates that Christ is also distinct and separate. He alone was sinless. He alone was God in the flesh. He alone could atone for the sins of all mankind in one holy sacrifice. This distinction is illustrated via the Feast of *Weeks* count of Deuteronomy 16:9-10.

The Feast is a time of drawing near to God to offer the new offering—when we are commanded to appear before God (a Divine Summons) at the final consummation of the count (Num. 28:26). The new offering includes the wave loaves (Lev. 23:17) *baked with leaven*. The wave loaves represent the Firstfruits—plural—the *Church*. As the Church is not yet perfect—it is still *leavened*—this type represents us in our *imperfection*: yet still being made acceptable as an offering to our holy God (v. 20).

## Differences — Distinctions to be Recognized

It has been stated that "Jubilee settles it," in regard to the fact that Pentecost is on a Monday. A number of simple truths stand out in a comparison of the instruction for the Jubilee year in contrast with the instruction for the Feast of Firstfruits.

The Jubilee passage states that we number "forty and nine years" (Lev. 25:8), whereas the instruction for Firstfruits states "fifty days" (Lev. 23:16). Clearly, if we follow the very same logic, the Feast of Firstfruits as outlined in Leviticus 23 cannot be the fiftieth day in the same specific way that Jubilee is the fiftieth year (Lev. 25:10).

The differences in the three counts are understood by recognizing these plain facts:

1. Leviticus 23 initiates an inclusive count of *days* in which a total of fifty days are counted (v. 16).
2. Leviticus 25 outlines the *cycle* of Sabbath Years, and that after seven of these Sabbaths (a total of 49 years) is Jubilee—the fiftieth year (vv. 8, 10).
3. Deuteronomy 16 articulates a count of seven *weeks* from the beginning of the harvest (v. 9), commenced after the offering of the wavesheaf.

The number of years for "seven sabbaths of years" is forty-nine years (Lev. 25:8). If we convert the seven weeks of Deuteronomy 16 to days, we have forty-nine days. Leviticus 23 is an inclusive count of *50 days* (v. 16); while Leviticus 25 is a count of *49 years* (v. 8). There are true methodological differences with each of these counts.

Deuteronomy 16 is a count of weeks, whereas Leviticus 25 is of Sabbath years. *If* Deuteronomy 16 was a count of *Sabbaths*, then indeed the Feast of Weeks would be on a Sunday—but *it is not*. Leviticus 25 details *sabbatical years*, and then explains that after seven sabbatical years is the Jubilee year (vv. 1-12). Deuteronomy 16:9 states: "Seven *weeks* shalt thou number unto thee..." It is a *shabua* count of weeks.

## What Certain Details Reveal

Leviticus 25 notes that God will bless the crops in the sixth year to provide for the *seventh Sabbath Year clear beyond the Jubilee Year* ("for three years"—vv. 21-22). Exodus 16:14-30 makes reference to the extra manna God gave—to be kept through the Sabbath. Exodus 23:12-17 and Leviticus 23 reveal the Holy Days as applicable during their wanderings in the desert—yet there is no reference to the extended miracle that would be indicated if this were two consecutive Sabbaths every year.

Those who understand the oral law as applicable to the Hebrew Calendar know that its design is to avoid back-to-back Sabbaths. It stands to reason that the manna miracle would equally pertain to facilitate Holy Day obedience. In fact, it would be absolutely crucial with the weekly Sabbath as the first of two consecutive Sabbaths! Yet there are no such consecutive Sabbaths noted or revealed throughout Scripture.

In fact, when we consider the classic example that shows what is believed to be the first recorded Pentecost (Exodus chapters 19-20), we see that in the third month they came into the wilderness of Sinai, they pitched in the wilderness, and Moses went up unto God (Ex. 19:1-3). ...This meeting is understood to be a Sabbath instruction!

And what does God say to Moses? "...Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai" (Ex. 19:10-11). If that day, "to day," is the Sabbath, "tomorrow" is the next day, and then we are to be ready for the third day—what day then is that third day? God's consistency indicates that the day that the law was given—and the day that the power that enables us to keep the law was given—are indeed, all one and the very same occasion. And that Occasion occurs on a Monday!

## **The Summation of the Whole Matter**

Biblically, the count in Leviticus 23 stands as the primary method revealed to count unto the Feast of Firstfruits. Deuteronomy 16 illustrates a less formal or simplified method to achieve the exact same end. Each count ends at exactly the same time—completed at sundown of the seventh Sunday after the offering of the wavesheaf. There are indeed two distinct ways of counting. One refers to the Holy Day in the context of "Firstfruits unto the Lord" (Lev. 23:17, 20). The other refers to the Holy Day in the context as the "Feast of Weeks" (Deut. 16:10).

The count in Leviticus 23 includes "wavesheaf Sunday" and the morrow after the seventh Sabbath (v. 16) in order to completely fulfill the fifty days. The count of Deuteronomy 16 is a complete seven weeks from the beginning of cutting the grain (v. 9), which is commenced after the presentation of the wavesheaf offering to God.

Though the basis for the passage in Deuteronomy 16:9 is counting weeks, when the "seven weeks" are likened to 49 days, the count of days then effectively matches the seven full weeks to be counted. This count of days begins on a Monday, and the final count of days ends at sundown of the seventh Sunday. Then the feast begins. Some, acquainted with the burgeoning years of the Church of God in the 1900s, may recall that this method matches the English count as expounded in those years.

The book of Deuteronomy was written about 40 years after the book of Leviticus. The nature of each book is different. Leviticus focuses on sacrificial protocol detail, while Deuteronomy emphasizes how to obey (family, location, perspective, etc.). Each book compliments the other, and helps us to have a complete picture in mind.

Though the emphasis and purpose for each book may be greatly varied—it is still imperative for all of us to realize that the Word of God does not contradict, and that "the scripture cannot be broken" (John 10:35). These words form a part of the very basis for our belief and conviction—the doctrine and our faith (Deut. 8:3, Matt. 4:4).

## **The Record — Between the Two Testaments**

As we transition from the Hebrew text (the Old Testament) to the Greek text (the New Testament) there are explicit texts of which we should be aware—Scriptures that tie together the Covenants as a whole. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Mal. 4:4). The Holy Days, including the Feast of Weeks, are among the Statutes of God we are to remember. This text in Malachi is the last and final admonition provided for us as we move into the New Testament period. As we enter the New Testament dispensation we find that the rules have not changed: "There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:5-6). "Walking in all the commandments and ordinances of the Lord blameless!" It is remarkable that this avowal is recorded for us by Luke. The history of this time is that there was notable religious confusion; with the Sadducees having a political form of Temple control, the Pharisees vying for religious control over the people, the zealots and Essenes developing their own methods for resisting Roman control. Yet here, in this confused first century, we have true Levites walking in all of the commandments and ordinances of the Lord—and God chose from the faithful ones!

## **The Stage Being Set For Our Salvation**

Many of the Jews had now been affected by the Aramaic language (similar to Hebrew, yet with true differences). There had been many generations of Jews now exposed to Greek influence—with many Hellenistic (Greek-speaking) Jews living in Jerusalem. The Old Testament had been translated into Greek (the Septuagint) and the New Testament texts were now likewise to be penned in the Greek language. Yet this was the perfect time that God had chosen to alter the course of human history (Rom. 5:6, Gal. 4:4). While there was much confusion, there were also those who were implicitly obedient unto God.

It is evident from the record of Scripture that John the Baptist's parents—and therefore certainly John—were keeping all of the commandments and ordinances of the Lord blameless. There can be no question regarding whether Christ kept the law perfectly. We know that He did. No doubt there were also others who were fully obedient, in the same manner as the house of Zacharias and Elisabeth. The testimony that those faithful few then followed is that exact same witness of the unchanging God; the Word that is inviolate and irrevocable (Isa. 40:8, Mal. 3:6, Rom. 11:29, Heb. 13:8, 1 Pet. 1:25).

## Obedience is Required of Us

We have seen that there are details important to God, as well as to us, that define how faithful we are to God's Word in the fulfillment of His holy will in our lives. Much accountability for the called of God ultimately rests in these details. The Feast of Pentecost represents the acceptance of the Church by God (Lev. 23:17-20), and the initiation of the New Testament Church through the gift of the Holy Spirit (Acts 2). This day's symbolism represents true Christians as the Firstfruits.

We understand that the Word of God interprets itself, and that the Word of God as originally inspired does not contradict itself (Isa. 28:10, 13, Matt. 4:4, John 5:39; 10:35; 17:17, 2 Pet. 1:20-21).

Scripturally, the recorded word reveals that there are two distinct methods of counting, each method providing an abundance of detailed instruction resulting in the correct observance of the Feast. The first is an inclusive counting of days; the second is counting of weeks from, or after, putting the sickle to the grain (after the offering of the wavesheaf). The Feast then begins—*after the counts are complete!*

The knowledge of Pentecost being on Monday was not of man, but by the revelation of Jesus Christ through the Word of God. There are specific warnings directed to the Church to be faithful in what we have received and to remember our first love (Rev. 2:4-5, 14-16, 20-25; 3:2-3, 11, 15-19). Since we understand that sin is the transgression of the law (1 John 3:4) and that love fulfills the law (Rom. 13:10), that love keeps His commandments (1 John 5:3) and judgment begins with us (1 Pet. 4:17); then it surely behooves us to *take heed to ourselves and to the doctrine* (1 Tim. 4:16)!

God is merciful and His desire is to lead us into all truth (John 16:13). His truth is given for our own good (Jer. 29:11-13). We can refuse to accept His truth—or we can be willing and obedient (Isa. 1:18-20). The fact is—we've been given a choice.

An example of the Hebrew Calendar, with Spring Holy Day Occasions delineated, is included on the following page. It has brief notes, and affords an illustration of the Biblical counting methodologies—identifying their end result: the Feast of Firstfruits.

For the benefit of serious students of the Bible, appendices of the Biblical usage of "week(s)" – *shabua* (שָׁבֻעַ), and "seven days" – *sheba* (שִׁבְעָה) *yowm* (יּוֹם), are included.

The *Biblia Hebraica Stuttgartensia* (Hebrew Bible, Masoretic Text or Hebrew Old Testament), edited by K. Elliger and W. Rudolph of the Deutsche Bibelgesellschaft, Stuttgart, Fourth Corrected Edition, has been utilized to provide the basic Hebrew text and the Hebrew word definitions, via BibleWorks<sup>®</sup> 7, throughout entire article.

Typical example of the Hebrew Calendar: Days [and counts] begin *and end* at Sundown [*consummation*].

**\* Count of weeks**

the Passover is observed at *the beginning of* the 14<sup>th</sup> day (*even*) ie at sundown.

the 1<sup>st</sup> High Day of Unleavened Bread is the 15<sup>th</sup> day (entire day).

Wavesheaf: the day of offering:

One week from the Offering of the Wavesheaf:

THE HEBREW CALENDAR						
NISAN			NISAN			
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

**\*\* Count of days**

the Night to be Much Observed is kept at even beginning 15<sup>th</sup> (at sundown).

Weekly Sabbath during the Days of Unleavened Bread: *Weekly Sabbath that must occur during ULB* (in some years the Weekly Sabbath coincides with last High Day of ULB)

The count toward the Feast of Weeks [Firstfruits/Pentecost] begins with the day of the Wavesheaf offering

The *weeks* are counted *from* \* the Wavesheaf

Two weeks from Wavesheaf:

Three weeks from Wavesheaf

Four weeks from Wavesheaf

Five weeks from Wavesheaf:

\* Deut. 16:9-10  
Numbers 28:26

HEBREW CALENDAR: IYAR (2nd MONTH OF THE YEAR) LEVITICUS/DEUTERONOMY: DISTINCT COUNTING METHODS						
IYAR			IYAR			
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

The Wavesheaf is *day one* of the *count of days* \*\*

During the span of the count, the (7) "weeks of the harvest" occur; (Jeremiah 5:24) as an appointed time of blessing. This Harvest of the Firstfruits is typical of those *bearing fruit* for God's kingdom (John 15:8)....

This harvest of the "former rain" represents the first – smaller – harvest: the larger harvest comes in the fall.

\* *After counting seven full weeks then* keep a Feast

Six weeks from Wavesheaf:

The end of the Seventh week:

HEBREW CALENDAR: SIVAN (3rd MONTH OF THE YEAR) (VARIABLE DATE) FEAST OF FIRSTFRUITS (PENTECOST)						
SIVAN			SIVAN			
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
8	9	10	11	12	13	14

Feast of Weeks [AKA Firstfruits or Pentecost] is observed *after fifty full days are counted* \*\*

Leviticus 23:15-16

Pentecost/Firstfruits/Weeks occurs on a variable date, yet it always occurs on the second day of the week.

Appendix of texts where "week(s)"—*shabua* (שבוע) is used.

- <sup>KJV</sup> **Genesis 29:27** Fulfil her **week**, and we will give thee this also for the service which thou shalt serve with me yet seven other years.
- <sup>KJV</sup> **Genesis 29:28** And Jacob did so, and fulfilled her **week**: and he gave him Rachel his daughter to wife also.
- <sup>KJV</sup> **Exodus 34:22** And thou shalt observe the feast of **weeks**, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.
- <sup>KJV</sup> **Leviticus 12:5** But if she bear a maid child, then she shall be unclean two **weeks**, as in her separation: and she shall continue in the blood of her purifying threescore and six days.
- <sup>KJV</sup> **Numbers 28:26** ¶ Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your **weeks** *be out*, ye shall have an holy convocation; ye shall do no servile work:
- <sup>KJV</sup> **Deuteronomy 16:9** ¶ Seven **weeks** shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.
- <sup>KJV</sup> **Deuteronomy 16:10** And thou shalt keep the feast of **weeks** unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:
- <sup>KJV</sup> **Deuteronomy 16:16** ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of **weeks**, and in the feast of tabernacles: and they shall not appear before the LORD empty:
- <sup>KJV</sup> **2 Chronicles 8:13** Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of **weeks**, and in the feast of tabernacles.
- <sup>KJV</sup> **Jeremiah 5:24** Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed **weeks** of the harvest.
- <sup>KJV</sup> **Daniel 9:24** ¶ Seventy **weeks** are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.
- <sup>KJV</sup> **Daniel 9:25** Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven **weeks**, and threescore and two **weeks**: the street shall be built again, and the wall, even in troublous times.
- <sup>KJV</sup> **Daniel 9:26** And after threescore and two **weeks** shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.
- <sup>KJV</sup> **Daniel 9:27** And he shall confirm the covenant with many for one **week**: and in the midst of the **week** he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.
- <sup>KJV</sup> **Daniel 10:2** ¶ In those days I Daniel was mourning three full **weeks**.
- <sup>KJV</sup> **Daniel 10:3** I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole **weeks** were fulfilled.

Appendix of texts where "seven days"—"*sheba*" (שִׁבְעָ) "*yowm*" (יוֹם) is used.

<sup>KJV</sup> **Genesis 8:10** And he stayed yet other seven days; and again he sent forth the dove out of the ark;

<sup>KJV</sup> **Genesis 8:12** And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

<sup>KJV</sup> **Genesis 31:23** And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

<sup>KJV</sup> **Genesis 50:10** And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

<sup>KJV</sup> **Exodus 7:25** And seven days were fulfilled, after that the LORD had smitten the river.

<sup>KJV</sup> **Exodus 12:15** Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

<sup>KJV</sup> **Exodus 12:19** Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

<sup>KJV</sup> **Exodus 13:6** Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

<sup>KJV</sup> **Exodus 13:7** Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

<sup>KJV</sup> **Exodus 23:15** Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

<sup>KJV</sup> **Exodus 22:30** Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

<sup>KJV</sup> **Exodus 29:30** *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

<sup>KJV</sup> **Exodus 29:35** And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

<sup>KJV</sup> **Exodus 29:37** Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

<sup>KJV</sup> **Exodus 34:18** The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

<sup>KJV</sup> **Leviticus 8:33** And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

<sup>KJV</sup> **Leviticus 8:35** Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

<sup>KJV</sup> **Leviticus 12:2** Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

<sup>KJV</sup> **Leviticus 13:4** If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

<sup>KJV</sup> **Leviticus 13:5** And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

<sup>KJV</sup> **Leviticus 13:21** But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

Appendix of texts where "seven days"—"*sheba*" (שִׁבְעָ) "*yowm*" (יּוֹם) is used.

<sup>KJV</sup> **Leviticus 13:26** But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

<sup>KJV</sup> **Leviticus 13:31** And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

<sup>KJV</sup> **Leviticus 13:33** He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

<sup>KJV</sup> **Leviticus 13:50** And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

<sup>KJV</sup> **Leviticus 13:54** Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

<sup>KJV</sup> **Leviticus 14:8** And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

<sup>KJV</sup> **Leviticus 14:38** Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

<sup>KJV</sup> **Leviticus 15:13** And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

<sup>KJV</sup> **Leviticus 15:19** And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

<sup>KJV</sup> **Leviticus 15:24** And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

<sup>KJV</sup> **Leviticus 15:28** But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

<sup>KJV</sup> **Leviticus 22:27** When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

<sup>KJV</sup> **Leviticus 23:6** And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

<sup>KJV</sup> **Leviticus 23:8** ...ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

<sup>KJV</sup> **Leviticus 23:34** Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

<sup>KJV</sup> **Leviticus 23:36** Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; *and* ye shall do no servile work *therein*.

<sup>KJV</sup> **Leviticus 23:39** Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

<sup>KJV</sup> **Leviticus 23:40** And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

<sup>KJV</sup> **Leviticus 23:41** And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

<sup>KJV</sup> **Leviticus 23:42** Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

<sup>KJV</sup> **Numbers 12:14** And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

<sup>KJV</sup> **Numbers 12:15** And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

Appendix of texts where "seven days"—"*sheba*" (שִׁבְעָ) "*yowm*" (יוֹם) is used.

<sup>KJV</sup> **Numbers 19:11** He that toucheth the dead body of any man shall be unclean seven days.

<sup>KJV</sup> **Numbers 19:14** This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

<sup>KJV</sup> **Numbers 19:16** And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

<sup>KJV</sup> **Numbers 28:17** And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

<sup>KJV</sup> **Numbers 28:24** After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

<sup>KJV</sup> **Numbers 29:12** And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

<sup>KJV</sup> **Numbers 31:19** And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

<sup>KJV</sup> **Deuteronomy 16:3** Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

<sup>KJV</sup> **Deuteronomy 16:4** And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

<sup>KJV</sup> **Deuteronomy 16:13** Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

<sup>KJV</sup> **Deuteronomy 16:15** Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

<sup>KJV</sup> **Judges 14:12** And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments:

<sup>KJV</sup> **Judges 14:17** And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

<sup>KJV</sup> **1 Samuel 10:8** And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

<sup>KJV</sup> **1 Samuel 11:3** And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

<sup>KJV</sup> **1 Samuel 13:8** And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

<sup>KJV</sup> **1 Samuel 31:13** And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

<sup>KJV</sup> **1 Kings 8:65** And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

<sup>KJV</sup> **1 Kings 16:15** In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

<sup>KJV</sup> **1 Kings 20:29** And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

<sup>KJV</sup> **2 Kings 3:9** So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

## Appendix of texts where "seven days"—"*sheba*" (שִׁבְעָה) "*yowm*" (יוֹם) is used.

<sup>KJV</sup> **1 Chronicles 10:12** They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

<sup>KJV</sup> **2 Chronicles 7:8** Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

<sup>KJV</sup> **2 Chronicles 7:9** And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

<sup>KJV</sup> **2 Chronicles 30:21** And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

<sup>KJV</sup> **2 Chronicles 30:22** And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

<sup>KJV</sup> **2 Chronicles 30:23** And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

<sup>KJV</sup> **2 Chronicles 35:17** And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

<sup>KJV</sup> **Nehemiah 8:18** Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

<sup>KJV</sup> **Esther 1:5** And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

<sup>KJV</sup> **Job 2:13** So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

<sup>KJV</sup> **Isaiah 30:26** Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

<sup>KJV</sup> **Ezekiel 3:15** Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

<sup>KJV</sup> **Ezekiel 3:16** And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

<sup>KJV</sup> **Ezekiel 43:25** Seven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

<sup>KJV</sup> **Ezekiel 43:26** Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

<sup>KJV</sup> **Ezekiel 44:26** And after he is cleansed, they shall reckon unto him seven days.

<sup>KJV</sup> **Ezekiel 45:23** And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering.

<sup>KJV</sup> **Ezekiel 45:25** In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

**Suggested Additional Reading:**

**The “Falling Away”—Has It Happened?**

**The Apostasy—When Did It Begin?**

**The Doctrine of Pentecost—How and Why It Was Changed!**

**The Doctrine of Divorce and Remarriage—  
How and Why It Was Changed!**