

# Pentecost | Calculation Restoration

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World's Last Chance is a team of non-denominational volunteers who have dedicated themselves to sharing the 3 Angels' Messages in their entirety. When given the evidence for the Lunar Sabbath, it was studied line upon line and precept upon precept until we had no other choice than to proclaim it to be precious Light from Yahuwah for His last day people. We have since been blessed with new Light regarding our Heavenly Father's Sacred Name and the Sacred Name of His Blessed Son, Yahushua. So when the proposal was laid before us that the "popular" methods, including our own, of counting to the Feast of Weeks (Pentecost) were incorrect, the WLC Team had once again arrived at a pivotal crossroads in Biblical Doctrine! Although skeptical, we had to study it out and journey forward with the *weight of evidence*, wherever it might lead. Our Loving and Merciful Father Yahuwah is truly restoring all of His divine ordinances. **We whole-heartedly believe that we have been in error about how to count to the Feast of Weeks!** Rather than presenting an enormous dissertation of our conclusions, we shall provide you with what we feel is more than sufficient evidence to discard our former understanding of the count to the Feast of Weeks (7 complete Sabbaths plus 1 day) in favor of reckoning 7 Sabbaths Complete and *then* numbering 50 days (Lev. 23:16), placing the Feast of Weeks on the 28<sup>th</sup> or 29<sup>th</sup> of the Fourth Month on Yahuwah's Luni-Solar Calendar. Please be like the Bereans and study these points out for yourselves.

*"...they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. Therefore many of them believed..." Acts 17:11-12*

*"In the time of the end every divine institution is to be restored...Yahuwah's remnant people, standing before the world as reformers, are to show that the law of Yahuwah is the foundation of all enduring reform... Constrained by the love of Yahushua, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in." Prophets and Kings, p. 678\**

# The TRUE Count to the Feast of Weeks (Pentecost)

Below is a chart illustrating the Feast Days and their respective dates on the Biblical Luni-Solar Calendar.



Notice that this new understanding creates a beautiful pattern of Feasts being in the **Spring, Summer, and Fall**; each corresponding to a season of harvest. The Feast of Weeks is the only Feast that is not a fixed day on Yahuwah's Calendar; incidentally, it is also the only Feast in which we are asked to *count* in order to find the day (See Leviticus 23:16).

Here is a more detailed chart that explains the calculations of how to count to the Feast of Weeks (Pentecost). The calculation is very simple and you only have 2 options.

# FEAST OF WEEKS (PENTECOST) CALCULATION RESTORATION

## SPRING

First Month							NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	= 1 SABBATH
16	17	18	19	20	21	22	= 2 SABBATHS
23	24	25	26	27	28	29	
30							

FROM THE DAY OF FIRST FRUITS COUNT 7 SABBATHS COMPLETE

Second Month							NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8	= 3 SABBATHS
9	10	11	12	13	14	15	= 4 SABBATHS
16	17	18	19	20	21	22	= 5 SABBATHS
23	24	25	26	27	28	29	= 6 SABBATHS

Third Month							NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8	= 7 SABBATHS COMPLETE
9	10	11	12	13	14	15	= 7 DAYS
16	17	18	19	20	21	22	= 14 DAYS
23	24	25	26	27	28	29	= 21 DAYS
30							= 22 DAYS

DAY 1 OF THE COUNT TO 50 DAYS

## SUMMER

Fourth Month							NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8	= 23 DAYS
9	10	11	12	13	14	15	= 30 DAYS
16	17	18	19	20	21	22	= 37 DAYS
23	24	25	26	27	28	29	= 44 DAYS
30							= 50 <sup>TH</sup> DAY FEAST OF WEEKS



OR

Third Month							NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8	= 7 SABBATHS COMPLETE
9	10	11	12	13	14	15	= 7 DAYS
16	17	18	19	20	21	22	= 14 DAYS
23	24	25	26	27	28	29	= 21 DAYS
30							

DAY 1 OF THE COUNT TO 50 DAYS

Fourth Month							NM 1
1st	2nd	3rd	4th	5th	6th	Sab	
2	3	4	5	6	7	8	= 22 DAYS
9	10	11	12	13	14	15	= 29 DAYS
16	17	18	19	20	21	22	= 36 DAYS
23	24	25	26	27	28	29	= 43 DAYS
30							= 50 <sup>TH</sup> DAY FEAST OF WEEKS

\* THE FEAST OF WEEKS IS ONLY ONE DAY; EITHER THE 28<sup>TH</sup> OR 29<sup>TH</sup> OF THE FOURTH MONTH, NOT BOTH DAYS. IT IS DEPENDENT UPON THE NUMBER OF DAYS IN THE THIRD MONTH.

From the Day of First Fruits (Abib 16), we are instructed to count 7 Sabbaths Complete. This will *always* bring us to the 8<sup>th</sup> of the Third Month. Scripture tells us plainly that from the day after the 7 Sabbaths Complete, we shall number 50 days (Again, see Leviticus 23:16). So on the day after the 8<sup>th</sup> of the Third Month, we then count 50 days; day 1 being the 9<sup>th</sup> of the Third Month. If the Third Month has 30 days, then the 50<sup>th</sup> day will fall on the 28<sup>th</sup> of the Fourth Month. If the Third Month has 29 days, then the 50<sup>th</sup> day will fall on the 29<sup>th</sup> of the Fourth Month. Very Simple.

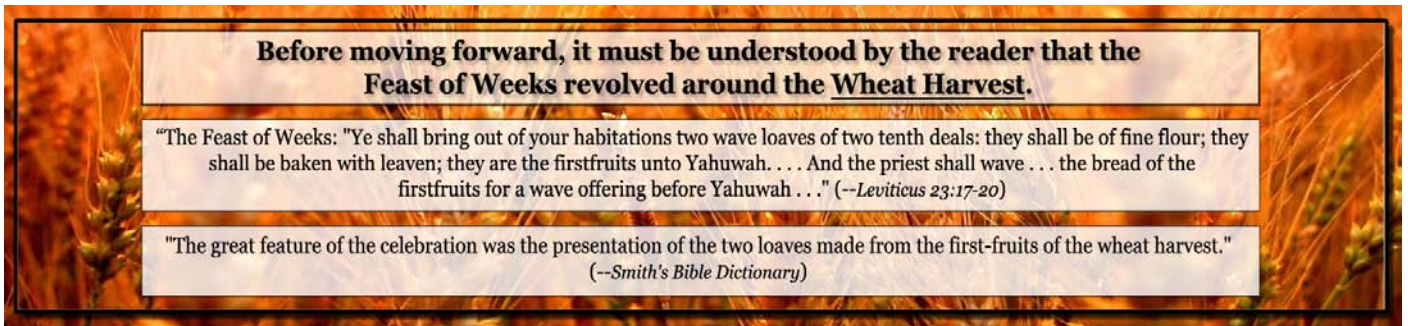
## Evidence Favoring: 7 Complete Weeks + 50 Days

Doctrinal changes are NO small matter, and this is a most serious issue to everyone at WLC. As honest Bible students, however, we must always yield to the *weight of evidence*, even if it is not in harmony with our cherished traditions and preconceptions. If we are to receive greater light, we must be obedient to the light that is immediately before us.

"But the path of the just is like the shining sun, That shines ever brighter unto the perfect day."

Prov. 4:18 (NKJV)

That being said, here are several solid points of evidence favoring the count to the Feast of Weeks being 7 Sabbaths Complete (or 7 Complete Weeks) **PLUS** 50 Days:



### (1) Yahushua's Statement:

"Say not ye, There are yet four months, and then cometh harvest" (John 4:35, KJV)

A study of John's narration indicates that Yahushua likely said this shortly after Passover (i.e. the First Month). This means that Yahushua believed that the wheat would not be ready to harvest until about the end of the Fourth Month (the middle of Summer). No one argued with Him!

"As Yahushua still sat at the well side, He looked over the fields of grain that were spread out before Him, their tender green touched by the golden sunlight. Pointing His disciples to the scene, He employed it as a symbol: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." And as He spoke, He looked on the groups that were coming to the well. It was four months to the time for harvesting the grain, but here was a harvest ready for the reaper." --The Desire of Ages, p. 191\*

### (2) The Plagues of Egypt | the Hail:

"And the Yahuwah said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. . . . And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* balled. But the wheat and the rye were not smitten: for they *were* not grown up [Strong's H648]." (Ex 9:22-32)

- "**not grown up**" = Strong's H648 ["from the same as H651"] = not ripe ("very dark" by implication)

When the hail fell in the early part of Abib (Month 1), the wheat was not destroyed because it was unripe (it had not even sprouted). In order for the wheat to have been ready for harvest by the 9<sup>th</sup> day of the third lunation (Sivan 9), it would have had to go from seed to harvest in about two months! This is simply not possible. **Wheat generally takes 100-120 days to mature (about 4 months).**

### (3) Israel's Arrival at Mt. Sinai:

From the calendrical details recorded in Exodus, we can conclude without any doubt that Moses descended Mt. Sinai with the Ten Commandments Law of Yahuwah **exactly 50 days after the seventh complete Sabbath**. Incidentally, many Biblical Scholars agree that the Feast of Pentecost is a memorial (anniversary) of the giving of the Law.

"The day of Pentecost was kept by the Jews also as a festival to commemorate the giving of the law on Mount Sinai."

—*Barnes' Notes on the New Testament*

"The second feast, Pentecost . . . commemorated the giving of the law. At it the firstfruits of the wheat harvest, in the form of bread (Lev. 23:17), were offered." —*Four-Fold Gospel*

"The feast of Weeks was held in remembrance of the giving of the law..."

—*Matthew Henry Concise*

"Pentecost was the feast of the grain harvest . . . and was also held by the Jews to be the anniversary of the giving of the law."

—*The People's New Testament*

"In the Jewish ritual the Psalm [Psa.68:1...] is used at Pentecost, the Anniversary of the Giving of the Law, . . ."—*The Treasury of David*

"Feast of Pentecost, or of Weeks . . . when the first-fruits (specially of wheat) were presented; commemorative also of the giving of the Law on Mount Sinai." —*History Of The Jewish Nation*

"This feast [Pentecost] was instituted in memory of the giving of the law, that spiritual food by which man's soul is nourished (De 8:3)"

—*Jamieson-Fausset-Brown Bible Commentary*

This would not make any sense if Pentecost were to be celebrated on Sivan 6 or 9 (the 6<sup>th</sup> or 9<sup>th</sup> of the Third Month). Israel had yet to even arrive at Mt. Sinai on the 9<sup>th</sup> of Third Month, much less receive the Law! Here are the details of the count of 50 days:

In Exodus 19:1, we read: "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai." From this we learn, that Israel arrived at Mt. Sinai on the 15<sup>th</sup> day of the Third Month. We can know this because Moses tells us that they arrived on the same day of the month that they had left Egypt, which was the 15<sup>th</sup> ([Num. 33:3](#)). This means that Israel arrived at Mt. Sinai exactly 7 days after the "seventh complete Sabbath," which is *always* the 8<sup>th</sup> day of the Third Month (See chart above).

If we continue reading, we see that the Israelites were commanded by Moses to consecrate themselves and wash their clothes for they were to meet with Yahuwah - in 3 days. "For on the third day, Yahuwah will come down upon Mount Sinai in the sight of all the people" ([Ex 19:10-11](#)). By this we can conclude that Yahuwah descended on Mt Sinai in the sight of all the people exactly 10 days after the "seventh complete Sabbath" (8<sup>th</sup> day of Third Month + 7 days + 3 days).

In [Exodus 20:18-21](#), we read that the Israelites were terrified at the presence of Yahuwah, so they ask Moses to speak to Yahuwah for them. Moses then ascends the mountain, where he remains for "forty days and forty nights" ([Ex. 24:18](#)). After 40 days, Moses descends Mt. Sinai with the Ten Commandments Law of Yahuwah ([Deut. 9:9-12](#)). From this, we can conclude with certainty that Moses descended Mt. Sinai with the Commandments EXACTLY 50 days after the "seventh complete Sabbath" (8<sup>th</sup> day of Third Month + 7 days + 3 days + 40 days). Amazing! So we most definitely agree that the Feast of Weeks is a memorial of the giving of the Law! And now we can keep it on the right day! Praise Yahuwah!

It is worth noting also that Aaron (the high priest), one day earlier, somehow knew to proclaim a "feast to Yahuwah" on this very day - EXACTLY 50 days after the "seventh complete Sabbath."

"And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, **Tomorrow is a feast [Strong's H2282] to Yahuwah.**" (Ex 32:5)

- **"feast"** = Strong's H2282 [khag]; *Khag* is consistently used throughout Scripture to denote *a pilgrimage feast*. (See *The New Strong's Expanded Dictionary of Bible Words*) The Feast of Weeks is one of three pilgrimage feasts [khags] commanded by Yahuwah -[Deut.16:16](#).

Note: Yahuwah does not reprimand His high priest [Aaron] for proclaiming a feast on *the wrong day*; rather Yahuwah cites idolatry as the reason for His anger. ([Ex. 32:7-9](#); [Deut.9:16, 20](#))

**Moses descended the mountain with the Ten Commandments Law of Yahuwah on the same day that Aaron (the high priest) somehow knew to proclaim a "feast [khag] to Yahuwah." This took place EXACTLY 50 DAYS AFTER THE "SEVENTH COMPLETE SABBATH"! It is simply NOT reasonable to dismiss all of these things as coincidence.**

***Incidentally, this is one of the most remarkable proofs for the lunar Sabbath!*** For only by counting "seven complete Sabbaths" on a luni-solar calendar, and then counting 50 days, can you locate the Biblical Feast of Weeks! This means that only those who use the luni-solar calendar to reckon the Seventh Day Sabbaths (in addition to the other feast days) can locate Yahuwah's appointed Feast of Weeks - the feast most closely associated with the pouring out of the Holy Spirit and the latter rain!

**The parallels between these events and those in Acts 2 are amazing!**

- **Exodus:** YAH descends on Mt. Sinai to give Moses the Commandments written in stone (Old Covenant).
- **Acts 2:** YAH's Spirit descends on those gathered on the Day of Pentecost to write the Commandments in their hearts. (New Covenant - [Jer. 31:31-33](#))
- **Exodus:** "Now Mount Sinai was completely in smoke, because Yahuwah descended upon it in fire. . . ." Ex. 19:18 (See also [Ex. 24:17](#))
- **Acts 2:** "And when the day of Pentecost was fully come, they were all with one accord in one place . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4

- **Exodus:** "About 3,000" people die as a result of idolatry ([Exodus 32:28](#)) - on the same day that Aaron somehow knew to proclaim "a feast [khag] to Yahuwah." (Exactly: 7 Sabbaths Complete + 50 days)
- **Acts 2:** "About 3,000" souls are saved as a result of the pouring out of the Holy Spirit ([Acts 2:41](#)) - on the same day that thousands were gathered together because the Feast of Weeks [Pentecost] "had full come" ([Acts 2:1](#)).

*"Yahuwah, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, written and engraved on stones, was glorious . . . how will the ministry of the Spirit not be more glorious?" 2 Cor. 3:6-8*

## (4) The Promised Land:

Yahuwah said that the first fruits of the wheat harvest would be that which Israel had sown in the field.

" . . . and the Feast of Harvest [Feast of Weeks], **the firstfruits of your labors which you have sown in the field** . . . The first of the firstfruits of your land you shall bring into the house of Yahuwah your Elohim." (Exodus 23:16, 19)

According to Joshua, they did not arrive in the "promised land" until Abib (See Joshua, Chapters 3-5). In order for the children of Israel to be able to offer a "new [wheat]" offering at the Feast of Weeks from that which they themselves had sown in the field, they would have had to plant spring wheat [which matures in the Summer] after they arrived in the land in the First Month. It is a physical impossibility for wheat to mature in 50 days. **The EARLIEST that the Israelites could have had wheat that they themselves had sown would have been late in the Fourth Month.**

## (5) Acts 2 | "New Wine":

Scripture continually associates the wheat harvest with the grape harvest, both taking place in the Summer. The "new wine" spoken of in Acts Chapter 2 would not have been available in the Third Month (Spring).

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . [Some] mocking said, 'These men are full of new wine. [Strong's G1098]'" (Acts 2:3-4, 13)

- **"new wine"** = Strong's G1098 = denotes sweet "new wine" (The New Strong's Dictionary of Bible Words)

**Peter speaking on the Day of Pentecost:** *"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith Yahuwah, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy. . . ." (Acts 2:16-18, KJV)*

**Peter is quoting from the following passage:** *"And the floors shall be full of wheat, and the fats shall overflow with wine and oil. . . . And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My Spirit." (Joel 2:24, 28-30, KJV)*

Scripture continually associates the wheat harvest with the grape harvest, both taking place in the Summer.

(See: [Neh.13:15](#); [2 Chron. 31:5](#); [Jer. 8:20](#); [Jer. 40:10](#); [Dan. 2:35](#); [Micah 7:1](#); [Judg. 15:1-5](#); [Hag. 1:11](#); [Joel 2:24-28](#)) Note: Grain crops (e.g.. wheat) are often translated as "corn."

## (6) Understanding Yahuwah's choice of words...

This new understanding explains why we are instructed by Yahuwah to "**count**" (See Lev. 23:16) - and why we are not simply instructed to observe a fixed date (i.e. Sivan 6 or 9).

- "**Count**" = Strong's H5608 = "to count, recount, relate, to count (things), to number, take account of, reckon, . . . to count exactly or accurately" (BDB Lexicon)

## (7) Leviticus 23:16 | Translation:

When we examine the actual Hebrew of Leviticus 23:16, we find a problem. *When comparing the English translation with the Hebrew, you will notice that the translators neglected to translate one of the characters/words!*

Hebrew for Leviticus 23:16	English for Leviticus 23:16
<p>עַד מִמּוֹחֶרֶת הַשְּׁבִיעִת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה:</p>	<p>"Even unto -???- the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahuwah."</p>

Strong's H5704 - 'ad	
<b>עַד</b>	
Transliteration	Pronunciation
'ad	ad (Key)
Parts of Speech	Root Word (Etymology)
conjunction, preposition	Properly, the same as אַד (H5703) (used as prep, adv or conj)
TWOT Reference	
1565c	
Outline of Biblical Usage	
prep	
1) as far as, even to, until, up to, while, as far as <ul style="list-style-type: none"> <li>a) of space                             <ul style="list-style-type: none"> <li>1) as far as, up to, even to</li> </ul> </li> <li>b) in combination</li> </ul>	
↓	
1) from...as far as, both...and (with 'min' - from)	
<ul style="list-style-type: none"> <li>c) of time                             <ul style="list-style-type: none"> <li>1) even to, until, unto, till, during, end</li> </ul> </li> <li>d) of degree                             <ul style="list-style-type: none"> <li>1) even to, to the degree of, even like</li> </ul> </li> </ul>	
↑	
<div style="border: 1px solid black; padding: 2px; display: inline-block;">                         'min' = מִן                     </div>	
conj	
2) until, while, to the point that, so that even	
Authorized Version (KJV) Translation Count – Total: 99 AV – by, as long, hitherto, when, how long, as yet	

Strong's H4480 - min	
<b>מִן</b>	
Transliteration	Pronunciation
min	min (Key)
Parts of Speech	Root Word (Etymology)
conjunction, preposition	From מִן (H4482)
TWOT Reference	
1212,1213e	
Outline of Biblical Usage	
prep	
1) from, out of, on account of, off, on the side of, since, above, than, so that not, more than <ul style="list-style-type: none"> <li>a) from (expressing separation), off, on the side of</li> <li>b) out of                             <ul style="list-style-type: none"> <li>1) (with verbs of proceeding, removing, expelling)</li> <li>2) (of material from which something is made)</li> <li>3) (of source or origin)</li> </ul> </li> <li>c) out of, some of, from (partitively)</li> <li>d) from, since, after (of time)</li> <li>e) than, more than (in comparison)</li> <li>f) from...even to, both...and, either...or</li> <li>g) than, more than, too much for (in comparisons)</li> <li>h) from, on account of, through, because (with infinitive)</li> </ul>	
conj	
2) that	
Authorized Version (KJV) Translation Count – Total: 25 AV – among, with, from, that not, since, after, at, by, whether	

Strong's H4283 - mochorath	
<b>מוֹחֶרֶת</b>	
Transliteration	Pronunciation
mochorath	mokh-or-äth' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From the same as מוֹחֵר (H4279)
TWOT Reference	
1185b	
Outline of Biblical Usage	
1) the morrow, the day after	
Authorized Version (KJV) Translation Count – Total: 32 AV – morrow 29, next day 2, next 1	

Gesenius's Lexicon (Help)

מִן and מִן, when followed by a guttural מ, rarely מִן (מִן Gen. 14:23; מִן Sa. 18:16; and constantly in the forms מִן, מִן, poet. מִן and מִן which see. (Syr. مِّن, Arab. مِنْ, rarely مِّن)...

מִן will sometimes drop the ן so that it appears simply as מ

Lexicon images provided by <http://www.blueletterbible.org/>

From the above lexicon charts, we can see clearly that 'ad - min - mochorath is most accurately translated as "FROM the morrow".

Notice in the red box above that when 'ad is with min, it means "From".

Hebrew	Strong's Number	Transliteration	Meaning	Correct Translation
עַד	H5704	`ad	(with 'min' - <u>from</u> )	<b>From</b>
מִן or מִן	H4480	min	From	
מֹחֳרָת	H4283	mochorath	the morrow	<b>the morrow</b>

"**FROM the morrow** after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahuwah." Leviticus 23:16

\*Very important to note is that "min" is a Semitic word. It has the same meaning in Arabic "من" as in Hebrew "מִן" = FROM.

This is why we believe that the Ferrar Fenton Translation offers a more accurate rendering of this verse:

<p>"You shall also count for your- 15 selves from the day after the Sabbath that you bring the Wave-sheaf, seven Sabbaths. They must be complete. Then after the seventh Sabbath, you 16 shall count fifty days, when you shall present a new offering to the EVER- LIVING. You shall bring from your 17 dwellings two wave cakes of two tenths of fine flour. They shall be fermented,—baked in an oven for the EVER-LIVING.</p>	<p><b>Leviticus 23: 15-17</b> <i>Ferrar Fenton Version</i> Fenton (1832–1920), a noted ancient Sanskrit, Greek, Hebrew, and Latin scholar, spent 50 years on his translation of the Bible. He looked at no other version, only the text in the original languages.</p>
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*WLC is by no means endorsing the Fenton translation in its entirety.*

*Mr. Fenton, however, was clearly faithful to the Hebrew text when translating Leviticus 23:15-17, where other translators were not.*

*Thus, Scripture proclaims:*

**The count to the Feast of Weeks = 7 Sabbaths Complete + 50 days**

## Conclusion:

After careful and prayerful study of the Biblical and historical evidence, WLC has no other option than to proclaim that the count to the Feast of Weeks is 7 Sabbaths Complete + 50 days. We have provided the evidence for our conviction. Now we humbly ask you, in the sight of Yahuwah, to study these points out for yourself.

*"Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of Yahuwah. Light and grace will be given to those who thus obey Yahuwah. They will behold wondrous things out of His law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from Yahuwah's word in their native purity. To those who truly love Yahuwah the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new." --Fundamentals of Christian Education, p.473\**

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## Questions & Concerns

When confronted with unfamiliar doctrine, it is only natural to have reservations, questions, and/or concerns. As serious Bible students and lovers of Truth, we must approach all proposed light with the utmost care, caution, and prayer. Here are some concerns that we had to address ourselves in order to fully and boldly embrace this New Light!

**"In the retelling of the Law in Deuteronomy 16:9-10, there is no reference to the additional count of 50 days. If we are supposed to count 50 days in addition to the seven complete Sabbaths, wouldn't it be noted in these passages?"**

You will notice that there are **many details** missing from Deuteronomy 16. For example, no dates are given for Passover, the Feast of Unleavened Bread, or the Feast of Tabernacles. Also, in regards to the Feast of Weeks, there is no mention of a fiftieth day (or the day *after* the seventh complete week/Sabbath), either. If we were to look only at this chapter, we would not know with certainty *when* to observe any of the Feasts. The absence of details in this chapter is certainly very puzzling, but does not conclusively prove anything. **Omission of details is not the equivalent to making a contradictory declaration.** Every piece of evidence must be considered. As with all Bible study, line must be upon line and precept must be upon precept (Isaiah 28:10).

**"By having the requirement of "fifty days" as part of the time parameters, Yahuwah clarified that New Moons and the translation day were not to be counted. On a luni-solar calendar, there are New Moons and translation days. By having parallel phrasing of the same time period, Yahuwah made it clear that such days out of the weekly cycle were not to be counted."**

This is circular reasoning. Why would Yahuwah have to add the part about 'numbering 50 days' to clarify the proper method for counting? This is not at all necessary to let us know not to count New Moon days and translation days. If anything, the additional instructions to count 50 days would confuse what would otherwise be a simple count (if in fact He was just stating the exact same thing 2 different ways). The phrase, "seven Sabbaths shall be complete" is more than adequate to effectively communicate how to count this. *Simply count seven Sabbaths.* It would be very difficult to misunderstand this. (In reality, no counting is even necessary if the understanding of Sivan 9 always being Pentecost is correct.)

**Leviticus 23:16:** Keep in mind that the Hebrew suggests that it is "from the morrow," after the seventh Sabbath that we are to begin counting 50 days. We cannot, in good conscience, close our eyes to this.



(It seems superfluous to elaborate any more on this point as it is illustrated above.)

**“Doesn’t Scripture state that wheat was to be harvested in the Spring?”**

Where *in Scripture* does it state that the wheat harvest that coincided with the Feast of Weeks took place in the Spring?

**Scripture continually makes the connection between the grape harvest and the wheat harvest, both taking place in the SUMMER.** (Counting from First Fruits, 7 Complete Weeks + 50 days = end of July / beginning of August - In the MIDDLE OF SUMMER)

*Notice the following verses:*

"In those days saw I in Judah some TREADING WINE PRESSES on the sabbath, and BRINGING IN SHEAVES [of grain], and lading asses; as also WINE, GRAPES, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals." (Neh.13:15)

"And as soon as the commandment came abroad, the children of Israel brought in abundance the FIRSTFRUITS of [H1715 dagan, "grain"] CORN, WINE, and oil, and honey, and of all the increase of the fields; and the tithe of all things brought they in abundantly." (2 Chron. 31:5)

"The HARVEST is past, the SUMMER is ended, and we are not saved." (Jer. 8:20)

"...but ye, gather ye WINE, and SUMMER FRUITS, and oil, and put them in your vessels, and dwell in your cities that ye have taken." (Jer. 40:10)

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the CHAFF of the SUMMER THRESHINGFLOORS; and the wind carried them away, that no place was found for them...." (Dan. 2:35)

"Woe is me! for I am as when they have gathered the SUMMER FRUITS, as the GRAPEGLEANINGS of the VINTAGE: there is no cluster to eat: my soul desired the FIRSTRIFE FRUIT." (Micah 7:1)

"But it came to pass within a while after, in the time of WHEAT HARVEST, that Samson visited his wife... . . . And when [Samson] had set the brands on fire, he let them go into the STANDING CORN [grain] of the Philistines, and burnt up both the shocks, and also the standing corn, with the VINEYARDS and olives." (Judg. 15:1, 5)

"And I called for a drought upon the land, and upon the mountains, and upon the [Heb. "grain"] CORN, and upon the NEW WINE, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands." (Hag. 1:11)

"And the floors shall be FULL of WHEAT, and the vats shall OVERFLOW with WINE and oil. . . . And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy,

your old men shall dream dreams, your young men shall see visions" (passage quoted by Peter in Acts 2 - Joel 2:24-28)

**"I have heard that the count to the Jubilee is a perfect mirror of the count to Pentecost, with a count of 49 years + 1 year = 50 years."**

Nowhere in Scripture does it state that the count to Jubilee is "a perfect mirror of the count to Pentecost, with a count of 49 + 1." The weight of evidence in favor of reckoning Pentecost 50 days after the seventh complete Sabbath far outweighs any *assumed* connection between the Jubilee and the count to Pentecost.

**"If The Feast of Weeks is actually 99 or 100 days from Abib 16, how can it be referred to as "Pentecost", which is Greek for 50<sup>th</sup>?"**

Yes, Pentecost means "fiftieth" in Greek, but this proves nothing either way. The fact, that by this new understanding, you have to actually "*count*" 50 days following the seventh complete Sabbath more than justifies the Feast being referenced as "Pentecost."

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*\*We have taken out from the original quotations all pagan names and titles of the Father and Son, and have replaced them with the [original given names](#). Furthermore, we have restored in the Scriptures quoted the original names of the Father and Son, as they were originally written by the inspired writers of the Bible. - WLC Team*