

שבועות

PENTECOST—SHAVU'OT

**LEARNING TO WALK
IN GOD'S FREEDOM**

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INTRODUCTION

Have you ever wondered why God chose to pour out the Holy Spirit on Pentecost? Also, did you know that Pentecost is one of Israel's annual Sabbath feast days? It's known in the Old Testament as the Feast of Weeks. Most Christians don't realize this because Christianity teaches the Roman Catholic heresy¹ that Mosaic Law, which the Feasts of Israel are part of (Lev. 23), has been nullified by Messiah's death and that Christians are 'under Grace, not Law,' which means they aren't don't have to keep the Law.

There are a number of names by which the Feast of Pentecost is known among the Jewish people, and one of them is, 'The Season (time) of the Giving of our Torah' (i.e. Mosaic Law). Pentecost is not only the day when God poured out the Holy Spirit to Israel (Acts Two), but 1,470 years earlier, the day He spoke the Ten Commandments to Israel from Mt. Sinai. In other words, both the Ten Commandments, which symbolize all the words of God given to Moses for Israel (i.e. Mosaic Law), and the Holy Spirit, were given to Israel on the same day—Pentecost. This is why God chose to pour out His Spirit upon Israel in Acts Two—it was the "Spirit complement" to God's Word.

This day is also known in Judaism as *ah't'sair'et*, which means 'concluding.' Pentecost is spiritually tied to Passover, through the Sunday of First Sheaf in Passover Week, having the same concept of freedom. Passover commemorates the deliverance, freedom or salvation of Israel from Egyptian slavery, and had a purpose more than just freedom for the Hebrew slaves to go and 'do their own thing.' God could have told the Hebrews to rejoice in their freedom and He could have left them on their own 'to follow their hearts,' but He didn't. He was taking a people for Himself and He would give them the land of Canaan (Gen. 15:1-21) and the Way He wanted them to live their lives. They were to be consecrated or holy to Him *by obeying His rules*, and all the world would see how a holy people lived in the Kingdom of God (Dt. 4:5-8). The divine complement to Passover was the receiving of the Ten Commandments,² symbolizing Mosaic Law, for it reveals that *true* freedom is found in obeying God's Law, which He began to give to Israel at Mt. Sinai on *Shavu'ot* (Pentecost), in Exodus 20.

¹ In 120 AD Bishop Sixtus of Rome, whose office would later be that of the Pope, threw out Mosaic Law (e.g. Sabbath and Feast days), and brought in Sunday, Easter, anti-Mosaic Law theology and anti-Semitism, stating that since the Jews rejected Jesus, God rejected the Jews and their Law, and it was the Church's duty to punish Jewish people throughout the ages. This is where European (and American) Protestantism got its anti-Mosaic Law theology, and also its anti-Semitism. For more information on this Catholic shift in Apostolic theology see:

1. [The Feasts of Israel and the Church](#)
2. [A Snapshot of Church History and Mosaic Law](#)
3. [Grace, Holiness and the Pharisaic Church](#)
4. [Hebrews and the Change of the Law](#)
5. [Law 102](#)
6. [Law and Grace](#)
7. [No Longer Under the Law?](#)
8. [Seven Ways Yeshua Fulfilled the Law](#)
9. [Take the Quiz! Five Quick Questions about the New Testament](#)
10. [The Feasts of Israel as Time Markers After the Resurrection](#)
11. [The Lifting of the Veil—Acts 15:20-21](#)
12. [Why Sunday?](#)

² The term commandment/s occurs 179 times in the Old Testament and only one time does it refer to the Ten Commandments, but 134 times it specifically refers to Mosaic Law. Also, Mosaic Law is called the Law of the LORD (Yahveh) 21 times in Scripture; three times in the New Testament; Luke 2:23-24, 39. For more on Scripture's use and meanings of 'law' and 'commandment,' see [Mosaic Law and the Ten](#).

THE JUBILEE AND FREEDOM

Pentecost is known in the Hebrew Scriptures as *Shavu'ot*, which translates into English as the Feast of Weeks³ and falls **50** days (or seven Sabbath weeks plus one day) after First Sheaf (aka FirstFruits) the Sunday in the seven day Feast of Unleavened Bread; the day Yeshua rose from the dead (cf. 1st Cor. 15:20, 23). The word Pentecost comes into English from the Greek New Testament and is another name for the Hebrew term *Shavu'ot*, the third annual Sabbath in Mosaic Law. Pentecost means 50th.

Another time period that uses the number 50 is the Year of Jubilee. It comes every 50 years (seven Sabbath years times seven plus one year). It is a holy *year* and Scripture speaks of it being a year of *freedom* or liberty, which means that the number 50 symbolizes freedom. In Lev. 25:8-13 it's written of the Jubilee Year that everything (people and land) was to be restored in the 50th year to the original way it had been when God brought Israel into Canaan under Joshua, and so the whole year was a Sabbath:

‘You are also to count off seven Sabbaths of years for yourself, seven times seven years, so that you have the time of the seven Sabbaths of years, namely forty-nine years. You shall then sound a *shofar* (ram’s horn) on the 10th day of the 7th month. On the Day of Atonement you shall sound a *shofar* all throughout your Land. You shall thus consecrate the 50th year *and proclaim freedom* throughout the Land to all its inhabitants. It shall be a Jubilee for you and each of you shall return to his own property, and each of you shall return to his family.’ (Lev. 25:8-10)

‘You shall have the 50th year as a Jubilee. You must not sow, nor reap its after-growth, nor gather in from its untrimmed vines. For it is a Jubilee. It shall be holy to you. You shall eat its crops out of the field. In this Year of Jubilee, each of you shall return to his own property.’ (Lev. 25:11-13)

In the 50th year, liberty (freedom) was proclaimed to *all* the inhabitants. As all the Hebrew slaves had already been set free in the 49th year,⁴ a sabbatical year, it seems a little strange that a proclamation like this would go out. The proclamation went out though, to declare to *all* Israel that *their* freedom from Egypt had been given to them by Yahveh. They were His and therefore, owed Him their allegiance, gratefulness, love and obedience. It was a *time* for everyone to remember their slavery in Egypt and the First Passover, when Yahveh freed all the Hebrew slaves from Pharaoh and his kingdom. God wanted all Israel to realize that they would still be slaves to Pharaoh if He had not freed them, and respond accordingly (obeying His commandments and rules, especially the three great commandments of love; of God, neighbor and the stranger in their midst; Ex. 22:21; 23:9; Lev. 19:33-34).

If someone had leased their land to another, the land would come back to him in the 50th year (Lev. 25:13f.). This was God’s righteous justice in action because land meant food and a place to live. Every Israeli was restored to the inheritance of his Fathers and everyone would celebrate the salvation or freedom that Yahveh had given to Israel through the blood of the Passover lamb. Israel was also to abstain from work for the whole year because it was a Jubilee Year. It was a holy time, a year long Sabbath, to rejoice and celebrate that past salvation ‘in the present.’

Shavu'ot (Pentecost) then, coming 50 days after the Sunday in Passover week, also speaks of freedom because the number 50 symbolizes freedom in the Jubilee Year. It was on the first *Shavu'ot* that the Ten Commandments, symbolizing Mosaic Law, was spoken by God to Israel. Therefore, Mosaic Law *is true freedom* for all those who obey it (Ex. 15:26; Dt. 4:5-8; 30:9-10).

³ Ex. 34:22; Num. 28:26; Dt. 16:10; cf. Lev. 23:15-22.

⁴ Ex. 21:2: ‘If you buy a Hebrew slave, he shall serve for six years, but in the seventh he shall go out as a free man without payment.’

The Number Seven

The number seven is also involved in both the Jubilee Year and Pentecost ($7 \times 7 + 1$). Seven is a biblical number that pictures perfection, completion, holiness (e.g. the seven days in Creation Week), and the 7th day Sabbath with its theme of redemption (or freedom; Dt. 5:12-15). In Creation Week the 7th day was blessed and made holy by God (Gen. 2:1-3). Not even Man was called holy. The 7th day Sabbath completed or made Creation 'perfect.' The 7th day is the Sabbath of Yahveh⁵ and He gave the Sabbath to Israel that they might cease from their everyday activities that sustained them (their work that gave them their food and clothes, etc.) and enter into the delight of His peaceful and holy rest (Ex. 20:8-11). By disengaging from their daily work every week on the 7th day, Israel was once again being 'set free' to enjoy and appreciate their freedom from slavery (Dt. 5:12-15) in a very special way. No other people had a day like this. In setting the Sabbath apart, Israel was imitating her God (Gen. 2:2), as a son imitates his father's ways, for Israel is God's firstborn Son in the natural, whereas Yeshua is the Father's Firstborn only begotten Son (Ex. 4:22; John 1:14). When Israel was in Egypt they had no rest from their brutal and humiliating work. They were slaves to Pharaoh and he delighted in destroying them.⁶

The 7th day Sabbath also pictures Israel's freedom from Satan's Kingdom. It's a weekly 'physical reminder' that God wants us to enter into the *finished* Work of Yeshua's Redemption and rest from both our labors to earn a living and our carnal desire to work for, and merit, our salvation. When we cease from our carnal taskmasters; either the ones who demand that we give our souls for a piece of bread, or the voice inside us who says that we aren't good enough or that we haven't done enough for God to merit His favor and be saved, we enter into the true rest and peace of Yeshua that is pictured in the Sabbath rest.

Every Sabbath, God gives us a practical opportunity to put this *spiritual* concept of trusting in Him 'into practice in the natural.' Since every 7th day Sabbath is also a picture of Creation, when we keep the Sabbath in obedience to God we are *living witnesses* that Yeshua is our Creator (as is the Father and the Spirit), as well as our Redeemer who has given us this physical and spiritual freedom and divine rest as we learn to trust Him for *all* our needs.

The 7th week from the ceremony of First Sheaf in Passover Week is *Shavu'ot*. In other words, 50 days after First Sheaf (7 weeks/Sabbaths times 7 plus 1 day) is the annual (yearly) Sabbath of *Shavu'ot*, which always falls on a Sunday.⁷ It comes in the third Hebrew month (Lev. 23:15-22), which today is called *Sivan*.⁸

Interesting to note is that the 7th biblical month has more annual holy days (yearly Sabbaths) in it than any other month. The following are the yearly holy days and what month they fall in:

⁵ Ex. 16:26, 29; 20:10-11; 31:15; 35:2; Lev. 23:3; Dt. 5:14; cf. Lev. 25:4.

⁶ Ex. 1:8-14, 16. In Exodus 1:22 it states, "Then Pharaoh commanded all his people saying, 'Every son' (of the Hebrews) 'who is born, you are to cast into the Nile, but every daughter you are to keep alive.'"

⁷ The Christian Pentecost, which follows the dating of the Roman Catholic Pentecost, does not usually come on the same date that the biblical Pentecost does. This is because the Catholic dating for Pentecost, which springs off of their dating for Easter, is not the biblical dating method. In 325 AD the Council of Nicaea established that Easter would be held on the first Sunday after the first *full* moon occurring on or after the Vernal (spring) Equinox. The Church then counts 50 days after Easter (or Resurrection Day as some wrongly call it, for it's the wrong Sunday for the resurrection), to get the Roman Catholic/Christian Pentecost. Does it matter? Only if you want to obey God and keep it on His dates.

The calculation for the biblical dating of Passover comes 14 days after the first *new* moon on or after the Vernal Equinox. The Sunday (First Sheaf) within the seven days of Passover Week (i.e. the Feast of Unleavened Bread; Lev. 23:4f.) then becomes the first day of the 50 days toward the biblical *Shavu'ot* (Pentecost). Sometimes the dates coincide, but many times they fall on different Sundays, and can be as much as a month apart.

⁸ For the biblical names of some months, and why they are not used in Judaism today, see [Hebrew Months](#).

1. In the first month of *Aviv*, corresponding approximately to April, and called *Nisan* by the traditional Jewish community since the Babylonian captivity, there are *two* annual Sabbaths; the 1st and 7th days of the Feast of Unleavened Bread (Lev. 23:6-7).
2. In the third month is the *annual* Sabbath of Pentecost/the Feast of Weeks or *Shavu'ot* (Lev. 23:21).
3. In the seventh month there are *four* annual Sabbaths:⁹
 - A. The 1st day is the Feast of Rejoicing, commonly called the Feast of Trumpets or *Rosh HaShana* by the Jewish community. It's an annual Sabbath (Lev. 23:23-25).
 - B. The 10th day of the 7th month is the Day of Atonement, another annual Sabbath (Lev. 23:26-32).
 - C. The 15th day of the 7th month is the 1st day of *Sukote* (the Feast of Tabernacles), which is an annual Sabbath (Lev. 23:33-36, 39-43), and
 - D. The 22nd day of the 7th month is the '8th day' of the Feast of Tabernacles, the fourth annual Sabbath (Lev. 23:36) in the seventh biblical month.

Except for *Shavu'ot*, which always falls on a Sunday, these annual Sabbaths, like your birthday, can fall on any day of the week. In the spring and summer combined there are three annual or 'high' Sabbaths. In the 7th month, which parallels the 7th day Sabbath, there are four annual Sabbaths.

The 7th year is the sabbatical *year*; a holy rest or freedom from work (Lev. 25:1-7). It's *freedom* from the curse of having to earn one's daily bread by the sweat of one's brow (Gen. 3:17-19).

The Jubilee, the 50th year, is 7 sabbatical years/periods times 7, or we might say the sabbatical year squared plus one. When a number is multiplied by itself in Scripture, its meaning is amplified or magnified. For instance, the number ten is just one multiplied ten times, or one with a zero after it. The number *one* signifies God's unity and fullness as the one true God—the Father, the Son and the Holy Spirit. Also, anyone who lives to be 100 years old (100 x 1 or 10 x 10) has lived a *full* life. Scripture says that *in the fullness of time*, the Messiah came:

'But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law.'¹⁰ (Gal. 4:4)

The lives of Abraham and Isaac are pictures of the heavenly Father and His Son. It says that Isaac was born to Abraham when Abraham was 100 years old. In other words, in the *fullness* of God's time, God gave Abraham the son He had *promised* him—Isaac; and in the *fullness* of God's time for Israel, God gave Israel *the* Son He had promised Israel—the *Promised* Son, the Messiah of Israel:

'So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him...Now Abraham was 100 years old when his son Isaac was born to him.' (Gen. 21:2, 5)

"Therefore, Yahveh Himself will give you a sign! Behold! The virgin shall conceive and bear a Son and shall call His name Immanuel!"¹¹ (i.e. God is with us! Isaiah 7:14)

"For unto us a Child is born, and unto us a *Son* is given. The government will be upon His shoulders and His name will be called Miraculous! or *Wonder*-full! Counselor! Mighty God! Everlasting Father and the Prince of Peace." (Isaiah 9:6)

⁹ Interesting to note is that all the annual Sabbaths fall in the first, third and seventh months. These are all special biblical numbers. The number one speaks of the *one* true God and the unity and union in the God Family (Father, Spirit and Son). The number *three* relates to the triune God Family, and the number *seven* is God's number of holiness, perfection and completion, as Creation Week and the 7th day Sabbath reveal.

¹⁰ For what it means to 'no longer be under the Law,' see [No Longer Under the Law?](#)

¹¹ For more names of the Messiah and when Yeshua was called Immanuel, see [The Names of the Messiah of Israel.](#)

“There shall come forth a Rod from the stem of Jesse and a Branch shall grow out of his roots. The Spirit of Yahveh shall rest upon Him: The Spirit of wisdom and understanding, the Spirit of counsel and might; the Spirit of knowledge and of the fear of Yahveh.” (Isaiah 11:1-2)¹²

The Jubilee Year then, which is essentially seven squared or 7 x 7, is divinely overflowing with the life, freedom and holiness that the number 7 symbolizes. The Jubilee was officially announced in the fall of the 49th year, six months before the 50th year would begin in the spring (in the first biblical month of the year; Ex. 12:1-2; late March or early April). The Jubilee was announced in the 49th year on the Day of Atonement (in October), which falls on the 10th day of the 7th Hebrew month (Lev. 25:9), which symbolizes total completion, fullness, holiness and God’s presence.

The 7th month is the month of holiness because of the number seven and there are more annual Sabbaths in it than any other month. The 10th day is a number of oneness, unity, completion and fullness (one plus zero) and God, and the 49th year is the Sabbatical year of holiness amplified (7 x 7). The Jubilee is an incredibly holy time and is God’s largest unit of time for Israel.¹³

In the Jubilee Year everything and everyone reverted back to its original status of freedom and the inheritance of the good land which God had given to Israel.¹⁴ In this, the 7 x 7 plus 1 for 50, the *holy and divine life* that is Messiah Yeshua, He gives to Israel—restoration, abundant freedom, holiness and life (John 10:10), because the Jubilee Year is a perfect picture of Messiah Yeshua. It also symbolizes the eternal end-time or last Sabbath, where Israel will be gloriously restored to divine fellowship with God—forever.

Messiah—the One who is Freedom

The prophecy of Isaiah 61:1 speaks of someone (the Messiah) who is filled with the Spirit of Yahveh, bringing freedom to Israel. It’s the same Hebrew word for freedom or liberty that is found in Lev. 25:10 (דְּרוֹר *dror*). Isaiah saw that the *essence* of the Jubilee pointed directly to the Messiah and His redemptive work of freeing Israel from her slavery to sins and her afflictions:

¹‘The Spirit of the Lord Yahveh is upon Me because Yahveh has anointed Me to bring Good News to the afflicted. He has sent me to bind up the brokenhearted, to proclaim *freedom* to captives and release to prisoners; ²to proclaim the *favorable year of Yahveh* and the day of vengeance of our God. To comfort all who mourn; ³to console those who mourn in Zion, giving them a garland instead of ashes; the oil of gladness instead of mourning; the mantle of praise instead of a spirit of fainting so they will be called *oaks of righteousness*, the *planting of Yahveh* that He may be glorified! ⁴Then they will rebuild the ancient ruins. They will raise up the former devastations and they will repair the ruined cities; the desolations of many generations.’ (Isaiah 61:1-4)

The reference to ‘the favorable year of Yahveh,’ literally ‘the favorable season or time of Yahveh,’ is a direct reference to both the Jubilee and to when Yeshua walked in Israel—He is Freedom. He is what or who the Jubilee pictures, and why God set up the Jubilee. Also, He is what the Sabbath pictures and what *Shavu’ot* symbolizes. In other words, *they are all reflections of Him* who is freedom, given to Israel to know Who Her Messiah is, for Messiah is and brings *freedom* from Satan, sin, sickness and death, and He

¹² For why Yeshua is called the Branch, see [The Branch](#).

¹³ The Jubilee Year seems to have lasted about a year and a half (from October of the 49th year to the beginning of the spring of the 51st year).

¹⁴ Deuteronomy 1:35; 6:18; 8:7, 10, etc.

causes Israel to rejoice from the burdens of *cruel slavery* to sin, sickness, self and Satan.

Yeshua, by reading from Isaiah 61 in the Nazareth synagogue that Sabbath day, revealed that He and His ministry had its conceptual foundation in the Jubilee freedom of Leviticus. He said,

‘The Spirit of Yahveh is upon Me because He anointed Me to preach the Good News to the poor. He has sent Me to proclaim *freedom* to the captives and recovery of sight to the blind; to set *free* those who are oppressed and to proclaim *the favorable season of Yahveh.*’ (Luke 4:18-19)

Yeshua ministered for the ‘season’ of three and a half years, from October 26 AD to April 30 AD. It was certainly a Jubilee for Israel, and Israel only, although a number of Gentiles were healed, like the Centurion’s son or servant, and the Gentile leper, etc.

Yeshua’s ministry of freedom from sin and disease, etc., was officially launched as He read from the Hebrew scroll of Isaiah 61. He ministered for three and a half years and it was a holy time, an amplification of, and a superabundance of the freedom and life of the Jubilee *Year* or season of God’s great favor and grace to Israel (Is. 35:1f.). In that time period, thousands of Jews were set free, heard the Great News proclaimed by the Lord Himself, and experienced God’s Jubilee Joy.¹⁵

Shavu’ot (Pentecost) contains the numbers 1, 7 and 50 and symbolize the holy freedom of Passover amplified. The Jubilee, with its 7 sabbatical years times 7 (plus 1 year), or the sabbatical year squared, pictures original freedom, current freedom for all, and future freedom, magnified to the highest of the Heavens. Thus, the 7 weeks of years for the Jubilee and the 7 Sabbath weeks for *Shavu’ot* both speak of the super abundance of God and His holy freedom, which is found in obedience to Mosaic Law.

¹⁵ Yeshua expressly said that He only came to the lost sheep of the House of Israel (Mt. 15:24), but many Gentiles also experienced the joy of God’s redemptive freedom. For instance, the centurion who told Yeshua that he, like Yeshua, was a man under authority and if Yeshua only spoke the Word, his servant would be freed from sickness (Mt. 8:5-13). Also, the Syro-Phoenician women whose faith in Yeshua *freed* her daughter from demon possession (Mt. 15:21-28), and the Gentile demoniac, who was told he couldn’t follow Jesus, but to go to his own people and proclaim to them the wonderful work that the God of Israel had done for him in setting him *free* (Lk. 8:26-39). There was also the leper who was *freed* from leprosy and returned to give thanks to Yeshua (Lk. 17:18); and many other Gentiles who were part of the multitudes that followed Him (who came from Tyre, Sidon and the Decapolis area; Mt. 4:25; Mk. 3:8; Lk. 6:17).

SHAVU'OT AND THE GIVING OF THE TEN

Two of the most incredible things in all of Scripture are that the Holy Spirit was poured out upon Israel at Pentecost, and 1,470 years earlier, which number is a division of the number seven,¹⁶ the Ten Commandments were spoken by Yahveh from Mt. Sinai for all Israel to hear on *Shavu'ot*.¹⁷ Here are the reasons why the Ten were actually spoken on the First *Shavu'ot*, with their explanations following, even though Scripture doesn't literally state it was *Shavu'ot*:

- 1. The Biblical Time Frame**—The time when Israel left Egypt, to God speaking the Ten Commandments to Her from Mt. Sinai, coincides with when *Shavu'ot* would have been that year.
- 2. The Word for Feast**—The term for *feast* or festival in relation to the Feasts of Israel speaks of a *special meeting* for Israel with Her God, and Israel certainly 'met' Her God when He descended upon Mt. Sinai and spoke the Ten Commandments that day (cf. Ex. 19:10-13).
- 3. Fifty, Mosaic Law and Freedom**—The Hebrew letters spelling *Torah* (Mosaic Law) sequentially repeat every **50** letters in the beginning of both Genesis and Exodus, which speak of Torah equaling freedom and being given on *Shavu'ot*, the 50th day after First Fruits/Sheaf in Passover Week.
- 4. God's Complement to His Spirit is His Word**—What happened 1,470 years before God poured out His Holy Spirit on *Shavu'ot* in Acts Two, **50** days after Yeshua first appeared to Mary and then ascending to His Father in Heaven, theologically ties in perfectly with the Ten Commandments being given on that First *Shavu'ot* 50 days after the Sunday in the First Passover Week.

On *Shavu'ot* the Ten Commandments were given, which symbolize all Mosaic Law, and directly point to God's freedom being found in Torah (Mosaic Law; God's Teaching or Instruction) because **50** is equal to God's holy freedom. Holy freedom then, becomes synonymous with Mosaic Law—all God's instructions or rules that He gave to Israel so She could live Her covenant-betrothed life with Him in His Kingdom on Earth.

Israel at Mt. Sinai—The Biblical Time Frame

Israel left Egypt on the 15th day of the first biblical month (15 *Aviv*),¹⁸ the night after the First Passover, which was the first annual holy Sabbath (the first day of the Feast of Unleavened Bread; Lev. 23:5-7), and arrived at Mt. Sinai a few days before *Shavu'ot*:

'They journeyed from Rameses in the first month, on the fifteenth day of the first month. On the next day after' (the night of) 'the Passover the Sons of Israel started out boldly in the sight of all the Egyptians.' (Numbers 33:3; see also Ex. 12:29-37)

¹⁶ The Exodus from Egypt happened in 1440 BC. Adding 30 years more to the crucifixion and pouring out of the Spirit upon Israel (Acts Two), equals 1,470 years; divided by 7 equals 210 or 100 + 100 + 10 x 7.

¹⁷ Rabbi Nosson Scherman and Rabbi Meir Zlotowitz, general editors, *The Chumash*, 2nd edition: 2nd impression (Brooklyn, NY: Mesorah Publications, Ltd., Feb. 1994), p. 400-403. Rabbinic Judaism believes the fixed date for every *Shavu'ot* is 6 *Sivan*. They are wrong, although the Ten Commandments, spoken by God from Mt. Sinai on the first *Shavu'ot* may very well have been on 6 *Sivan* that year, or 7 *Sivan* or 8 *Sivan*, etc. *Shavu'ot* has a range of dates for when it can be in any year because it spins off of the Sunday date in Passover Week, which ranges from 16 *Aviv* onward. The point is that The Ten were spoken on *Shavu'ot*, whenever the date was that first year. See [First Sheaf](#), p. 8ff., for its range of dates, and also for the biblical dating of First Sheaf and why the Rabbis are wrong in their fixed dating for both First Sheaf, and consequently, *Shavu'ot* (Pentecost).

¹⁸ The name of *Aviv* in English Bibles is usually *Abib* (Exodus 13:4; 23:15; 34:18 twice; Dt. 16:1 twice).

‘On the *next day after* the Passover’ can refer to 15 *Aviv*, the second sentence saying what the first sentence said, but in a different way. In both sentences Israel left Rameses, with the words ‘journeyed’ and ‘Israel started out boldly.’ This is 15 *Aviv*, the biblical day after the Passover lamb was sacrificed. The term *Passover*, in both the Old and New Testaments, generally refers to the *sacrifice* of the Passover lamb on 14 *Aviv*.¹⁹ Be that as it may, either way, they ate the Passover lamb the evening before, which began 15 *Aviv*, which could be what the writer is speaking of, and Israel left Egypt the next morning, in darkness, in the morning of 15 *Aviv*, which is the middle of the first biblical (lunar) month.²⁰ Scripture states that they came to Mt. Sinai on the first day of the *third* lunar month, or a lunar month and a half later:

‘In the third month, after the Sons of Israel had gone out of the land of Egypt, *on that very day* they came into the wilderness of Sinai.’ (Ex. 19:1)

Some scholars think that the phrase, *on that very day*, means 15 *Aviv*, which would make it the 15th of the third month. This would mean that even the latest dating for *Shavu’ot*, as you’ll see, would have already passed, but it doesn’t state it was the 15th day of the third month.

Others, like *The Wycliffe Bible Commentary*, realize that ‘the expression is too general to indicate any particular day.’²¹ Nahum Sarna though, a Jewish scholar, writes in *The Jewish Publication Society’s Torah Commentary* on Ex. 19:1, that the text speaks of the *first* day of the third month. He says the Hebrew word for month (חֹדֶשׁ *hodesh*) means the first day of any month (i.e. new moon day), and that ‘*on that very day*’ (literally ‘in this day’) refers back to the Hebrew word for month, meaning the first day of the third month. He writes:

“The...definition, ‘*on that very day*,’ shows that (the) Hebrew *hodesh*, usually ‘month,’ is here used in its *original* sense of ‘new moon’”²² (which begins the first day of every biblical month).

Therefore, Israel traveled approximately a month and a half to get to Mt. Sinai on the first day of the third month, having left Egypt in the middle of the first month, on 15 *Aviv*. From the time of their setting up camp at Mt. Sinai (the first day of the third month), it would only be a few days until Yahveh descended upon the Mountain and spoke forth the Ten Commandments to all Israel (Ex. 20:1-18). Calculating the time:

1. Half the first month was over before they left Egypt on 15 *Aviv*.
2. Using 30 days for the first lunar month and 29 days for the second lunar month²³ means that there

¹⁹ Ex. 12:11, 21, 27, 43, 48; 34:25; Lev. 23:5; Num. 9:4; 28:16; 33:3; Dt. 16:2, 5; Joshua 5:10; 2nd Chron. 30:15; Ezk. 45:21; Ezra 6:19; etc., cf. Mt. 26:17-19; Mk. 14:16; Lk. 22:7-8, 13, etc. The phrase could also refer to when the Passover meal was eaten, in the evening of 15 *Aviv*, with ‘the next day’ meaning the following morning.

²⁰ The rabbinic “Sabbath day’s journey” (about two-thirds of a mile or one kilometer) as the distance one could walk or travel on *Shabat* (Sabbath) is not biblical and is negated here, for it was an annual Sabbath they left on.

²¹ Charles F. Pfeiffer, Old Testament, Everett F. Harrison, New Testament, *The Wycliffe Bible Commentary* (Chicago: Moody Press, 1977), p. 67.

²² Nahum M. Sarna, *The Jewish Publication Society’s Torah Commentary: Exodus* (Philadelphia: The Jewish Publication Society, 1989; Accordance electronic ed.), p. 103. “Cf. Num. 29:6; 1 Sam. 20 passim; 2 Kings 4:23; Isa. 1:13. This was noted in *Mehilta* of Rabbi Ishmael, *Yitro* 1, p. 204, and *Shabat* 86b.”

Adele Berlin, Marc Zvi Brettler and Michael A. Fishbane, eds., *The Jewish Study Bible* (Accordance electronic ed. Oxford: Oxford University Press, 2004), n.p. “The anomalous order (contrast 16:1) seems designed to foreground the date because of the historic significance of what will happen at Sinai: *The third new moon*, the new moon of *Sivan*, counting the new moon of *Nisan* [biblical *Aviv*] as the first (12:2 n.). The Israelites will remain at Sinai for just short of a year (Num. 10:11).”

²³ From the sighting of the first crescent of any new moon, until the next sighting, there is an *average* of twenty nine and a half days (or in practical terms, either 29 or 30 days).

would have been 16 days left to the first month (counting day 15 on which they left as the first day).

- A. Theoretically, there would be 45 days for the traveling done in the first and second months (16 plus 29), but First Sheaf, the actual day when the counting of the 50 days to *Shavu'ot* begins, doesn't begin on the first day of Unleavened Bread (i.e. 15 *Aviv*), when they left Egypt. It begins on the Sunday of Passover week, and as such, the date varies.

Seven Possible Dates for Shavu'ot

On the Sunday of the Feast of Unleavened Bread, the counting of the *Omer* begins (Lev. 23:9-21).²⁴ Fifty days later is *Shavu'ot*. The following two points are two of the seven possible dates for *Shavu'ot*,²⁵ depending on what day of the week (e.g. Monday, Tuesday or Wednesday, etc.) the Passover meal is eaten, which begins the first day of the Feast of Unleavened Bread:

1. If the 15th of the first month (15 *Aviv*), when Israel set out from Egypt, was the weekly 7th day Sabbath (having eaten the First Passover on Friday night),
 - A. then Sunday, 16 *Aviv* would have begun the counting for First Sheaf, if they had kept it, which they would not have because they weren't in the land of Israel to reap the first grain of spring (barley) to offer it up to God, but this gives us a starting point for when *Shavu'ot* might have occurred:
 - B. There would be 15 days left to *Aviv* (days 16 through 30 inclusive).
 - C. There would be another 29 days until the end of the second month, for a total of 44 days from First Sheaf/Fruits (*Omer*) to the end of the second month.
 - D. Israel would have gotten to Mt. Sinai the next day, on day 45 of the *Omer*; 1 *Sivan*, a Tuesday.
 - E. *Shavu'ot* would then have been 5 days later, on 6 *Sivan* (*Sivan* being the contemporary Jewish name of the third month of the Jewish year).²⁶
 - 1) 6 *Sivan* would have been a Sunday, fifty days after the Sunday of First Sheaf. (The biblical *Shavu'ot* is *always* on Sunday, but the rabbinic *Shavu'ot* can be on any day of the week, since their understanding of when First Sheaf comes is not biblical.)²⁷
2. If 15 *Aviv* were a Friday for Moses and Co., then the Passover meal would have been eaten on a Thurs-

²⁴ The Hebrew word *omer* is the quantity of finely ground barley grain that the High Priest would be given to offer up to God on First Sheaf/Fruits. It's about two pounds, of which he would take a handful and elevate it before Yahveh and tell Him that He was the Faithful God, for He had kept His promises to Abraham, Isaac and Jacob, and had given their descendants the land of Canaan, which He had promised them, and here was the symbolic first part (First Sheaf) of the very food that He had caused to come up from the ground, to sustain Israel. The High Priest would then throw that handful of grain upon the Altar fire of the Altar of Sacrifice, and then Israel could eat of the new grain (Lev. 23:4f.).

²⁵ See the Appendix: *The Seven Possible Dates for Shavu'ot*, on page 26, for the calculations for all seven dates. I've only listed two of the calculations here, within the main body of the text, due to its repetitive nature.

²⁶ With this scenario the day before *Shavu'ot* was a 7th day Sabbath, and so it would have been the 49th day toward the Counting of the *Omer*. That's 7 x 7 or holiness amplified, and it certainly must have been very holy because they would meet God the next day. In other words, they were certainly 'setting Him apart' (the meaning of holiness) in their hearts.

Also of note, Israel didn't travel every day of that time, which is obvious from not only them being at Mt. Sinai for a few days before *Shavu'ot*, but also from accounts like Ex. 16, the Manna chapter, where it seems they stayed in one place for at least a few days, and also, they most likely didn't travel on the 7th day Sabbath (Ex. 16:29).

²⁷ See [First Sheaf](#) for the biblical dating of when First Sheaf is, and why the rabbinic dating for both First Sheaf, and therefore, *Shavu'ot* is wrong.

day night (the beginning of 15 *Aviv*), and the counting to *Shavu'ot*,

- A. would have begun on Sunday (First Sheaf), which would have been 17 *Aviv* (the Sunday of Pass-over week).
- B. There would be 14 days until the end of *Aviv* (17 *Aviv* through 30 *Aviv* inclusive).
- C. There would be another 29 days for the second month for a total of 43 days for both months.
- D. Israel would have gotten to Sinai on day 44 of the *Omer*; 1 *Sivan*, a Monday.
- E. *Shavu'ot* would have 6 days later, on 7 *Sivan*, again of course, a Sunday.

The possible dates for any *Shavu'ot* are 6 *Sivan* through 12 *Sivan*, depending on what the date for the Sunday of First Sheaf is. Contrary to the Rabbis, both First Sheaf and *Shavu'ot* always fall on a Sunday. All seven of the possible dates are feasible for when *Shavu'ot* came that first year, although it seems that *Sivan* 6 was the most likely because Scripture states that Israel arrived at Mt. Sinai on the first day of the third month (i.e. *Sivan*; Ex. 19:1-2) and within a few days God descended on Sinai.

Someone might ask,

“If it was *Shavu'ot* when God gave the Ten Commandments to Israel, why doesn't Scripture state that it was on *Shavu'ot* that God descended upon Mt. Sinai and all Israel saw His glorious Fire and heard His awesome Voice? (Ex. 19:16f.)

I think that the reason why Exodus 19 and 20 don't state that it was *Shavu'ot* is because the commandment to keep the Feast of *Shavu'ot* wouldn't be given to Israel until *after* this time. Exodus 20 records that God spoke the Ten Commandments from Mt. Sinai, but it's only at Exodus 34:22 that the first mention of *Shavu'ot* as a feast for Israel (the Feast of Weeks) is given by God, and only in Lev. 23:15f., does God tell Israel about counting the *Omer*, so Israel would know when *Shavu'ot* would be.²⁸ In other words, it was *after* the experience of the Fire, Thunder and the Voice speaking the Ten Commandments from Mt. Sinai that God commanded the keeping of the feast called *Shavu'ot*. He had brought them there 'on that Sunday' and would immortalize it later.

With Scripture stating that Israel came to Mt. Sinai on the 1st day of of the third month (i.e. *Sivan*), *Shavu'ot* wasn't far away — anywhere from 5 to 11 more days. With the following Scriptures it seems that the First *Shavu'ot* may well have been on 6 *Sivan*:

1. *Sivan* 1: Israel settles into the camp on day one of the third biblical month (Ex. 19:1-2).
2. *Sivan* 2: Moses goes up to Mount Sinai and the Lord tells him that if Israel obeys Him, He will make them a holy nation of priests and they will be His special people (Ex. 19:3-6).
 - A. Moses returns to the Camp that day and tells the Elders what God said. They say they will obey Him (vv. 7-8).
3. *Sivan* 3: Moses returns to Yahveh and tells Him what Israel said (v. 9). Then God tells Moses to prepare the people so that *in three days time* they would literally meet their God (vv. 10-13).
 - A. Moses returns to the Camp and tells the people.
4. *Sivan* 4: First day of the three days to prepare to meet Yahveh.
5. *Sivan* 5: Second day of the three days to prepare to meet Yahveh (a 7th day Sabbath).
6. *Sivan* 6: The third day of the three days to meet Yahveh. The Lord calls Moses again to the top of the Mountain to remind him to tell the people not to touch the Mountain or even go near it (vv. 11-13, 21). Moses goes down the Mountain to Israel.
 - A. Yahveh descends upon Mt. Sinai in glorious Fire, while lightning flashes and thunder booms, the Mountain shakes and smoke rises from it, all the while a heavenly *shofar* (ram's horn; 'trumpet')

²⁸ Ex. 34:22; Num. 28:26; Dt. 16:10, 16; cf. Lev. 23:15-22.

is sounding louder and louder, and then God speaks the Ten Commandments!²⁹ (Ex. 19:16–20:1f.) *This is the First Shavu’ot!*

Whatever date it was, mathematically ‘it had to be’ on *Shavu’ot* that God appeared to Israel because days 6 through 12 of the third month are open dates for *Shavu’ot*, and it’s highly unlikely that *Shavu’ot* happened on day 13 or later because the biblical narrative has Israel at Mt. Sinai for only a few days before Yahveh descends upon the Mountain of God (Ex. 3:1; 24:13, etc.). It also seems biblically and spiritually unlikely that God would have *avoided Shavu’ot*, for another day, to appear to Israel, either before or after when *Shavu’ot* would have been that year, because of the nature of the Feast and the fact that He would pour out His Spirit upon Israel on *Shavu’ot* (Acts Two) 1,470 years later. It seems He intentionally spoke to Israel the Ten, symbolic of all His Words, on that First *Shavu’ot*, with the Second *Shavu’ot* confirming it. After all, the Word and the Spirit are ‘one,’ meaning that the Spirit doesn’t go against the Word and the Word doesn’t go against the Spirit.

The Word for Feast—as in Marriage Feast

The second biblical indication that it was *Shavu’ot* when Israel met her God is found in the meaning of the Hebrew term for ‘feast’ or ‘festival.’ It’s חַג (*hahg*) and it’s always used “of the three great pilgrim feasts (Passover, *Shavu’ot* and Tabernacles).”³⁰ God expressly required all Israeli men to *appear before Him* at these three feasts:

“Three times a year all your males *must appear before Yahveh* your God in the place which He chooses: at the Feast of Unleavened Bread, at *the Feast of Weeks* and at the Feast of Tabernacles. They must not appear before Yahveh empty-handed.” (Dt. 16:16; see also Ex. 23:14-17; 34:22-23)

At Mt. Sinai *God* literally *appeared* to Israel, and of course, Israel *came* before Him. *Shavu’ot* is one of the three feasts where God and Israel *meet*. It wouldn’t make any sense for God to bypass *Shavu’ot*, but to *appear* to Israel and have Israel come before Him a day or two on either side of *Shavu’ot*.

This appearance of Yahveh as Fire and Smoke, and His speaking forth the Ten constitute the *initial* terms of God’s covenant *betrothal* relationship to Israel (Ex. 24:1f.; Is. 54:5-17; Jer. 31:31-34; Ezk. 16:8-14). A biblical betrothal is a legal marriage that has not yet been consummated (Mt. 1:18, 27; Luke 2:5). The Mosaic Covenant will be ratified a few days after the Ten are heard, as God gave Israel more rules to live by after the Ten (Ex. 20:1–24:18). *All* of the rules/commandments, etc., would be written down on parchment (including the Ten; Ex. 20:1f.; Dt. 5:1f.) and sealed with the blood of sacrificial animals, binding the two together forever—God and Israel (Ex. 24:7-8). God would supply *all* their needs. He would give them land to farm, food to eat, clothes to wear, and protect them from their enemies, etc., and Israel was

²⁹ If one makes the three days “full” then *Shavu’ot* would have been the next day, 7 Sivan.

³⁰ Francis Brown, S. R. Driver and Charles A. Briggs, based on the lexicon of Wilhelm Gesenius; Edward Robinson, translator and E. Rodiger, editor, *Hebrew and English Lexicon* Abridged (Accordance Bible Software), paragraphs 6480-6481.

Ludwig Koehler, Walter Baumgartner, and J. J. Stamm, authors; M. Richardson, translator, *The Hebrew-Aramaic Lexicon of the Old Testament*, vol. 1 (Boston, MA USA: Brill Academic Publishers, 2002), p. 290. “חַג (*hahg*) with מַצוֹת (*matzot*; i.e. the Feast of *Matzot* or Unleavened Bread) and שִׁבְעוֹת (*Shavu’ot*; Pentecost) and סֻכּוֹת (*Sukote*; the Feast of Tabernacles) the three principal feasts; Dt. 16:16; 2nd Chron. 8:13.”

R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament*, vol. I (Chicago: Moody Press, 1980), pp. 261-262. “The Feast of Weeks or Harvest of Firstfruits, later known as Pentecost because it was held fifty days after...the sheaf of the firstfruits (which...fell on Sunday: Lev 23:9-21)...*The use of this noun is limited mainly to the three pilgrim-feasts*...Four times it is used for each of the three in a single context (Ex. 23:15-16; 34:18-22; Deut. 16:16; 2nd Chr. 8:13).”

to love God and obey Him (His rules and statutes, etc.).

Therefore, it was at *Shavu'ot*, the Feast of Weeks, where God bound Himself to Israel forever. At Mt. Sinai the covenant agreement came forth, and even though Israel would prove adulterous, many times over the centuries, God would always prove faithful to her (Jer. 32–35; Rom. 11:25f.; Rev. 21:1f.). The betrothal period will be over or end on Judgement Day, when Israel will become *like* Yeshua, and be His Bride forever in the New Jerusalem, the City of the great King (Rev. 3:12; 21:2; cf. Psalm 48:2; Mt. 5:35; Rev. 21:1f.). That day she will eat at the *Marriage (Supper) Table* of the Passover Lamb (Rev. 19:6-9).

Fifty, Mosaic Law and Freedom

The third biblical indication that points to the Ten Commandments being given on *Shavu'ot* is how the Hebrew letters for *Torah* point to freedom, which *Shavu'ot* symbolizes. The Hebrew word Torah (תורה) is spelled with a *tav*, a *vav* (for the 'oh' sound), a *raysh* and a *hay* (T-o-r-h...with no letter for 'a,' i.e. TorAh).³¹ If one opens the Hebrew Bible in Genesis One and,

1. looks for the first *tav* (t) in Genesis, and then counts to the 50th letter, a *vav* ('o' sound in this case) will be there.
2. From that *vav*, counting another 50 letters, a *raysh* (r) is seen.
3. From that *raysh*, counting another 50 letters, one finds a *hay* (h). This spells Torah in Hebrew, for there were no consonants in the ancient Hebrew manuscripts.

Looking for the next *tav* (t) and then counting to the 50th letter is a *vav* (o). Counting another 50 letters one finds a *raysh* (r), and 50 letters from the *raysh* is the *hay* (h). This extraordinary phenomenon continues for awhile and reveals God's divine design. The same thing happens in Exodus! This continual spelling of Torah, over and over again, the letters being separated by the number for freedom, 50 (the Jubilee and *Shavu'ot*) reveals that *God's freedom is found in (obedience to) Torah* (what the Ten Commandments symbolize; the Word of God), *and* that the Ten Commandments were given to Israel on *Shavu'ot*.

Having seen what Yahveh intended for the Jubilee, that in the 50th year all the lands would revert back to their original owners, which sprung off of the freedom in Passover, it's appropriate to see the concept of freedom ('proclaim freedom to all the inhabitants;' Lev. 25:10) in the number 50 and to apply it to *Shavu'ot*, the feast that is 50 days after First Sheaf, the Sunday of Passover Week, especially when the word Torah (Mosaic Law) is written every 50 letters in the Hebrew Bible in the first parts of Genesis and Exodus.

God's Complement to His Spirit—His Word

The fourth biblical indication, that locks into place the Ten Commandments being given on the First *Shavu'ot* is that God sent the Holy Spirit to Israel on *Shavu'ot* in Acts Two.³² *Fifty days after* Yeshua rose from the dead on the Sunday of Passover Week, that is to say First Sheaf, *as the* First Sheaf (First Fruits) to rise from the dead (1st Cor. 15:20, 23), God fulfilled His ancient promise to Israel, of pouring out His Spirit upon her (e.g. Ezk. 36:24-27; Joel 2:28-29). This divinely complements the giving of the Ten Com-

³¹ The 'ah' sound in Torah is given through a vowel (*kamatz*), which is not seen in the ancient Hebrew manuscripts, but is nevertheless pronounced.

³² There were no Gentiles in Jerusalem who received the Holy Spirit in Acts Two. There were only Jews. The first Gentile doesn't come into the Kingdom of Yeshua until Acts Ten, when Cornelius, Family and Friends are baptized into the Holy Spirit (cf. Acts 11:18; 10:1ff.).

mandments on the First *Shavu'ot* at Mt. Sinai because both the Word of God and the Spirit of God are 'one,' and *together* they picture the total and complete *holy freedom* that the Father has given to Israel in His Son, through His Word (both living and written; i.e. Mosaic Law, etc.), and His Spirit.

There are a number of wonderful parallels in the First and Second Passovers, and the First and Second *Shavu'ots*:

1. The Ten Commandments were given to Israel at the First *Shavu'ot* after Moses had taken Israel out of Pharaoh's Kingdom of Darkness at the First Passover.
 - A. The Holy Spirit was given to Israel at the First *Shavu'ot* after Yeshua's resurrection, after He had taken Israel out of Satan's Kingdom of Darkness at the Second Passover.³³
2. When God descends on Mt. Sinai in Ex. 19:16f., and speaks the Ten Commandments, the Mountain is ablaze with the Shekina Glory Fire (the visible Presence of the invisible God; aka the Holy Spirit).
 - A. In the Greek of Acts Two, that same glorious Fire appears as a single Flame, and then divides and positions itself over the head of each of the 120 in the upper room (Acts 1:15f.). It's almost as though they were living candles, or that their heads were like Mt. Sinai as God descended in holy Fire (cf. Ex. 3:1-3; 14:20-24; 40:38). Here is also a picture of the *Menorah* (the gold Lamp Stand) in the Holy Place of the Tabernacle of Moses (Ex. 27:20). *Israel* was being lit up and set on Fire by the Spirit of Messiah Yeshua and the Apostles, etc., had just entered into another dimension of holiness unto God, *and* knowledge of the Holy One (cf. Mt. 11:27).
 - B. Typologically, Israel was now 'in' the Holy Place, where the *Menorah* (the Light of Messiah), and the gold Table of Bread (God's living food; Yeshua, represented by the 12 loaves of unleavened bread, one for each Tribe of Israel, which also pictured Yeshua feeding the 5,000).³⁴ Also, the gold Altar of Incense is in the Holy Place, and it pictures the prayers of Israel's High Priest, Yeshua, as well as Israel's prayers 'going up to God' (Rev. 8:3-4).

The next stage, in God's Plan, is dwelling in the very Presence of God the Father, known as the New Jerusalem (Rev. 21:1f.), and pictured in the Holy of Holies in the Tabernacle of Moses and in the First Temple of King Solomon and also, in the Second Temple of Zerubbabel and Ezra (cf. Mt. 23:21).

In Acts Two there were Jews from all over the world in Jerusalem for *Shavu'ot* because it's one of the three annual pilgrimages/feasts (Passover, *Shavu'ot*/Pentecost, and the Feast of Tabernacles), where God commands Israel to appear before Him (e.g. Ex. 23:15-17). Many of those Jews not only heard Peter's message of *freedom* from sin and life in Messiah Yeshua that day, but they also heard the uneducated Apostles³⁵ praising the God of Israel in the language of the country where they had been born and raised.

³³ The Second Passover is where Yeshua, who is Freedom and Joy, lines Himself up with the *matza* (unleavened bread) and the wine at the Passover Table, which already meant freedom and joy from the First Passover. By doing so He amplified the meaning of Passover's freedom, and the unleavened bread (and the wine). He didn't do away with Passover; He magnified it. There will be a Third Passover, where all Israel sits down at the heavenly Passover Table and partakes of the Passover Lamb of God. This is the Marriage Supper of the (Passover) Lamb (Rev. 19:9), which will also be a Passover. Why? Because at Passover God *frees* Israel to become betrothed to Him at *Shavu'ot*. Whether in Egypt with the blood of the Passover lamb, or in Jerusalem with the Flesh and Blood of the Passover Lamb pictured in the *matza* and wine, or in the New Jerusalem with the Flesh and Blood of the Passover Lamb, God is taking a Bride for His Son and her name is Israel (Rev. 21:2, 9-12, 14; cf. Eph. 2:11f.; Gal. 6:16). All Gentiles who believe in Yeshua are part of that Israel (Rom. 11:11f.).

³⁴ This bread was changed every Sabbath, suggesting renewal for Israel every Sabbath (Lev. 24:7-8), and being 12 loaves pictures that there is always fresh bread (i.e. heavenly food; the Messiah, the Bread of Life) for the 12 Tribes of Israel.

³⁵ "Now when they saw the boldness of Peter and John, and perceived that they were *uneducated and untrained* men, they marveled. And they realized that they had been with Jesus." (Acts 4:13 NKJV) In other words, the Apostles didn't know the foreign languages they were praising God in.

How blessed those Jews were that day! That day 3,000 Jewish men came to believe in their Messiah, be forgiven of their sins and immersed in both water and in the Holy Spirit. Talk about freedom!

“They were amazed and astonished, saying, ‘Are not all these who are speaking Galileans? How is it that we each hear them in our own language to which we were born? (Jewish) Parthians, Medes and Elamites and those of Mesopotamia, Judah and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene and visitors from Rome, both Jews and proselytes, Cretans and Arabs! We hear them in our own tongues speaking of the mighty deeds of God!’” (Acts 2:7-11; cf. 2:41)

The Holy Spirit had been poured out upon Israel as God had promised (Joel 2:28-29; cf. Ezk. 36:24-27). God had broken through the language barrier that He had created when He overthrew the Tower of Babel (Gen. 11:9). All those Jews, from all those foreign lands, heard the call of God upon their life, and 3,000 Jewish men, not counting the women and children (Acts 2:41), as is the biblical custom,³⁶ gave their lives to their Jewish Savior that day. They would be the first ‘evangelists’ and would return to their Jewish communities throughout the Roman Empire and proclaim Yeshua *to their Jewish family, Jewish friends and Jewish neighbors*. Salvation would *not* go out to the Gentiles until Cornelius heard it from Peter in Acts 10, about nine years *after* the resurrection and the Shavu’ot of Acts Two:

“And Peter said to Cornelius, ‘You know how unlawful it is for a man who is a Jew to associate with a Gentile or to visit him, but God has shown me that I should not call any man common or unclean.’” (Acts 10:28)

Acts 10:34-35—“Opening his mouth,’ Peter said, ‘I now understand that God doesn’t show partiality, but in every nation, the Gentile who fears Him and does what is right, is

³⁶ The man is the God ordained head or authority of the family (e.g. Sarah called Abraham lord; Gen. 18:12; 1st Peter 3:6). Women and children are considered part of the family or *one* with their husband-father. This is brought out in Scripture in various ways. For instance, only the firstborn sons in Egypt were killed at the First Passover, while the firstborn sons of Israel were spared (Ex. 12:12). Because of that Yahveh spoke of them, the firstborn sons of Israel, being His (Ex. 13:1-2, 12-13, 14, 15; 22:29). Also, in Ex. 12:37 it speaks of six hundred thousand Hebrew *men* who left Egypt, 20 years old and over. Interesting, too, is that Jacob had 12 sons and a daughter, Dinah, but she did not become a Tribe in Israel.

Also, an obvious thing for only men is circumcision, ‘to come into the Covenant’ (Gen. 17:10-14; Ex. 12:43f.). Women were either with their father, their husband or their brother. In Ex. 34:19-20, only the male sons are to be redeemed when they are born (for it was only the firstborn sons in Egypt who died, or were spared). In Ex. 34:23 it mentions that only the males are required to come to the place where Yahveh has His Name, three times a year, to celebrate the three major Feasts. In Ex. 38:25-28 only the men who came out of Egypt, 20 years old and older, give the silver half-shekel to be redeemed and numbered (as per Ex. 30:11-16). They took up 100 talents and 1,775 shekels of silver, and with it made the 100 silver sockets that held in place the boards covered with gold for the Holy Place and Holy of Holies of the Tabernacle of Moses. Also, only the *male* Levites could be helpers to Aaron and his *sons*, and only the *male* priests could eat of the grain sacrifice and the trespass sacrifice (Lev. 6:18, 29; 7:6). There were no women priestesses in Israel; only in paganism.

In the New Testament the concept of women (and children) being one with their husbands naturally continues. Only men are counted when Yeshua multiplied the bread and fish (e.g. Mt. 14:21; Lk. 9:14; Jn. 6:10). All three speak of the feeding of the 5,000, noting that they are men, and of course, women and children were there; see also Mt. 15:36; Acts 4:4, where it specifically speaks of men, and Acts 3:41 where it certainly is implied that it’s only men. Acts 5:14, though, doesn’t have ‘a count,’ but it literally speaks of men and women believing in Yeshua. Interestingly enough, in the Gospel accounts of Yeshua and the Passover there aren’t any women observing it with Him—just the 12 men. Yet, Scripture specifically speaks of women ministering to Him (financially, etc.) and they came with Him to Jerusalem at the time of the Passover (Mk. 15:40-41; Mk. 15:41). Also, there were 12 male Apostles, no women. Some might say that this line of thinking is archaic and denigrates women, but what Yeshua said to Peter seems an appropriate answer to them: ‘You’re not thinking as God thinks, but as Man thinks’ (Mt. 16:23).

acceptable to Him.”

Gentiles coming into the faith were so foreign to the Apostles and the first believing Jews that when Peter returned to Jerusalem after Acts 10, the other Jewish Apostles and believing Jewish Elders *confronted* him for mingling with, and eating with the Gentiles (Acts 11:3). Then Peter retold the vision to them, and that those Gentiles had also received the Holy Spirit, as they had in Acts Two, and they realized that God was opening up the Kingdom for the Gentiles!

“When they heard this they were silenced and they *praised* God, saying, ‘Then God has given, *even to the Gentiles*, the repentance that leads to life.’” (Acts 11:18)

Shavu’ot of Acts Two was 50 days after Yeshua, as the First Sheaf/Fruits to rise from the dead in a glorified body, first ascended to the Father in fulfillment of First Fruits. Just before His first ascension He told Mary not to touch nor cling to Him, because He hadn’t yet *ascended* to His Father:

“Yeshua said to her, ‘Stop clinging to Me, for I have not yet ascended to the Father, but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” (John 20:17)

Obviously, Yeshua had *already* risen from the dead when He spoke those words to Miryam, but He had not yet fulfilled the ultimate meaning of First Sheaf, by appearing before His Father, as the first to rise from the dead—glorified. Fifty days later the Holy Spirit fell on the Apostles and other Jews at *Shavu’ot*.

Shavu’ot in Acts Two brings Israel into the Tabernacle or Temple’s Holy Place, to walk by *both* His Word (given at Sinai on the First *Shavu’ot*) **and** His Spirit (at the Second *Shavu’ot*). Yeshua, filled with the Holy Spirit, kept all Mosaic Law that applied to Him because it’s God’s holy and righteous Standard of living in Freedom (Rom. 3:20, 31; 7:12, 14). Yeshua is our Example to imitate (1st Cor. 4:16-17; 11:1; 1st John 2:6). Mosaic Law wasn’t a burden to Him because it’s a reflection of God’s very character, nor was it a burden for Moses, Joshua (Jos. 1:1-9), or King David (e.g. Psalm 119). In Matthew 22:40, Messiah Yeshua spoke of the greatest commandments of Mosaic Law being love of God and neighbor, *and He then said: ‘On these two Commandments hang all the Law and the Prophets.’*

In other words, **every** law or rule of Moses hangs from (literally, ‘are suspended from’),³⁷ *have their reason for existing*, to help us to understand *how* to love God and how to love our neighbor. *The Lord Yeshua* is saying that **Mosaic Law is God’s very definition of divine love**. How can it be “gone” when there is nothing in the New Testament to take its place?

All the rules and statutes, etc., come from God, to make His will known to His people. There are ordinances and rules, etc., that apart from God telling His people Israel, no one would ever know. Major things such as the 7th day Sabbath, the holy Feasts of Israel and the dietary laws (Lev. 11), to name three major pillars of divine revelation. These things cannot be known to Christians through nature or by their conscience. God said to Israel that if they followed His ways (Mosaic Law) they would be blessed:

“If you *diligently* listen to the voice of Yahveh your God, **and do that which is right in His eyes**, and give ear to His commandments and keep **all His statutes, I will put none of the diseases on you that I put on the Egyptians**, for I am Yahveh, your healer.” (Exodus 15:26)

Many of the diseases that Christians suffer and die from, would not have affected them if they had been taught by the Church, to walk out their faith in Christ the way He had—by keeping all the laws and rules of Moses that apply to them. Despite that the Church teaches against Mosaic Law, *God* wants to write the Law of Moses upon the heart of every Christian. *It was for this very reason* that the Holy Spirit was given to Israel on *Shavu’ot*. This is found in both the Hebrew Prophets, Jeremiah and Ezekiel, with the Book of

³⁷ D. A. Carson, author; Frank E. Gaebelin, general editor; J. D. Douglas, associate ed., *The Expositor’s Bible Commentary*, vol 8, *Matthew* (Grand Rapids, MI, USA: Zondervan, 1990), Accordance Bible Software, n.p.

Hebrews confirming it, and reveals *God's Truth* about Mosaic Law for Christians:

“‘But this is the covenant that I will make with the House of Israel after those days,’ says Yahveh: ‘**I will put My Law** (lit. *Torah/Mosaic Law*)³⁸ in their minds and I will write it on their hearts and I will be their God and they shall be My people!’” (Jeremiah 31:33)

‘Moreover, *I will give you a new heart and put a new Spirit within you*. I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you **and I will cause you to walk in My statutes, and you will be careful to observe My ordinances.**’ (Ezekiel 36:26-27)

Hebrews 10:16 was written more than 35 years *after* the resurrection. *Quoting* Jeremiah 31:33 the author declares that the Holy Spirit wants to write Mosaic Law upon the heart of every *Christian*. Nowhere does it say that God wants to write only part of the Law (i.e. only the first two commandments of ‘love, or just the Ten Commandments, or just the so-called moral laws), nor does it say that Mosaic Law has been done away with. On the contrary, the Word of God states:

“And the Holy Spirit also *testifies to us*, for after He had said before, ‘This is the Covenant that I will make with them after those days,’ says the LORD. I will put **My laws** into their hearts and in their mind I will write them.” (Hebrews 10:15-16; cf. 8:10)

The author of Hebrews is obviously speaking of, and affirming Jer. 31:33. It was specifically in relation to the giving of the Holy Spirit to Israel, as part of the New Covenant, that *Mosaic Law* would be placed in our minds and written on our hearts so that Christians could walk in God’s Word (Mosaic Law) by His Spirit, *just as Jesus did*—from the inside-out, and obtain true freedom. It was like this with the Apostles,³⁹ and today this biblical teaching is being restored by the Holy Spirit to the Body of Messiah, overturning the heretical tradition of Man against Mosaic Law—God’s Word for how to live a “saved life.”

Shavu’ot, in Acts Two, saw 3,000 Jewish men, plus women and children, give themselves to Yeshua and find eternal life (Acts 2:38-41). Interesting to note is that at the giving of the Stone Tablets, 40 days *after* the First *Shavu’ot*, when Moses came down the Mountain with the Stone Tablets in his hand, 3,000 Hebrew men *died* because of their idolatry (the gold Calf; Ex. 32:28).⁴⁰ This emphasizes that the Law, without the sacrifice of *The Passover Lamb*, can only bring condemnation and death. This is not because the Law is sin, or evil, or a curse, but because without the Blood of the Passover Lamb every man stands condemned before Israel’s sinless and holy God.

Mosaic Law was never given for salvation, but to a people *already* saved from Egypt. Yahveh saved Israel from Egyptian slavery first, by the blood of the Passover lamb (Ex. 12), and *then* He brought them to Mt. Sinai *to learn how to walk in His Covenant* of Freedom. The Law didn’t free Israel from Egypt. It gave them knowledge of what was pleasing and displeasing (sin) to God (Rom. 3:20). It was the Pharisees and Scribes who taught that keeping Mosaic Law earned a man salvation. The Rabbis still teach that today.

Mosaic Law taught Israel the wisdom and righteousness of God (Dt. 4:5-8), which is true freedom.⁴¹ This

³⁸ The word for Law is literally Torah, which is Mosaic Law, not just the Ten Commandments. Some might think the English word Law means only the Ten Commandments, but this is not the case (see p. 1, note 2).

³⁹ Acts 21:20 says that all the thousands of Jews in Jerusalem who believed in Yeshua kept Torah. This was the way of life for both Jew and Gentile until about 120 AD, when the Bishop of Rome nullified Torah and substituted pagan days and pagan ways for it. For an in-depth understanding of how the Apostles walked and how all Christians are meant to live out their faith in Jesus, see [The Lifting of the Veil—Acts 15:20-21](#) and also the articles listed on p. 1, note 1.

⁴⁰ The reason why the Tablets were made of stone was to picture the Word of God as eternal (Is. 40:8; Mt. 24:35). That’s why kings would carve out their victories and achievements on stone. It lasts a long time and is symbolic of eternity. They wanted all the generations to know their ‘great’ name. Yeshua says this, too (Mt. 5:18).

⁴¹ Someone might argue that ‘God gave the Law to Israel and knew they couldn’t live up to its Standard. What kind

is the benefit of being saved—freedom in knowing and doing God’s will through Mosaic Law by the power of the Holy Spirit.

Other Names For Shavu’ot

Another name for *Shavu’ot* is *Hag HaKatzir* (Ex. 23:16; the Festival of the Harvest), the last grain harvest (i.e. the wheat harvest). It’s also known as *Yom HaBikorim* (Num. 28:26; the Day of First Fruits) when two loaves of wheat with leaven are offered up. It was a harvest time for wheat, grapes, dates, figs, pomegranates and olives in Israel, from the good land that God had given to her, a land of milk and honey (i.e. a land of abundance).⁴²

Shavu’ot (literally, ‘sevens,’ or ‘weeks’) spins off the Counting of the *Omer*. *Omer* is a Hebrew word and refers to the weight of the finely crushed barley grain offering of First Sheaf on the Sunday of Passover Week. It was about two pounds.⁴³ A handful of it was offered upon the bronze Altar of Sacrifice, and the rest was given to the High Priest. When it was offered, the 50 day counting to *Shavu’ot* began:

Lev. 23:15-18: ‘You shall also count for yourselves from the day after the Sabbath, from the day when you brought in the sheaf (*omer*) of the elevation offering, there shall be seven complete Sabbaths. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a new grain offering to Yahveh. You shall bring in from your dwelling places two loaves of bread for an elevation offering, made of two-tenths of an ephah. They shall be of a fine flour, baked with leaven as first fruits to Yahveh. Along with the bread, you shall present seven one year old male lambs without defect and a bull of the herd and two rams. They are to be whole burnt sacrifices to Yahveh, with their grain sacrifice and their drink sacrifice; sacrifices by fire—a pleasing aroma to Yahveh.’

Lev. 23:19-22: ‘You shall also offer one male goat for a sin sacrifice and two male lambs one year old for a sacrifice of peace sacrifices. The High Priest shall then elevate them with the bread of the first fruits for an elevation offering with two lambs before Yahveh. They are to be holy to Yahveh for the High Priest. On this same day you shall make a proclamation as well. You are to have a holy convocation. You must do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations. When you reap the harvest of your land, moreover, you shall not reap to the very corners of your field, nor gather the gleaning of your harvest. You are to leave them for the needy and the stranger.⁴⁴ I am Yahveh your God!’

of a God is that?’ God gave the Law for a number of reasons. One of them was to show Israel their need for the Messiah, which is the end or *goal* of the Law (Rom. 10:4). Gal. 3:19 says, ‘Why the Law then? It was added because of transgressions.’ Rom. 7:7: “What shall we say then? Is the Law sin? May it never be! On the contrary, *I would not have come to know sin except through the Law.*” It’s not that an Israeli could not walk in the Law at all, but he could not stand before God on Judgment Day and say that he was sinless, and therefore, had earned eternal life by never sinning. Also, *inherent within Mosaic Law was God’s provision for breaking it: sacrifice and forgiveness of sins* (Lev. 5, etc.). With the giving of the Holy Spirit the essence of the Law has been revealed by Messiah so that it’s not enough to abstain from murder; one also has to deal with hate, etc. The Standard has increased exponentially (forgive and love your enemy).

⁴² Ex. 3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 13:27; 14:7; Dt. 1:25, 35; 3:25; 4:21; 6:18; 8:7, 10; 9:6; 11:17.

⁴³ C. F. Keil and F. Delitzsch, *Commentary On The Old Testament*, vol. 1: *The Pentateuch* (Peabody, MA: Hendrickson Publishers, 2001), p. 459.

⁴⁴ The needy are the orphan and the widow (and the Levite). The needy stranger, picturing the Gentile believer, is one who comes to live with Israel and loves her God.

Shavu'ot falls on the 50th day from First Sheaf in Passover week. It's always the first day of the biblical week to the 7th first day of the biblical week (i.e. Sunday). Some Christians might see in these two Sundays justification for Sunday observance over the Lord's 7th day Sabbath, especially as the Sunday of First Sheaf is when Yeshua was resurrected⁴⁵ and was seen alive from the dead for the first time, but First Sheaf is *not even an annual Sabbath*. In other words, if God had intended to replace the weekly 7th day Sabbath because of the Sunday resurrection on First Sheaf, it's reasonable to assume that He would have at least made First Sheaf an annual Sabbath to begin with, but He didn't. *There is no biblical justification for replacing the 7th day Sabbath with Sunday* because of the resurrection from the dead.

Only the Sunday of *Shavu'ot*, 50 days after First Sheaf, when the Holy Spirit fell upon the Apostles, is an annual Sabbath. It seems that God purposely didn't make the Sunday of the resurrection an annual Sabbath so that it couldn't be used to justify weekly Sunday assembly replacing His 7th day Sabbath of holiness. Also, Yeshua's resurrection on Sunday cannot be used to justify *all* Sundays replacing the Sabbath because Scripture doesn't ordain nor authorize it. In other words, there is no authority from God, in the New Testament, to change His holy 7th day Sabbath to Sunday *because* of the resurrection, or anything else.

The Sunday of *Shavu'ot* is a holy day (Lev. 23:21), but it too cannot be used to support that every Sunday should be holy or that the weekly time of Christian assembly should be on Sunday, in opposition to the Word of God and the seventh day Sabbath. The Sunday of *Shavu'ot* only comes once a year and it was already marked out by God for the distinction of giving Israel His Word and His Spirit. There's no allowance in the Word of God to have Sunday replace the 7th day Sabbath for any reason; the resurrection included.

Leviticus 23:17 speaks of the two loaves for *Shavu'ot* being leavened. These most likely pictured Israel divided into two divisions of six, pictured in the two precious onyx stones, one on each of the shoulders of the High Priest, with the names of six Tribes on one, and six Tribes on the other (Ex. 28:9-12). The two loaves also picture the two piles (of six) of the Bread of the Presence (of God) in the Holy Place, that represented the 12 Tribes of Israel (cf. Lev. 24:5-9). After Acts Ten it seems to also symbolize the Jew and the Gentile who have Yeshua residing within them (i.e. the Jew and the Gentile who make up the Israel of God; Gal. 6:16). The leaven in the bread offering of *Shavu'ot* symbolizes *fallen Israel, redeemed* and filled with the Holy Spirit (typologically in the Holy Place) through the sacrifice of Yeshua. (Leaven or yeast is symbolic of sin; 1st Cor. 5:6-8.)

The Jew and the Gentile are the two Flocks that the Lord is making one (John 10:16). We have been given *life*, here and now, but still contain leaven (sin) within. It's only by the sacrificial cleansing blood of Yeshua that allows the Father, the Son and the Holy Spirit to dwell *within* sinful flesh—the new, but temporary Temple (1st Cor. 3:16-17, 19, etc.).

The two loaves were made of wheat with leaven, unlike the finely crushed barley that was offered on the Altar of Sacrifice for First Sheaf. Barley ripens just before Passover. Wheat ripens about three weeks later. Israel would have already harvested the wheat when *Shavu'ot* came. These two loaves for *Shavu'ot* weren't thrown onto the Altar Fire, but elevated (dedicated to Yahveh)⁴⁶ and then eaten by the High Priest, picturing us being 'in' Messiah Yeshua, even in our fallen state.

Leviticus 23:18 speaks of the whole burnt sacrifice, and this pictures Yeshua, the perfect Israeli, totally dedicated to the will of His Father, crushed or transformed as grain and poured out as wine at the base of the Altar of Sacrifice in Heaven (Rev. 6:9; 11:1; 16:7) so that we can eat of Him, become like Him and

⁴⁵ Yeshua is first seen alive from the dead on Sunday, and Scripture is actually silent as to the day and the hour when the Lord *rose* from the dead, but it can be proven, from First Fruits, that Yeshua rose on the first day of the biblical week. For an article on this see [The Resurrection and Mark 16:9](#).

⁴⁶ Most English translations have 'wave offering,' but the Hebrew word is now seen by theologians as elevating the loaves to God, not waving them before Him.

follow His Example. It also speaks of Israel being totally dedicated to God because this sacrifice was totally consumed by the fire of the Altar of Sacrifice. The grain and wine offerings picture Israel *transformed* by her God. In verse 19 the sin sacrifice pictures Yeshua taking Israel's sins and sin nature away by the blood of His sacrificial death. The peace sacrifice symbolizes Yeshua's perfect union with the Father, and ours, through the blood of the lamb, the priest eating some meat from it in the Presence of God.

In v. 20, the elevating of the two loaves, pictures all the grain/food of this harvest (i.e. food for life) as Yahveh's. It's also symbolic of what God can do with grain that dies to self; it can be used to feed others.

Verse 21, doesn't literally say it's a Sabbath, but the phrases, 'holy assembly' and 'no work,' point directly to it being an annual Sabbath day.

Verse 22 is an important ethical reality, which points to God's heart—care and concern for people in less fortunate situations. God commands that the corners of the fields be left for the stranger, the widow and the orphans (and the Levites).⁴⁷ The Rabbis say that the celebration of the Feast of Weeks is not complete until one has helped someone less fortunate than himself.

A Hard Commandment?

Many Christians say that Mosaic Law is impossible to keep.⁴⁸ I wonder if they were referring to what God commands in Dt. 16:9-12 about Pentecost? He says that we *must rejoice* in celebrating *Shavu'ot*:

Dt. 16:9: 'You must count seven weeks for yourself. You must begin to count seven weeks from the time you begin to put the sickle to the standing grain. Then you must celebrate the Feast of Weeks (Pentecost) to Yahveh your God with a tribute of a freewill offering of your hand, which you shall give just as Yahveh your God blesses you.'

Dt. 16:11-12: 'and *you must rejoice* before Yahveh your God, you and your son and your daughter and your male and female servants and the Levite who is in your town, and the stranger and the orphan and the widow who are in your midst, in the place where Yahveh your God chooses to establish His Name. You must remember that you were a slave in Egypt and you must be careful to observe these statutes.'

'Putting the sickle to the standing grain' (v. 9) is a reference to when the barley for First Sheaf is cut down to begin the harvest. Only until the 'first sheaf' is offered on the Sunday of Passover Week by the High Priest to God may the people eat of the harvested barley (Lev. 23:14), and that's when the counting to Pentecost begins (Lev. 23:10, 14-15). Also, only after Yeshua offered Himself as the First Sheaf to His Father, that Sunday of His resurrection, could we eat of His flesh and drink His blood (i.e. have eternal life; John 6:53-58), and have the indwelling and transforming power of the Holy Spirit. It's the Spirit's work to apply His flesh and His blood to us.

In v. 10 a freewill offering is mentioned, over and above the tithes, as Yahveh has prospered the Israeli. The tithe is the foundation or 'floor of giving,' not the ceiling. There are other offerings such as free will

⁴⁷ Dt. 10:18; 16:11, 14; 24:19-21; 26:12-13 (see also 27:19).

⁴⁸ I wonder if any Christians realize that loving one's enemy, as Jesus commands them (Mt. 5:44), is infinitely harder than abstaining from bacon and shrimp? Jesus made the New Covenant much harder to keep than the Mosaic Covenant by amplifying the Mosaic commandments of murder, adultery and love of neighbor. Most Christians, though, don't realize that being 'under Grace' and 'not Law,' doesn't mean they are free from the requirements of the Law, but only that the Law cannot condemn them to Hell (Rom. 8:1f.) because 'in Yeshua' we have died to self (the penalty for breaking the Law being death), which Yeshua paid for us, and we are now alive 'in Him,' not to do our own thing, but to allow Him to do His thing through us. By Yeshua's grace we can walk *as He walked*, keeping all the rules of Moses that apply to us (cf. Rom. 3:31; 1st John 2:6). Yeshua came to redeem us from the *curse* of the Law (Gal. 3:13), not the holy Law itself (Mt. 5:17-19; Rom. 7:12, 14).

offerings that are not part of the initial ten percent, and what joy there is in giving to others as an expression of gratitude to God for what He has done for us and a confirmation of one's faith and trust in God to provide for us; both our physical and redemptive needs. The tithe is the only commandment, in the physical realm, that reveals to us that we are truly *trusting* in Papa God to supply our needs, both physical and spiritual; temporal and eternal.⁴⁹

In v. 11 the Israelis were commanded to *rejoice* at the place where Yahveh chose to establish His Name. Is this what people mean when they say, 'No one can keep the Law!?' For some Christians I can see where this commandment to rejoice before God would be a little hard for them. Israel though, without the Holy Spirit dwelling within them, was to sanctify the day of *Shavu'ot* by assembling together as the holy people of God, and rejoice and feast in God's midst for all He had done for them. Certainly we can do the same, if only properly taught what it is to be a biblical Christian.⁵⁰

In v. 12 God speaks of giving to others less fortunate. Israel was to always remember where she came from and Who saved her from slavery, and how they were saved—by the blood of the Passover lamb. With this continual reminder and motivation, one would naturally feel grateful to God and give to others out of their heartfelt love for God and what He had done for them. This is also a very fitting concept for those who love and follow the Lamb of God today.

The spring and the fall feasts of Pesach (Passover) and *Sukote* (Tabernacles) are a full week long, but *Shavu'ot*, in the late spring, is only one day. Yet, coupled with the fact that it is always falls after a 7th day Sabbath, it means that there are two Sabbaths in a row, for the people of God to celebrate and rejoice before Yahveh on. God truly thinks of everything!

SHAVU'OT IN THE SYNAGOGUE

In traditional Judaism today, *Shavu'ot* is an agricultural feast, with the Revelation and Words at Mt. Sinai taking prominence. The synagogues will have a festive atmosphere with flowers decorating the sanctuary and the book of Ruth read because of its agricultural context and also because Ruth became a 'convert' to Yahveh. This implies she kept the *commandments* of Yahveh, given at Sinai on *Shavu'ot*, and all the other commandments and statutes, etc., that applied to her. It's also a day the Jewish people recognize and honor all Gentile converts to Judaism, for they, like Ruth, chose to leave their way of life, and quite possibly their parents, family and friends, to be part of Israel.⁵¹

Shavu'ot for the Jewish community is a day where dairy meals are the norm, Israel being the Land flowing with *milk* and honey.⁵² No meat will be eaten today in the Orthodox Jewish community because meat and dairy are not permitted to be eaten together, and this day for them is a 'dairy day.' Not eating meat and dairy together comes from a false rabbinic interpretation of Ex. 23:19 (repeated in 34:26; Dt. 14:21), which states that Israel is not to boil a kid of the flock in its mother's milk. The Rabbis interpret it to mean that meat and dairy cannot to be eaten together at the same meal (and a time lapse must ensue before one can eat the other food). Yeshua came against things like this because the Pharisees (the spiritual Fathers of the Rabbis) made something to be sin that God didn't say was sin. They added to God's Word, and so nullified it (Dt. 4:2; 12:32; Mt. 15:1-9). The religious Jew today believes that it is a sin for him to eat

⁴⁹ See [The Tithe in Ancient Israel](#) for how important the tithe is for us today.

⁵⁰ See the articles and book listed on p. 1, note 1 for what biblical Christianity is.

⁵¹ There is no scriptural basis for a Gentile *becoming* a Jew. Ruth always remained a *Gentile* Moabitess, and all the other Gentiles *who became part of Israel* also remained Gentiles, despite what the Pharisees invented for Gentiles. For why the Gentile who attaches himself to Israel always remains a Gentile, yet is 'one' with Israel, see, [Is the Gentile Now a Jew?](#)

⁵² Exodus 3:8; Lev. 20:24; Num. 13:27, 14:8; Dt. 27:3; Josh. 5:6; Jer. 32:22; Ezk. 20:6, etc.

dairy and meat together (e.g. a cheeseburger).

The commandment though, has nothing to do with not being able to eat meat and dairy at the same meal. It speaks of a pagan fertility ceremony that God didn't want Israel to practice. In the fall, after the final harvest of the year, the Canaanites would boil a kid of the sheep or the goats in the milk of its mother, and then take the milk, invoke their god and sprinkle the milk on the fields 'to ensure' that the harvest for the following year would be bountiful.⁵³ Of course, this is pagan magic.

The first two Scripture cites referring to the young lamb fall right after the Feast of Tabernacles, which comes in autumn, the final harvest at the end of the harvest year (Ex. 23:16-21; 34:22-26). The third cite is right after the dietary laws in Dt. 14:21, and the Feast of Tabernacles is just a few verses later (vv. 23-26).⁵⁴ With the first two cites of Exodus it's easy to see that Israel was given the prohibition so that in the autumn they wouldn't copy what the Canaanites were doing, 'to ensure' their harvest for the following year would be bountiful. Israel was to trust Yahveh for their harvest.

The third cite, in Dt. 14, falls right after the second giving of the dietary laws.⁵⁵ It doesn't have anything to do with dairy and meat being separated:

1. Verse 21, which has the prohibition against boiling the young lamb, begins a conceptual shift to a new thought from the previous dietary laws, by first stating that any (clean) animal that dies of itself cannot be eaten by Israel. Then it presents the prohibition about the young lamb and paganism.
2. Verse 22 commands Israel to tithe all its produce every year.
3. Verses 23-26 speak of the Feast of Tabernacles and what the Israeli was to bring, which comprised a tithe of 'all the new wine, oil, herd and flock,' etc.
4. Verse 27 speaks of not neglecting the Levite.

Seen all together, the admonition not to boil a kid in its mother's milk, applies to the literal doing of it in relation to pagan idolatry. It doesn't have anything to do with the separation of dairy from meat, for God never speaks of separating meat from dairy nor does He say that it's a sin to eat dairy and meat together. The rabbinic interpretation is false.

⁵³ The Jewish view (of not boiling a kid in its mother's milk) is that one should not eat meat and dairy together, thus avoiding the possibility of eating the meat of the kid and the milk of the mother together. Of course, the possibility exists that one can eat the meat of the kid and the milk of the mother at different times, but this doesn't seem to concern the Rabbis. Extending the rabbinic concept to all meat and dairy, one finds the impossible situation of chickens, which don't give milk, but are nevertheless prohibited from being eaten with dairy products.

Rev. James M. Freeman, *Manners and Customs of the Bible* (Plainfield, NJ: Logos International, 1972), p. 73, #133, states: this 'injunction is put in connection with sacrifices and festivals' (*and not a dietary regulation*). The seething of a kid in his mother's milk was an *idolatrous* practice done, 'for the purpose of making trees and fields more fruitful the following year.' It 'was an ancient heathen custom to boil a kid in the dam's milk and then be-sprinkle with it all the trees, fields, gardens and orchards.'

Charles F. Pfeiffer, Old Testament; Everett F. Harrison, New Testament, *The Wycliffe Bible Commentary* (Chicago: Moody Press, 1977), p. 73, states: 'in the Ugarit literature discovered in 1930, it was learned that boiling a kid in its mother's milk was a Canaanite practice used in connection with fertility rites (*Birth of the Gods*, 1:14).'

R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament*, vol. II (Chicago: Moody Press, 1980), p. 285, states: "Since a Ugaritic text (UT 16: Text no. 52:14) specifies, 'They cook a kid in milk...the biblical injunction' was 'directed against a Canaanite fertility rite.'"

⁵⁴ God wanted Israel to be holy (Dt. 14:2), which meant that they weren't to follow the ways of the pagans around them by boiling the kid in its mother's milk 'to ensure' a good harvest the following year, but they were to trust in Him.

⁵⁵ The first time the dietary laws appear is found in Lev. 11:1-47. Interestingly enough, the passage on boiling a kid in its mother's milk is not listed in the dietary laws of Lev. 11 (cf. Lev. 3:17).

Finally, Yeshua ate both dairy and meat together in the meal that Abraham served Him (and the two angels with Him) when they came to Father Abraham, before destroying Sodom and Gomorrah (Gen. 18:8). Of course, traditional Judaism doesn't accept Yeshua as Yahveh the Son, but the passage speaks of Yahveh and two angels, and so the Rabbis circumvent this obvious divine contradiction to their teaching by saying that either Abraham served God and the angels the dairy first, and waited a certain amount of time before serving them the meat (anywhere from 18 minutes to two hours, depending on the rabbi cited), or it wasn't sin in Abraham's time because Mosaic Law, with the law not to boil a kid in its mother's milk, hadn't yet been given at Mt. Sinai.

The former reason is negated by Scripture. It states that Abraham served God and the angels the dairy and the meat at the same time.⁵⁶ As for the latter reason, even though the Rabbis are technically right, it seems very strange that Yeshua and His angels would eat meat and dairy together if one day He would command Israel not to do that.

The Rabbis don't have the indwelling Spirit of God for discernment and understanding of Scripture, and we know that Yeshua commanded us to avoid their teachings because they were filled with leaven (Mt. 16:6-11) meaning that some/much of rabbinic teaching is contrary to God and His Word Mt. 15:1f.).

Judaism has sunken further into the Pit by embracing Kabbalah, which is nothing less than Babylonian mysticism in Jewish clothes. Kabbalah has seeped into just about every facet of Judaism today.⁵⁷

Having said that, Christians have also fallen to satanic deception, believing the lie that Mosaic Law was done away with, and so they accept Rome's theology of illicit SEX (an acronym for Sunday, Easter and Xmas, with its anti-Mosaic Law theology). The Roman Catholic Church threw out Mosaic Law in 120 AD and replaced it with pagan days and pagan ways, and Bible believing, Born Again Christians are more deceived about this than my Jewish people are about Yeshua. Non-believing Jews don't have the indwelling Spirit of Yeshua, but Christians do, and so they should be able to see through the satanic deception, but they cling to their bacon and reject God's Word because of their tradition against Mosaic Law, for one's lifestyle; not salvation. Well did Yeshua speak of Christians when He said to the Pharisees:

“All too well you reject the commandment of God, that you may keep your tradition!”
(Mark 7:9)

Gentiles who come to Yeshua are part of Israel, and they should keep all the Feasts of Israel, as well as all Mosaic Law that applies to them, just as all the Apostles did.⁵⁸

On this night of *Shavu'ot* the Jewish people stay up all night long in the synagogue reading the Torah, in honor of the Ten Commandments having been given on *Shavu'ot*. Their staying up all night is not biblical. It's not commanded by Yahveh, but by the Rabbis, and woe to a religious Jew who shirks from this 'commandment.'

Actually, Christians should stay up all night for Passover (Ex. 12:40-42), as God commands, because on the night of Passover Yahveh 'stayed up all night' (as did Israel), and brought Israel out of Egyptian slavery. He commands us to do the same every year, in commemoration of that great event. Yeshua confirms this in a round-about-way, staying up all Passover night, to bring us out of the Kingdom of Satan, by His crucifixion the next morning. He also asked His disciples to stay up all night and pray with Him (Mt. 26:36-38f.), but they thought this was just going to be another Passover, and they fell asleep.

⁵⁶ Gen. 18:8: So he (Abraham) took butter and milk *and the calf* which he had prepared, and set it before them, and he stood by them under the tree as they ate.

⁵⁷ See [Kabbalah](#) for why it's Babylonian mysticism in Jewish clothes.

⁵⁸ For understanding why Sunday, Easter and Xmas, as well as the negation of Mosaic Law is not God's will, see the articles on p. 1, note 1.

HOW TO CELEBRATE SHAVU'OT

Shavu'ot is a holy day, not a holiday. Yahveh calls for an assembly and the ceasing of all work—in itself a picture of freedom. All the Israeli males were to go to the city where Yahveh chose to place His Name (Ex. 34:23) and rejoice in His Presence with their brethren (and of course, the men would bring their families, and so it was truly a *holy* time or holy vacation).

After David's capture of Jerusalem (about 990 BC), David's son, Solomon, would build the Temple and it would stand for 372 years; from 958 BC to 586 BC. The silver trumpets (Num. 10:10) and ram's horns (shofars) would blast, along with other instruments, and the Levites would lead Israel in singing Psalms 113-118 and 146-150, etc. The whole city would resonant with thanksgiving for what Yahveh had done, and would continue to do, for His people Israel on Shavu'ot.

Today, as Christians, we praise Him on Shavu'ot wherever we gather, for our God dwells within us. One day though, central worship will be restored to Jerusalem, with Yeshua sitting for a thousand years as the King of Israel on the Throne of His Father David.⁵⁹

If your congregation doesn't recognize *Shavu'ot*, you might want to gather with your family and friends in a park or a backyard which has some picnic tables. There you can eat and rejoice before Yeshua. You can pray, sing praise to Him and worship Him there. Open the Scriptures and read some passages concerning *Shavu'ot*; perhaps Ex. 19-20 and Acts 2? Ask the Lord to lead you, and the others, in a discussion of the texts. Remember that it's a holy day, and so we cannot buy nor sell anything, nor work. The only thing that is different from the weekly seventh day Sabbath is that we can light a fire to prepare food, and cook/grill food.⁶⁰ It's a day where we must rejoice in the Lord Yeshua by His Spirit!⁶¹

CONCLUSION

The English word Pentecost comes from the Greek word for the number 50 because Pentecost is 50 days from the Sunday within Passover Week. In Hebrew the feast is known as *Shavu'ot*, literally *sevens*, because God tells Israel to count seven weeks (Sabbaths) times seven, plus one day. In the English Old Testament it's called the Feast of Weeks.

Shavu'ot is physically and theologically connected to Passover, not only in how its date is set, but also as the complement to Passover's freedom from slavery. God set His people Israel free, not to do their own carnal and sinful thing, but to learn that true freedom is obedience to God and His Way of life, which we know as Mosaic Law. Passover is the literal freedom from Egyptian slavery and *Shavu'ot* is the divine complement of that freedom found in Mosaic Law, symbolized by the Ten Commandments, spoken by God to Israel on *the First Shavu'ot*. God's Word and His Spirit are His Way to live in holy freedom.

The biblical number for freedom—50, gets its symbolism for freedom from the Jubilee Year, which was a time when all the lands that had been 'sold' (i.e. rented out) for their yearly harvests, returned to their original owners, and *freedom* was proclaimed throughout the Land of Israel. This freedom harkened back to the Passover in Egypt when God freed Israel from her cruel slavery to Pharaoh, and 40 years later brought Israel into the land of Canaan, which He had promised Fathers Abraham, Isaac and Jacob for

⁵⁹ Mt. 27:11-14, Lk. 1:30-33; Rev. 20:1-9; 22:16; Is. 9:7; 16:5 (Act 15:16); cf. Is. 41:21 King of *Jacob*; Ezk. 40-48; Rev. 5:4.

⁶⁰ God allows the lighting of fires and the cooking of food for the annual Sabbath of the Feast days (except of course, for the Day of Atonement when fasting is done). See Exodus 12:16 for this ability to prepare and cook food on the annual Sabbath Feast days.

⁶¹ Even if you're the only one celebrating *Shavu'ot* you can still do these things.

their descendants. This Year of Freedom from working the fields, etc., was a Sabbath year, and it came every 50 years, and so 50 is the biblical number for freedom. As this 50th year came after the 7th year Sabbath (the 49th year; 7×7), it meant that Israel had two Sabbath years back-to-back, which parallels the back-to-back one day Sabbaths of the weekly 7th day Sabbath and *Shavu'ot*. Truly, a holy time of joyous freedom for Israel.

Shavu'ot and the Jubilee Year are further infused with freedom when we realize that both 50s are biblically gotten by multiplying 7 times 7 plus 1, or 7^2 (seven squared) plus one. Any number multiplied by itself *amplifies* the meaning of the number, and so the *foundation* of 50, which is freedom, is built upon 7, God's number for holiness, perfection, freedom, joy and completion, and one, the number of union for God in the God Family, and for God and His people being one. Therefore, *Shavu'ot* (as well as the Year of Jubilee) speaks of perfect and complete holy freedom, amplified and magnified in *union* with Messiah Yeshua, whom it points to, for He is Living Freedom and the One who frees us from sin, sickness, Satan and death, and give us life abundant, joy and peace, both here and in the New Jerusalem.

The number 50 is also used by God to declare that Mosaic Law (Torah) is God's true Freedom, and doesn't that make perfect sense? Yeshua, who is Living Freedom, is also called the Word of God (John 1:1; Rev. 19:13), and the core or essence of the written Word of God is Torah, which is 'seen' in the beginning of the first two books of Scripture, as one finds the first 'T' and then counts 50 Hebrew letters to an 'o' sound, etc., until the word Torah is spelled out, over and over again. This is another divine indication that Mosaic Law is a verbal/written reflection of Yeshua—God's Living Freedom, which Torah reflects, and that the First *Shavu'ot* happened 50 days after the Sunday of First Fruits in the First Passover Week.

Scripture doesn't literally state that the Ten Commandments were spoken to all Israel on the First *Shavu'ot*, most like because God hadn't yet told Israel about *Shavu'ot*, but it's mathematically probable that Israel was at Mt. Sinai for the First *Shavu'ot*, and it's theologically certain, as the following biblical points bring out:

1. **The 50 Day Count**—Israel left Egypt on 15 *Aviv* and the 50 day count to *Shavu'ot* would have begun on the Sunday of Passover Week, whenever that Sunday date was, even though Israel didn't know of *Shavu'ot* at that time. God knew, and so whenever the Sunday of Passover week was, Israel got to Mt. Sinai on the 1st day of the 3rd month and theoretically, they would have had anywhere from 6 to 12 *Sivan* until *Shavu'ot*—ample time for God's descent on Mt. Sinai to coincide with *Shavu'ot*.
2. **The Feast**—One of the reasons why God would coincide the giving of the Ten Commandments and *Shavu'ot* is because the word *feast* in Hebrew, in relation to the Feasts of Israel, means that Israel gathers to meet her God to praise and thank Him for all that He has done for her. Yahveh also specifically required all Israeli males to *appear* before Him for the three main *feasts* (Passover, *Pentecost* and Tabernacles) and certainly, all Israel appeared before God, and “met Him,” when He came down upon Mt. Sinai as blazing Fire and thunderously spoke forth the Ten Commandments to all Israel.
 - A. **The Betrothal**—Another reason which points to the Ten being given on the First *Shavu'ot* is that the Ten form the basis for the covenant that God made with Israel. This covenant is seen as a betrothal, which is a legal marriage that hasn't been consummated yet, but ties the two parties together in holy commitment and union. On Judgment Day it will be consummated when Israel truly becomes 'one' with the Father through her Messiah King-Husband.
 - B. This union is also seen in the number *1* that is part of the biblical equation for the counting of the 50 days to get the date for *Shavu'ot* ($7 \times 7 + 1$).
3. **The 50th Letter**—The number 50 speaks of freedom (i.e. the Jubilee Year). Counting in the first parts of both Genesis and Exodus, the Hebrew word Torah is spelled out one letter at a time, every 50 letters, after finding the first *tav* (t). This aligns the Hebrew word Torah (Mosaic Law) with freedom and also *Shavu'ot*, which is 50 days after First Sheaf in the Feast of Freedom (Passover, Feast of Unleav-

ened Bread). The Ten Commandments, given on *Shavu'ot*, are symbolic of all God's words (i.e. Torah). This means that learning to walk in the freedom of Passover comes through obedience to Torah.

- 4. The Holy Spirit**—The giving of the Holy Spirit on the Second *Shavu'ot* (Acts Two) theologically and spiritually complements the giving of the Ten Commandments on the First *Shavu'ot* at Mt. Sinai 1,470 years earlier. Both the Word of God, pictured in the Ten, and the Spirit of God, were given on the same holy day of *Shavu'ot*. It's the Holy Spirit's desire to write Torah upon our hearts,⁶² which together form God's complete and holy freedom magnified in Messiah Yeshua.

Israel was to live by all the rules of Mosaic Law and thus be both the Betrothed of God and an example of holiness to all the pagan peoples around them of how one lived a righteous life (Dt. 4:5-8). Yahveh saved Israel not to do her own thing, but to serve and obey Him, and in this she would find true freedom. The only way that we can know that we are serving the Living God, *His Way*, is by obeying His Word (His Instruction, His Torah, Mosaic Law), by the Spirit of Messiah Yeshua.⁶³

Those who walk in all His Words that apply to them, by His Spirit, are truly free, just as Yeshua walked. These Christians come into a level of freedom and holiness, understanding and wisdom of God, that cannot be gotten any other way. After all, who would know he was to keep the 7th day Sabbath holy, except that it's written in Torah? Who would know he was to keep Passover or *Shavu'ot*, except that God had declared such in His Word? And who would know that he wasn't to eat pig and other unclean animals, except that it's written in Scripture?

Mosaic Law, coupled with the Holy Spirit, is true freedom for God's people Israel—to make them wise and keep them blessed and protected (2nd Tim. 3:14-17), and *Shavu'ot* is the time for God's people to gather to praise and worship the Messiah of Israel for the Freedom from sin, sickness, death and Satan that He has given us. Yeshua is the Living Word—the Living Torah of God. He's our Example of a Man who is Spirit filled and loves God's Word. Yeshua said in Psalm 40:

“I delight to do Your will, my God! And Your Torah is within my heart!” (Psalm 40:8)

*We're not to bend God's Word to our lifestyle,
but to bend our lifestyle to God's Word.*

⁶² Jeremiah 31:33; Hebrews 8:10; 10:16.

⁶³ 1st Tim. 3:10-17; 1st John 5:1-4; Rev. 12:17; cf Dt. 4:6-8; Ps. 94:12. The Hebrew word Torah does not mean 'law,' but *instruction* and *teaching*. Torah is the Instruction of God for how to live one's life after being saved.

APPENDIX

The Seven Possible Dates for Shavu'ot

The following seven points are the seven possible dates for *Shavu'ot*, depending on what day of the week the Passover meal is eaten, which is the first day of the Feast of Unleavened Bread:

1. If the Passover meal was eaten on a Friday night, the weekly 7th day Sabbath, it would be 15 *Aviv* and Israel set out from Egypt in the early morning, it still being 15 *Aviv*:
 - a. then Sunday, 16 *Aviv* would have been First Sheaf, which is when the counting of the *Omer* to *Shavu'ot* would have begun.
 - b. There would be 15 days left to *Aviv* (days 16 through 30 inclusive).
 - c. There would be another 29 days until the end of the second month, for a total of 44 days from First Sheaf to the end of the second month.
 - d. Israel would have gotten to Mt. Sinai the next day, on day 45 of the *Omer*; 1 *Sivan*, a Tuesday.
 - e. *Shavu'ot* would then have been 5 days later, on 6 *Sivan* (*Sivan* being the contemporary Jewish name of the third month of the biblical year).
 - (1) Of course, 6 *Sivan* would have been a Sunday, fifty days after the Sunday of First Sheaf. The biblical *Shavu'ot* is always on Sunday, but the rabbinic *Shavu'ot* can be on any day of the week since their understanding of when First Sheaf comes is not biblical.
2. If the Passover meal was eaten on a Thursday night, it would be 15 *Aviv* and Israel set out from Egypt in the early morning of Friday, it still being 15 *Aviv*, and the counting to *Shavu'ot*,
 - a. would have begun on Sunday (First Sheaf), which would have been 17 *Aviv* (the Sunday of Passover week).
 - b. There would be 14 days until the end of *Aviv*.
 - c. There would be another 29 days for the second month for a total of 43 days for both months.
 - d. Israel would have gotten to Sinai on day 44 of the *Omer*; 1 *Sivan*, a Monday.
 - e. *Shavu'ot* would have 6 days later, on 7 *Sivan*, again, on a Sunday.
3. If the Passover meal was eaten on a Wednesday night, it would be 15 *Aviv* and Israel set out from Egypt in the early morning of Thursday, it still being 15 *Aviv*, and the counting to *Shavu'ot*,
 - a. would have begun on Sunday, 18 *Aviv* (First Sheaf, the Sunday of Passover week).
 - b. There would be 13 days until the end of *Aviv*.
 - c. There would be another 29 days until the end of the second month for a total of 42 days for both months.
 - d. Israel would have gotten to Sinai the next day, on day 43 of the *Omer*; 1 *Sivan*, a Sunday.
 - e. *Shavu'ot* would have been the following Sunday, 7 days later, on 8 *Sivan*.
4. If the Passover meal was eaten on a Tuesday night, it would be 15 *Aviv* and Israel set out from Egypt in the early morning of Wednesday, it still being 15 *Aviv*, and the counting to *Shavu'ot*,
 - a. would have begun on Sunday, 19 *Aviv* (First Sheaf).
 - b. There would be 12 days until the end of *Aviv*.
 - c. There would be another 29 days until the end of the second month for a total of 41 days for

- both months.
- d. Israel would have gotten to Sinai the next day, on day 42 of the *Omer*; 1 *Sivan*, a 7th day Sabbath.
 - e. *Shavu'ot* would have been 8 days later, on 9 *Sivan*, a Sunday.
5. If the Passover meal was eaten on a Monday night, it would be 15 *Aviv* and Israel set out from Egypt in the early morning of Tuesday, it still being 15 *Aviv*, and the counting to *Shavu'ot*,
- a. would have begun on Sunday, 20 *Aviv* (First Sheaf).
 - b. There would be 11 days until the end of *Aviv*.
 - c. There would be another 29 days until the end of the second month for a total of 40 days for both months.
 - d. Israel would have gotten to Sinai the next day, on day 41 of the *Omer*; 1 *Sivan*, a Friday.
 - e. *Shavu'ot* would have been 9 days later, on 10 *Sivan*, a Sunday.
6. If the Passover meal was eaten on a Sunday night, it would be 15 *Aviv* and Israel set out from Egypt in the early morning of Monday, it still being 15 *Aviv*, and the counting to *Shavu'ot*,
- a. would have begun on Sunday, 21 *Aviv* (First Sheaf).
 - b. There would be another 10 days until the end of *Aviv*.
 - c. There would be another 29 days until the end of the second month, for a total of 39 days for both months.
 - d. Israel would have gotten to Sinai the next day, on day 40 of the *Omer*; 1 *Sivan*, a Thursday.
 - e. *Shavu'ot* would have been 10 days later, on 11 *Sivan*, a Sunday.
7. If the Passover meal was eaten on a Saturday night, it would be 15 *Aviv* and Israel set out from Egypt in the early morning of Sunday, it still being 15 *Aviv*, and the counting to *Shavu'ot*,
- a. would have begun *on the following Sunday, 7 days later* because the weekly Sabbath of Passover Week would not occur until the last day of Passover Week, six days later. It was the day *after* this weekly 7th day Sabbath that First Sheaf/Fruits would be, and that Sunday is when the Counting of the Omer would begin.
 - b. The Passover would officially end on Saturday night, 21 *Aviv*, and next day would be First Fruits, 22 *Aviv*. The counting to *Shavu'ot* would begin on 22 *Aviv*. The reason why the counting cannot start on Sunday, the first day of Passover Week, is because one has to wait until the day after the 7th day Sabbath of Passover Week to have First Fruits. The 7th day Sabbath before Passover Week began *was obviously not part of Passover Week* (i.e. the Feast of Unleavened Bread). The counting has to begin *after* the weekly 7th day Sabbath of Passover Week (Lev. 23:15f.), even if First Fruits does not fall within Passover Week.
 - c. There would be only 9 days until the end of *Aviv* when they would have left Egypt.
 - d. There would be another 29 days until the end of the second month, for a total of 38 days for both months.
 - e. Israel would have gotten to Sinai the next day, on day 39 of the *Omer*; 1 *Sivan*, a Wednesday.
 - f. *Shavu'ot* would have been 11 days later, on 12 *Sivan*, a Sunday.⁶⁴

⁶⁴ This article was revised on Sunday, May 28, 2023.