

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 #16

A couple weeks after Luis Vega presented his stellar study on a potential date of the True Pentecost and the supportive astronomy that provides a circumstantial basis for the Rapture of the church on July 20, 2020, Luis added additional insights. After reading only the first two segments in Blessed Hope #13 and #14, several people jumped to conclusions and had questions or challenged the content. In my initial remarks, I said it would require several segments to cover all the material supporting the premise that the majority of the church in general have been observing an errant date for Pentecost based upon a misunderstanding of the key passages that define the counting process as defined by the Creator.

Leviticus 23:15-16 can be confusing. That is not in question as an issue, and it is a given for most people. However, the Hebrew text is far more precise and clearer, and the best Hebrew scholars and Lexicons available are much clearer on this issue. “Diamond & Nugget” #14 dealt with the first of two misunderstood words, and “Diamond & Nugget” #15 dealt with the second of those two misunderstood words.

In this segment I am including Luis Vega’s reconciliation of evidence that presents the correct date for **Shavuot** or Pentecost.

"THE SHAVUOT HARVEST - Case for a Mid-Summer Rapture"

THE SHAVUOT HARVEST: A CASE FOR A MID-SUMMER RAPTURE *Discussing the Discrepancy of Deuteronomy 16* - by Luis B. Vega

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“You shall count seven weeks. Begin to count the seven weeks from the time the sickle is first put to the standing grain.’ Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you.” –(Deuteronomy 16:9-10)

The purpose of this article is to compare and contrast Deuteronomy 16:9-10 with that of Leviticus 23:16 concerning the true calculation of when **Shavuot** or Pentecost is to occur. The reason why is that in several articles presented already, it has been shown how Pentecost should/is a Feast of YHVH that depends on a 'double count' of 49 days and then 50 days from the 'morrow' after the 1st Sabbath once Passover and the Feast of First Fruits occurs. This calculation would put the true observance of Pentecost in mid-Summer and when the Spring Wheat turns 'white' and is ready for harvest. Deuteronomy 16:9-10 infers at best that there is no additional '50-day' count. Is this the case? Does this verse confirm the prevailing interpretation that **Shavuot** is to be at the 49th day marker with then the additional '50th day' from the Spring Feasts of YHVH?

It is already known and understood that for each year, **Shavuot** depends on when Passover starts, thus it is observed during different dates every year. Why this becomes pertinent is that the true count for **Pentecost** seems to be ever so elusive to calculate accurately. Not only that, but such studies presented strongly infer that **Pentecost** is the strongest argument for the time that the Resurrection/Rapture is to take place. It has already been presented in prior studies that connects **Shavuot** with the typology of the Almond Tree and Menorah patterns that demonstrates this supposition. As it is, there are many theories as to how to calculate Pentecost and is cause for much confusion. Suffice it to say that Pentecost is a Summer harvest feast, not a Spring time one as Spring Wheat cannot possibly be harvested around late April/May of a given year.

Nonetheless, the prevailing interpretation is that Leviticus 23:16 is a single count. Very few believe it is a double count. Then there is, when the countdown starts. There are now both Jewish and Christian traditions as to this calculation. There are those that count **Shavuot** starting with the **Omer**. Then there are those that count the 'morrow after the Sabbath', the Sunday after Saturday of the Passion Week. Then there are those that count Pentecost a week out to the next Sabbath that comes. In recent years however, there has been a revisiting of the interpretation of Leviticus 23:16, if at least to explore the possibility that there actually might be 2 counts. The studies presented have reflected and supported this new assertion. Have in mind though that so far, ALL the prognostications to date have been a moving target regarding the true counting of when **Pentecost** is.

The Count

Perhaps it was and is not meant to be known as it will be linked with the Rapture date in particular, but Jesus did command His Disciples to '**watch**'. The command by Jesus to '**watch**' infers an understanding of keeping 'time' and thus counting and numbering if you will. This is even more crucial as with each passing year, as the now ominous 'End of the Age' is fast approaching with a world in greater distress. What Age? The Age of the Pentecost, the Age of Grace in which the Gentiles are being '**grafted in**'. And primarily, given this agricultural type seen in the Almond Tree from which the Menorah is patterned after. '**Grafting**' only occurs and can only occur in the 4th stem which is the main stock. It is a type of Jesus, "**I AM the Vine, you are the Branches**". So, the argument is that **Pentecost** is when this Age of the Gentiles commenced and when it will end.

What is so special about this Age? It is a specific time wherein all those that come to Jesus as true Believers and Followers of Jesus will constitute the Bride of Christ. This cannot be said of Old Testament Saints nor for the coming Tribulation Saints. Using linear logic, it might well be the time it concludes, in some given year during the true count of **Pentecost**. This **Pentecost** Intermission between Daniel's prophetic 70th Week of Years, has come also with the Royal Commission to preach the Gospel and make Disciples from among the Nations. The point is that during the coming 7-year Tribulation Period, the Commission will be given, not to the Church but instead to the 144,000 Jews and the 2 Witnesses in particular.

Consider that if the Church Body of Jesus were to still be present during the Tribulation, there would be no additional need for a further 'Witness' and Testimony, although Christ is sovereign and can do as He pleases. To also say that by no means is one Adamite insisting that **Pentecost** has to be on another day from which most interpret it to be. If **Pentecost** is on the 50th day as a single count and that is the Rapture also then sometime in late Spring, one will not complain. One is not saying that 'one has figured it out' or 'knows' that Leviticus 23 is actually inferring to a double count and much less that it is to be tied to the Resurrection-Rapture. One does realize that one is going against centuries of orthodoxy. So, the following will be some thoughts about the Deuteronomy 16 discrepancy regarding the Leviticus 23 interpretation of how and when **Pentecost** is to be counted. For basics, one is of the interpretation that true **Pentecost** is to be celebrated from the immediate 1st Sabbath after Passover and First Fruits.

That the 1st counting is 7 Sabbaths or 49 days and then a numbering of 50 days is to occur. The current prevailing belief and interpretation is that the phrase, 'number 50 days' with the 'then' after 'counting 7 Sabbaths' or 49 days is not after the 7 Sabbaths but is the 50th day to be numbered. However, **the language is clear that if it were to be a numbering of only 1 day after, the tense would have been singular, 'then number the 50th day', not 'number 50 days', plural.** Therefore, one is of the interpretation that an additional count of 50 days is to continue in order to arrive at the true day of Pentecost, ***"when it fully came"***. This language is a key and clue that alludes to the fact that Pentecost was a process and had a midpoint to then later be completed. However, there are those that have asked then, what about Deuteronomy 16: 9-10 where it reiterates Leviticus 23 and there is no mention, hint, or suggestion of an additional 50-day count? Or does it?

The Calculations

This study will address this verse in light of how it is believed that the alternative interpretation of the immediate 'morrow' after the Sabbath means, to 'count 49 days' and then to 'number 50 days'. It leads then to a count for 2020 to the true **Pentecost** that occurs on July 20, based on Leviticus 23:16. **The following is the breakdown of this calculation. This calculation would be based on the April 8th Passover. Then from the morrow after the Sabbath from First Fruits = April 12. Then 7 Sabbaths or 49 days. Then 50 days = July 20 or Tammuz 28.** The calendar that is used is the Gregorian against the Rabbinical for the purposes of this study. Do have in mind however, as mentioned, that there are discrepancies and there are also at least 8 calendars to go by.

Nonetheless, based on the Rabbinical Calendar, **Pentecost** or the '50th day' is in the wrong segment as only the traditional 1st portion of the 49th days is counted. This lends credence to the Almond Tree-Menorah type in that the 4th stem or Pentecost Feast pivots the Spring and Fall Feasts with the Summer harvest of Pentecost and thus folds into both. Many have questioned this alternative calculation and wanted a comparison of the verses from Deuteronomy to consider that based on the conventional interpretation of Leviticus 23:16, **Pentecost** is a single count of 50 days. But to reiterate, the objectives of investigating the alternative interpretation of Leviticus 23:16 has been based solely on the Biblical clues given and where that leads to.

True Pentecost Timeline

ADAR	NISSAN					IYAR	SIVAN	TAMMUZ
Spring Equinox	Passover	Unleavened Bread	First Fruits	Sabbath	Morrow	+ Count 49	--	Then number 50
Spring Wheat Planting	Nissan 14	Nissan 15	Nissan 17	Nissan 18	Nissan 19		--	Tammuz 28
*Spring Wheat First Fruits (~4 months) -----> = mid-Summer								
MARCH 21	APRIL					MAY		JULY 20
2/26 - 3/25	3/25 - 4/24					4/24 - 5/23	5/24 - 6/22	6/23 - 7/21

***Spring Wheat cannot mature nor be harvested in late May nor early June. Thus, a May/June Pentecost calculation cannot be accurate based on the agricultural maturation of time it takes for Spring Wheat to mature. Spring Wheat matures around the 4th month, ~120 days from the Spring Equinox on March 21.**

April 8 Passover Wednesday	April 12 Day after Sabbath Sunday	= May 31, 2020	= July 20, 2020
----- ----- ----- -----		+ 49 days	+ 50 days

One cannot say with 100% certainty (probably no one can) if the date for 2020, will indeed be the true count to **Pentecost**, 'when it fully comes' around July 20th. It may be less if it is tied to the end of the Church Age and the subsequent Resurrection/Rapture event. Some have questioned this theory but there is a growing awareness that such a calculation might well be valid and true. The following will be the analysis of the reiteration account of the Feast of Weeks as retold in Deuteronomy 16. Regarding the timing of Pentecost. The Scripture has many layers of depth and meaning to it. Here is the main argument for supporting the single '50-day count' from Deuteronomy 16:9 in contrast to Leviticus 23:16.

It has to do with the word to 'count', and then to 'number'. The Question is, is it referring to the same count or are there 2 distinct counts? Some do interpret this verse on the surface that it does not infer to 'add' 50 more days. But rather to 'number' or 'celebrate' that 50th day that falls right after the 7 weeks or 49 days with a new meat offering. This is not and cannot be Pentecost then. However, some that hold to this orthodoxy would concede that there is a basis for which one could support the adding of 50 more days.

This would come to light in how the '**New Wine**', that Peter alluded to.

The Comparisons

The mystery of the '**New Wine**' statement which begins to be harvested in mid-July comes in to play in the timing mentioned by the Apostle Peter. So here are some assessments about Deuteronomy 16:9-10 in relation to Leviticus 23:16.

1. *First of all, Deuteronomy 16:9-10 is a review or reiteration of Leviticus 23. So, not all the details will or have to be recited, which in this case, the 50-day count is apparently not mentioned. It is not known why unless it is inferred, which could be the case.*

2. *This then leads logically, to distinguish the counts that Leviticus does say 50 days to be 'numbered' in addition to how it can be read. And as mentioned prior in posts, 7 Sabbaths or 49 days cannot be 50 days, unless it is inferred that the following day is that day in which the celebration/offering is to take place. But it does not.*

3. *It specifically mentions the 49th day that is when the offering is to take place, unless again, it is inferred that they are to be complete 49 days and then the offering takes place the day after, on the 50th day. One has to also consider the context and how the audience at the time would have precisely understood any unwritten inferences.*

4. *Another possible assessment is that it is only highlighting the Counting of the Omer right after Passover. Which in this case, would be the 49th day and it would be a time of an offering but only in the sense that the 'halfway' milestone has been reached. Or in the whole scheme of the Leviticus 23 segment would be the halfway marker.*

5. *Another interpretation of Deuteronomy 16:9-10 is that it is exactly telling what is to be interpreted, controversy over. The 49 days is then the Feast of Weeks and the 50 days referenced in Leviticus 23 is thus the day after the 49th and is all inclusive. As to the 1st portion stating 'count' but then the 2nd segment stating, 'number'? The meaning of 'to number' is the same as to count. When someone says, 'can you number how many students are in the classroom'? One would count them.*

6. *But then this leads to the inference Peter gave that the harvest of the New Wine was in progress and this clue suggests then a mid-summer time frame, as that is when the Grape Harvest begins and can never occur a mere 49 days out from the Spring Feasts.*

7. *Another issue is 'when' the sickle is to be put to the grain. It is really ambiguous. Is this referring to the first time that the sickle was used to gather the first fruits of the Spring Wheat grain that were offered on the Feast of First Fruits that was the day Jesus rose with several others from the tombs? Note that if so, it was the grain that matured early. This would mean that the type of Wheat is a Spring Wheat that could not mature in 50 days from that time around the end of May, early June.*

8. *Consider a very important clue, that Spring Wheat is usually planted around mid-March just after the Equinox. And this ties in, to what Jesus said, "**is not there 4 months and then comes the harvest**". So, a Spring Wheat planting is then harvested*

between July and September. In other words, it takes 4 months or 120 days to be around June.

9. This timeline then would suggest that this Spring Wheat could not be ripe enough to be harvested by late May, which most believe is when Pentecost occurs. Or one could say that 'the grain standing' would be the wheat stalks that starts to mature at the halfway marker or the 49th day. So, to reiterate, the only time this Spring Wheat crop could mature enough would then have to be at a mid-summer harvest time. It would be July 20, exactly 120 days from the Equinox, based on the Jewish 30-day month count and by the way, would be 33% of the year.

In summary, concerning Deuteronomy 16:9-10, if there is a subsequent and separated 50-day count, it is ambiguous at best. It does not really resolve the discrepancy in general if indeed Leviticus is implying a double count. To some, providing such an analysis of Deuteronomy 16:9-10 might make sense but only to a point. It would appear that there is a degree of Cognitive Dissonance and Normalcy Bias going on here in terms of how to count to **Pentecost**. But such a debate also occurs as with other major theological issues/topics. It is understandable and many do state that they get lost in all of the deeper harvest timings and overlays. It is especially true when calculating which is the correct **abib**, and whether or not it is on a leap year and so on.

To such, it is best to just sit on the proposition that **Pentecost** and the Rapture could be any given day position as a safe bet. For others, the Fall Feasts are just as much a high watch time also if not more so to many. Others keep saying that, only God really knows when the Blessed Hope will finally come. This is true, in general but it avoids the clues clearly presented. Yet other people are adamant about looking for the Rapture in Spring, solely based on the described timing of the love relationship and marriage between King Solomon and the Shulamite which only begins in the Spring.

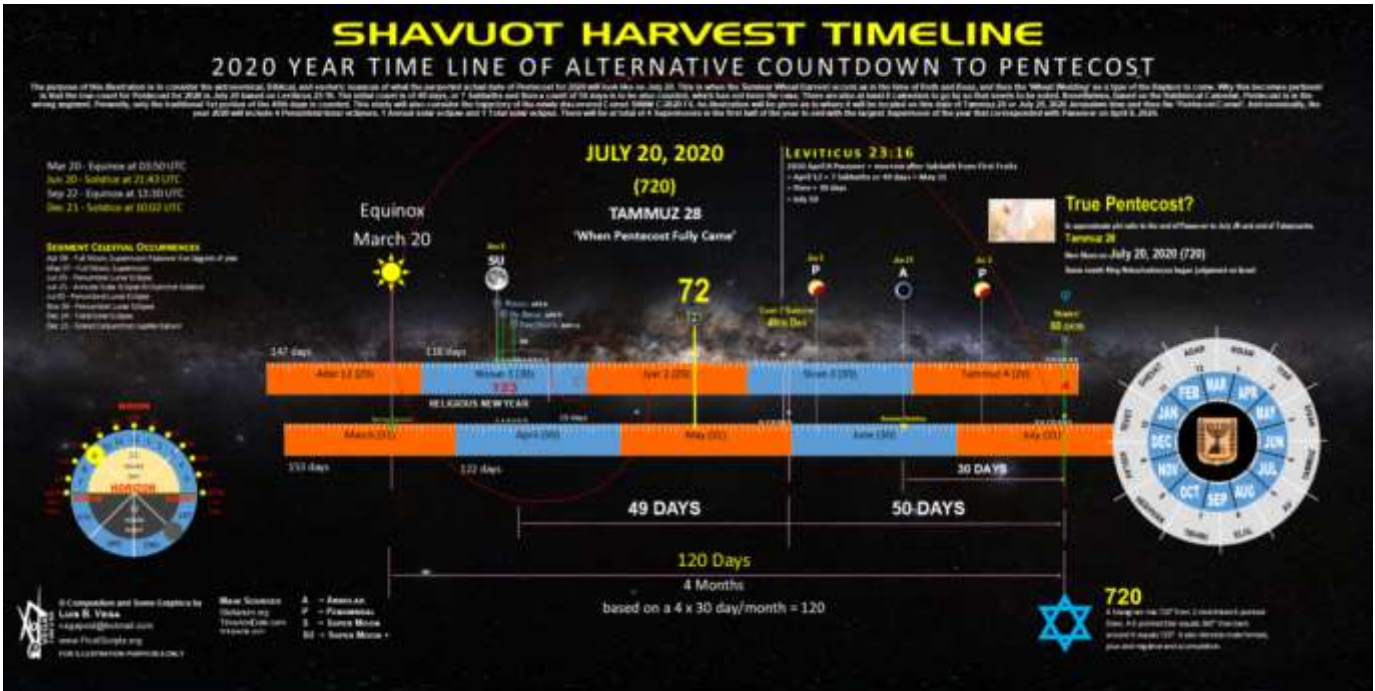
This typology in the Song of Songs is a very powerful type to consider and a favorite. But consider that the 'scene' opens-up in the Spring, true. But she then flees. So, sorry no Spring Rapture. Then she plays hard to get and then an exchange in dialog begins over time. He comes to visit her by the widow and the relationship starts to mature. Then they do pledge to each other and he then leaves for a long time. They think on each other longing for the day they will be together. Then sometime later, Solomon comes with his train of entourages come to pick her up and 'lift her up' to be taken to the palace. Is this not like what Jesus will come with and do at the Rapture? He will come and 'lift-up' His Bride and take her to His palace. This will be far greater than the Fiery Chariot come down to pick up Elijah.

No, in this case it will be the very **Merkavah** Chariot of YHVH Himself that comes to meet the Bride halfway in the Sky like the pre-incarnate Jesus met Moses, Joshua and the 70 Elders of Israel halfway up Mt. Sinai to have a feast. This also echoes the ancient Jewish wedding procession that occurred around midnight as the Bride and her attendants brought her out and the Groom with his groomsmen proclaimed the shout. They then met around a halfway point or marker as the Groom then took her by the arm to escort her back to his father's house that he had been preparing for a year. The point

is that the Spring time was just the opening scene, then the 'courtship' and development. And as a clue, they talk about fruit that are then harvested in the Summer. This is to say again that Spring was when he came calling...then the relationship had to develop, as he pursued her. Then it matured and then naturally led to the wedding after, the Summer harvest, like Ruth and Boaz. Spring and Summer were a time to tend to the fields. During Summer, all hands were and are needed to bring-in the harvest. In ancient Israel, this harvest was critical as they depended on this for food to last through the cold winters. It was only after the harvest work was done that one could take rest from one's labor. It was then to be celebrated and most notably, marriages then occurred after the harvest. So too will it be the case that once the Bride of Christ has been 'harvested' of the last Gentile during this **Pentecost** harvest, and then the Marriage Supper of the Lamb will ensue.

Will it not be the same that is currently taking place during this time of the 'Pentecostal Age' that laborers have been sent out to particularly gather in the Gentiles and only then when the harvest is all gathered in will the owner of the field marry-off his sons? Well, for 2020, the end of Spring will be June 20 on the Summer Solstice and then Summer starts. Let the countdown begin! Why are these celestial markers pertinent? Given the ancient Jewish calendar of counting 12 months each with 30 days, consider the chart provided that illustrates the timeline for 2020 from the Spring Equinox of March 20th. Then it would exactly be 4 months or 120 days to July 20, 2020. Amazingly, in the midst of this countdown is the 72nd anniversary of Israel's birth, May 14, 2020. These celestial markers are prophetic codes that have already been discussed in the prior studies dealing with the decree given by YHVH in how the Sun, Moon and the Stars were for "**Seasons and counting time**".

Then as mentioned, Jesus cryptically inferred about the "**White Harvest**" to come in 4 months or 120 days. When? At mid-Summer. Then what is also very interesting is that the time consisting of the 5 months in which these events take place from the months of March to July is exactly a time span of 153 days! This is the same number of fish that were caught in the net by the Disciples as directed by the risen Jesus Christ. It was a foreshadowing of how many souls would come into the net during the Pentecostal Age, that had a beginning and will have its end. Why? It is because the Bride 'has made herself ready', and the Commission to witness and testify of Jesus will be transferred to the 144,000 and the coming 2 Witnesses in preparation for the 7-Year Tribulation Period that is to conclude with Daniel's 70th Week of Years.



As an addendum to the Feasts of the Lord, regarding the issue of Pentecost, and the difficulty with the understanding of Leviticus 23:16, the beginning word in this verse is the Hebrew word **תַּי** 'adh' "ad". It is a preposition meaning (unto, until, during, on). It is also an adverb and can be used as a conjunction as well.

Some people try to argue that the Hebrew word unto/until "ad", supports counting 50 days from the wave sheaf instead of 50 days AFTER the seventh Sabbath, -(Leviticus 23:16)

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 help you with the use of the word "until" which brings us to the question:

Which Wheat Harvest Is The Scriptural Pentecost Wheat??

Seeing as there are two types of wheat harvests 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 was originally used for **Pentecost**. One of these wheat harvests takes place in the spring around the second and third 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 **UNTIL** and think that is support for their position even though the only conclusive

wheat harvest found in Scripture is in the summer, and NOT in the spring.

Leviticus 23:15-16 says you shall **COUNT** unto you from the morrow after the Sabbath from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto/until the morrow **AFTER** the seventh Sabbath SHALL YOU NUMBER 50 days; AND YE SHALL OFFER a new meat offering unto YHWH.

Notice it is AFTER the seventh Sabbath that you number the 50 days.

If we were to number 50 days AFTER the seventh Sabbath has completed, it would obviously bring us to a **new meat offering of the summer wheat harvest, which is 50 days beyond the spring wheat harvest**. But if we numbered ONE day after the seventh Sabbath was completed it would obviously bring us to the spring wheat harvest. This is an absolute. The question is, how did ancient Israel number, one day, or 50 days after the seventh Sabbath completed, i.e. which wheat harvest is the Scripture referring to???

If we set Leviticus 23:16 aside for a minute and go on to other Scriptures to see how the ancient Israelites interpreted this verse, it should end the **Pentecost** debate forever. Scripture will interpret Scripture and the evidence is conclusive that they understood they were to count 50 days AFTER the seventh Sabbath was completed, and the first fruit would be from the summer wheat harvest. Let's examine some eyewitnesses found in Scripture. Keep in mind that traditions do not die even when the evidence disproves it to be the case.

Aaron, YHWH's High Priest, and the children of Israel were eyewitnesses concerning how Leviticus 23:16 should be interpreted and they obviously counted 50 days AFTER the seventh Sabbath completed because **when Aaron declared the feast/Chag to YHWH, it was in the fourth month at the time of the summer wheat harvest**. It was NOT the winter wheat that was harvested in the spring. This is found in Exodus 32:5 when Aaron said tomorrow is a **chag**/feast to YHWH and it was at the end of Moses' 40 days and 40 nights on the mount. In addition, it was the exact same day that the law YHWH 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 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 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.

Ferrar Fenton must have understood this in his translation. Ferrar Fenton lived in the 1800's and died around 1920. He was a leading scholar of his days in all of the Biblical languages: Hebrew, Aramaic, and Greek.

E. W. Bullinger's lexicon says until, as long as, marking the continuance of an action up to the time of another action. We have an action of **COUNTING** seven Sabbath even unto the morrow after the seventh Sabbath and then we have another action of **NUMBERING** 50 days.

The first action is to count the Sabbaths

The second thing they were to do was to number 50 days.

The third thing they were to do was to bring a new meat offering.

They were not instructed to count seven Sabbaths complete and then bring a new meat offering. **They were instructed to count seven Sabbaths complete up "unto" the day after the seventh Sabbath, and then they were instructed to number 50 days but not until after they counted seven Sabbaths first.** They were instructed to bring a new meat offering but not until after they numbered 50 days and this numbering began after the seventh Sabbath had completed.

If the 50-day count were to begin from the wave sheaf, it would read, "even unto the morrow "after" the seventh Sabbath "shall ye bring a new meat offering". But He does not say shall ye bring a new meat offering "after" the seventh Sabbath, it says shall ye number 50 days.

Every count must have a beginning and ending point, and I think we all agree that the beginning point for the seven Sabbaths that were to be completed began on the morrow after the Sabbath when the priest waved the wave sheaf. The question is, where does this count end and where does the next count begin? As I have shown above, there are two counts mentioned in Leviticus 23 and they were not to offer the new meat offering until "both" counts were completed. If we count seven Sabbaths completed and "then" bring a new meat offering, we are partial in the Law, but if we count seven Sabbaths completed up unto the morrow after the seventh Sabbath and then number 50 days instead of one day and then bring the new meat offering, we have fulfilled the Law.

¹⁰***"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: ¹¹And he shall wave the sheaf before YHWH, to be accepted for you: on the morrow after the Sabbath the priest shall wave it."*** –(Leviticus 23:10-11)

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: ¹⁶Even unto the morrow "after" the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YHWH.*** –(Leviticus 23:15-16)

The first count goes up "even" unto/until the morrow after the seventh Sabbath and "ends", the next count begins and goes for 50 days and the text is understood as saying, "the morrow after the seventh Sabbath shall ye number 50 days," one reason it is to be understood this way is because the morrow after the seventh Sabbath is "not"

included in the first count of the seven Sabbaths. Rather, the seven Sabbaths go up until the morrow after and no further and “then” ye number 50 days, counting the morrow, and then you bring the new meat offering and not before i.e. the first count goes even up to the morrow after the seventh Sabbath, then stops and then you NUMBER 50 days and bring a new meat offering after you number the 50th day.

The question is, when do we bring the new meat offering? Is it after we number 50 days? The answer is yes! But when do we begin to number the 50 days? Do we number the 50 days from the morrow after the 15th Sabbath/16th? Or do we number the 50 days from the morrow AFTER the seventh Sabbath complete? Is it one day after the seventh Sabbath has completed or is it after numbering 50 days after the seventh Sabbath has completed? The Scripture says, ***“Even unto the morrow after the seventh Sabbath complete shall you number 50 days; and ye shall offer a new meat offering unto the Almighty.”*** -(Leviticus 23:16).

How much plainer can it get? Most people don't fully understand either the Hebrew or English grammar. The children of Israel obviously understood it as it says: Number 50 days AFTER the seventh Sabbath has completed because they celebrated it exactly 50 days after the seventh lunar Sabbath according to Exodus 32:5. They were to celebrate the feast unto the one that brought them out of Egypt. But instead they celebrated it unto a golden calf, saying it was the one that brought them out of Egypt. -(Exodus 32:4).

Another Honest Look at Leviticus 23 concerning the Count to Pentecost:

This chapter will conclusively prove from Scripture and Scripture along that there are TWO counts to Pentecost; one count is of seven Sabbaths and another count is 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. This approach to analysis of a passage will often sharpen one's focus!

It does not say that we are to count seven Sabbaths complete “and then” bring a new meat offering, as the traditional Pentecostals 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 i.e. after the seventh Sabbath has completed shall ye number 50 days, but not before and then bring the new meat offering but not unto 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 was complete.

You can check Koehler and Baumgartner yourself. **“Ad”** can be a conjunction. Koehler and Baumgartner are highly esteemed scholars. Their Hebrew and Aramaic Lexicon is beyond the budget of most seminary students. Koehler and Baumgartner is by far the very best Hebrew and Aramaic Lexicon in print today. The lowest price for their 2-volume edition begins at around \$300+. This 2-volume edition is an unabridged version of their larger five-volume work of *‘The Hebrew and Aramaic Lexicon of the Old Testament’*. The five-volume work originally sold for \$889. I have seen asking prices as high as \$1,500. Some rare book stores offer lower prices in the two-hundred-dollar range, but they do not have the additional add-ons or specialty packages available, which range from hundreds to several thousand dollars. Hebrew scholars describe Koehler and Baumgartner as **“the very best.”** I have been awaiting any signs of its reprinting for a decade.

The Hebrew word **“Ad”** can have meanings that support a 50-day count after seven weeks. I used the Koehler and Baumgartner lexicon for this confirmation. In fact, I called the Asbury Seminary library to get a confirmation on this issue. I earned my Masters of Divinity from Asbury Seminary, in Wilmore, KY, south of Lexington, KY. The following expressions in all capital letters below come straight from their lexicon.

“LATER IN THE FUTURE, count fifty days (**“Ad”** has a future tense.)
AND then count fifty days (**“Ad”** can be a conjunction.)
JUST BEFORE counting fifty days, count seven weeks”

It seems the above scholars along with E.W. Bullinger, whom I will quote shortly, understood that Leviticus 23:16 could be understood as the children of Israel understood it in Exodus 32:5.

Not only these scholars but the 'Ferrar Fenton Bible' actually says,

“You shall also count for yourselves from the day after the Sabbath that you bring the wave sheaf, seven Sabbaths. They must be complete. THEN AFTER the seventh Sabbath, you shall count fifty days, when you shall present a new offering to the EVER LIVING” –(Leviticus 23:15-16).

Ferrar Fenton is a 19th/20th Century Bible scholar who makes it very clear that the 50 days are numbered AFTER the seventh Sabbath and that is exactly how the children of Israel understood it according to Exodus 32:5.

E.W. Bullinger's Lexicon says, *“until, as long as, marking the continuance of an ACTION up to the time of ANOTHER “action”. Here, followed by the Genitive case, until, unto, marking the terminus ad quem, and spoken both of time and place.”*

This is how I understood the words before I had even seen the definition. You have an ACTION of COUNTING seven Sabbaths, even UNTO the morrow AFTER the seventh Sabbath and then ye have ANOTHER action to NUMBER 50 days; and then ye shall bring a new meat offering unto the Almighty. If there was only ONE action of numbering

from the wave sheaf, I believe the Scripture would read to number 50 days from the wave sheaf instead of 50 days from the morrow after the seventh Sabbath but the first action is to COUNT seven Sabbaths and the second action is to NUMBER 50 days. Even if the morrow after the seventh Sabbath was included in the first count for the seven Sabbaths, which would make the seven Sabbaths inexact, it still teaches to number 50 days AFTER the seventh Sabbath because of the Hebrew word “shall” is ALWAYS future tense.

Adding to the above, the word “shall” is ALWAYS future tense and this goes along with the above. Shall ye number 50 days, in Leviticus 23:16, is future tense and besides that, even unto the morrow after the seventh Sabbath was completed is 49 days and NOT 50 days, because if the word means up until a certain point but not including that point, it would bring you to the beginning of the morrow after the seventh Sabbath was completed which would not be 50 days. If the word meant up until a certain point and including that point, it would make the seventh Sabbath inexact as the noted Hebrew scholar Rashi says in his commentary on this verse. *“I say the verse could be understood to count seven Sabbaths up until the morrow after the seventh Sabbath, and then INCLUDING the morrow after the seventh Sabbath shall you number 50 days and then bring a new meat offering.”* Either way you want to look at it, the children of Israel understood it to be 50 days after the seventh Sabbath.

Remember there is a difference between “counting” and “numbering”. Even though Strong's concordance uses the same number for both words, they are TWO different words in the Hebrew interlinear. There is also a difference between weeks and days. You can count seven cars and then count to 50 and then cross the street. You can count seven Sabbaths and then number 50 days and then bring the new meat offering to the Almighty. You do not count seven Sabbaths and then number ONE day, but you count seven Sabbaths and then number 50 days not one day. See Chapter on numbering and counting.

The above scholars and translations are in Harmony with the **Chag** that Aaron and the children of Israel proclaimed in Exodus 32:5 which was 50 days after the seventh lunar Sabbath in Leviticus 23:16 and **this brings you to the summer wheat harvest**.

These translations are also in **harmony** with the new wine that was present on the day of Pentecost in the second chapter of the book of Acts and as the prophet Joel prophesied in the second chapter of Joel. **There are no ripe grapes in the third month** and neither is there **Chag** mentioned in the third month of the traditional third month Pentecost.

These scholars and these translations are also in harmony with the Pentecost summer wheat harvest in the FOURTH MONTH, mentioned by our Saviour in the book of John. “Say not ye, *There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*” -(John 4:35).

It is important to note here that not all Bible colleges have these resources in their libraries, and even many theological seminaries do not have these resource tools for their students to access. If a school has an enrollment of fewer than 300 students it is unlikely to find some of these priceless resources, as a matter of finances in a library budget. Academic institutions offering Ph.D. or Th.D. programs will have the Koehler and Baumgartner Lexicon in their libraries.



The scholars and translations mentioned above are also in harmony with the many other things that I have mentioned in this discussion on the true date of Pentecost.

After all is said and done it really doesn't matter how the scholars understood the Hebrew word in Leviticus 23:16, but what does matter is how the children of Israel understood it according to Exodus 32:5 and is confirmed in nature itself, and of course what God meant by it.

The bottom line here is that the true Pentecost is just under a month ahead of us and it appears to be an extra-high watch date for the Rapture. Perhaps the Lord's remarks in Matthew 24:36 have some relevance or bearing on the confusion over the correct interpretation of Leviticus 23:15-16.

In my way of thinking, the "**Blessed Hope**" assurance is a much better promise than what was released in a classified Pentagon report of an "EMP" electro-magnetic-pulse

attack planned by China on the U.S. mainland in the near future! We have more wars or threats of wars at the present time in history:

- China and India;
- Pakistan and India;
- North Korea and South Korea;
- Turkey and Iraq;
- Turkey and Syria;
- Yemen and Saudi Arabia;
- and Burma and Myanmar.
- we can't disregard the Gog and Magog war of Ezekiel 38/39.

Then we have the communist ANTIFA/BLM domestic terrorism that could quickly result in a civil war in the U.S. If that is not enough, there is a plan afoot for the UK pharmaceutical AstraZeneca, to produce 800-million doses of vaccine for the Corona virus. That is in addition to the 600-million doses that are being purchased for the fall of 2020, by the Trump administration under his project "Warp Speed". "American Intelligence Media" reported it the UK plan to depopulate the world in the deal with AstraZeneca. Keep in mind a vaccine's development, can take seven to ten years to validate for safe usage, yet the plan is to bring these vaccines to market by the fall without this safety measure. Think about the implications of that on human health for a moment!

Blessings in the Name of All Names, Jesus Christ,

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