

THE WAVE SHEAF OFFERING – DETERMINING THE ANCHOR

INTRODUCTION

IN 1974, THERE WAS A DEBATE IN THE CHURCH OVER THE WAY TO COUNT TO PENTECOST. FOR THOSE WHO MAY NOT BE AWARE, THE CHURCH USED TO KEEP PENTECOST ON A MONDAY. IT APPARENTLY TOOK A COUPLE OF JEWISH SCHOLARS TO EXPLAIN TO HERBERT W. ARMSTRONG ABOUT HOW THE HEBREW WORDS TRANSLATED “FROM THE MORROW” REQUIRES COUNTING INCLUSIVELY. WITH THIS UNDERSTANDING THE CHURCH, AFTER 40 YEARS, CHANGED THE OBSERVANCE OF PENTECOST FROM A MONDAY TO A SUNDAY.

FAST FORWARD TO 2025, AND NOW THE DEBATE FOR THE LAST 25 OR SO YEARS HAS BEEN WHAT HAPPENS WHEN THERE IS THIS VERY SPECIFIC CONFIGURATION WHERE THE WEEKLY SABBATH WITHIN THE DAYS OF UNLEAVENED BREAD IS ACTUALLY THE LAST DAY OF UNLEAVENED BREAD – A HIGH HOLY DAY.

THE OVERRIDING QUESTION IS WHETHER THE BIBLICAL INSTRUCTIONS IMPLY THAT THE SABBATH HAS TO BE WITHIN THE DAYS OF UNLEAVENED BREAD, OR WHETHER THE MORROW AFTER THE SABBATH—WAVESHEAF DAY OFFERING—HAS TO BE WITHIN THE DAYS OF UNLEAVENED BREAD.

THIS ONLY BECOMES AN ISSUE WHEN PASSOVER IS ON A WEEKLY SABBATH, AS IT IS THIS YEAR, BECAUSE IT MEANS THAT, DEPENDING ON ONE'S UNDERSTANDING, THE WAVESHEAF DAY IS EITHER ON THE SUNDAY WITHIN THE DAYS OF UNLEAVENED BREAD (WHICH THIS YEAR IS THE FIRST DAY OF UNLEAVENED BREAD, A HOLY DAY), OR THE SUNDAY IMMEDIATELY PRECEDING THE DAYS OF UNLEAVENED BREAD.

SPS

IN THE SERMON TODAY WE ARE GOING TO TACKLE WAVESHEAF DAY, HONESTLY EVALUATE WHICH IS THE CORRECT DAY TO START THE COUNT AND IN THE PROCESS COME TO UNDERSTAND WAVESHEAF DAY'S IMPORTANCE TO THE DAYS OF UNLEAVENED BREAD AND THE FEAST OF PENTECOST.

THREE DAYS AND THREE NIGHTS (THIS IS PT. #1)

WHEN WE TALK ABOUT THE WAVESHEAF OFFERING THE UNDERSTANDING OF THE THREE DAYS AND THREE NIGHTS ACTUALLY PLAYS AN INTEGRAL ROLE. PROFESSING CHRISTIANITY

STRUGGLES TO GRASP THIS SIGNIFICANCE BECAUSE THEY ARE LOCKED IN ON A SUNDAY RESURRECTION.

LET'S DIVE IN HERE AND FOR THOSE WHO HAVE NOT SEEN THIS INFORMATION IN A WHILE THIS WILL BE A GOOD REFRESHER.

THE CHURCH HAS RIGHTLY TAUGHT FOR DECADES THAT THE HOLY DAY CONFIGURATION ON THE YEAR THAT CHRIST WAS CRUCIFIED WAS ON A WEDNESDAY ON A ROMAN CALENDAR.

SADLY, PROFESSING CHRISTIANITY HAS TO CONTORT ITSELF TO TRY AND FIT 72 HOURS INTO 36 HOURS.

PLEASE TURN OVER TO MATT 12:40. BE PREPARED, YOUR FINGERS ARE GOING TO GET A WORKOUT TODAY.

MATT 12:38-40

³⁸ THEN CERTAIN OF THE SCRIBES AND OF THE PHARISEES ANSWERED, SAYING, MASTER, WE WOULD SEE A SIGN FROM THEE.

³⁹ BUT HE ANSWERED AND SAID UNTO THEM, AN EVIL AND ADULTEROUS GENERATION SEEKETH AFTER A SIGN; AND THERE SHALL NO SIGN BE GIVEN TO IT, BUT THE SIGN OF THE PROPHET JONAS:

⁴⁰ FOR AS JONAS WAS THREE DAYS AND THREE NIGHTS IN THE WHALE'S BELLY [OF THE FISH]; SO SHALL THE SON OF MAN BE THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH.

IF YOU HAVE A KJV, IT SAYS IN THE WHALE'S BELLY. HOWEVER, IN JONAH, THE HEBREW WORD IS STRONG'S #1709 – DAG PRONOUNCED DAWG AND IT MEANS FISH. IT WAS NOT A WHALE. THERE ARE NUMEROUS TRANSLATIONS THAT CORRECTLY TRANSLATE IT FISH – EVEN A HUGE FISH.

VERSE 40 REVEALS THAT THREE DAYS AND THREE NIGHTS WAS THE ONLY SIGN THAT CHRIST GAVE TO PROVE HIS MESSIAHSHIP. SO, IF HE WAS NOT IN THE BELLY OF THE FISH FOR THE EXACT TIME HE STATED... THEN CHRIST WOULD FAIL HIS OWN LITMUS TEST AND NOT BE THE MESSIAH.

LET'S SEE HOW WE GET 72 HOURS VS. 36 HOURS.

PROFESSING CHRISTIANITY'S FAILURE COMES IN THEIR REJECTION OF TORAH AND THEIR VIEW OF HOW LONG A DAY IS BASED ON A LAXIDAZICAL ACCEPTANCE OF A HEBREW IDIOM. PLEASE TURN TO GEN CHAPTER 1.

A DAY ON THE ROMAN CALENDAR STARTS AND ENDS IN THE MIDDLE OF THE NIGHT OR AS WE ALL CALL IT – MIDNIGHT. A BIBLICAL DAY IN GENESIS 1 BEGINS AND ENDS WITH SUNSET. THERE ARE TWO COMPONENTS TO A 24HR DAY... THE LIGHT PORTION CALLED DAY AND THE DARK PORTION CALLED NIGHT AS GEN 1:5 CLEARLY LAYS THIS OUT.

GEN 1:5

⁵ AND GOD CALLED THE LIGHT DAY, AND THE DARKNESS HE CALLED NIGHT. AND THE EVENING AND THE MORNING WERE THE FIRST DAY.

THE PATTERN HAS BEEN ESTABLISHED BY GOD OF HOW A DAY IS RECKONED. NOW IF YOU ARE FAMILIAR WITH E.W. BULLINGER, HE CREATED A STUDY BIBLE CALLED THE COMPANION BIBLE. BULLINGER IS WELL KNOWN FOR HIS RESEARCH AND HE HAD THIS TO SAY ABOUT THE THREE DAYS AND THREE NIGHTS IN **APPENDIX 144** PG.170 OF THE APPENDIXES. [HOLD UP THE COMPANION BIBLE]

BULLINGER QUOTE

“THE FACT THAT “THREE DAYS” IS USED BY HEBREW IDIOM FOR ANY PART OF THE THREE DAYS AND THREE NIGHTS IS NOT DISPUTED; BECAUSE THAT WAS A COMMON WAY OF RECKONING AS IT WAS WHEN USED OF YEARS. THREE OR ANY NUMBER OF YEARS WAS USED INCLUSIVELY OF ANY PART OF THOSE YEARS, AS MAY BE SEEN IN THE RECKONING OF THE REIGNS OF ANY OF THE KINGS OF ISRAEL AND JUDAH.

BUT WHEN THE NUMBER OF “NIGHTS” IS STATED AS WELL AS THE NUMBER OF “DAYS”, THEN THE EXPRESSION CEASES TO BE AN IDIOM, AND BECOMES A LITERAL STATEMENT OF FACT.”

“MOREOVER, AS THE HEBREW DAY BEGAN AT SUNSET THE DAY WAS RECKONED FROM ONE SUNSET TO ANOTHER, THE “TWELVE HOURS IN THE DAY” (JOHN 11:9) BEING RECKONED FROM SUNRISE, AND THE TWELVE HOURS OF THE NIGHT FROM SUNSET. AN EVENING-MORNING WAS THUS USED FOR A WHOLE DAY OF TWENTY-FOUR HOURS, AS IN THE FIRST CHAPTER OF GENESIS. HENCE THE EXPRESSION “A NIGHT AND A DAY” IN **2 COR 11:25** DENOTES A COMPLETE DAY.

HENCE, WHEN IT SAYS THAT “JONAH WAS IN THE BELLY OF THE FISH THREE DAYS AND THREE NIGHTS” (**JONAH 1:17**) IT MEANS EXACTLY WHAT IT SAYS AND THAT THIS CAN BE THE ONLY MEANING OF THE EXPRESSION.” **[END QUOTE]**

THE SIGN OF JONAH - THREE DAYS AND THREE NIGHTS CANNOT BE DISPUTED AS LESS THAN A

72 HOUR PERIOD OF TIME. TO ARGUE AGAINST THAT PUTS YOU IN DIRECT CONFLICT WITH GOD, AND THAT IS BEFORE WE EVEN GET PAST THE FIRST FIVE VERSES OF THE BOOK.

THE WHOLE KEY TO GRASPING THE THREE DAYS AND THREE NIGHTS REQUIRES UNDERSTANDING THE SPRING HOLY DAY CONFIGURATION IN THE YEAR CHRIST WAS CRUCIFIED.

WHEN WE GET TO THE HOLY DAY CONFIGURATION FOR THE YEAR THAT CHRIST DIED AND THEN MAP IT ONTO THE ROMAN CALENDAR, THE PASSOVER DAY THAT YEAR WAS WEDNESDAY APRIL 5TH, 30 AD. NOW I DON'T HAVE TIME TO GET INTO AD 30 VS. AD 31, BUT WE CAN CHAT AFTER ABOUT IT, IF YOU WANT MORE INFORMATION.

SO BACK TO THE HOLY DAY CONFIGURATION DURING THAT WEEK.

WE KNOW BASED ON SCRIPTURE:

THE 14TH OF ABIB IS THE PASSOVER.

THE 14TH OF ABIB IS THE PASSOVER. NOT A HIGH HOLY DAY. AND THE PASSOVER SERVICE ALWAYS BEGAN AT SUNSET THAT STARTS THE 14TH OF ABIB WHICH IS THE NIGHT PORTION OF THE 14TH. ON THE ROMAN CALENDAR, IT WAS THE **TUESDAY** EVENING AT SUNSET ENDING THE DAY.

[SHOW SLIDE 1]

THE PASSOVER AND THE FEAST OF UB HAVE BEEN MAPPED ONTO THE ROMAN CALENDAR. THINK OF THE VERTICAL LINES BETWEEN THE DAYS OF THE WEEK AS SUNSET. ANY VERTICAL LINE BETWEEN THE DAYS REPRESENTS BOTH THE END AND BEGINNING OF SUNSET FOR A GIVEN DAY.

APRIL 30 AD						
SUN	MON	TUE	WED	THU	FRI	SAT
26	27	28	29	30	31	1
2	3	4	5 (14)	6 (15)	7 (16)	8 (17)
9 (18)	10 (19)	11 (20)	12 (21)	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

PLEASE TURN TO EXODUS 12:6

EX 12:6

⁶ AND YE SHALL KEEP IT UP UNTIL THE FOURTEENTH DAY OF THE SAME MONTH: AND THE WHOLE ASSEMBLY OF THE CONGREGATION OF ISRAEL SHALL KILL IT IN THE EVENING.

THE PHRASE HERE "IN THE EVENING" IS BETTER TRANSLATED "BETWEEN THE TWO EVENINGS" THE HEBREW TERM IS *BEN HAR ARBAYIM*. TODAY, WE CALL IT "TWILIGHT" OR "DUSK." THE DESCRIPTION OF THE MEANING OF THIS WORD IS THAT THE SUN HAS GONE DOWN, BUT LIGHT CONTINUES TO REMAIN FOR A PERIOD OF TIME, AND AT THIS TIME OF THE YEAR IT PROBABLY WOULD HAVE BEEN VERY CLOSE TO ABOUT 45 MINUTES. FOLLOWING THAT, IT WOULD BE DARK.

NOW PLEASE TURN OVER TO MATT 26:17-20. YOU WILL NOTICE THE INACCURATE TRANSLATION OF VERSE 17 WHICH CONTRADICTS EXODUS 12:6. HERE IT SHOULD BE TRANSLATED THE FIRST OF THE UNLEAVENEDS... THE FEAST OF UNLEAVENED BREAD DOES NOT COME BEFORE PASSOVER. I AM GOING TO SKIP OVER THAT BECAUSE IT IS A TOPIC FOR ANOTHER TIME AND I WANT TO HOME IN ON VERSES 19-20.

MATT 26:17-20

¹⁷ NOW THE FIRST *DAY* OF THE *FEAST OF UNLEAVENED BREAD* THE DISCIPLES CAME TO JESUS, SAYING UNTO HIM, WHERE WILT THOU THAT WE PREPARE FOR THEE TO EAT THE PASSOVER?

¹⁸ AND HE SAID, GO INTO THE CITY TO SUCH A MAN, AND SAY UNTO HIM, THE MASTER SAITH, MY TIME IS AT HAND; I WILL KEEP THE PASSOVER AT THY HOUSE WITH MY DISCIPLES.

¹⁹ AND THE DISCIPLES DID AS JESUS HAD APPOINTED THEM; AND THEY MADE READY THE PASSOVER.

²⁰ NOW WHEN THE EVEN WAS COME, HE SAT DOWN WITH THE TWELVE.

[SHOW SLIDE 2]

THE SLIDE SAYS NISAN, BUT I AM STICKING WITH THE HEBREW NAME OVER THE BABYLONIAN NAME.

1. THE PASSOVER LAMB WOULD HAVE BEEN SLAIN JUST AS EXODUS 12:6 STATED JUST AFTER SUNSET BEGINNING THE 14TH AND THEN CHRIST AND HIS DISCIPLES ATE THE PASSOVER MEAL AS THE JEWS HAD FOR MILLENNIA.

FOR THE AVERAGE JEW, ONCE THE SUN HAD RISEN IN THE MORNING THERE ARE ABOUT 12 HOURS IN THE DAYLIGHT PORTION OF THE 14TH OF ABIB. WHAT DID THE JEWS DO DURING THIS TIME?

LUKE 23:54

⁵⁴ AND THAT DAY WAS THE PREPARATION, AND THE SABBATH DREW ON.

FOR ANY GOOD TORAH OBSERVANT JEW, WITH THE IMPENDING HOLY DAY COMING UP AT SUNSET, (MARKING THE END OF THE 14TH AND THE BEGINNING OF THE 15TH OF ABIB – THE FIRST DAY OF UNLEAVENED BREAD) THEY WOULD HAVE USED THE ROUGHLY TWELVE HOURS AS PREPARATION FOR THE FIRST DAY OF UNLEAVENED BREAD IN THE VERY SAME MANNER THAT THE DAYLIGHT PORTION OF THE SIXTH DAY (FRIDAY) FUNCTIONS AS A PREPARATION DAY FOR THE WEEKLY SABBATH.

PROFESSING CHRISTIANITY GETS CAUGHT IN A SNAG HERE AND SKIPS OVER THIS CRITICAL FUNCTION OF THE PASSOVER DAY. AS A RESULT, ASSUMES THAT CHRIST DIED ON A FRIDAY AFTERNOON AND WAS BURIED BEFORE SUNSET BEGINNING THE WEEKLY SABBATH DAY. A SIMPLE LACK OF UNDERSTANDING THAT RESULTS IN A COMPLETE MISUNDERSTANDING OF TIMING.

NOW FOR AN ORDER OF EVENTS IN AD 30 IN THE DAYLIGHT PORTION OF ABIB 14:

2. JESUS CHRIST WAS CRUCIFIED AT 9AM
3. JESUS CHRIST DIED AT AROUND 3PM AND
4. HIS BODY PLACED IN THE TOMB BEFORE SUNSET... SUNSET WAS AROUND 6PM.

WE KNOW THAT CHRIST WAS BURIED IN THE TOMB BEFORE SUNSET OF THE 14TH OF ABIB. PLEASE TURN TO MATTHEW 27:57-60.

MATT 27:57-60

⁵⁷ WHEN THE EVEN WAS COME, THERE CAME A RICH MAN OF ARIMATHAEA, NAMED JOSEPH, WHO ALSO HIMSELF WAS JESUS' DISCIPLE:

⁵⁸ HE WENT TO PILATE, AND BEGGED THE BODY OF JESUS. THEN PILATE COMMANDED THE BODY TO BE DELIVERED.

⁵⁹ AND WHEN JOSEPH HAD TAKEN THE BODY, HE WRAPPED IT IN A CLEAN LINEN CLOTH,

⁶⁰ AND LAID IT IN HIS OWN NEW TOMB, WHICH HE HAD HEWN OUT IN THE ROCK: AND HE ROLLED A GREAT STONE TO THE DOOR OF THE SEPULCHRE, AND DEPARTED.

NOW ON THE 15TH DAY OF ABIB, WHAT DOES THE BIBLE SAY WE ARE TO DO ON THAT DAY?

PLEASE TURN OVER TO LEVITICUS 23 – THE HOLY DAY CHAPTER - [**BOOKMARK THIS CHAPTER AS WE WILL COME BACK TO IT A FEW TIMES DURING THE MESSAGE**]

LEV 23:7

⁷ IN THE FIRST DAY YE SHALL HAVE AN HOLY CONVOCATION: YE SHALL DO NO SERVILE WORK THEREIN.

THEY WERE COMMANDED ON A HIGH HOLY DAY TO BE IN A HOLY CONVOCATION, AS GOD CLEARLY COMMANDS... WHAT WERE THESE PHARISEES UP TO?

MATT 27:62-66

⁶² NOW THE NEXT DAY, THAT FOLLOWED THE DAY OF THE PREPARATION, THE CHIEF PRIESTS AND PHARISEES CAME TOGETHER UNTO PILATE,

⁶³ SAYING, SIR, WE REMEMBER THAT THAT DECEIVER SAID, WHILE HE WAS YET ALIVE, AFTER THREE DAYS I WILL RISE AGAIN.

⁶⁴ COMMAND THEREFORE THAT THE SEPULCHRE BE MADE SURE UNTIL THE THIRD DAY, LEST HIS DISCIPLES COME BY NIGHT, AND STEAL HIM AWAY, AND SAY UNTO THE PEOPLE, HE IS RISEN FROM THE DEAD: SO THE LAST ERROR SHALL BE WORSE THAN THE FIRST.

⁶⁵ PILATE SAID UNTO THEM, YE HAVE A WATCH: GO YOUR WAY, MAKE *IT* AS SURE AS YE CAN.

⁶⁶ SO THEY WENT, AND MADE THE SEPULCHRE SURE, SEALING THE STONE, AND SETTING A WATCH.

AND INSTEAD OF BEING IN A HOLY CONVOCATION, THEY ARE CHASING AROUND PILATE TRYING TO MAKE SURE THEIR LITTLE PLAN WOULD NOT BE FOILED.

WE KNOW THAT CHRIST SAID TO THE DISCIPLES THAT THE SCRIBES AND PHARISEES SIT IN MOSES' SEAT [**MATT 23:2-4**], SO WHATEVER THEY TELL YOU DO OBSERVE, DO IT. BUT DO NOT FOLLOW THEIR EXAMPLE, FOR THEY TALK THE TALK, BUT THEY DO NOT WALK THE WALK.

DO AS THEY SAY NOT AS THEY DO.

THE 15TH OF ABIB – FDUB – A HIGH HOLY DAY

THE 15TH OF ABIB IS THE FIRST DAY OF UNLEAVENED BREAD. WE REFER TO THIS AS A HIGH HOLY DAY... IN THE WEEK THAT CHRIST DIED, THIS WOULD HAVE BEGUN AS THE SUNSET AT THE END OF WED APRIL 5TH.

5. FROM JUST BEFORE SUNSET ENDING THE 14TH OF ABIB TO SUNSET JUST BEFORE THE END OF THE 15TH OF ABIB IS **24 HOURS**.

CHRIST HAD BEEN IN THE EARTH A FULL 24 HOURS (1 NIGHT AND 1 DAY)

THE 16TH OF ABIB IS THE 2ND DAY OF UNLEAVENED BREAD.

A REGULAR DAY FROM A WORK PERSPECTIVE AND THEY WOULD HAVE BEEN MUNCHING ON UNLEAVENED BREAD PREPARING FOR THE UPCOMING WEEKLY SABBATH.

6. FROM JUST BEFORE SUNSET ENDING THE 15TH OF ABIB TO SUNSET ENDING THE 16TH OF ABIB WAS A FRIDAY – ALSO A PREPARATION DAY FOR THE WEEKLY SABBATH.

THIS IS NOW 48 HOURS IN THE HEART OF THE EARTH.

THE 17TH OF ABIB

7. THE 17TH OF ABIB DURING THIS CONFIGURATION WAS THE WEEKLY SABBATH. NOTE THAT THE WEEKLY SABBATH IS NEVER REFERRED TO AS A HIGH HOLY DAY. IT IS A HOLY DAY, BUT A HIGH HOLY DAY IS COMMANDED IN LEV 23. ANOTHER IMPORTANT PIECE OF INFORMATION THAT IS IGNORED BY THE MAINSTREAM CHRISTIAN WORLD.

8. FROM JUST BEFORE SUNSET ON THE 17TH OF ABIB TO JUST BEFORE SUNSET ENDING THE 17TH OF ABIB WAS THE WEEKLY SABBATH. THIS COMPLETES THE FULL 72 HOURS. JESUS CHRIST WAS RESURRECTED ON THE WEEKLY SABBATH BEFORE SUNSET ENDING THE SABBATH... JUST BEFORE 6PM. **A SABBATH RESURRECTION.**

CAN WE BE SURE THAT WE KNOW WHAT WE ARE TALKING ABOUT? YES, BECAUSE IT IS THE CORRECT CONFIGURATION AND IT ALIGNS PERFECTLY WITH SCRIPTURE. THERE WERE TWO SABBATHS DURING THE CRUCIFIXION WEEK. THE HIGH SABBATH OF THE FIRST DAY OF UNLEAVENED BREAD AND THE WEEKLY SABBATH.

[GO BACK TO SLIDE 1]

THE 18TH OF ABIB – A SUNDAY IN AD30.

THIS IS A SPECIAL SUNDAY BECAUSE THIS IS THE DAY OF THE WAVESHEAF OFFERING.

THE 19TH AND 20TH OF ABIB

THE 19TH AND 20TH OF ABIB WERE DAYS 5 AND 6 IN THE FEAST OF UNLEAVENED BREAD.

THE 21ST OF ABIB - LDUB

THE 21ST OF ABIB IS THE LAST DAY OF UNLEAVENED BREAD. WE ALSO REFER TO THIS AS A HIGH HOLY DAY.

HIS TIME IN THE TOMB WOULD BE THREE DAYS AND THREE NIGHTS, JUST AS THE PROPHET JONAH HAD SPENT THREE DAYS AND NIGHTS IN THE FISH'S BELLY. THIS IN ITSELF RULES OUT A FRIDAY CRUCIFIXION-SUNDAY RESURRECTION BECAUSE THERE IS NO WAY TO CRAM THREE DAYS AND THREE NIGHTS BETWEEN SUNSET ON FRIDAY AND SUNRISE ON SUNDAY.

WAVESHEAF DAY IN THE NEW TESTAMENT - MIA SABBATON – [THIS IS PT. #2]

NOW WITH THE CORRECT UNDERSTANDING OF THE THREE DAYS AND THREE NIGHTS SQUARED AWAY, LET'S BEGIN TO PIVOT AND FOCUS OUR ATTENTION ON THE 18TH OF ABIB AND THE WAVESHEAF OFFERING IN 30 AD.

WE COME TO JUST BEFORE THE SUN RISES ON THE 18TH OF ABIB... WE HAVE GONE THROUGH THE 12 HOUR NIGHT PORTION THAT BEGAN THE 18TH OF ABIB.

LET'S TURN OVER TO WHAT WE KNOW ABOUT THE DAYLIGHT PORTION OF THE 18TH OF ABIB... ON THE ROMAN CALENDAR THAT YEAR IT WAS A SUNDAY, THE FIRST DAY OF THE WEEK.

MATT 28:1

¹ IN THE END OF THE SABBATH, AS IT BEGAN TO DAWN TOWARD **THE FIRST DAY OF THE WEEK**, CAME MARY MAGDALENE AND THE OTHER MARY TO SEE THE SEPULCHRE.

MARK 16:2

² AND VERY EARLY IN THE MORNING **THE FIRST DAY OF THE WEEK**, THEY CAME UNTO THE SEPULCHRE AT THE RISING OF THE SUN.

CHRIST HAD BEEN RESURRECTED ALREADY FOR 12 HOURS.

LUKE 24:1

¹ NOW UPON **THE FIRST DAY OF THE WEEK**, VERY EARLY IN THE MORNING, THEY CAME UNTO THE SEPULCHRE, BRINGING THE SPICES WHICH THEY HAD PREPARED, AND CERTAIN *OTHERS* WITH THEM.

JOHN 20:1

¹ **THE FIRST DAY OF THE WEEK** COMETH MARY MAGDALENE EARLY, WHEN IT WAS YET DARK, UNTO THE SEPULCHRE, AND SEETH THE STONE TAKEN AWAY FROM THE SEPULCHRE.

JOHN 20:19

¹⁹ THEN THE SAME DAY AT EVENING, BEING **THE FIRST DAY OF THE WEEK**, WHEN THE DOORS WERE SHUT WHERE THE DISCIPLES WERE ASSEMBLED FOR FEAR OF THE JEWS, CAME JESUS AND STOOD IN THE MIDST, AND SAITH UNTO THEM, PEACE *BE* UNTO YOU.

IN ALL FIVE VERSES, NOTICE THE WORD DAY IS ITALICIZED WHICH MEANS IT HAS BEEN ADDED. IN FACT, THE WORD FOR "DAY" IS NOWHERE TO BE FOUND IN THE GREEK IN THESE VERSES.

THE GREEK PHRASE THAT IS TRANSLATED "FIRST DAY OF THE WEEK" IN THESE PARALLEL ACCOUNTS IS **MIA SABBATON**.

MIA IS STRONG'S #3391, AND IT SIMPLY MEANS "FIRST," OR "ONE," IMPLYING "ONE WITH MORE TO FOLLOW."

SABBATON IS STRONG'S #4521, AND IT CAN MEAN EITHER "SABBATH," OR IT CAN MEAN "THE SPACE BETWEEN TWO SABBATHS," WHICH IS THE WAY THE GREEKS DESCRIBED A WEEK. MIA SABBATON IS LITERALLY, "THE FIRST OF THE WEEK." FROM THIS, THE TRANSLATORS INFERRED LOGICALLY THAT IT MEANT THE FIRST DAY OF THE WEEK, AND THUS TRANSLATED IT THAT WAY. IT IS PLURAL IN ALL APPLICATIONS.

IN EACH OF THESE FIVE SCRIPTURES, WORDS HAVE BEEN ADDED AND GREEK WORDS HAVE AND BEEN INTENTIONALLY ALTERED FROM PLURAL TO SINGULAR BECAUSE OF A PRECONCIEVED BIAS. THE TRANSLATOR'S BIAS COMPLETELY DISTORTS THAT THESE VERSES ARE NOT SPEAKING ABOUT THE "FIRST DAY OF THE WEEK" I.E., "SUNDAY". THEY ARE SPEAKING ABOUT THE DAY OF THE WAVESHEAF OFFERING OR WAVESHEAF DAY, THE FIRST DAY IN THE COUNT TO PENTECOST.

WHILE WE CANNOT IMPUTE MOTIVE, THIS SIMPLE CHANGE HIDES THREE THINGS:

1. THE TRUE MEANING THAT "THE FIRST OF THE WEEKS" POINTS TO THE FIRST DAY IN THE COUNT TO PENTECOST,
2. IT HIDES THE CLEAR MESSAGE THAT JESUS CHRIST IS THE WAVESHEAF OFFERING AND
3. IT HIDES THE CONNECTION BETWEEN WAVESHEAF DAY AND THE RESURRECTION.

GRANTED, IN THE YEAR CHRIST WAS CRUCIFIED AND RESURRECTED, THIS DAY WAS THE DAY AFTER THE SABBATH AND IN FACT IT WAS "THE FIRST DAY OF THE WEEK" - *SUNDAY*, BUT THESE SCRIPTURES ARE NOT SAYING THIS DAY WAS SUNDAY. THESE SCRIPTURES ARE SAYING THAT THIS WAS "THE FIRST DAY IN THE COUNT TO PENTECOST, THE FIRST DAY IN COUNTING OF THE OMER, THE DAY OF THE WAVESHEAF OFFERING".

NOW AGAIN, WITHOUT SOUNDING LIKE I AM JUST BELABOURING THE POINT, THIS IS A BIG REASON WHY PROFESSING CHRISTIANITY DOES NOT UNDERSTAND THE HOLY DAYS – AT ALL!!!!

AS HOLY DAY KEEPERS, THE STATEMENT, THE FIRST OF THE WEEKS SHOULD KICK OFF ALARM BELLS TO SIGNAL AN IMMEDIATE CONNECTION WITH THE COUNT TO PENTECOST AS OUTLINED IN THE TORAH.

LET'S CLEARLY MAKE THIS CONNECTION BACK TO THE INSTRUCTIONS OF LEV 23:9-11

LEV 23:9-11

⁹ AND THE LORD SPAKE UNTO MOSES, SAYING,

¹⁰ SPEAK UNTO THE CHILDREN OF ISRAEL, AND SAY UNTO THEM, WHEN YE BE COME INTO THE LAND WHICH I GIVE UNTO YOU, AND SHALL REAP THE HARVEST THEREOF, THEN YE SHALL BRING A SHEAF OF THE FIRSTFRUITS OF YOUR HARVEST UNTO THE PRIEST:

¹¹ AND HE SHALL WAVE THE SHEAF BEFORE THE LORD, TO BE ACCEPTED FOR YOU: **ON THE MORROW AFTER THE SABBATH** THE PRIEST SHALL WAVE IT.

¹⁵ AND YE SHALL COUNT UNTO YOU FROM **THE MORROW AFTER THE SABBATH**, FROM THE DAY THAT YE BROUGHT THE SHEAF OF THE WAVE OFFERING; SEVEN SABBATHS SHALL BE COMPLETE:

¹⁶ EVEN UNTO THE MORROW AFTER THE SEVENTH SABBATH SHALL YE NUMBER FIFTY DAYS; AND YE SHALL OFFER A NEW MEAT OFFERING UNTO THE LORD.

VERSES 11 AND 15 HIGHLIGHT **THE MORROW AFTER THE SABBATH**, WHICH WE KNOW TO BE THE FIRST DAY OF THE WEEK AND THE DAY TO BEGIN THE COUNT TO PENTECOST.

BRETHREN, THIS IS IRREFUTABLE.

NOW LET'S PICK UP A VERY IMPORTANT DETAIL AND IT IS A DETAIL BY WHICH WE WILL USE TO BEGIN TO PIVOT.

SO LET'S MAKE THE PIVOT COUNT. PLEASE TURN TO JOHN 20:17-18 AND SEE THAT CHRIST MAKES THE CONNECTION FOR US. AFTER ALL, HE IS THE BOSS AND HE KNOWS WHAT HE IS TALKING ABOUT.

JOHN 20:16-18

¹⁶ JESUS SAITH UNTO HER, MARY. SHE TURNED HERSELF, AND SAITH UNTO HIM, RABBONI; WHICH IS TO SAY, MASTER.

¹⁷ JESUS SAITH UNTO HER, TOUCH ME NOT; FOR I AM NOT YET ASCENDED TO MY FATHER: BUT GO TO MY BRETHREN, AND SAY UNTO THEM, I ASCEND UNTO MY FATHER, AND YOUR FATHER; AND TO MY GOD, AND YOUR GOD.

¹⁸ MARY MAGDALENE CAME AND TOLD THE DISCIPLES THAT SHE HAD SEEN THE LORD, AND THAT HE HAD SPOKEN THESE THINGS UNTO HER.

TO BE CRYSTAL CLEAR, THE CONNECTION BACK TO LEV 23:11 AND 15 IS THAT THE "SHEAF OF THE WAVE OFFERING" WAS JESUS CHRIST HIMSELF, WHICH IS WHY HE COULD NOT BE TOUCHED. FOR A PHYSICAL AND SINFUL HUMAN BEING TO TOUCH CHRIST (SOMETHING HOLY) BEFORE HE ASCENDED WOULD HAVE DEFILED HIM AS THE WAVESHEAF OFFERING. THIS

PRINCIPLE IS IN HAG 2:11-14 WHERE SOMETHING UNHOLY TOUCHES SOMETHING COMMON OR HOLY, THAT ITEM BECOMES UNCLEAN/DEFILED.

IF YOU STOP AND THINK ABOUT IT, THERE WAS NO LEVITICAL PRIEST INVOLVED HERE. JESUS CHRIST AS OUR HIGH PRIEST WAVED HIMSELF.

THE MEETING BETWEEN CHRIST AND MARY BEFORE HE ASCENDED WAS VERY INTENTIONAL. HE GAVE HER INSTRUCTIONS OF WHAT TO SAY IN ORDER FOR THE DISCIPLES TO MAKE THE CONNECTION THEMSELVES BACK TO LEVITICUS 23... WHICH THEY WOULD HAVE INSTANTLY MADE.

I SAY THAT BECAUSE IN THE VERY SAME CHAPTER BEFORE THE END OF WAVESHEAF DAY, CHRIST APPEARS TO HIS DISCIPLES AGAIN.

JOHN 20:19

¹⁹ **THEN THE SAME DAY AT EVENING**, BEING **THE FIRST DAY OF THE WEEK**, WHEN THE DOORS WERE SHUT WHERE THE DISCIPLES WERE ASSEMBLED FOR FEAR OF THE JEWS, CAME JESUS AND STOOD IN THE MIDST, AND SAITH UNTO THEM, PEACE *BE* UNTO YOU.

WE ARE NOT DONE YET THOUGH AND MAYBE YOU ARE THINKING WHAT IS THE BIG DEAL. WELL, LET ME ASSURE YOU IT IS A BIG DEAL AND HERE IS WHY.

QUOTING A PAPER I HAVE BY A CHURCH MEMBER NAMED JIM SORENSON.

“IT IS BECAUSE UNDERSTANDING THIS TERM “*MIA SABBATON*” IN RELATIONSHIP TO PENTECOST AND AS THE DAY OF THE WAVESHEAF OFFERING IS TELLING US:

1. THAT THE WAVESHEAF OFFERING PICTURES RESURRECTION.
2. JESUS FULFILLED THE WAVESHEAF OFFERING IN HIS RESURRECTION. AND:
3. THAT WHEN THIS TERM IS USED IN OTHER PLACES IN THE NEW TESTAMENT IN RELATIONSHIP TO PENTECOST IT WILL BE DEFINING THE DAY TO START THE COUNTING TO PENTECOST, I.E., FROM THE DAY AFTER THE SABBATH DAY AS DEFINED BY LEVITICUS 23.

THERE ARE TWO MORE SCRIPTURES IN THE NEW TESTAMENT/APOSTOLIC WRITINGS TO COVER THAT SHOWCASE MIA SABBATON.

WE WILL LOOK AT THE LAST REFERENCE FIRST... PLEASE TURN TO 1 COR 16:2

1 COR 16:2

² UPON **THE FIRST DAY OF THE WEEK** LET EVERY ONE OF YOU LAY BY HIM IN STORE, AS *GOD* HATH PROSPERED HIM, THAT THERE BE NO GATHERINGS WHEN I COME.

NOW THERE IS SOME DEBATE OVER THIS INSTANCE AS SOME INTERLINEAR BIBLES SAY THIS IS SINGULAR, WHILE OTHER INTERLINEARS SAY IT IS PLURAL. SO IF SINGULAR, IT IS A SIMPLE STATEMENT OF “THE FIRST OF THE WEEK.” IF PLURAL, WELL **GIDDY UP**, WE HAVE ANOTHER INSTANCE OF WAVESHEAF DAY.

REGARDLESS, OF WHETHER IT IS SINGULAR OR PLURAL, WE SEE THAT PAUL IS INSTRUCTING THE BRETHREN TO GATHER AND START A COLLECTION OF FOOD FOR THE BRETHREN. PAUL WOULD HAVE NEVER GIVEN THIS INSTRUCTION IF THIS WAS A WEEKLY SABBATH OR HIGH HOLY DAY. THUS, WE CAN SEE THAT WAVESHEAF DAY WAS TREATED AS A COMMON WORK DAY.

NOW LET’S MOVE TO THE LAST CHRONOLOGICAL REFERENCE AND WHAT MIGHT BE THE MOST INTERESTING OCCURRENCE OF WAVESHEAF DAY IN THE NEW TESTAMENT.

PLEASE TURN TO ACTS 20:6-7

ACTS 20:6-7

⁶ AND WE SAILED AWAY FROM PHILIPPI AFTER THE DAYS OF UNLEAVENED BREAD, AND CAME UNTO THEM TO TROAS IN FIVE DAYS; WHERE WE ABODE SEVEN DAYS.

⁷ AND UPON **THE FIRST DAY OF THE WEEK**, WHEN THE DISCIPLES CAME TOGETHER TO BREAK BREAD, PAUL PREACHED UNTO THEM, READY TO DEPART ON THE MORROW; AND CONTINUED HIS SPEECH UNTIL MIDNIGHT.

IN VERSE 7, WE COME ACROSS THE PHRASE “THE FIRST DAY OF THE WEEK” - IT TOO SHOULD READ “THE FIRST OF THE WEEKS” – THIS TOO IS “MIA SABBATON”

MIA SABBATON IS “ONE OF THE SABBATHS” OR “FIRST OF THE SABBATHS” MEANING “THE FIRST DAY IN THE COUNT TO PENTECOST”, “THE DAY OF THE WAVESHEAF OFFERING”, AND PAUL PREACHED UNTO THEM UNTIL MIDNIGHT, IN OTHER WORDS IT WAS SATURDAY EVENING, THE FIRST PART OF THE FIRST DAY OF THE WEEK, AND PAUL WAS LEAVING IN THE MORNING, SUNDAY MORNING, TO BE IN JERUSALEM BY PENTECOST. (ACTS 20:16).

IF WE ARE GOING TO STAND ON THE FACT THAT “THE FIRST OF THE WEEKS” AS THE WAVESHEAF DAY THEN WE ARE PRESENTED WITH A MATH PROBLEM IN VERSE SIX. IT SAYS THAT “WE SAILED AWAY FROM PHILLIPI AFTER THE DAYS OF UNLEAVENED BREAD, AND CAME UNTO THEM TO TROAS IN FIVE DAYS AND ABODE SEVEN DAYS. NOW A QUICK MENTAL CALCULATION ARRIVES AT 12 DAYS... WELL HOW CAN THE FIRST OF THE WEEKS, WAVESHEAF DAY BE 12 DAYS LATER?

THIS SHOULD GET OUR JUICES FLOWING A BIT... LET'S DIG IN BECAUSE SOMETHING'S GOT TO GIVE BECAUSE WE KNOW THAT THE FEAST OF UNLEAVENED BREAD IS ONLY SEVEN DAYS LONG.

LET US FIRST LOOK AT THE WORD TRANSLATED "**AFTER**". IT IS THE GREEK WORD "**META**" STRONG'S #G3326.

THIS WORD META DOES NOT HAVE A PERFECT COUNTERPART IN THE ENGLISH LANGUAGE. IT CERTAINLY CAN MEAN "AFTER" IN CERTAIN SITUATIONS, BUT IT CAN ALSO MEAN "WITH" OR "INTO THE MIDST OF." STRONG'S CONCORDANCE SAYS THAT IT DENOTES ACCOMPANIMENT, WHICH IS WHY IT IS MOST FREQUENTLY TRANSLATED AS "WITH." THEN STRONG'S GOES ON TO SAY THAT IT ALSO MEANS "AMID". THE COMPLETE WORD STUDY DICTIONARY OF THE NEW TESTAMENT SAYS, "ITS PRIMARY MEANING IS MID, AMID, IN THE MIDST, WITH, OR AMONG, IMPLYING ACCOMPANIMENT."

THAYER'S GREEK LEXICON SAYS THAT WHEN THE WORD META IS USED IN THE ACCUSATIVE CASE—WHICH IT IS IN ACTS 20:6—IT MEANS "INTO THE MIDDLE OF, INTO THE MIDST OF, OR AMONG."

SO THE ACCUSATIVE CASE, IS A GAME CHANGER. TO REPEAT MYSELF, THE GREEK HERE DOES NOT SAY "AFTER THE DAYS OF UNLEAVENED BREAD." IT SAYS, "INTO THE MIDST OF (OR AMONG) THE DAYS OF UNLEAVENED BREAD." SUDDENLY, A VASTLY DIFFERENT PICTURE EMERGES.

THEREFORE ACTS 20:6-7 SHOULD BE TRANSLATED AS FOLLOWS:

ACTS 20:6-7

⁶ AND WE SAILED AWAY FROM PHILIPPI. **INTO THE MIDST OF** THE DAYS OF UNLEAVENED BREAD WE **CAME** TO THEM IN TROAS IN FIVE DAYS, WHERE WE ABODE SEVEN DAYS.

⁷ AND UPON THE "**MIA SABBATON**" [THE FIRST DAY IN THE COUNT TO PENTECOST] WHEN WE CAME TOGETHER TO BREAK BREAD, PAUL PREACHED UNTO THEM, READY TO DEPART ON THE MORROW, [SUNDAY MORNING] AND CONTINUED HIS SPEECH UNTIL MIDNIGHT. [SATURDAY NIGHT].

[SHOW SLIDE 3]

LET ME STATE THE ABOVE MORE CLEARLY. THE LAST FULL DAY BASED ON VERSE 7 WAS A SABBATH. WE KNOW THIS BECAUSE THE NEXT DAY, MIA SABBATON, WAS WAVSHEAF DAY.

BUT IF THEY ARRIVED “AMONG” OR “IN THE MIDST OF” OR “AMID” OR “WITHIN” THE DAYS OF UNLEAVENED BREAD, AND STAYED 7 DAYS, WE CAN JUST COUNT BACKWARDS 7 DAYS AND SEE THAT THEY WOULD HAVE ARRIVED ON THE FIRST DAY OF UNLEAVENED BREAD (THE PREVIOUS SUNDAY). PAUL, THEN, WAS IN TROAS FOR THE ENTIRETY OF THE DAYS OF UNLEAVENED BREAD. AND SINCE THE FIRST DAY OF UNLEAVENED BREAD WAS ON A SUNDAY, IT MEANS THAT THERE WAS A SABBATH PASSOVER THAT YEAR.

ABIB	DOW	5 DAYS TRAVEL	7 DAYS AT TROAS
10	TUE		
11	WED	1	
12	THU	2	
13	FRI	3	
14	WKLY SAB	4	
15	SUN/FDUB	5	1
16	MON		2
17	TUE		3
18	WED		4
19	THU		5
20	FRI		6
21	WKLY SAB/LDUB		7 (V.7)
22	MIA SABBATON		(V.7)

THE ULTIMATE SIGNIFICANCE OF THIS IS THAT THE MIA SABBATON—WAVESHEAF DAY—OCCURRED ON THE SUNDAY RIGHT AFTER THE DAYS OF UNLEAVENED BREAD, DURING A YEAR WHEN THE PASSOVER FELL ON A WEEKLY SABBATH, JUST AS IT DOES THIS YEAR. ONE FINAL LAYER OF THIS... AND ONE I HAVE NOT FULLY COMPREHENDED YET...

SINCE WE ARE STILL IN ACTS 20... PLEASE JUMP DOWN TO VERSES 9 THROUGH 12.

ACTS 20:9-12

⁹ AND THERE SAT IN A WINDOW A CERTAIN YOUNG MAN NAMED EUTYCHUS, BEING FALLEN INTO A DEEP SLEEP: AND AS PAUL WAS LONG PREACHING, HE SUNK DOWN WITH SLEEP, AND FELL DOWN FROM THE THIRD LOFT, AND WAS TAKEN UP DEAD.

¹⁰ AND PAUL WENT DOWN, AND FELL ON HIM, AND EMBRACING *HIM* SAID, TROUBLE NOT YOURSELVES; FOR HIS LIFE IS IN HIM.

¹¹ WHEN HE THEREFORE WAS COME [**RESURRECTED**] UP AGAIN, AND HAD BROKEN BREAD, AND EATEN, AND TALKED A LONG WHILE, EVEN TILL BREAK OF DAY, SO HE DEPARTED.

¹² AND THEY BROUGHT THE YOUNG MAN ALIVE, AND WERE NOT A LITTLE COMFORTED.

ON THE WAVESHEAF DAY (ABIB 22) EUTYCHUS DIED AND WAS RESURRECTED, AND THEN PAUL AND HIS COMPANIONS DEPARTED ON THE *MIA SABBATON*.

THIS IS THE PART I HAVE NOT FULLY COMPREHENDED. WHILE CHRIST WAS RESURRECTED ON THE SABBATH, HIS RESURRECTION AND BEING THE WAVESHEAF OFFERING IS INEXTRICABLY LINKED TO MIA SABBATON – WAVESHEAF. YET, EUTYCHUS DIED AND WAS RESURRECTED ON WAVESHEAF DAY.

THE CHURCHES OF GOD THIS YEAR ARE NOT USING THE ANCHOR - HOW TO DETERMINE THE COUNT – [THIS IS PT. #3]

NOW HERE WE ARE THIS YEAR AND WE ARE GOING TO STAND OUT FROM THE VAST MAJORITY OF THE CHURCHES OF GOD THAT WILL KEEP PENTECOST ON JUNE 1ST THIS YEAR, WHILE WE WILL KEEP IT ON JUNE 8TH. THE CHOICE IS SOLIDLY MADE ON SCRIPTURE AND PRAYERFULLY LED BY THE SPIRIT OF GOD.

LET'S EXPLORE SOME IMPORTANT QUESTIONS AND THEN TURN TO THE SCRIPTURES TO UNDERSTAND WHY WE HAVE MADE THIS CHOICE.

A SERIES OF QUESTIONS:

HAS GOD CHANGED THE TIME OF OBSERVANCE OF ANY OF THE OTHER FESTIVALS FROM WHAT IS GIVEN IN LEVITICUS 23?

HAS PASSOVER CHANGED?

HAVE THE DAYS OF UNLEAVENED BREAD CHANGED?

OR TRUMPETS,

OR ATONEMENT,

OR TABERNACLES,

OR THE LAST GREAT DAY?

NONE OF THEM HAVE CHANGED. NOTHING FOLLOWING LEVITICUS 23 HAS CHANGED **ANY** OF THE DATES ON WHICH THEY ARE TO BE OBSERVED. SOME OF THE THINGS **DONE** ON THE DAY MAY CHANGE, BUT NOT THE DATES. SINCE THEY OCCUR ON THE SAME DAY OF GOD'S CALENDAR EVERY YEAR, **NO COUNTING IS REQUIRED.**

WE ARRIVE THEN AT A LOGICAL CONCLUSION... TO USE EITHER OF THE HOLY-DAY SABBATHS DURING THE FEAST OF UNLEAVENED BREAD AS A STARTING POINT TO BEGIN THE COUNT IS TO VIOLATE GOD'S CLEAR COMMAND TO COUNT.

IF YOU USE THE FDUB TO START THE COUNT YOU WILL ALWAYS END UP ON SIVAN 6.
 IF YOU USE THE LDUB TO START THE COUNT YOU WILL ALWAYS END UP ON SIVAN 12

[SHOW SLIDE 4] – ALL POSSIBLE PASSOVER CONFIGURATIONS – A VISUAL REPRESENTATION

A NOTE THAT THE JEWISH CALENDAR POSTPONEMENTS RESTRICT THE PASSOVER TO ONLY FALLING ON A M/W/F/S... MON (ROW 3), WED (ROW 5), FRI (ROW 7) AND SABBATH (ROW 1).

ROW	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	
1	14	15	16	17	18	19	20	21	22						
2		14	15	16	17	18	19	20	21	22					
3			14	15	16	17	18	19	20	21	22				
4				14	15	16	17	18	19	20	21	22			
5					14	15	16	17	18	19	20	21	22		
6						14	15	16	17	18	19	20	21	22	
7							14	15	16	17	18	19	20	21	22

IN 2025, WE ARE IN THE ROW 1 CONFIGURATION.

- THE GRAY CELLS ARE PASSOVER (14)
- THE ORANGE CELLS ARE THE FDUB (15)
- THE DARK BLUE CELLS ARE WSS (SUN)
- THE YELLOW CELLS ARE THE LDUB (21)

NOW EVERY OTHER YEAR, WHEN THE FIRST DAY OF UB IS NOT A SUNDAY, THIS IS NOT EVEN A QUESTION. IT IS NEVER BROUGHT UP BECAUSE THE WEEKLY SABBATH ALWAYS FALLS WITHIN THE DAYS OF UB WITHOUT EXCEPTION.

IT IS ONLY THE ROW 1 CONFIGURATION, WHERE THIS IS AN ISSUE. IN MY OPINION, TO USE THE SUNDAY THIS YEAR, THE FIRST DAY OF UNLEAVENED BREAD TO START THE COUNT IS NOT CONSISTENT WITH THE OTHER POSSIBLE CONFIGURATIONS.

HERE IS THE SNIPPET ABOUT STARTING THE COUNT TO PENTECOST FROM A PUBLICATION FROM ONE OF THE LARGEST CORPORATE CHURCHES OF GOD.

“THE NEXT FESTIVAL, PENTECOST, IS AN ANNUAL SABBATH THAT ALWAYS FALLS ON A SUNDAY, THE 50TH DAY OF A COUNT **STARTING WITH THE SUNDAY DURING THE FEAST OF UNLEAVENED BREAD.**”

THERE IS AN INTENTIONAL OMISSION AS THERE IS NO MENTION OF THE SABBATH AS LEV 23 MENTIONS:

¹⁵ AND YE SHALL COUNT UNTO YOU FROM THE **MORROW AFTER THE SABBATH**, FROM THE DAY THAT YE BROUGHT THE SHEAF OF THE WAVE OFFERING; SEVEN SABBATHS SHALL BE COMPLETE:

NEXT QUESTION:

IS THE WEEKLY SABBATH THE CORRECT “ANCHOR DAY” THAT MUST FALL WITHIN THE FEAST OF UNLEAVENED BREAD? OR IS IT, AS MANY OF THE CHURCH OF GOD GROUPS CLAIM – “THE MORROW AFTER THE SABBATH” – THE SUNDAY – THAT MUST FALL WITHIN THE FEAST OF UNLEAVENED BREAD?

OBJECTIVELY, WHY WOULD GOD EVEN BOTHER TO SPECIFY “THE SABBATH” WHEN HE COULD HAVE JUST HAVE EASILY START THE COUNT ON THE FIRST DAY OF THE WEEK? IT WOULD SOLVE THE ISSUE.

FOR ROW 1, THEY HAVE TO USE THE PHRASING **STARTING WITH THE SUNDAY DURING THE FEAST OF UNLEAVENED BREAD**, NOT BECAUSE IT IS SCRIPTURAL, BUT BECAUSE IF THEY ADMIT THE SABBATH IS THE ANCHOR IN THIS YEAR, THEY ARE USING THE SABBATH BEFORE/OUTSIDE THE DAYS OF UNLEAVENED BREAD.

BRETHREN, THE PHRASE “THE MORROW AFTER THE SABBATH” PROVES WE SHOULD COUNT FROM THE WEEKLY SABBATH AND NOT A HOLY-DAY SABBATH. THE APPEARANCE OF THE DEFINITE HEBREW ARTICLE, *HA*, THAT NORMALLY PRECEDES "SABBATH." IN THE OLD TESTAMENT, THIS DESIGNATION, *HASHABBATH*, INDICATES THE WEEKLY SABBATH ABOUT 95 PERCENT OF THE TIME.

IN LEVITICUS 23, A FORM OF "SABBATH" APPEARS IN HEBREW TWELVE TIMES AND "SABBATHS" TWICE. THE ARTICLE *HA* APPEARS BEFORE "SABBATH" THREE TIMES, AND EACH TIME IT REFERS TO THE WEEKLY SABBATH. TWO OF THESE OCCURRENCES CONCERN THE SABBATH IN QUESTION (VERSES 11, 15). IT ALSO APPEARS ONCE BEFORE "SABBATHS" (VERSE 15), ALSO REFERRING TO WEEKLY SABBATHS.

THEREFORE, ONLY THE WEEKLY SABBATH MEETS GOD'S REQUIREMENT THAT THERE BE A COUNTING FOR PENTECOST. IT IS THE SABBATH THAT MUST FALL WITHIN THE DAYS OF UB, NOT THE MORROW – NOT THE SUNDAY.

[SHOW SLIDE 5] – PASSOVER TIMELINE FOR APRIL 2025

APRIL 2025						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

NOW IF WE AGREE THAT THE ANCHOR IS THE WEEKLY SABBATH THEN WHAT WE VISUALLY SEE HERE THE 12TH OF ABIB IS BEFORE UB AND HAS NO BEARING ON THE COUNT.

WE CAN SAFELY STATE THAT SCRIPTURE CONTAINS NO COMMAND OR EXAMPLE THAT THE SHEAF *MUST* BE WAVED DURING THE FEAST OF UNLEAVENED BREAD. INSTEAD, LEVITICUS 23:10-11, 15-16 CLEARLY IMPLIES THAT THE WEEKLY SABBATH'S OCCURRENCE *WITHIN* THE FEAST OF UNLEAVENED BREAD IS OF PRIMARY IMPORTANCE.

PLEASE TURN TO LEV 23 – HOPEFULLY YOU HAVE YOUR HANDY BOOKMARK TO SPEED IT UP.

LEVITICUS 23:10-11

¹⁰ SPEAK UNTO THE CHILDREN OF ISRAEL, AND SAY UNTO THEM, WHEN YE BE COME INTO THE LAND WHICH I GIVE UNTO YOU, AND SHALL REAP THE HARVEST THEREOF, THEN YE SHALL BRING A SHEAF OF THE FIRSTFRUITS OF YOUR HARVEST UNTO THE PRIEST:

¹¹ AND HE SHALL WAVE THE SHEAF BEFORE THE LORD, TO BE ACCEPTED FOR YOU: ON **THE MORROW AFTER THE SABBATH** THE PRIEST SHALL WAVE IT.

¹⁵ AND YE SHALL COUNT UNTO YOU **FROM THE MORROW** AFTER THE SABBATH, FROM THE DAY THAT YE BROUGHT THE SHEAF OF THE WAVE OFFERING; SEVEN SABBATHS SHALL BE COMPLETE:

¹⁶ EVEN UNTO THE MORROW AFTER THE SEVENTH SABBATH SHALL YE NUMBER FIFTY DAYS; AND YE SHALL OFFER A NEW MEAT OFFERING UNTO THE LORD.

TWO WAYS TO COUNT AND BOTH AND THE SABBATH IS CRUCIAL IN BOTH MANNERS.

- THE FIRST IS TO COUNT FIFTY DAYS.
- THE SECOND IS TO COUNT SEVEN WEEKLY SABBATHS.

WHAT DOES THE WAVESHEAF OFFERING REPRESENT? [PT. #4 – THE FINAL PT]

IN THE CHURCH WE ARE PRESENTED WITH A BIT OF A SPIRITUAL DILEMMA.

WE ARE TOLD TO OBSERVE CHRIST'S DEATH AND THE PASSOVER IS ONE OF THE MOST IMPORTANT NIGHTS OF THE YEAR, IF NOT THE MOST IMPORTANT. OVER THE COURSE OF MY TIME IN THE CHURCH OF GOD WE HAVE HISTORICALLY SHIED AWAY FROM PUTTING THE PROPER EMPHASIS ON RESURRECTION BECAUSE OF THE PROTESTANT SYRUPY VIEW. SUNRISE SERVICES BEING DEEMED AN ABOMINATION TO GOD [EZEK 8:16-17] AND THE FALSE IDEA OF THE RESURRECTION BEING ON SUNDAY HAS CREATED THIS AVERSION TO LOOKING AT THE RESURRECTION IN ITS PROPER LIGHT.

AS PASSOVER PICTURES CHRIST IN SACRIFICE AND DEATH, THE WAVESHEAF OFFERING AND THIS SPECIFIC DAY PICTURES HIM IN RESURRECTION AND ACCEPTANCE BEFORE THE FATHER AS THAT SACRIFICE.

- WE KNOW THAT **IF CHRIST DID NOT LIVE A SINLESS LIFE** THE PLAN OF GOD WOULD BE DERAILED FOR ALL OF HUMANITY.
- WE KNOW THAT **IF CHRIST DID NOT DIE FOR THE SINS OF THE WORLD** THE PLAN OF GOD WOULD BE DERAILED FOR ALL OF HUMANITY.
- WE ALSO KNOW THAT **IF CHRIST WAS NOT RESURRECTED BY THE FATHER**, THEN THE PLAN OF GOD WOULD BE DERAILED FOR ALL OF HUMANITY.

AFTER THE RESURRECTION, JESUS APPEARED TO HIS DISCIPLES IN THE UPPER ROOM AFTER ASCENDING TO THE FATHER AND BEING ACCEPTED AS THE WAVE SHEAF OFFERING. THOMAS WAS NOT IN THAT ROOM AT HIS FIRST APPEARANCE AND HIS DOUBT LED HIM TO FAMOUSLY DECLARE THAT HE WOULD NOT BELIEVE CHRIST UNTIL HE HAD THE FIRSHAND EXPERIENCE OF PUTTING HIS FINGER IN THE NAIL HOLES OF HIS HANDS AND TO THRUST HIS HAND DIRECTLY INTO THE WOUND CHRIST INCURRED ON HIS SIDE.

THEN EIGHT DAYS LATER CHRIST APPEARS AGAIN IN THE SAME ROOM AND THIS TIME THOMAS IS THERE AND CHRIST INVITES HIM TO DO EXACTLY WHAT HE PROCLAIMED TO DISPEL HIS DOUBT. THOMAS' RESPONSE IN VERSE 28:

“MY LORD AND MY GOD”

JESUS LIKELY SMILED AT HIM AND STATED “THOMAS, BECAUSE THOU HAST SEEN ME, THOU HAST BELIEVED: BLESSED ARE THEY THAT HAVE NOT SEEN, AND YET HAVE BELIEVED.”

THAT WAS THE CLINCHER FOR THOMAS. WE ARE DESCRIBED IN THAT LAST SENTENCE AND I WOULD HOPE THAT WE WOULD ALL INCLUDE OURSELVES IN THE GROUP “BLESSED ARE THEY THAT HAVE NOT SEEN, AND *YET* HAVE BELIEVED.”

THIS WAS ONE OF MANY SIGNS THAT CHRIST DID AND THERE IS A NEATLY SLOTTED IN STATEMENT THAT WE CAN OVERLOOK.

JOHN 20:31

31 BUT THESE ARE WRITTEN, THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING YE MIGHT HAVE LIFE THROUGH HIS NAME.

THE ULTIMATE GOAL OF ALL THESE SIGNS WHICH CULMINATED IN THE RESURRECTION WAS THAT SO HUMANITY MIGHT HAVE LIFE... AN OPPORTUNITY OF NOT JUST ANY LIFE, OR CONTINUOUS PHYSICAL LIFE, BUT ETERNAL LIFE... AND IT IS ONLY THROUGH THE NAME OF JESUS CHRIST, IS THAT DOOR ABLE TO BE OPENED.

SO WE WOULD HAVE TO AGREE THAT THE RESURRECTION IS VERY IMPORTANT AND REQUIRES THE PROPER EMPHASIS.

SO THE QUESTION, THEN IS: HOW DO WE DO THAT?

PLEASE TURN TO ROMANS 5:8-10

ROM 5:8-10

8 BUT GOD COMMENDETH HIS LOVE TOWARD US, IN THAT, WHILE WE WERE YET SINNERS, CHRIST DIED FOR US.

9 MUCH MORE THEN, BEING NOW JUSTIFIED BY HIS BLOOD, WE SHALL BE SAVED FROM WRATH THROUGH HIM.

10 FOR IF, WHEN WE WERE ENEMIES, WE WERE RECONCILED TO GOD BY THE DEATH OF HIS SON, MUCH MORE, BEING RECONCILED, WE SHALL BE SAVED BY HIS LIFE.

SO WHILE WE ARE ENEMY COMBATANTS TO GOD THE FATHER, JESUS CHRIST AND HIS LAW BY WHICH IS EXACTLY HOW HE LIVES A PURE AND PERFECT LIFE, THE FATHER SENT HIS SON TO DIE FOR US AND OPENED THAT DOOR. WE LIKE TO FOCUS ON OURSELVES, BUT RECONCILIATION WITH THE FATHER COULD ONLY OCCUR THROUGH CHRIST’S DEATH. WHAT A SACRIFICE!

WE NEED TO BE RECONCILED TO GOD THE FATHER AND JESUS CHRIST FIRST, THEN TO EACH OTHER. THIS IS A DAILY GOAL, BUT WE MUST HAVE A HEIGHTENED AWARENESS AND RESOLVE TO GROW IN THIS AREA.

CONCLUSION

IN CONCLUSION BRETHREN, THE PROPER UNDERSTANDING OF THREE DAYS AND THREE NIGHTS SETS THE STAGE FOR UNDERSTANDING THAT NOT ONLY WAS CHRIST RESURRECTED ON THE SABBATH, BUT IT SOLIDIFIES OUR UNDERSTANDING OF THE TIME OF THE WAVESHEAF OFFERING AND WHEN TO BEGIN THE COUNT TO PENTECOST.

WE ARE NOT WRONG IN CONSISTENTLY FOLLOWING THE SAME WAY OF COUNTING TO PENTECOST EACH AND EVERY YEAR REGARDLESS OF WHERE PASSOVER FALLS. THERE IS ABSOLUTELY NOTHING GIVEN IN SCRIPTURE THAT GIVES US ANY AUTHORITY TO CREATE AN EXCEPTION TO WHAT GOD SHOWS IN LEVITICUS 23:10-16.

THE WAVE SHEAF MUST BE OFFERED **AFTER** THE SABBATH, NOT **ON** THE SABBATH (V.11). THIS GIVES NO PERMISSION FOR PUTTING IT ON A SABBATH. NOW **WHICH** SABBATH? SPECIFICALLY, GOD SAYS, "AFTER **THE** SABBATH." THE DEFINITE ARTICLE "**THE**" (EVEN AS IT IS WRITTEN IN THE *KING JAMES VERSION*) IS IN THE HEBREW, AND THAT IS A CLUE THAT IT IS THE WEEKLY SABBATH THAT HE IS SPEAKING OF.

BY GOD'S OWN CLEAR WORD, THE SABBATH IS THE ANCHOR FOR DETERMINING WHEN TO BEGIN THE COUNT. THE COUNT BEGINS WHEN THE WAVE SHEAF IS DONE, AND THAT HAS TO TAKE PLACE "ON THE MORROW AFTER THE SABBATH." THAT IS THE RULE.

IF ONE DOES NOT USE THE WEEKLY SABBATH DURING THE DAYS OF UNLEAVENED BREAD, THEN THE COMMAND TO COUNT LOSES ITS ANCHOR, AND AN EXCEPTION IS CREATED, AND INCONSISTENCY IN COUNTING FOR PENTECOST IS THE RESULT. THAT'S IMPORTANT. INCONSISTENCY IN COUNTING FOR PENTECOST IS THE RESULT.

BRETHREN, GOD USES CONSISTENT PATTERNS TO ESTABLISH OUR FAITH AND HIS PATTERNS REMAIN CONSISTENT. YOU CAN CONFIDENTLY KNOW THAT KEEPING THE FEAST OF WEEKS ON JUNE 8TH IS CONSISTENT WITH GOD'S RULE FOR COUNTING.

HAVE A LOVELY REMAINDER OF THE SABBATH AND A CONTINUED FRUITFUL PREPARATION FOR THE SPRING HOLY DAY SEASON.

GOD BLESS!