

# The Blessed Hope!

**“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;” –(Titus 2:13)**

## *Diamond & Nugget #13*

In closing the first part of this study, “Diamond & Nugget” #12, we have arrived at the point of transitioning where we are now prepared to take a serious and closer look at the evidence that refutes the traditional timing of the Feast of Pentecost, or **Shavuot**. Traditions are hard to break even when they are proven to be wrong. That reality has never been more real as we recall the perpetual dates that were set by Rome for Easter and Christmas. Yet, such a failure to understand the truth is to believe the lie that may jeopardize one’s ability to clearly know the precise day of their day of deliverance.

It is my view that when you see the abundance of evidence, you cannot deny that the traditional date set for **“Shavuot”** is equally as wrong as the dates set for Easter and Christmas. I stated that this will take the guesswork out of how to count to Pentecost by conclusively proving, from Scripture, that the numbering of the 50 days begins on the morrow AFTER the seventh Sabbath is completed -(Leviticus 23:16), instead of numbering from the wave sheaf. By doing this, it places Pentecost at the end of the FOURTH month instead of the beginning of the THIRD month.

A few Blessed Hope’s post back I noted that the Bible is more often than not validated or confirmed to be true on what is termed **“Harmonization”**. One of the best examples of how this is revealed is in the text of Isaiah 61:1-3 with Luke 4:14-21.



In the illustration above and below you are given proof of an important validation by Jesus Himself as to the credence of the prophet Isaiah.

<sup>16</sup> When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, <sup>17</sup> and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

<sup>18</sup> "The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim **release** to the captives  
and recovery of sight to the blind,  
to let the oppressed go **free**,

<sup>19</sup> to proclaim the year of the Lord's **favor**."

<sup>20</sup> And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. <sup>21</sup> Then he began to say to them, "Today this scripture has been fulfilled in your hearing." All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?" <sup>23</sup> He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.'" <sup>24</sup> And he said, "Truly I tell you, no prophet is **accepted** in the prophet's hometown. <sup>25</sup> But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; <sup>26</sup> yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. <sup>27</sup> There were also many lepers<sup>d</sup> in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian." <sup>28</sup> When they heard this, all in the synagogue were filled with rage. <sup>29</sup> They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. <sup>30</sup> But he passed through the midst of them and went on his way.

FULFILLED

Isaiah was speaking to outwardly zealous, religious people who were wicked, self-indulgent, unjust, uncaring of the poor & homeless. The Lord exhorted them to repent. He then spoke of a coming day when God would send His anointed Savior to engage in the ministry that they would not. Jesus spoke in the synagogue from Isaiah 58 & 61 to the people of His home town knowing they had rejected Him as Messiah. Upon proclaiming Himself as Messiah and accusing them of rejecting Him, they attempted to kill him. —(Luke 4:28-30). They were no different than the people of Isaiah's time.. When people say that Jesus never called Himself the Messiah, this is your retort in refuting that lie! It is one of the most powerful statements that the Lord Jesus Christ declared relative to His being the prophesied Messiah.

In this example of Bible **"Harmony"** or **"Harmonization"** I could offer a dozen associated passages that reinforce the lesson from these two passages which bind the Old and New Testaments into a Corpus unified document we know as the Bible.

Moving on in this process of **"Harmonization"** I will begin with Scripture that documents the truth about Pentecost by evidence through both omission and commission, and trust that you will recognize the evidence that is being established.

- There is not even a THIRD month FEAST OF ANY KIND found in Scripture, but there is one in the fourth month! You can look all you want until the cows come home, but you will not find it.
- There is not even conclusive evidence of a WHEAT HARVEST or harvest of any kind in the THIRD month found in Scripture, but there is in the fourth month!
- The Law that was written with the finger of God was not given to Moses until the END OF THE FOURTH MONTH which is 50 days AFTER the seventh Sabbath complete!
- **Shavuot**/Pentecost was one of the three major Pilgrim feasts that were called **Chags** in the Hebrew text, where the children of Israel were commanded to travel up to Jerusalem each year and there is not even a **Chag** found in Scripture in the THIRD month, but there is in the fourth month!
- Scripture provides us with the historical evidence of EYEWITNESSES, who lived at the same time of our Lord and the Apostles that show them keeping Pentecost 50 days AFTER the seventh Sabbath was completed!
- Acts chapters 20 and 21 shows that it is a MATHEMATICAL CERTAINTY that the Apostle Paul and thousands of believing Jews were keeping Pentecost BEYOND the traditional 50-day count!
- The Children of Israel kept **Shavuot**/Pentecost on the day that the Law was given and they called it a **Chag**/Feast to the Lord, and it was exactly 50 days AFTER the 7th Sabbath!

In light of all of this evidence, along with the available evidence I am going to produce in this article, people will still continue to keep their tradition of observing Pentecost in the THIRD month? Most of Christendom has done so since the church broke from the Jews in the third and fourth centuries. Hosea 4:6 says **"My people are DESTROYED for lack of knowledge."**

If we reject knowledge, God will reject us? This is also found in Hosea 4:6. In other words, if we do not know something or have no knowledge of it we are likely to be damned, and if we reject the knowledge that is presented to us we are also damned. It is our duty to search out a matter as Proverbs 25:2 states, and if we do not do that, we will be held accountable in some way or some fashion.

The Church and the theological world have totally misunderstood Leviticus 23:16. **It should be understood that the count to Pentecost is 50 days AFTER the seventh Sabbath was completed -- NOT 50 days after the wave sheaf!** The Bible teaches the true count to Pentecost, which is 50 days **after** the 7th Sabbath was completed -- not 50 days after the wave sheaf or 1st Sabbath.

***“Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.”*** –(Leviticus 23:16).

The English word “**after**” is from the Hebrew: מַחֲרָת *“machörāth”* . A literal translation in Hebrew is: **“from the following day of”**. Contextually, the verse before, Leviticus 23:15, clarifies the meaning of vs. 16. Verse 15 is a beginning thought statement, (new paragraph) which is further expanded or unpacked by vs. 16. **I will deal with “Even unto” in a much lengthier segment in Biblical Forensics #15” It is confirming evidence that we are observing the True Pentecost date.**

<sup>15</sup>***“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:”*** <sup>16</sup>***“Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.”*** –(Leviticus 23:16).

Why or how was this misunderstanding possible and how has it escaped notice and scrutiny? There is a need to understand that the Hebrew Masoretic text contains no punctuation, and appears as one long continuous string of letters. This is one of those gray areas of interpretation, and has to be compared with other references dealing with the subject we are looking at.

I will agree with you that the passage can be perceived to be confusing, and in everyday use, people will misunderstand awkward statements when it comes to communicating dates and thoughts. Clint Eastwood once said, *“They say marriages are made in Heaven. But, so is thunder and lightning.”*

Robert Estienne (Robertus Stephanus) was the first person to number the verses within each chapter, his verse numbers entered printed editions of the Bible in 1551 (New Testament) and 1571 (Hebrew Bible). His method was not a secret as the Jewish scribes included a starting point character for a sentence, in the form of a Hebrew letter sequence. The process is known as Cantillation, which are marks that were then added for vocalization and punctuation. Jewish Hebrew cantillation sometimes refers to diacritics which are used in texts that are to be chanted in liturgy. The use of these notation marks does not appear in the English or any modern language translation of the Bible. They are important to translators but are extraneous data for the Bible student or reader of the Bible.

It becomes absolutely critical for anyone trying to understand the interpretation of any portion of the Bible to examine a passage in relationship to the whole context! For example, the following examples refute the widely accepted interpretation for the establishment of the date of Pentecost.

- It is MATHEMATICALLY (AND PHYSICALLY) IMPOSSIBLE for the children of Israel to have reached Mount Sinai in time for the traditional third month Pentecost.

Some have asked the question: Doesn't Acts 1:5 favor the traditional count to Pentecost? At first glance it does, but in reality it actually disproves the traditional count to Pentecost!

- **Acts 1:2-3: “Until the day in which the Messiah was taken up, after He had given Commandments unto the apostles whom He had chosen, and to whom [the apostles] He also showed Himself alive after His passion by many infallible proofs, being seen of them 40 days, and speaking of the things pertaining to the kingdom of the Almighty:”**

This raises a major question: Were there any other days (in addition to the 40) that He was not seen by them, before He was taken up? The answer to the above question is yes! There were over 10 days in which He was not seen by them, in addition to the 40 days, and this makes the traditional Pentecost impossible because when you add the over 10 days that He was NOT seen by the apostles mentioned in Acts 1:3, to the 40 days that He was seen by them, you have over 50 days - not even counting the days in which He told them to go tarry at Jerusalem until they received power from on high!

In John 20:19, it was the FIRST time He appeared to the apostles, but Thomas was not with them. The SECOND time was AFTER EIGHT days -(John 20:26) and Thomas was then with them. The THIRD time was a minimum of five days after this, counting at least four days for the journey from Jerusalem to the sea of Tiberius, and the day that they fished all night to the next morning, before they saw Him -(John 21:1-14).

Many days had passed before they saw Him the third time at the sea of Tiberius, -(John 21:14). Jerusalem is 76 miles from the Galilee Sea (Tiberius).

This all proves that the traditional Pentecost theory of numbering 1 day AFTER the seventh Sabbath instead of 50 days after the seventh Sabbath according to Leviticus 23:16, is impossible. Remember Pentecost means 50 not 1.

At any rate, the above reveals that **there were at least 12 days during which the apostles did not see Him after His resurrection** and when you add these 12 days to the 40 days that they did see Him, you come up with a total of 52 days - which is beyond the traditional Pentecost count. And they still had to go to Jerusalem and tarry for the Holy Spirit that they were to receive not many days hence or after that -(Acts 1:5).

Leviticus 23:16 can be understood two ways, **the traditional way** is to count 50 days from the wave sheaf of the barley harvest, and **another way** it can be understood is to count 50 days from the morrow **after** the seventh Sabbath. To prove which understanding is correct, we must turn to nature and other Scriptures aside from the one in question.

We know that Pentecost has to do with the wheat harvest. I challenge someone to show me where there is a wheat harvest, mentioned in the Scripture, for the purpose of

supporting a 3rd month Pentecost. I have searched for years in vain. Church pressure forced me to drop the issue and simply move on.

If someone can find a Winter wheat harvest in Scriptures, or a feast/**Chag** in the THIRD month, then there is at least a 50-50 chance that the 50 days after the wave sheaf could possibly be right, OTHERWISE IT IS NOT EVEN AN OPTION. There is a Winter wheat harvest in the second month.

The reason we say there is a 50-50 chance is because we definitely have conclusively pinpointed a **Summer wheat harvest in the 4th month** -- which is found over and over throughout the Scriptures through **harmonization** of Scripture details -- and we also have a conclusive feast/**Chag** mentioned in the fourth month. Therefore, it could be understood either way. If someone can find a Winter wheat harvest or a feast/**Chag** in the third month, then they could argue it was 50 days after the barley sheaf/Winter wheat harvest, and we could argue that it is 50 days after the seventh Sabbath completed, which would be a Summer wheat harvest.

In other words, if someone can produce a Scripture for harvesting wheat in the Spring, instead of Summer, then it could go either way. But until someone finds a conclusive Winter wheat harvest or a feast/**Chag** in the third month, IT IS NOT EVEN AN OPTION. Again, this is where it becomes necessary in differentiating the spring and summer wheat harvests, and to rely on the **harmonization** of related events, details, dates, etc. This is shown in greater detail in the addendum of Blessed Hope #15, where I devote eight or nine pages to this key issue.

## Scriptural Proof

Below you will discover many Scriptures which will “**harmonize**” with counting 50 days **after** the seventh Sabbath (not after the wave sheaf) such as when Aaron made proclamation of a Pilgrim feast/**CHAG** which was 50 days after the seventh Sabbath completed. The only Pilgrim feast this could have been possible was Pentecost because it was in the fourth month when Aaron proclaimed this. There is no **CHAG** found in the 3rd month for the traditional Pentecost. In a previous “Diamond & Nugget” I shared how the **Harmony** of Scripture became an essential factor in the reconciliation or explanation to a passage that lacked clarity or seemed to be out of synch.

There are actually a number of books that focus on “Difficult Passages of the Bible”. Josh McDowell authored *The Bible Handbook of Difficult Verses* as recently as 2013. As a pastor, I made it my focus to acquire any book published that addressed these stumbling blocks. They are priceless assets to a pastor’s library.

Winter wheat takes 7 months to harvest and our Savior says **“are there not 4 months then cometh the harvest”** -- referring to Summer wheat. This also explains why the wheat was not destroyed in the 1st month in Egypt, because it had not come up yet. John 4:35 is fairly clear on this.

We can prove many wheat harvests in the **Summer**, throughout the Scriptures, but is there one shred of evidence for a wheat harvest in the **Spring**? The answer is NO. Since there is no Scriptural wheat harvest in the Spring, it must be understood that Pentecost is counted from the morrow **after** the seventh Sabbath/intermission, instead of from the wave sheaf itself.

All the males were commanded to appear before God three times in the year, these three feasts being centered around the three major harvests. Repeating, the **first one** is Unleavened Bread/barley harvest, which takes place in the **Springtime**, or Spring feast, then the **second one** takes place in the **Summer**, at the Summer wheat harvest called Pentecost or Summer harvest. The first fruits of the **Summer** wheat harvest are what was offered, and not the Winter wheat which was harvested in the Spring two weeks after the barley was harvested when it was still in the Spring season. The **third harvest** is in the Fall.

Everywhere in Scripture and also recorded in history and also supported from the writings of Josephus and Philo -- who lived at the time of these harvests -- wheat was always a Summer harvest. Study these examples closely.

**(1)** The book of Josephus describes how it was **Summer time** when the fruit of the land, being almost ripe enough for reaping that Samson set fire to the fruit of the land, i.e. "wheat" and grapes etc. The book of Judges, plainly explains that it was in the time of wheat harvest when Samson did this. Read the following from Josephus and also in the book of Judges.

**Chapter 8 Concerning the Fortitude of Samson, and What Mischiefs He Brought Upon the Philistines. 7. (pg. 295):** *"At this injurious treatment Samson was so provoked that he resolved to punish all the Philistines, as well as her; so **it being then summer time**, and the fruits of the land being almost ripe enough for reaping, he caught three hundred foxes, and joining lighted torches to their tails, he sent them into the fields of the Philistines, by which means the fruits of the fields perished."*

**(2)** In the book of Judges, Chapter 15:5, it says:

*"<sup>1</sup>But it came to pass within a while after, in the time of wheat harvest that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. <sup>2</sup>And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her. <sup>3</sup>And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. <sup>4</sup>And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. <sup>5</sup>And when he had set the brands on fire, he let them go into the standing grain of the Philistines, and burnt up both the shocks, and also the standing grain, with the vineyards and olives".*

In other words, **the time of wheat harvest is in the Summer**, NOT Spring. This proves that this wheat harvest is speaking of a **Summer** wheat harvest and not the Spring

harvest of Winter wheat. Josephus knew enough to relate how many foxes Samson used because he knew the Scriptures. He also had to have known that the wheat harvest in his time was in the Summer and not in the Spring. You judge, and remember the people knew about farming in those days. To say whether he was a Pharisee or Sadducee makes no difference concerning the harvest or the nature of how and when crops were grown.

(3) The following quote from Josephus also proves the wheat was Summer wheat and not Winter wheat:

1. (pg. 323): "In the meantime Herod's affairs in Judea were in an ill state. He had left his brother Joseph with full power, but had charged him to make no attempts against Antigonus till his return; for that Macheras would not be such an assistant as he could depend on, as it appeared by what he had done already; but as soon as Joseph heard that his brother was at a very great distance, he neglected the charge he had received, and marched towards Jericho with five cohorts, which Macheras sent with him. This movement was intended **for seizing on the corn [grain], as it was now in the midst of summer;**"

Notice the last sentence of this quote.

(4) This next quote which lists the 4 seasons proves they were known back then: "*And in addition to the four elements **the seasons of the year are also four, which are the causes of the generation of animals and plants, the year being divided into the quadruple division of winter, and spring, and summer, and autumn. The aforesaid number therefore being accounted worthy***" (Philo, **On The Creation**, XVII. (53)).

Notice he says these four seasons Winter, and Spring, and **Summer**, and Autumn, are cause of the generation of animals and **plants**. In other words, you have three major harvest feasts each year, barley in the Spring, **wheat in the Summer**, and the annual fruits of the trees etc. in the Autumn.

Confusion occurs because there is a winter wheat harvest that takes place about two weeks after the barley is harvested. When you understand that there are TWO wheat harvests, one in the spring, about two weeks after the Barley harvest and one in the summer about 50 days after the one in the spring, it will better assist you with the understanding of the word "until" which brings us to the question: Which wheat harvest is the Scriptural Pentecost wheat referring? The Hebrew Word for unto/until in Leviticus 23:16 is "**ad**"

Some people try to argue the Hebrew word unto/until "**ad**", supports counting 50 days from the wave sheaf instead of 50 days AFTER the seventh Sabbath noted in Leviticus 23:16.

Seeing as there are two types of wheat harvested and Pentecost is the firstfruits of the wheat harvest, it is the duty of the serious truth seekers to find out which of these TWO wheat harvests were originally used for Pentecost. One of these wheat harvests takes place in the spring around the second month and the other wheat harvest takes place in the summer around the fourth and fifth month.

Leviticus 23:16 has been a major topic for those opposing the fourth month summer wheat harvest in favor of the winter wheat harvest which is sown in the fall and reaped in the springtime, about two weeks after the barley harvest. They focus on the Hebrew word “**ad**” for the English word “UNTIL” and think that is support of their position even though the only conclusive wheat harvest found in Scripture is in the summer, and NOT spring.

I have heard the argument that all harvests were in the Summer time, but that is not acceptable because Philo says, “*And in addition to the four elements the seasons of the year are also four, which are the **causes of the generation of animals and plants**, the year being divided into the quadruple division of winter, and spring, and summer, and autumn.*” Such a statement reflects a failure to differentiate the facts of nature as well as the Biblical agricultural calendar established by God.

Aaron, God’s High Priest, and the children of Israel were eyewitnesses as to how Leviticus 23:16 should be interpreted and they obviously counted 50 days AFTER the seventh Sabbath was completed because **when Aaron declared the feast/Chag to the Lord, it was in the fourth month at the time of the summer wheat harvest**, and NOT the winter wheat that is harvested in the spring. This is found in Exodus 32:5 when Aaron said tomorrow is a **chag**/feast to the Lord and it was at the end of Moses’ 40 days and 40 nights while he was still on the mount. On top of that, it was the exact same day that the law the Lord had written with His own finger was given to Moses. Pentecost commemorates the giving of the law and it was not given, signed sealed and delivered until the end of the 40 days and 40 nights. See Exodus 31:18 and Deuteronomy 9:11, for additional proof.

When referring to the outpouring of the Holy Spirit on the day of Pentecost/firstfruits, the prophet Joel says that the floors would be full of wheat and the wine presses full of wine and this was fulfilled in the book of Acts 2 (see also Joel 2:24-32) where they were being accused of being drunk on the “new wine”. This had to be the summer wheat Pentecost because there is no new wine in the third month. Grapes were the first major crop to ripen: In a good year, when the [grain] yield was great, threshing and grape picking overlapped. That would be in June, technically in spring, since summer doesn’t officially start until the solstice, June 22.

When one gets down to a closer scrutiny of the text of Leviticus 23 concerning the Count to Pentecost we will find this chapter will conclusively prove from Scripture and Scripture alone that there are TWO counts to Pentecost; one count is of seven Sabbaths and another count of 50 days, **two separate counts**.

Before we look to see what the instructions in Leviticus 23 is saying, let's see what it is not saying. As often is the case, what is not said is as revealing as what is said!

It **does not say** that we are to count seven Sabbaths complete “and then” bring a new meat offering, as the traditional Pentecost folks try to make it say. You have to count seven Sabbaths complete “first” and “then” number either one or 50 days and the following will tell which.

Once again it does not say **“even unto the morrow “after” the seventh Sabbath “shall ye” bring a new meat offering,”** but He did say **“even unto the morrow “after” the seventh Sabbath “shall ye number 50” days and bring a new meat offering.”** Leviticus 23:16 explains it is after the seventh Sabbath has completed and then shall ye number 50 days, but not before and then bring the new meat offering but not until you number the 50 days after the seventh Sabbath has completed.

The morrow after the seventh Sabbath is not even a part of the first count because it says even “unto/until” the morrow after the seventh Sabbath is complete.

The bottom line is that someone should have a Scripture, or some kind of proof, that there is a Spring wheat harvest instead of a Summer wheat harvest to support their 50-day count after the wave sheaf instead of 50 days after the seventh Sabbath has completed for Pentecost.

I can give many Scriptures and history from people that lived at this time that **there is a Summer wheat harvest which would have to be 50 days after the seventh Sabbath** instead of 50 days after the first Sabbath.

50 days after the first Sabbath can only produce a Spring wheat harvest and 50 days after the seventh Sabbath can only produce a Summer wheat harvest. Which one does the Scripture teach? We know what the traditions of men teaches. But they have been wrong for centuries on Easter and Christmas, as example, but the overwhelming majority of churches follow the tradition set by Rome.

(5) It says in the book of Nehemiah Chapter 13:15:

***“In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals.”***

Nehemiah saw men treading grapes in these wine presses and the **grapes are not ripe until Summer**. Therefore, **the sheaves they were bringing in had to be Summer sheaves and NOT Spring sheaves.** The Winter wheat was gone by this time and so was the Springtime! Are you beginning to see the value of Scriptural **“harmonizing”**?

(6) Our Saviour says that after four months comes the harvest. This has to be speaking of the Summer wheat harvest which matures in four months after sowing. It is sown in the first month **Abib**/Spring and is reaped in the fourth month/Summer which is seven Sabbaths **plus 50** days and then you can bring a first fruit from it. Therefore, it is the Summer fruit. This is why the hail did not destroy the wheat in Egypt because it had not come up yet because it was planted in the first month. ***“And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the ear were not smitten: for they were not grown up.”*** –(Exo 9:31-32) In John 4:35 it says: ***“say not ye...there are yet four months then cometh the harvest”***

The traditional Winter wheat takes at least 6 or 7 months until it can be harvested -- not four months to harvest as our Savior said. Therefore, he was referring to the Summer wheat harvest and, as I have said, Winter wheat can NOT be pinpointed in Scripture and therefore is not even an option for Pentecost wheat.

(7) John-12:24-33 says:

***“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. <sup>25</sup>He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.... <sup>27</sup>Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.... <sup>32</sup>And I, if I be lifted up from the earth, will draw all men unto me. <sup>33</sup>This he said, signifying what death he should die”***

There is no doubt that He is comparing Himself with **a corn of wheat** and how it must die to bring forth fruit. The fruit of His dying was the spirit being poured out on the day of Pentecost. It takes 4 months, or 50 days after 7 Sabbaths for a corn of wheat to produce fruit -(John 4:35) therefore **the fruit of the holy spirit was not 50 days after Jesus' death!**

Once again, a kernel of wheat CANNOT bring forth fruit or a harvest in 50 days. Furthermore, we cannot imagine our Savior using an untrue analogy or incorrect typology. He was buried in the 1<sup>st</sup> month when Summer wheat is planted, and a harvest of souls was reaped 50 days AFTER 7 Sabbaths. Jesus words are from John 12:24.

It was the same time that the Law was given to Moses. Also, it was when Aaron used the word **Chag**, which is only used for Pilgrim feasts. It was in the Summer time and it was 50 days after the seventh Sabbath, the same day that the Law was given on Mount Sinai. -(Exodus 32:5 and Exodus 31:18). This is deduced by Scripture **harmonizing**.

Philo says that the harvest comes after the grapes are ripe and the grapes are not ripe until Summer. He also tells of some men that were keeping **a prelude or fore-feast of the greatest feast**, i.e., Pentecost, 50 days after the wave sheaf. That means that **the morrow after the 7th Sabbath is NOT Pentecost, but a fore-feast or start of the 50 day count to Pentecost**.

He also says that wheat was the last of all the grains that are sown in the field to ripen and come to harvest. This was the Pentecost wheat that he was referring to, and it has to be Summer wheat to ripen last, after Winter wheat. -(Philo, 'Special Laws', 11 (186)).

The wheat harvest and Tabernacles are to be observed at the year's end/turning - (Exodus 34:22) and that does not happen until June 21 -(after the traditional Pentecost). In other words, you have a turning on March 21 -(Spring equinox) and then you keep Passover in the Spring, and **you have another turning on June 21st -(Summer solstice) and you keep Pentecost in the Summer**, and then you have another turning on September 21 (Autumnal equinox) and the days of Tabernacles in the Fall.

If you try to keep the traditional Pentecost in the third month/**Sivan 6**, it is not at the year's end or turning, which takes place on June 21 - It is also not in **harmony** with Torah Law. When they came into the land:

- 1) they were to reap the harvest there of/barley, and make the wave sheaf offering
- 2) then count seven Sabbaths/intermissions completed
- 3) count 50 days following the seven Sabbaths
- 4) then bring a new meat offering from "their" labors that "they" sowed in the field - i.e. wheat

In other words if they sowed the Summer wheat in the first month when they came into the land they could reap a harvest for a first fruit 50 days after the seventh Sabbath from their labors which they sowed in the field, but NOT in 50 days from the time they sowed, for **nature will not allow the wheat to mature in 50 days** -(Exodus 23:16). There is so much proof supporting that the count should have begun 50 days after the seventh Sabbath instead of 50 days after the first Sabbath. My kitchen window faces a farm bordering my back yard, and he rotates soy beans, corn, and wheat, and I can verify this wheat maturing process time length. Typically, here in Kentucky, it takes about seven to eight months to reach maturity and it creates a pretty golden contrast in spring gardens. In "**Blessed Hope**" #12, I included a chart showing planting and harvesting cycles in Israel.

The bottom line is, can anyone locate a **Spring** wheat harvest for a 3rd month Pentecost in the Bible? If not, maybe it is not there and is only another tradition of men. We know the Roman Catholic Institution has been responsible for errantly setting the dates for the Lord Jesus Christ's birth day, and His crucifixion! Also, the Sanhedrin refocused the Jews away from the agricultural meaning to that of the giving of the Law.

Here are a few Scriptures that support the Summer fruit/wheat harvest:

**(a) [Proverbs 10:5](#): "He that gathereth in SUMMER is a wise son: but he that sleepeth in HARVEST is a son that causeth shame."**

Notice **summer** and **harvest** are synonymous.

**(b) [Proverbs 26:1](#): "As snow in SUMMER, and as rain in HARVEST, so honour is not seemly for a fool."**

Again, **summer** and **harvest** are synonymous. **Snow in summer or rain in harvest** is inappropriate, highly unusual, and potentially damaging to crops.

**(c) [Isaiah 16:9-10](#): "Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy SUMMER fruits and for thy HARVEST is fallen [Summer harvest not Spring harvest]. And gladness is taken away, and joy out of the plentiful field; and in the VINEYARDS there shall be no singing, neither shall there be shouting: the treaders shall tread out no WINE in their presses; I have made their vintage shouting to cease."**

Notice here the **SUMMER** fruits of the harvest **AND** the **wine** are connected. Several words indicated that the fruit to be lost was grapes. **Vines of Sibmah, choicest vines.... vineyards, wine... presses. Harvests and orchards** suggest other fruits too.

**(d) Isaiah 17: 5-6: "And it shall be as when the HARVESTMAN gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the VALLEY of Rephaim. Yet Gleaning Grapes shall be left in IT (Valley), as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith God the Mighty One of Israel".**

Notice here, the harvest that men gather is the Summer wheat in the Valley and what is left are the grapes they left in the Valley which proves the grapes were ripe before the wheat harvest as Philo says; they just didn't go back and glean the grapes.

**(e) Isaiah 18:4-5: "For so the MASTER said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect and the sour grape is ripening in the flower,"**

The *Tanach* reads, "***for the said God to me: I will be at ease and I will look after my place of Foundation; like crisp warmth after the rain, like a mist in the heat of the harvest. For before the harvest, when the flower is finished and the bud turns to grapes approaching ripeness,***"

Notice here that this is speaking of a **Summer wheat harvest** and says "before the harvest the grapes are approaching ripeness". **The grapes are not approaching ripeness in the springtime.**

Weather is especially crucial to wheat's prosperity between Passover and the harvest at Shavuot. If it rains before the crop is harvested, the kernels fall to the ground and the crop is ruined. God was the giver of the timely rain that the Israelites needed. If they obeyed, the wheat crops would prosper; if they disobeyed, rain would not fall or it would fall at the wrong time destroying their crops. The severity and wickedness of Israel demanding a king in 1 Samuel 12:16-19 is seen in God's sending rain at wheat harvest time.

The phrase "THE harvest" not a harvest of wheat seems to imply that there was only one major wheat harvest and that was in the Summer, which rules out any possibility of counting only one day after the seventh Sabbath is completed. Use of the definitive article "the" throughout the Scriptures adds specificity and position to a passage.

**(f) Isaiah 18:6-7: "They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. <sup>7</sup>In that time shall the present be brought unto Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name LORD of hosts, the mount Zion".**

I believe “the present” that is spoken of here is the first fruit of the Summer wheat harvest because it shows that the present/first fruit is brought during the Summer. **The above and nature demands an understanding of Leviticus 23:16 to mean 50 days after the seventh Sabbath is completed.**

**(g) Jeremiah 8:20: “The harvest is past, the SUMMER is ended, and we are not saved.”**

This verse shows that the harvest was in the **SUMMER** and NOT in the Spring because it does not say the harvest is past and Spring is ended. This proves, once again, that it is a Summer harvest not a Spring harvest.

**(h) Jeremiah 40:10-12: “As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye WINE, and SUMMER FRUIT, and oil, and put them in your vessels, and dwell in your cities that ye have taken. <sup>11</sup>Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; <sup>12</sup> Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered WINE AND SUMMER FRUITS VERY MUCH.”**

Notice the wine/grapes and the Summer fruit/wheat is in the **SUMMER** time and not the **Spring** time. By the way, in Jeremiah 39:2 it explains that this was in the fourth month when the people harvested these crops -- notice:

***“In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, the city was penetrated.”***

This might have seemed to be a tedious task, but no less critical to grasp and understand; however, to be absolutely certain that **Shavuot** was a summer feast, and, NOT a Spring feast, we have to show the evidence, contextually, as well as offering the support from nature, and eyewitnesses that wrote from a contemporary perspective. **“And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.”** – (Ecclesiastes 4:12).

**My point is this:** the premise for a Summer Pentecost is based upon a threefold witness involving:

1. Scriptural context
2. The natural flow of planting and harvesting
3. The historical witnesses who were familiar with Israel’s natural process of planting and harvesting

In the next part of this important topic, I will offer the date of a Summer Pentecost for 2020, and a potential Rapture date, all built on the foundation of what might certainly be one of the most thorough investigations done thus far.

This is one of those topics in which the more you write the more confusing it becomes. I have an inch thick file from research work I did nearly twenty years ago, far more material than what I intended for this very reason. I'm going to synthesize this as a quick summary. I hope it is easier to grasp.

The one thing that few theologians and Bible teachers stress is that of the element of nature. A spring wheat harvest meant that it had been planted in late autumn in order to survive the winter rainy season. If one has any background in farming, it is easier to grasp.

Barley and wheat were planted in the autumn and ripened in spring. Barley matured faster and would be harvested sooner. The firstfruits of grain offered during the Festival of Unleavened Bread would have been barley. *"In the early stages of the Israelite settlement the most important cereal was barley...because of the necessity to settle fringe areas and barley's tolerance of harsh conditions"* -(Oded Borowski, 'Agriculture in Iron Age Israel', 1987, page 7).

*"The amount and distribution of rainfall together with soil conditions limit the area in Eretz-Israel where wheat is cultivated to the coastal valleys, the Valley of Jezreel, the Upper Jordan Valley, and the Beth-shan Valley. [The Israelites did not conquer these areas at first -(Judges 1:19).] In the northern Negev, wheat does well only in rainy years, which are not frequent"* -(page 89). This is a significant factor that is often overlooked by people who have not been to Israel at this time of the year.

*"Wheat ripens later than barley and, according to the Gezer Manual, was harvested during the sixth agricultural season,(end of April to end of May)"* (page 88; also see the chart on page 37 of Borowski's book, reproduced below).

*"Where the climate is warmer, as in the Shephelah and the Jordan Valley, crops mature earlier than in regions where the climate is cool, as in the Judean hill-country and the Galilee"* (page 57). In Galilee, for example, part of the grain harvest would be completed after Pentecost, especially in years in which Pentecost came as early as mid-May. Even though all the crop might not be harvested by Pentecost, Pentecost celebrated the entire grain harvest, including the small amount of grain to be harvested shortly after the festival. This would also account for two harvests being perceived as a single harvest.

Now let's look at the major crops after Pentecost. Grapes were the first major crop to ripen: *"In a good year, when the [grain] yield was great, threshing and grape picking overlapped"* (page 62). That would be in June, technically in spring, since summer doesn't officially start until the solstice, June 22.

Which harvest was larger and more important? In terms of dietary calories, the spring grain harvest was most important. Borowski calls barley and wheat "the main food staple of the ancient Israelite" (page 57). E.P. Sanders offers a more detailed estimate: "Grain constituted over fifty percent of the average person's total caloric intake, followed by legumes (e.g. lentils), olive oil, and fruit, especially dried figs" (Judaism: Practice and Belief, 63 BCE-66 CE, 1992, page 129).

Since fruit has a higher moisture content than grain does, the fruit harvests may have been larger in bulk and weight. Most of the dietary importance of the fruit harvest came after Tabernacles, when olive oil was produced.

The autumn festivals came after the summer harvest, a less-important harvest. But the fall festivals were associated with greater rejoicing -(Deuteronomy 16:13-15). Why the theme of rejoicing? The conclusion of a wine harvest is an appropriate time for festivities. But another reason may be that Tabernacles celebrated both the spring harvest and the summer harvest. Note the mention of both grain and grapes in verse 13: ***“Celebrate the Feast of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress.”***

Winter wheat is often overlooked by many farmers because of the extra time it can take, the risk due to winter weather, and various other factors, many of which are misconceptions. But there are many reasons why including a winter wheat crop in a rotation can be beneficial. My neighbor farmer whose fields adjoin my property line is a Jehovah’s Witness and in the six years that I have lived here, he has in his rotation of crops, regularly planted both winter and spring wheat. He plants corn, soy beans, and wheat. He practices Biblical farming, leaving his fields fallow every seventh year as the Israelites were instructed to do.

Here is a list of reasons for planting a winter wheat crop from a Canadian :

Top Reasons to Grow Winter Wheat:

1. High yield potential means increased returns per acre as compared to other cereal crops
2. Avoids seeding problems on late, wet springs; earlier harvest than spring wheat
3. Increased timeliness and profitability of the entire rotation
4. Increases the effectiveness and efficiency of crop protection products
5. Helps manage herbicide resistance
6. Uses early spring moisture in dry areas more efficiently than spring cereals
7. Provides soil cover during the fall and winter, reducing the potential for soil loss due to water and wind
8. Spring moisture is not lost from seeding operation
9. Yields range between 15 to 40 per cent higher than Canadian Western Red Spring wheat
10. Matures earlier than spring cereals, spreading out harvest operations and reducing the potential for grade losses due to early frost
11. Provides an ecological tool to help manage common annual pests in wheat such as most grassy weeds, orange blossom wheat midge, and wheat stem sawfly
12. Less disturbance to wildlife, especially waterfowl and upland game birds

On average in Western Canada in 2013, winter wheat produced a return on investment of \$144.53 per acre compared to spring wheat’s \$70.47 per acre. From all that we have been able to determine, the land of Israel could easily support two Wheat harvests!

The Palestine grain fields are largely dependent upon the rain that falls, for their fruitfulness. No rain falls in the land from May to September. The former rain, spoken of in Scripture, falls in the latter part of October or the first part of November usually. It is this rain that is the signal for the farmer to begin his ploughing and plant his seed. The Bible also speaks of the latter rain, which ordinarily falls in March and April, and it is this rain that is of so much value in maturing the barley and the wheat crops. The heavy winter rains come the latter part of December and during January and February. The prophecy of Joel mentions all three of these kinds of rain: **"And he will cause to come down for you the rain, the former rain, and the latter rain in the first month"** -(Joel 2:23). The word rain here means heavy, gushing rain that falls in winter months, and the rainy season starts with the former rain in the fall, and ends with the latter rain in the spring. Barley harvest is usually in April and May, and wheat harvest in May and June. Thus we see that Jeremiah was quite correct in his order of seasons in relation to the harvest time, when he said: **"The harvest is past, the summer is ended, and we are not saved"** -(Jeremiah 8:20).

So to this point in the first two Blessed Hope segments, #12 and #13, we have identified two Wheat Harvests, proof enough to support two different dates for Pentecost. More to come in the next Blessed Hope #14.

Blessings,

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