

# The Feast of Weeks



## Observance

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*On the Correct Day at the Accurate Time*

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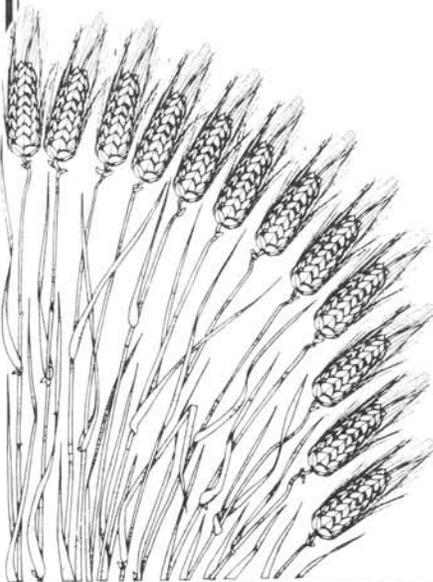
by  
Jacob O. Meyer

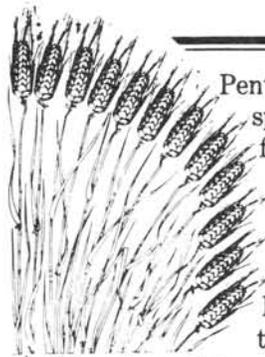
**P**entecost is one of the three commanded feasts of Yahweh during which all True Worshipers are commanded to gather together in holy convocation to worship our Father in Heaven.

The **King James** term "convocation" is derived from the Latin (*con*-together and *voco*-call), while the Hebrew word from which it is translated in Leviticus 23:21 is **miqra**, meaning "someone or something called out, a public

*meeting or a rehearsal,"* (Strong's **Concordance** #4744).

Therefore, we are commanded to join with others of like precious faith to worship Yahweh on the day which He has specified. We cannot remain at home during these commanded assemblies, but Almighty Yahweh wants us to worship Him in the company of brethren who are in sound doctrine. We either assemble by gathering to worship or dissemble by refusing to hear the command.





Pentecost holds a deep spiritual meaning for the people of Yahweh. It is the day on which the children of Israel at Mt. Sinai ratified the covenant with Yahweh. This agreement became known as the Old Covenant.

In the New Testament, Pentecost became significant because on this day the Holy Spirit was poured out upon the faithful disciples, as described in the second chapter of Acts. It commemorates the sending of the Holy Spirit in Yahshua's Name, the outpouring of the power from on high that helps us to overcome sin and keep the law, Romans 7 and 8. The law did not change. Yahweh's Holy Spirit writes the law within our minds and hearts during this New Covenant era, Jeremiah 31:31-34. It is our attitude toward obedience that has changed. The New Covenant signifies the True Worshiper's willing compliance with the terms of Yahweh's law so that for the people of Yahweh it becomes a way of life, doing Yahweh's will from the heart.

The word Pentecost in Greek means "count fifty" or "fiftieth day." In the Old Testament,

however, this commanded feast was known by other names such as "Feast of Weeks" in Exodus 34:22; Deuteronomy 16:10-11 and 2 Chronicles 8:13. In Exodus 23:16 it is known as the "Feast of Harvest," meaning the firstfruits of our labors. In Numbers 28:26 it is called the "Day of Firstfruits." The Jews know it as "Shavos" (Ashkenazic pronunciation), or *Shavuoth*." In the Jewish writings it is sometimes referred to as "The Feast of the Fifty Days," Josephus, Wars, ii, 3, 1.

Probably the best scriptural explanation of Shavuoth is found in Leviticus 23. Here **Magil's Interlinear Bible** reads, verses 10-11: "**Speak unto the Children of Israel and say unto them; when you come into the land which I give you, and you reap its harvest, then you shall bring the sheaf of the first of your harvest unto the Priest and he shall wave the sheaf before Yahweh for your acceptance, on the morrow after the rest day shall the Priest wave it.**" We must immediately note that the term "rest day" in Hebrew is *Shabbath*, the usual word used for the weekly seventh day Sabbath.

The "morrow after the rest day" has been a source of much discussion and disagreement (verse 11). The

Jews, for example, insist that the "rest day" means the 15th of Abib or the first Holy Day of Unleavened Bread. In following this practice of counting from Abib 15, they **ALWAYS** end up with the sixth day of the third month (Sivan). If the Pharisees were correct in doing this, the Hebrew word for Sabbath would be "*ha-Shabbaton*" which means a "high Sabbath" according to **Gesenius Hebrew Lexicon**. However, this is not the case. The word for "rest day" simply is "*ha-Shabbath*," meaning the *common weekly Sabbath*.

Again, in verse 15 we find the word "rest day," which in the Hebrew similarly is "ha-Shabbath," which proves the day to be the weekly Sabbath. We shall subsequently find that this is the weekly Sabbath falling within the days of Unleavened Bread. The 50 days are counted from the day following that weekly Sabbath. Absolutely no purpose would be served in counting 50 days, if the count began from the 15th of Abib and ALWAYS ends up with Sivan 6! Yahweh could have saved much confusion—and most likely would have done so, since He is not the author of confusion, 1 Corinthians 14:33. Consequently, the count begins with the day after the weekly Sabbath (the first day of the week). We then arrive at the 50th day, the correct day for Pentecost, always the first day of the week.

**"And you shall count to you from the morrow after the rest day, from the day that you brought the sheaf of the offering, seven weeks; complete (weeks) they shall be," Leviticus 23:15, Magill's.**

Notice in this verse we are directed to count from the weekly Sabbath day which falls within the days of Unleavened Bread, and we are directed to count **complete weeks**. When is a week complete? These instructions obviously point us toward the seventh day or the weekly Sabbath as the starting



The Far'ah Valley leading from the Jordan River to Shechem at green ears time.

point. Sunday begins a new week, and is the first day of a seven-day week. Note that the morrow after the Sabbath is also the day that a wave-offering is made. A complete week is the seven days inclusive from the first day of the week (Sunday), to the end of the Sabbath (the seventh day). This feast is very important and will greatly assist us in the study of the New Testament fulfillment of the wavesheaf offering later.

**“Until the morrow after the seventh week you shall count fifty days; and you shall offer a new meal-offering unto Yahweh,”** *Leviticus 23:16* (Magill’s). How clear! From the morrow after the weekly Sabbath that falls on Passover day or within the Feast of Unleavened Bread, we number fifty days, until we reach the morrow after the Sabbath, or Sunday. The required fifty days shall be counted, beginning with a first day of a week and ending with a weekly Sabbath, seven full weeks. The fiftieth day then must be another first day! Pentecost always falls on the first day of the week (Sunday). No other day is acceptable in Yahweh’s sight for the observance of Pentecost!

Some people have been troubled by the Hebrew term *Mimmacherath*, which appears in *Leviticus 23:11, 15-16*. The term also appears in *Numbers 33:3*, another passage that has been misinterpreted.

The **Brown, Driver, and Briggs Hebrew Lexicon** defines the root term as “tomorrow” (the day following the present day), and the term *Mimmacherath Hashshabath*, on the morrow of (after) the Sabbath.

**Tregelles Gesenius’ Hebrew Lexicon** confirms the **Brown, Driver, and Briggs** definition. He defines—“the morrow,” and with the word Sabbath, “the day after the Sabbath.”

William Holladay in his **Concise Hebrew and Aramaic Lexicon of the Old Testament** verifies these facts. He defines the term

*Mimmacherath* as meaning the day after, when it is used with the word Sabbath.

Consequently, we are left with no alternative than to translate as has been done in most versions. Consequently, the correct meaning of the word “Sabbath” takes on vital significance where the count toward Pentecost is concerned. However, all these lexicons agree that the count must begin with the day following the Sabbath.

The designation of the day as “Feast of Harvest” in *Exodus 23:16* indicates that the Feast of Weeks is a celebration closely related to the growing season.

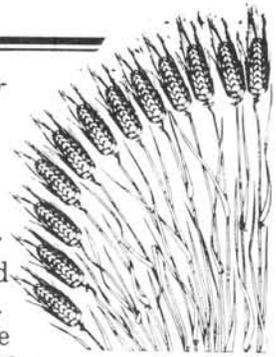
*Deuteronomy 16:9* reads, **“Seven weeks [shivah, shavuoth] shall you number to yourself...”** *Numbers 28:26* says, **“In your feast of weeks...”** (which also uses the plural of “shabua,” from the root “seven” and by extension as meaning a week). A week is not complete until the end of the Sabbath or seventh day. Since the week ends on a Sabbath (*Leviticus 23:16*), and the following day is the first day of the week (Sunday), the

harvest thanksgiving celebration expresses our appreciation for a bountiful harvest for blessings received from Yahweh.

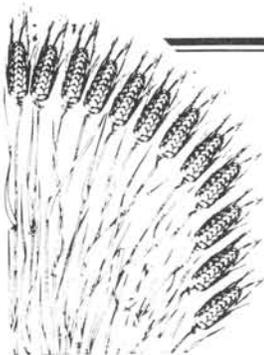
No days may be skipped so that the count ends with Monday, nor can we begin our count with an incorrect day. Sunday, the first day of the week, is the proper day for Pentecost, since it is the day following seven complete weeks of counting.

Under the article, “Pentecost,” the **Encyclopedia Britannica** offers the following information: **“The Hebrew numeration always includes the day which is the ‘terminus a quo’ as well as that which is the ‘term ad quem,’ which simply means that the day from which the counting is begun, as well as the day where one ends are both included in the counting.”**

From the **Jewish Encyclopedia**, comes some additional interesting information regarding the 15th verse of *Leviticus 23*. **“Regarding the**



*Elder Jacob O. Meyer selects the green ears of barley in the Elah Valley, 1985.*



*The full weekly cycle of seven days must be counted. Nothing in nature tells us when the week begins or ends, such as the sun which delineates our days and the moon which determines our months. It is only Yahweh's Word that establishes the rules for a seven day week, Genesis 2:1-3. It is His Word that commands us to work for six days and rest on the seventh.*

*biblical commandment to offer the omer on the morrow after the Sabbath, the Rabbis maintained that 'Sabbath' here simply means a day of rest and refers to Passover. The Sadducees disputed this interpretation, contending that 'Sabbath' meant Saturday or the weekly Sabbath. Accordingly, they would transfer the count of seven weeks from the morrow of the first (weekly) Sabbath in Passover so that Pentecost would always fall on Sunday." The original contention of the Sadducees was one of the reasons for the fixing of the Christian Passover on Sunday in the year 325 Common Era (C.E).*

*McClintock and Strong state the following facts about the Sadducees: "The Sadducees were the aristocratic and conservative priestly party, who clung to their ancient prerogatives and resisted every innovation which the evershifting circumstances of the commonwealth demanded; while their opponents, the Pharisees, were the liberals, the representatives of the people... their principle being so to develop and modify the Mosaic law as to adapt it to the requirements of the time..."*

*Here is a direct admission that the Sadducees were the fundamental, conservative party. They did not change laws to conform to the desires and whims of the people.*

*Josephus, himself a Pharisee, writes the following: "The Pharisees have given to the people many statutes from the traditions of their fathers which are not written in the law of Moses; and it is for this reason that the Sadducees reject them, saying that it is only*

*the written observances which are binding, but those which are transmitted by the fathers are not to be observed." (Ant., xiii, 10, 6)*

*Hence the Sadducees provide our precedent for keeping sacred the first day of the week for Pentecost. If we are going to follow True Worship as taught in the Scriptures alone, the conclusions of the Sadducees who observed Pentecost on Sunday would certainly hold the greater weight of fundamental knowledge for us than traditional Pharisaism. The Pharisees had modified the Law and changed it. The Pharisees also taught that the Rabbinic traditions, interpretations, and doctrines of men were on an equal plane with the Inspired written Word.*

*With the exception of Matthew 16:1 and 6, the Sadducees were not severely criticized by the Messiah to the extent that He constantly upbraided the Pharisees. Yahshua continually denounced the Pharisees for their hypocrisy and man-made doctrines. In Matthew 15:9 Yahshua indicates that one can worship the Almighty in vain, with no purpose or reverent recognition for Yahweh. The Messiah said, "But in vain they worship me, teaching as their doctrines the precepts of men." Yahshua refers here to Isaiah 29:13. From the Messiah's own lips He declares that the Pharisees were guilty of empty, worthless worship.*

#### *A Proper Count*

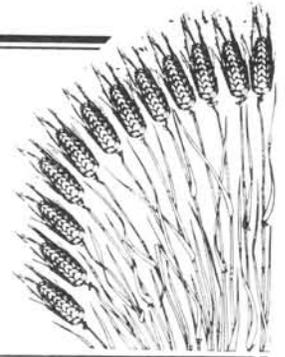
*It is imperative that we begin counting toward the Feast of Weeks (Pentecost) with the first day of the week, or Sunday. We cannot begin counting after the first day of the*

*week. The full weekly cycle of seven days must be counted. Nothing in nature tells us when the week begins or ends, such as the sun which delineates our days and the moon which determines our months. It is only Yahweh's Word that establishes the rules for a seven day week, Genesis 2:1-3. It is His Word that commands us to work for six days and rest on the seventh. Interestingly, although the Pharisees used the wrong days on which to begin their count, they started counting with the day following the High Day, not TWO days later. They knew that the Hebrew Scriptures tell us to count from the day that follows a day of rest.*

*There is a group that observes the feast days which contends for a Monday Pentecost. This doctrine is not upheld by the sacred Scriptures, which shows many proofs that the first day of the week is the proper day for Pentecost. The confusion of trying to make Pentecost fall on a Monday results from the misunderstanding of one verse, and one word in particular.*

*Let's understand! We cannot build a doctrine on one isolated verse (or word) and ignore all other scriptural references on the subject. The error of specifying Monday as the day of Pentecost stems from a misunderstanding of the meaning of the preposition "from," which appears in Leviticus 23:15. "And you shall count FROM the day after the sabbath, FROM the day that you brought the sheaf of the wave-offering; seven sabbaths shall there be complete." This group goes to great lengths in a futile attempt to prove that the preposi-*

*We must carefully review the scriptural teachings on the subject, and both Old and New Testaments show that the first day of the week is the proper day for the Feast of Weeks, Pentecost.*



tion "from" means "away from." In other words, they would have us believe that we do not include this first day (Sunday) which follows the Sabbath to begin our counting. This is seemingly the only group that celebrates Pentecost on the 51st day rather than the 50th day. Our research has yielded the concrete fact that throughout history no religious body which has observed the feasts of Yahweh has ever observed the Feast of Shavuoth (Pentecost) every year on the second day of the week (Monday).

A careful perusal of many dictionaries shows a consistent harmony with Webster's Unabridged Dictionary, which presents the following definition for the word "from": "A preposition, Anglo-Saxon, from, fram, from, forth; 1. a particle used to indicate a point of departure for motion, duration, distance, action, etc., source or beginning of ideas, action, etc.; a. beginning at; example; he walked from the door; b. starting with the first of the two named limits; example; I stayed out from three to six; c. out of, derived or coming out of; example; He took a comb from his pocket; d. with a person or thing; example; the maker, sender, speaker, teacher, etc., as a letter from Mary; facts learned from reading."

Webster's New World Dictionary of the American Language, Second College Edition, defines, "from" as "beginning at; starting with; out of, as from a closet; originating with, out of the possibility or use of; as not being like; because of."

It is clear then that the whole argument collapses when we realize

that the preposition "from" INCLUDES the point of reference. If you were told to count from 1 to 5, would you begin with 2? Of course not! You would begin with the numeral 1. If you were to recite the alphabet from "A" to "Z," for example, would you begin with "B" or would you start with "A"? If you were told to read Leviticus chapter 23, from verses 1 to 21, would you start with verse 1 or verse 2? How crystal clear! We must always remember the basic, simple meaning of the text and not complicate the Word of Yahweh.

We cannot exclude the "morrow after the Sabbath" as the original point to begin our count toward Pentecost. We start counting with the first day of the week, a Sunday, and we end up with the Sabbath, the seventh day of the week. The first day of the week specifies the Holy Day of the Feast of Weeks (Pentecost).

There is a supreme doctrinal pattern uniting and interlocking within Yahweh's feast days. Note that no days are skipped in the following counts:

1. Sabbath of each week—the weekly seventh day Sabbath follows the six days of work.

2. Sabbath of months—the seventh month, Ethanim, follows the sixth month.

3. Sabbath of years—(known as Sabbatical year) follows six years of sowing and reaping.

4. Jubilee year—following seven sabbatical seven-year cycles.

5. Pentecost—a one day festival following the seven weeks of the spring harvest season. This celebration commemorates the seven

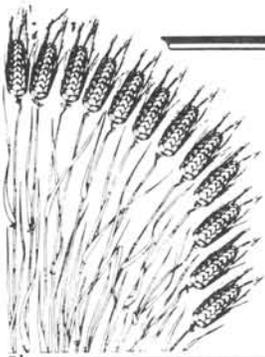
weeks or 49 days harvest season which ends on a Sabbath. The very next day is the proper day for Pentecost—the first day of the week (Sunday).

### ***Sabbatical Cycles Prove Pentecost Count***

Another argument set forth by those contending for a Monday Pentecost is Leviticus 25, a passage which describes the Jubilee year. Many times we read of a Jubilee celebration commemorating a great achievement, such as when the Ford Motor Company some years ago produced a Jubilee model tractor, celebrating their fiftieth year in the manufacture of farm tractors. Jubilee, even in the world, has come to mean fifty years.

Under close scrutiny, Leviticus 25 actually upholds a fiftieth count, not fifty-one. "And you shall number seven sabbaths of years to you, seven times seven years; and there shall be unto you the days of seven sabbaths of years, even forty and nine years. Then shall you send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement you shall send abroad the trumpet throughout all your land. And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all the inhabitants of it: it shall be a jubilee unto you; and you shall return every man to his possession, and you shall return every man to his family. A jubilee shall that fiftieth year be to you..." (Leviticus 25:8-11)

How plain! We are to keep seven sabbaths of years, which would be 49 years. Then, we are to sanctify the



*There is a supreme doctrinal pattern uniting and interlocking within Yahweh's feast days.*

fiftieth year! We cannot skip any years. **The fiftieth year is the Jubilee year.** The Jubilee is a year of release for those in bondage. (Every person, at least once in his normal lifetime, would be able to keep a Jubilee year.) The very same method of counting the Jubilee year is also employed to count the weeks to Pentecost. Yahweh's Holy Day commemorating the Feast of Weeks is the 50th day, not the 51st! We should also note that Yahweh divides time by weeks of years. This fact should offer some evidence to determine that the cycle of seven years cannot be broken, nor can the seven day week be broken to set the day of Pentecost.

### ***The Exodus Proves Pentecost Day***

In Exodus 19:1 we find the statement that the children of Israel came into the wilderness of Sinai. Many Bible scholars agree that the term "same day" means the same day of the week on which the children of Israel left Egypt. The original Passover day in Egypt evidently occurred on a Wednesday, and the children of Israel could not go out of their houses on that night. According to Numbers 33:3, they did depart on the next night, which means on a Thursday (note the Hebrew word *Mimmacharith*, which means tomorrow). So it was Thursday that Moses went before Yahweh and was given the promise of the covenant (Exodus 19:5). In verse 10 the people were instructed to cleanse themselves today (Thursday), and tomorrow (Friday), and be ready against the third day (Sabbath).

Verse 16 of Exodus 19 indicates that on the third day (the weekly Sabbath) there were thunders and lightnings and a cloud upon the mount. In verse 20, Yahweh came down upon Mt. Sinai. This manifestation was the "Word" or spokesman, known as "*dabar*" in Hebrew and "*Logos*" in Greek, the one who eventually became our Savior the Messiah. (Have you read our article entitled "Yahweh's Spokesman?" If not, it will come to you free of charge when you write to: Assemblies of Yahweh, P.O. Box C, Bethel, PA 19507, and request it.)

In chapter 20, the Ten Commandments were given, and in verse 19, the people had become so fearful at the awesome manifestation on Mt. Sinai that they removed themselves and requested Moses to speak to Elohim for them lest they shall die. Chapters 20, 21, 22, and 23 all took place on the weekly Sabbath.

In chapter 24 and verse 4, we read that Moses wrote down all that Yahweh had commanded in the preceding chapters from 20 to 23, and then he arose early in the morning (which would be on a Sunday). Notice that this is the second morning and was obviously the first day of the week, the day following the Sabbath! A perusal of **Strong's Concordance** will prove this transpired the second morning, or the first day of the week. No three mornings are mentioned in Exodus 19 through 24. Only the first day of the week is indicated, not the second day of the week.

In verse 4 of the 24th chapter, Moses built an altar, and erected 12 pillars to represent the 12 tribes. In

verses 5 to 8 burnt offerings and peace offerings were offered and the sacrificial blood sprinkled on the altar, the people, and the book (see also Hebrews 9:19) to make the covenant binding. This all took place on Sunday and occurred on Pentecost day, the annual Holy Day which commemorates the ratification of the covenant with Yahweh by Israel. Therefore, the two days—Sabbath and Sunday—form a double observance, the day on which Yahweh spoke His covenant and the following day when Israel ratified it.

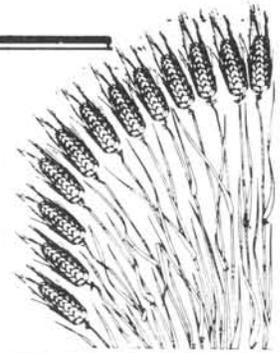
For further proof, we read in this 24th chapter of Exodus, verse 15, that Moses went up into the Mount, which occurred on Pentecost day, the first day of the week. The cloud covered the mount six days, we read in verse 16. Then, on the next seventh day (the next weekly Sabbath), Yahweh called to Moses out of the cloud.

At Yahweh's direction, Moses went up to the Mount on Sunday afternoon on Pentecost, remaining there for the six working days, and then on the following Sabbath Yahweh spoke to him. Yahweh meets with His people on His Holy Days and He speaks with them. Pentecost cannot be on any other day than the first day of the week!

### ***The Resurrection Proves Correct Pentecost Date***

In the New Testament, we encounter another example of the proper day of the wave-sheaf offering as represented by the Messiah Himself. In John 20:17, Yahshua told Miriam, "... ***Touch me not; for I have not yet ascended to the Father: but go to my brethren,***

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*and say to them, I ascend to my Father and your Father, and my Elohim and your Elohim."*

In Matthew 28:9 you will find that later as the disciples and some other women came to sepulchre, the record states, **"And behold, Yahshua met them, saying, All hail. And they came and took hold of his feet, and worshiped him."**

Yahshua the Messiah has fulfilled the wave-sheaf offering as a perfect anti-type, when He arose in the evening, at sundown, at the beginning of the first day of the week. He was accepted by the Father on the **FIRST DAY OF THE WEEK!** He is the firstfruits of the human harvest of the earth (1 Corinthians 15:23) who was accepted by the Father on Sunday, the dark part of

the day. We must therefore take the example of our Savior and count 50 days beginning **WITH that very same** first day of the week, and after **SEVEN WEEKS** are **complete**, we arrive at the 50th day being Sunday! Sunday is the day for Pentecost as proven by our Savior's example at His resurrection.

The **Companion Bible** shows that the counting of the days of firstfruits begins with the **first day** of the week, in the comment on John 20:1. **"On the first day of the week—on the first (day) of the Sabbaths (pl.) Greek, Te Mia sabbaton."** The word "day" is rightly supplied, as *mia* is feminine, and so must agree with a feminine noun understood, while *sabbaton* is neuter. Luke 24:1 has the same. Matthew reads: **"... as it began to**

**dawn toward the first day of the week..."** The expression here is not an idiom, and the term Sabbaths should not be rendered "week." As shown in the A.V. and the R.S.V. reference to Leviticus 23:15-17, the first day is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, Yahshua became the firstfruits (verses 10-11) of Yahweh's resurrection human harvest (1 Corinthians 15:23). The Holy Spirit will produce the harvest of a resurrection from the dead, who will be made spirit at the Second Coming of the Messiah.

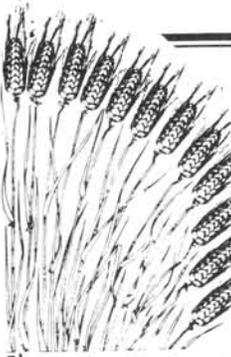
### ***The Wave Sheaf Proves Pentecost***

We can further substantiate the doctrine of Pentecost as always



**Left:** Elder Jacob O. Meyer designates the green heads of barley he will cut for the 1986 evidence of Yahweh's New Year. **Right:** A closeup shot of the green heads he cut.





being observed on the first day of the week.

Reading Leviticus 23:10-11 we find that the wave sheaf was to be cut and the grain offered as a new meal offering to Yahweh, on the morrow after the Sabbath (Hebrew here is "*Hashabbath*" or "every Sabbath"—"the common Sabbath"). You will notice that this wave sheaf was to be the firstfruit of the spring harvest, the first cut sheaf of the barley harvest. No other grain was ripe for cutting at this precise time, nor was any harvesting allowed for personal use until this first ripe sheaf had been presented to Yahweh (verse 14).

Yahshua was the firstborn of many brethren (Romans 8:29). Those who are called in this particular "day of salvation" comprise the spring harvest which is the grain harvest, compared to the later har-

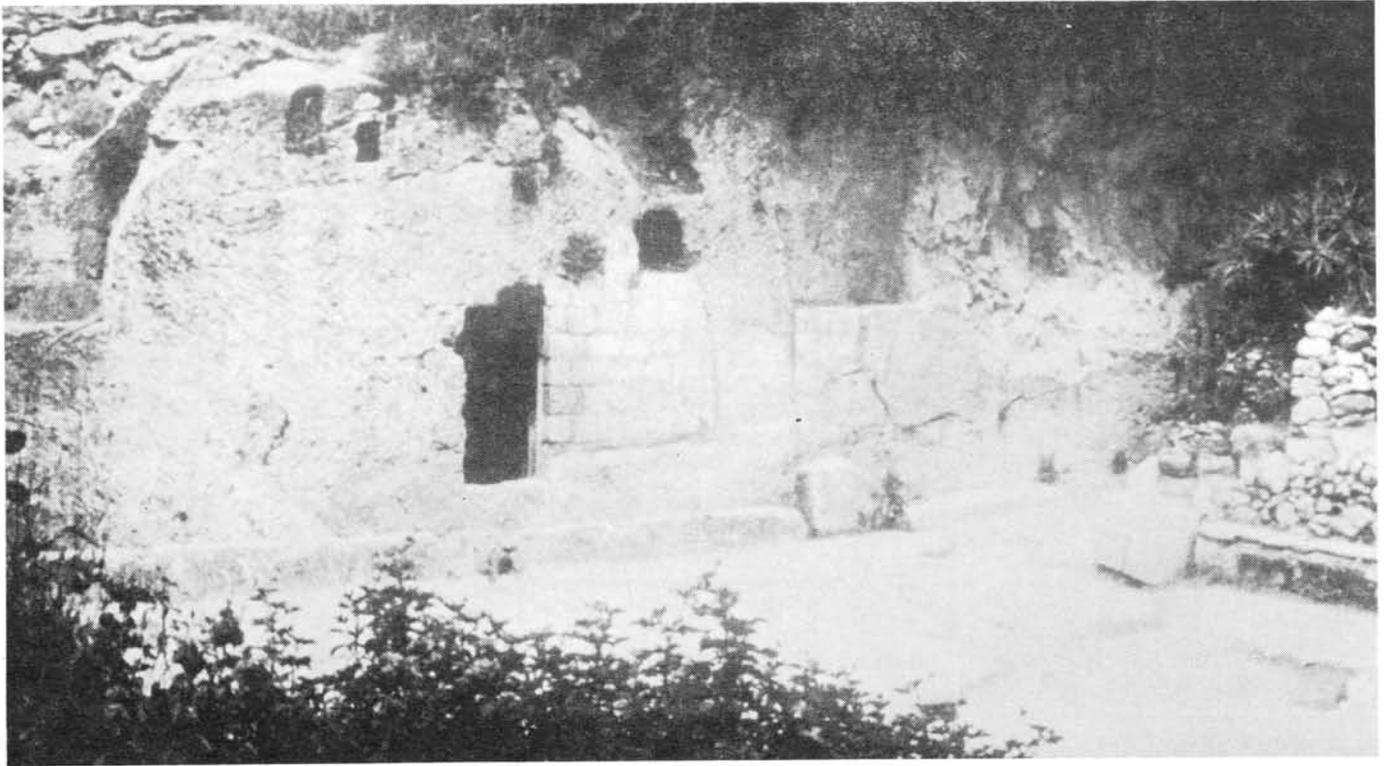
vest of grapes. Yahshua fulfilled the human type of the first sheaf of the first harvest. He was the wave sheaf of the first ripe grain. His was the first resurrection.

Yahshua our Messiah fulfilled the sacrificial offerings (Leviticus 1-3), so we must conclude that some event in His earthly sojourn would fulfill this wave sheaf offering (Ephesians 5:2). Yahshua the Messiah was the firstfruit of the human harvest from this earth, the human wave sheaf. He presented Himself to Yahweh the Father as spiritual fulfillment of the temporal type (1 Corinthians 15:20, 23). Not understanding the significance of the firstfruit wave sheaf offering, nominal Christian theologians have failed to understand why Miriam mistakenly identified the Savior as the caretaker of the Garden of Gethsemane (John 20:14-16). Apparently, He Himself personally had cut the wave sheaf grain offering for the last time, to offer it along with Himself to Yahweh. Just as Yahshua instituted

the New Testament Memorial emblems in conjunction with the Old Testament Passover supper, He combined the old and new wave sheaf firstfruits grain offering. Seeing Him carrying this wave sheaf of barley, Miriam had not recognized the Messiah, but she had assumed from seeing Him bearing a sheaf of grain that He was the caretaker (the farmer or gardener).

Having come to this vital understanding, we must recognize that the Messiah had cut the last grain wave sheaf on the first day of the week. The first day of the week then identifies the correct day on which to begin the count toward Pentecost.

Yahshua had given the scribes and Pharisees a very remarkable response when they asked Him for a sign to prove His Messiahship. He said that no sign would be given them (or to us also), except the sign of Jonah (Jonah 1:17). Yahshua had repeatedly stated that He would be three days and nights in the tomb



*The Garden Tomb outside the walls of Jerusalem, which presents the best current possibility of the site of the grave where our Savior lay for three days and three nights.*

and then be resurrected after three days in the grave—a very difficult task unless you are truly a member of the Elohim family, which He was. In fact, this was one of the accusations made by two witnesses the High Priest sought at Yahshua's trial, Matthew 26:61.

Now think carefully of this situation. Had Yahshua followed the Pharisaical method of counting, He would not have been the wave sheaf offering. He would have been dead in the grave. But, Yahshua was raised in the resurrection, just as He had predicted. Furthermore, He predicted **THE VERY YEAR when He would be impaled IN ADVANCE!** Remember, it had to be a year wherein the impalement would occur on Wednesday and the resurrection in the end of the Sabbath. That is a doubly difficult task. In addition, He had to fulfill all the Old Testament prophecies! (Please turn to John 7:1, 5-6, and understand the deeper meaning, that this was not the year of His impalement). Consequently, Yahshua the Messiah tells the Jews of His day that they are keeping the Feast of Weeks wrongly, that they will not receive the Holy Spirit because the Holy Spirit comes in Yahshua's Name. Additionally, if Yahshua the Messiah was not the human fulfillment of the wave sheaf, then He would not have been resurrected—but the empty tomb proved His rising from the dead. The Jews even tried to ensure He would not emerge from the grave by posting a Roman guard, Matthew 27:62-66.

Consequently, the only way that the commandment keepers will receive the true Holy Spirit of Yahweh is to rely upon the Messiah and keep His Word faithfully.

These facts alone are irrefutable proof that the first day of the week must be the one on which to begin our count toward the Feast of Weeks because it has the very sanction of the Messiah! Do you see now how so many facts coincide and

merge into perfect harmony? The Passover, the Feast of Unleavened Bread, the resurrection of the Messiah, and the day of His presentation to the Father all must serve a function to verify the correct day for the Feast of Weeks. Meditate on these things.

### Further Evidence

However, we do not wish to stop here. We go now to Acts 1:3. ***"To whom he also showed himself alive after his passion by many proofs, APPEARING to them by the space of forty days, and speaking the things concerning the kingdom of Yahweh."*** Did you truly comprehend the message conveyed in this momentous verse? Without taking you back to the accounts of the resurrection for proof (you should read each account for yourself if you wish), it can be proved that the Messiah was seen a number of times on the first day of the week! Forty days would pinpoint His ascension from the Mount of Olives on a Thursday. Ten more days would of necessity bring you to a Sunday, ***the first day of the week!*** Now remember, ***Yahshua did not appear to anyone*** on the day following the first Holy Day of Unleavened Bread (Abib 16), which would have been on a Thursday that year.

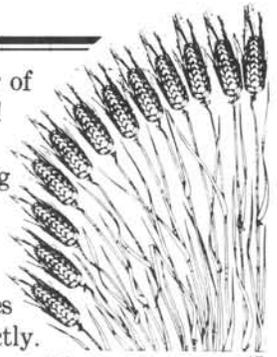
How truly enlightening when you realize that here you have just one more proof that the Feast of Weeks is always to be observed on the first day of the week. Please turn now to Acts 2:1. This verse should read, "And when the fiftieth day was fully come..." As has already been explained, "Pentecost" means "the fiftieth day." The note in the Companion Bible says, ***"Literally in the fiftieth day... being completed. The Syriac and Vulgate read 'days.' This refers to the completion of the seven weeks (fifty days inclusive) from the waving of the sheaf of firstfruits (Leviticus 23:15-16)."*** How beautiful a picture is presented to us by

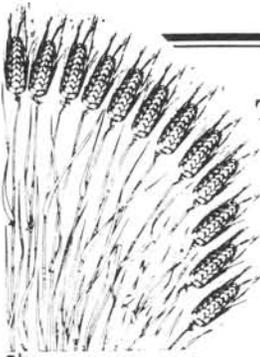
Luke, the writer of the book of Acts! There can be no misunderstanding the correct day to observe the Feast of Weeks! All the Scriptures harmonize perfectly.

Acts 2:1 states, ***"And when the day of Pentecost was now come, they were all together in one place."*** This does not refer to a "tarry meeting" of some kind, as some religious organizations teach, but to the assembly to observe the annual Feast of Weeks (Shavuoth, Pentecost). The Syriac and Vulgate read, ***"When the DAYS of Pentecost were fully come."*** This refers to the completion of the seven weeks (fifty days inclusive) from the waving of the sheaf of firstfruits. The disciples were commanded to wait in Jerusalem for Pentecost during which a display of Yahweh's Power would be manifested, the sending of the Holy Spirit or the power from on High. By our own efforts we could not properly keep the Law (which was given to Israel from Mt. Sinai, and ratified at Pentecost), but with the help of the Messiah's Spirit dwelling in us, we receive the power to become the Sons of Yahweh and inheritors of everlasting life. We may keep Yahweh's law faithfully just as Yahshua did.

### More Resurrection Proof

Now notice Acts 20:6. In your King James Version this verse reads, ***"And we sailed away from Philippi after the days of unleavened bread, and came unto them, to Troas in five days: where we abode seven days."*** Interestingly, the word which has been translated "after" is "meta" in the Greek. The word in question should be translated "among, amid, in company with." See Companion Bible, Appendix 104, xi, for verification. This verse, then, should have been translated correctly, "And we sailed away from Philippi at the days of unlev-





ened bread . . .”  
 The entourage of Paul took five days to arrive at Troas, which for some reason took longer than a previous trip. See Acts 16:11.

At Philippi they spent seven days during the days of Unleavened Bread.

Then we come to verse seven, which has been totally misunderstood by people who do not keep the feast days. The Greek literal text reads, **“And upon the first of the Sabbaths, when the disciples came together to break bread, Paul**

**preached to them, ready to depart on the morrow: and continued his speech until midnight.”**

The wave sheaf in the Hebrew is known as the “bikurim,” or “first-fruits.” The incident introduced by verse 7 occurred on the first day of the week, after sundown, after the Sabbath had ended. The disciples were evidently gathered to honor the day on which the firstfruits wave sheaf had been cut. In other words, they gathered to offer a sacrifice of the praises of their lips at this special time when the Law of Yahweh commanded that the wave sheaf was to be brought to Him. They may even have baked some

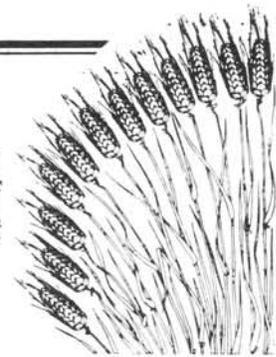
unleavened bread of the new barley harvest and had eaten it at this commemorative occasion. The sacred text records that a meal was eaten, verse 11.

Paul would naturally have preached a sermon, using as his text Leviticus 23:11-14, proving the doctrine of the Messiah by His resurrection. Since he planned to depart on the following morning, the bikurim service was remembered at the evening hour, at the beginning of the scriptural day, just as the Talmud indicates it was done in the Temple era. Paul, being a somewhat long-winded preacher, spoke until midnight, whereupon Eutychus

# HOW TO COUNT THE FEAST OF WEEKS

First Day	Second Day	Third Day	Fourth Day	Fifth Day	Sixth Day	Sabbath
			(Passover) Yahshua's Death	Feast Day Unleavened Bread		Resurrection
<i>Bikurim or Wave Sheaf</i>	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	31	32	33	34	35
36	37	38	39	Ascension from Mount of Olives	41	42
43	44	45	46	47	48	(7 complete wks) 49
50 Feast of Weeks						

*Yahshua the Messiah has fulfilled the wave-sheaf offering as a perfect anti-type, when He arise in the evening, at sundown, at the beginning of the first day of the week. He was accepted by the Father on the first day of the week.*



dozed off and fell from a third-story window. This was a sign from Yahweh that proved the resurrection when Paul raised the young man from the dead.

The identical Greek grammatical construction found in Acts 20:7, usually translated "on the first day of the week," also appears in Mark 16:2. But, if translated literally means the first day for counting Pentecost. It refers to the wave sheaf day. The Greek words are *te mia ton sabbaton*. The term *sabbaton* has no other meaning than the weekly Sabbath, but in some instances when certain modifying words are used, it can mean the first day of the common week. Perhaps this is what prompted the translation in Acts 20:7, but then, the wave sheaf was also correctly offered on the first day of the week.

Therefore, the Apostle Paul actually came to Philippi in association with the Feast of Unleavened Bread. The Greek word in question is *meta*, translated in the translations as "after." However, the **Liddell and Scott Greek Lexicon** shows that even the accusative case is sometimes translated in the ancient documents as a genitive. If you need additional proof, peruse this exhaustive volume.

Again, another passage of Scripture which has been such an obstacle to many people who have never observed the feasts of Yahweh or kept them properly, now comes to life with new meaning and understanding. This passage does not at all support Sunday keeping, as most commentators assert. Such knowledge should be beneficial to the people of Yahweh to build their

faith and knowledge in these last days.

### ***The Sabbatical and Jubilee Year Cycles***

Finally, another point which deserves some discussion is the count toward the Jubilee year. Read again Leviticus 25:8-13. In this passage appear the accurate directions for ascertaining when the Jubilee year would occur. The Jubilee was the fiftieth year, just as Shavuoth or Pentecost is the fiftieth day. It was the year which followed seven Sabbaths of years, or 49 years. In other words, the fiftieth year followed the 49th year and began a new cycle, just as does the Feast of Pentecost. Consequently, the cycle of seven times seven years (49 years) would not be altered, nor is the seven day cycle of the week altered when we count Pentecost. Please note the chart which accompanies this article showing that the first day of the week is Pentecost.

Since it is imperative that we obey Almighty Yahweh as strictly as we possibly can, we should be desirous to serve Him perfectly in all things. Let us allow the Word of Yahweh to correct us so that we can truly be called the children of Yahweh. Will you join us in this restoration movement?

### ***Conclusion***

It is quite understandable that many dedicated believers upon learning that they have been in error in keeping the weekly first day as the Sabbath could be skeptical about any Holy Day that falls on

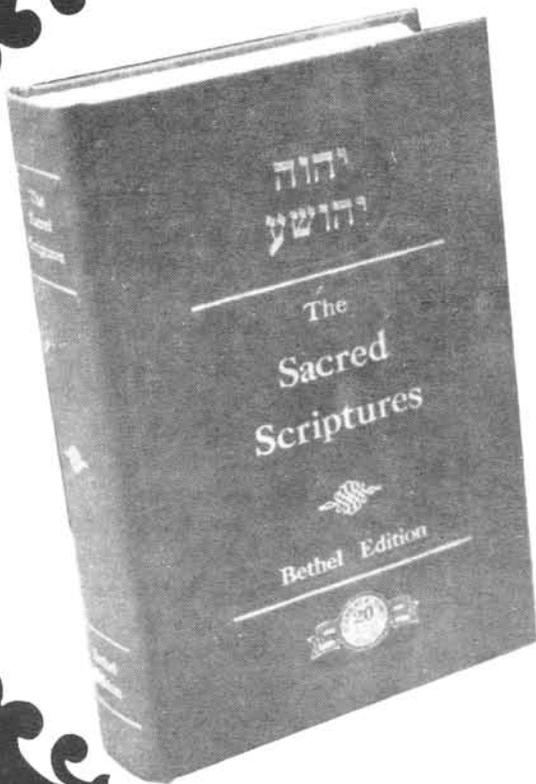
a Sunday. But, the other feasts of Yahweh also fall on the first day of the week if we keep them properly with a visible new moon.

We must carefully review the scriptural teachings on the subject, and both Old and New Testaments show that the first day of the week is the proper day for the Feast of Weeks, Pentecost. Once we have come to the knowledge of the Sabbath as being the correct worship day, we naturally build up a latent prejudice against the so-called venerable day of the sun. Now that you understand the truth, do not continue keeping Pentecost wrongly. The first day of the week, a new beginning, the first day of the succeeding cycle of seven, is indeed the proper day for Shavuoth.

Additionally, the 6th of Sivan occasionally falls on the first day of the week so the Jews so occasionally observe a first day of the week for Shavuoth.

This study has been published to bring to the attention of thinking people that thorough research has yielded conclusive proof in the Scriptures and scholarly references, so that we can accurately pinpoint the day which our Heavenly Father has designated for His annual Holy Day of Pentecost. When we refer back to the description of the Laodicean Assembly, we find that these people have not perfected their doctrines.

This study is designed to assist you in arriving at the truth of a basic Bible doctrine in order that you may be so firmly convinced of the correct day for Passover observance that the body of the Messiah may be totally united in the keeping of the law of Yahweh. □



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