

COUNTING FROM THE WAVE SHEAF OFFERING TO PENTECOST

A research paper submitted to the
LIVING CHURCH OF GOD

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Saturday, January 24, 2004 Version
Number of Words: 8179

Pentecost is the one Feast (and Holy Day) in the sacred calendar that is not set on a specific day of a calendar month. Rather, we are commanded to "*count* from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath...And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations" (Leviticus 23:15-16, 21, *New King James Version* throughout unless otherwise noted).

Following the custom of the Pharisees, Rabbinic Judaism (despite the Bible's clear implication as to what *not* to do) fixes the day of Pentecost on the sixth day of the third month (Sivan 6). This is because Rabbinic Judaism counts from the day after the *annual* Sabbath: the first Day of Unleavened Bread. Whereas the Boethusians, Karaites and Samaritans counted from "the day after the (*weekly*) Sabbath". That day in principle falls within the Days of Unleavened Bread. If the first Holy Day falls on the weekly Sabbath, then obviously "the day after the Sabbath" falls on the following first day of the week: the second Day of Unleavened Bread.

What happens then in those relatively rare years when the *last* Holy Day falls on the weekly Sabbath? (1980-1981 and 2004-2005 are such years, reckoning fall-to-fall.) Is one supposed to count from the day after the *last* Holy Day? Or is one supposed to count from the day after the Passover (Abib or Nisan 14) -- that is, from the *first* Holy Day? (In such years Passover falls on the weekly Sabbath and the first Holy Day falls on the first day of the week.) This has long been a point of dispute among ourselves.

In Second Temple times,¹ during such years the Wave Sheaf would have been cut "as the sun had set (ending the weekly Sabbath), as the new day (1st [sic] Day of Unleavened Bread) began...and waved (heaved) before the altar next morning."² But it took the Worldwide Church of God decades to address this particular point. Formerly it counted to Pentecost from the day after the *last* Holy Day in such years. Eventually, it counted to Pentecost from the day after the *first* Holy Day in such years. The Living Church of God and other groups still follow this custom. In effect, the Day of the Wave Sheaf Offering -- "the day after the (weekly) Sabbath" -- is always placed *within* Unleavened Bread (never *after* it) according to our customary reckoning.

Just as some few still do not understand or accept that Pentecost is always counted "from (*beginning with*) the day after the (weekly) Sabbath", so some few still do not understand or accept that "the day after the (weekly) Sabbath" always falls *within Unleavened Bread*. In both cases, the biblical idiom and background are not understood properly by such people. Yet once set properly in order, the truth is clear and simple.

"Observe The Month Of Abib"

In the narrative of Leviticus 23, the Wave Sheaf Offering and Pentecost are closely associated with Passover and the Days of Unleavened Bread. The latter two flow naturally, as it were, out of the former two. Yet the calendar dates of neither are specified. We are not even told in context exactly when the Israelites were to reap their harvest (23:10). Why is that? We have at times argued that God left the timing of that first harvest open to "when you come into the land" (verse 10), and would reveal through that harvest how the Wave Sheaf Offering (and therefore Pentecost) was to be reckoned in principle. While there is merit to this argument (as we will see), there is actually a more fundamental reason.

¹ According to Herman L. Hoeh, citing Jewish sources (see next footnote). These sources err in that they ascribe this specific ceremony to *every* year. But this would not have been so as long as the actual biblical rule was followed. Quite likely the early Rabbis simply mistook the significance of this tradition and read their own ideas into the past, as they often did.

² Personal letter from Luren E. Dickinson, Assistant Librarian at Ambassador College, Pasadena, CA (March 15, 1984). At that time the Worldwide Church of God had no literature on this specific point. Mr. Dickinson spoke personally with John Kossey, author of *The Hebrew Calendar: A Mathematical Introduction* (Ambassador College, 1974 edition), and clarified this matter for me.

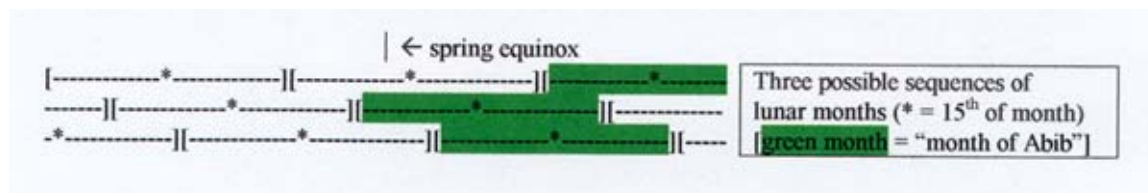
First, let us consider how the month of Abib (and with it the 14th and 15th of Abib) was determined. The Hebrew **aviv**,³ of course, means "fresh, young ears" of barley (Exodus 9:31), or of grain generally (Leviticus 2:14). "The month of Abib" (**hodesh ha-aviv**) is the "month of ear-forming, or of growing green...[the] month of Exodus and passover [sic]" (Exodus 13:4; 23:15; 34:18 [twice]; Deuteronomy 16:1 [twice]). It is the first month of the (sacred) year (Exodus 12:2), and was called Nisan after the Babylonian Exile.⁴ It is the month when the barley harvest (the first grain harvest) became ripe in ancient Israel.

In traditional agriculture, people typically planted and still plant grain at the *new* moon, but harvest beginning at the *full* moon. One reason is due to the relationship between rainfall and the lunar month. Month by month, rain is *most* likely to come at the new moon and *least* likely to come at the full moon.⁵ The later one begins to harvest after the full moon, the more likely rain will intervene (all else being equal). Another reason has to do with *expediency*. Twilight combined with the light of the full or nearly full waning moon (reasonably no more than five days, counting exclusively, from the full moon) extends the available time for harvesting well into the night -- even until dawn (if one is so inclined) at the full moon or shortly thereafter.⁶ But if one waits to start the harvest until seven days (counting exclusively) after the full moon, the moon is past its waning half phase by then and does not rise until very late (in principle, until midnight or later). When it does rise, its light is much less than half as bright as that of the full moon, given how the moon reflects sunlight back to the earth.

Combined with the relationship between rainfall and the lunar month is that between rainfall and the solar seasons. The "latter rains" in Israel come toward the end of winter. Once winter ends, the rainy season as such ends with it (cf. Song 2:11). But on the Hebrew calendar (which at its heart is an agricultural as well as an astronomical calendar), the end of "winter" as an agricultural season is not determined merely by the arrival of the spring equinox, but by the arrival of the new and full moons relative to it. (Cf. Deuteronomy 33:14 for the general calendrical principle.)

Thus ancient Israel had to "observe" or "watch for" the month of Abib -- and make its calculations accordingly (Deuteronomy 16:1). First, the spring equinox had to come in order to bring the barley to full growth. Then, the full moon had to come in order to suppress the rains so that the grain could ripen and be harvested. A new moon could intervene between the two, and the last of the rains with it; and in some years another full moon could also intervene. Obviously, the reckoning of Abib was a delicate matter, which is why the use of the 19-year lunisolar cycle would have been so important in that reckoning.

The following chart illustrates the three possible ways the spring equinox, the new moon of Abib (Abib 1) and the full moon of Abib (Abib 15) may interact in the sacred calendar:



The second line on the chart indicates the simplest possible interaction: the spring equinox is followed immediately by the full moon, without the intervention of the new moon. This

³ Strong's Hebrew Dictionary #24.

⁴ So notes *The New Brown-Driver-Briggs-Gesenius Hebrew-Aramaic Lexicon* (Hendrickson, 1979), p. 1a. (This source is hereafter called *The New BDBG*.)

⁵ As confirmed by the famous and often-cited chart compiled by the U.S. National Weather Service.

⁶ Even Alfred Lord Tennyson noted this in a verse of his fantasy poem *The Lady of Shalott* (1843): "Only reapers, reaping early, / In among the bearded barley... / And by the moon the reaper weary, / Piling sheaves in uplands airy..."

is what happens during *common* years. The first and third lines illustrate what happens during *leap* years: the spring equinox is followed by the new moon and then the full moon, or in some years (as in 31 AD) by the full moon, then the new moon, then finally by another full moon.

Another factor affecting that reckoning was the timing of Tabernacles, which according to both the Bible and Rabbinic tradition cannot fall wholly in summer. It may fall entirely after the autumnal equinox, or partly before it, but not entirely before it (cf. the Hebrew of Exodus 23:16; 34:22).⁷ In addition, in some leap years (again, including 31 AD), Passover and Tabernacles both fall a month later than they otherwise would, thanks to the exact sequence of leap and common years in the 19-year cycle and the biblical and astronomical factors that dictate them.

And so when God commanded Israel in Leviticus 23:9 regarding the *firstfruits* (**reshit**) of the barley harvest, while He put the harvest in the context of Unleavened Bread, He left out a specific description of its *timing* for a very good reason. In the context of the land and of the calendar, the harvest would have begun *perforce* at the *first full moon of spring* or *not many days afterward*.⁸ Microclimates being what they were, some fields would have come to ripeness before others. Thus in Second Temple times, the "Wave Sheaf" (really, an **omer** of threshed and winnowed grain) was traditionally taken from one of those first-ripe fields near "the place which the LORD chose to put His name there" (then, Jerusalem). It would have been the same in principle in the days of the Tabernacle.

Contrary to the ideas of some, this Wave Sheaf Offering really was the *very first portion* taken from the national grain harvest. That is what the word **reshit** means: "beginning, chief". It is the *very first* of whatever is being described.⁹ Israel was to start counting to Pentecost from the very time it began to put the sickle to the standing grain (Deuteronomy 16:9-12). That time was the time when the **reshit** was harvested and waved (Leviticus 23:10-11). Pentecost fell (counting inclusively) fifty days later (23:15-21).

From Spring Equinox To Summer Solstice

Another governing factor on the calendar is often overlooked: the timing of Pentecost. The sequence of common and leap years was changed in 142 AD precisely because Pentecost (due to the drift of the calendrical year against the solar year and the slow procession of the equinoxes) was increasingly falling later and later in the solar year. In some years it was falling too close to the summer solstice (if not actually on or past it) for the benefit of the wheat harvest.¹⁰ Judaism (all else being equal) will need to adjust the leap year cycle some time this century for the same reason.

Currently the spring equinox falls on March 20; the summer solstice, on June 20. In the five tables that I have placed at the end of this paper, I have assumed that these dates are valid for one century: from 1916-1917 to 2015-2016.¹¹ Counting exclusively from March 20 to June 20,¹² one establishes a length of 92 days for spring: a little more than the average length of 91.3

⁷ An analysis of the verses relating to Tabernacles is available in the first part of my two-part article on the sacred calendar (at www.rakkav.com/qahal/.) These verses, coupled with the timing of the month of Abib, are in effect what sets the particular sequence of common and leap years within the 19-year lunisolar cycle.

⁸ Whereas in the low, warm Nile Valley, before the Exodus, the barley was already "in the head" (Exodus 9:31). The wheat came up later (verse 32), only (it would seem) to be eaten by locusts (10:12).

⁹ *The New BDBG*, p. 912a; *Strong's #7225*.

¹⁰ This change caused disputes in that for a time, it put the full moon of Abib *before* the spring equinox in some years -- something that had never happened since the days of Moses.

¹¹ Not having access to an ephemeris (or to an updated Windows version of my *Voyager II* planetarium program for Macintosh), I can only assume this is so for this past century. The variance would be by no more than a calendar day (in round figures) in any case.

¹² That is, March 20 is not itself counted, but June 20 is. This method of counting (which is *not* the Hebraic method) is used exclusively in my charts. It was chosen so that the various relationships between the spring equinox, the full moon, the Day of the Wave Sheaf Offering, Pentecost, and the summer solstice may be graphed more easily.

days or so for the solar seasons.¹³ For the years chosen, I have graphed the counts of days from the spring equinox (SE) to the full moon on Abib 15 (FM); the full moon to the Wave Sheaf (WS); the Wave Sheaf to Pentecost (PN); and Pentecost to the summer solstice (SS). The total count of days in spring of each year being 92 days, each bar in the graphs is of equal height. Besides the bar graphs themselves, I have included the raw data from which they were prepared.¹⁴

In our received calculated calendar, the sacred years (counting fall-to-fall both here and in the tables) when the Day of the Wave Sheaf Offering falls on the day of the full moon (*i.e.*, when Abib 15 is on a Sunday) are rare.¹⁵ In the present 19-year cycle (1997-1998 to 2015-2016), there are only 3 such years (2000-2001, 2004-2005 and 2007-2008). In the entire century from 1916-1917 to 2015-2016, there are only 12 such years. Most commonly in the present 19-year cycle, the Day of the Wave Sheaf falls 3 or 5 days after Abib 15 (6 times each). While the Day of the Wave Sheaf does not commonly fall 1 day after Abib 15, it still does so 4 times in our present 19-year cycle.

One thing the graphs imply is that our calendar is designed in part to keep Pentecost from falling too late in spring. In our present 19-year cycle, the summer solstice never falls later than 8 or 9 days after Pentecost, and usually 12 to 28 days later (the average is just over 19.2 days).¹⁶ In the 12 years when the Day of the Wave Sheaf falls on Abib 15, during the period of 1916-1917 to 2015-2016, Pentecost tends to fall somewhat earlier. Only once does it fall 8 days before the solstice, four times from 12-14 days before the solstice, and more typically from 24 to 31 days before the solstice (the average is just over 21.3 days).¹⁷

For purposes of comparison, I have created graphs based on the alternate premise: that when Abib 15 falls on a Sunday, the Day of the Wave Sheaf Offering should fall on Abib 22 rather than on Abib 15 (*i.e.*, seven days after the full moon, counting exclusively). In those years, of course, Pentecost would fall later as well. In 2004-2005, it would fall just *one day* before the summer solstice! In 2007-2008, it would fall just *five days* before the solstice. (This is *unheard of* in our received calendar during this epoch, even during leap years.) In 2000-2001, it would fall *17 days* before the solstice, which is below both averages derived above. It is also just below the average for the whole 19-year cycle as the alternate proposal would reckon it: just over 18.1 days.¹⁸ For those years in which some insist the Day of the Wave Sheaf should be on Abib 22, during the period from 1916-1917 to 2015-2016, the average time from Pentecost to the solstice is only just over 14.3 days.¹⁹ But in 5 out of 12 years, Pentecost is only 1, 5, 6, 7 or 8 days before the solstice. In this epoch, in trying to correct one *alleged* problem, one ends up introducing another, *real* problem: the potential of putting Pentecost *too late* to coincide with the ripening of the wheat harvest.²⁰

The principle of Deuteronomy 33:14 applies here as well: the ripening of the *wheat harvest* of necessity depended on the interaction of the lunar months and the solar seasons. In some years the wheat would ripen earlier, in some later, according to when the lunar months fell relative to the solar seasons. Yet one is to count *50 days* inclusively (*49 days* exclusively, as in my graphs) from the time of the offering of the first-ripe barley (the Wave Sheaf) to the time of the offering of the Wave Loaves. No doubt this relates to how the *progress of the solar season* affects

¹³ This is due to the slight *eccentricity* (elliptical shape) of the earth's orbit around the sun. The earth is actually farther from the sun in spring and summer than it is in winter.

¹⁴ The graphs were created on Microsoft Excel 97 and printed to Adobe Acrobat (as have been these pages from Microsoft Word 97).

¹⁵ The raw data has been taken from Arthur Spier, *The Comprehensive Hebrew Calendar*, 3rd revised edition (Feldheim, 1986).

¹⁶ Pentecost in two years may fall as early as 32 days before the solstice. Interestingly, the total number of days between Pentecost and the summer solstice for all these 19 years is 365 days (a solar year, in round figures).

¹⁷ In one year (1993-1994), Pentecost falls as early as 36 days before the solstice.

¹⁸ The total number of days between Pentecost and the summer solstice for all the years of the 19-year cycle combined would then be 344 days.

¹⁹ The total number of days between Pentecost and the summer solstice for all the years combined would then be 172 days.

²⁰ It is indisputable that the calendar served the harvests and not the other way around.

the ripening of the wheat.²¹ Yet the starting point of the count is related to the lunar month, and also (of course) to "the day (*morrow*) after the Sabbath" (Leviticus 23:11, 15, 16).

There is yet another, very basic consideration. In our received calculated calendar, when Abib 15 falls on Sunday, Pentecost falls on Sivan 5. When Abib 15 falls on the weekly Sabbath, Pentecost falls on Sivan 6. When Abib 15 falls on Thursday, Pentecost falls on Sivan 8. When Abib 15 falls on Tuesday, Pentecost falls on Sivan 10. Whereas if the Wave Sheaf Offering were to be made on Sunday, Abib 22 in those years when Abib 15 falls on a Sunday, then Pentecost would fall on Sivan 12. This would not be consistent with the pattern of dates for Pentecost that is set up in other years by the placement of Abib 15.

"From The Day (Morrow) After The Sabbath"

Note well that "from the *day (morrow, Revised Standard Version)* after the Sabbath" (**mi-Maharat ha-Shabbat**) can only be the *morning* of the day after the *weekly* (not the *annual*) Sabbath (*i.e.*, our Sunday morning). This same idiom is used in Leviticus 23:11, 15 and 16 -- which fact confuses some people who insist on translating the Hebrew with absolute literalness and then thinking of it in English terms.²² Here **mi-** (to state what happens as simply as possible) sets the point from which one starts the count and (when coupled with the preceding word **ad**, "until [a point]", in verse 16) the point at which one ends the count.²³ The count in Leviticus 23:15-16 is in fact *from morning to morning*; the calendar days of the count are reckoned accordingly.

Now some lay emphasis on the *Sabbath* as being the important point of reference in this passage. Once again, they make the mistake of thinking of a Hebrew idiom in English terms. "From the day (morrow) after the Sabbath" is a *noun construct phrase* in Hebrew. One *cannot separate* the terms from each other in Hebrew as one can in English; grammatically and semantically, they are *one*. Yet there is a *priority* in the terminology. This ordinance emphasizes "the *morrow* after the Sabbath", *not* "the *Sabbath*", as being important. One must get *this* date right -- which naturally means one must get the date of the weekly *Sabbath* right as well. But the Hebrew phrase focuses on the *morrow*.

We have seen how the grain harvest in the Land of Israel (and in most temperate climates) traditionally begins at the full moon or not many days later. This means that the barley harvest *by default* would have begun during the Feast of Unleavened Bread, when all Israel was gathered together in one place where the climate likely would have been ideal.²⁴ The alternate proposal asks us to believe that in some years (not many per century, to be sure), the Israelites would have begun the harvest not during the Feast as in every other year, but on the very day when everyone would be departing for home. What would be the point of that? And who could bring the **omer** to the priest anyway (cf. Leviticus 23:10-11), except perhaps a person living very near the Tabernacle or Temple? Moreover, throughout the Feast nothing of the new harvest could have been eaten; the bread would have always been made from what was left of last year's harvest (cf. Leviticus 23:14). Even during the years (occurring rather frequently in our day) when the Wave Sheaf would have been offered as late as five days after Abib 15, counting exclusively (*i.e.*, on the sixth Day of Unleavened Bread), new grain could have been eaten on the sixth and seventh Days. Surely the ability to eat new grain has symbolic significance, as God lays considerable stress on this point (Leviticus 23:14 again). Most likely it symbolized the hope of Christ's resurrection and the fruit to be borne through it, and with that hope the demands on our

²¹ Which I watched many times year by year, growing up in Ohio.

²² When dealing with technical issues like this, there is no substitute for knowing and thinking in the biblical languages *on their own terms*, without using the intermediary of one's own vernacular.

²³ The *New BDBG* clarifies the use of **mi-** (or **min-**) here "as marking the period immediately succeeding the limit [*i.e.*, the *terminus a quo*, the anterior limit of a continuous period], *after*" (p. 581a-b). Thus **mi-Maharat** means "*after* the morrow (had arrived) = *on* the morrow" (581b). Likewise **mi-Maharat ha-Shabbat** means "*on* the morrow of (= *after*) the Sabbath" (p. 564a).

²⁴ Whether at Jericho originally, or at Jerusalem later (that city having overall one of the best climates in the world), or at wherever place the LORD "put His name", this would have been so in order to facilitate the keeping of the ordinance.

own lives and the hope of our own resurrection in Christ as connected with them (John 12:23-26; 1 Corinthians 15:35-58; 1 John 3:1-3; Luke 14:25-33).

There is more typology to consider. Since the seventh Day of Unleavened Bread (as we have long taught) is a type of *baptism* (cf. 1 Corinthians 10:1-2), it hardly makes sense that the offering of the Wave Sheaf, a type of the *acceptance of the resurrected Messiah*, would ever happen after that date. For surely it is not just the *Father's* acceptance of Jesus Christ as our Savior that is so depicted, but *our* acceptance of Jesus Christ as our Savior as well.²⁵ In the process of conversion, we:

- accept Christ's blood (to save us from *past sins*), as symbolized by Passover;
- accept Him as our resurrected Savior (to save us from *sinning in the present* and thus to make us acceptable ourselves), as symbolized by the Wave Sheaf Offering in the context of Unleavened Bread;
- are baptized (to *bury* the old self with Christ and to *rise* in newness of life with Him), as symbolized by the last Day of Unleavened Bread.

Some take longer to make that second step than others, because some can go farther in God's ways on their own strength than others. Reasonably, this is reflected in the fact that the Wave Sheaf Offering (symbolizing both the Father's acceptance of Christ as Savior and our acceptance of His working on our behalf) may be offered at different times during the Days of Unleavened Bread (symbolizing coming out of sin). But no one can take the second step (symbolized by the Wave Sheaf Offering) after the third (symbolized by the seventh Day of Unleavened Bread), else he cannot take the fourth step of receiving the Holy Spirit (symbolized by Pentecost).²⁶

With this overview of *general principles* basically complete, I am now ready to address the *specific precedents* that the LORD set for determining the date of "the day (*morrow*) after the Sabbath", and therefore, of Pentecost.

Pentecost In The Days of Moses And Jesus

The year of the Exodus and the year Jesus died have this in common: *Passover* (Abib 14) fell on a *Wednesday* (and therefore, Abib 15 fell on a *Thursday*). One may work this out by a careful comparison of the chronology in Exodus on the one hand and in the Gospels on the other. Pentecost, then, would also have fallen on the same date in both years, given that the average lunar month (as we know from secular history) was about the same length in Moses' day as it was in Jesus' day.²⁷

Rabbinic Judaism claims that the Ten Commandments were given on Pentecost, which (as noted) allegedly fell on Sivan 6. But this is not consistent with the biblical ordinance. In the Rabbinic reckoning, Pentecost *always* falls on Sivan 6, because the Rabbinic reckoning always puts "the day (*morrow*) after the Sabbath" on Abib 16. But in that case, there is no sense in counting *fifty days* from morning to morning, and counting "seven complete *Sabbaths*" in the process is usually *impossible* (Leviticus 23:15-16).

²⁵ Leviticus 23:11 is rendered differently by different versions. The RSV has "...that you may find acceptance"; the NKJV, "...to be accepted on your behalf." The Hebrew word *lirtsonkhem* is susceptible to *either* translation, and not even the melodic accents of the Masoretic Text enable one to choose between the possibilities. In such cases the Hebrew consistently is *deliberately ambiguous*, as more than one meaning is intended at the same time.

²⁶ Think how many have apparently been "just dunked" in the modern Church of God, because they did not take these steps in their proper order!

²⁷ Which meant that the *calendar months* needed to *alternate* between 29 and 30 days in length. Accordingly, ancient China understood and applied the 19-year lunisolar cycle to their calendar long before Egypt or Mesopotamia thought of doing so. The Hebrews (and later the Greeks) followed the same basic "Metonic" cycle.

This reckoning is also inconsistent with the biblical chronology. Fred R. Coulter has published a chart²⁸ showing how one may reckon the days of the week on which Passover, Unleavened Bread and Pentecost fell. One major key is the fact that the 15th day of the 2nd month of the Exodus was a weekly Sabbath (Exodus 16:1-30). Another is a correct understanding of the meaning of Exodus 19:1, which the NKJV seems to convey (but the RSV, for example, does not): Israel arrived at Sinai in the third month, on the *same day of the week* that they departed from Egypt (that is, *Thursday*). The third key has to do with the sequence of events after Israel's arrival (Moses speaking to God, Israel washing their clothes, etc.). Coulter, however, errs on the *fourth* key: he assumes that the calendar months at that time were *all* 30 days long, as they were during the Flood. Thus he sets Pentecost that year on Sivan 7, rather than on Sivan 8 as it really was that year (and as it was in the year of Jesus' death). But without question, the LORD spoke to Israel from Sinai on Pentecost (Sivan 8) the year of the Exodus, as a type of the giving of the Holy Spirit on Pentecost in 31 AD.

These two examples illustrate a principle of the Hebrew calendar. When Abib 15 falls on any day *other than* the first day of the week (the first day being the only time that causes any apparent conundrums), the Day of the Wave Sheaf Offering falls on the day after the *weekly* Sabbath *within* Unleavened Bread. That is, the Wave Sheaf is offered on either the day after Abib 15 itself (if Abib 15 falls on a weekly Sabbath), or on the day after the next weekly Sabbath. There is only one other example that the Bible offers, and it shows what happens when the *only other possibility* in principle occurs: Abib 15 falls on the first day of the week.

Before we examine that example, bear in mind once more that "the day (*morrow*) after the Sabbath", *not* "the Sabbath", is what is connected with the barley harvest. That harvest would have begun traditionally on the day of the first full moon after the spring equinox (on Abib 15) or shortly thereafter. This means that "the *morrow*" is in principle the first Sunday morning within Unleavened Bread. When Abib 15 falls on Sunday, then, it should also be "the *morrow* after the Sabbath" in *theory*. Does the Bible confirm this in *practice*?

Passover In Joshua's Day And Onward

A *major key* to understanding how to count to Pentecost is the understanding of how Passover (and therefore Unleavened Bread) was reckoned from Joshua's time down to the Second Temple period.

Exodus 12 and the parallel passages in Exodus, Leviticus and Numbers all show that the Passover lamb was to be killed "between the two evenings" (**ben ha-`arbayim**) -- that is, between sunset and dusk -- and then roasted and eaten at home. This service commenced at the beginning of Abib 14, as "between the two evenings" always *begins* a calendar day as reckoned evening-to-evening. (It may also *end* the daylight portion of a priestly workday, which was typically reckoned morning-to-morning.)

However, at first glance Deuteronomy 16:1-8 and the derivative passages in Joshua, Ezekiel, Chronicles and Ezra all seem to give *another* reckoning for Passover.²⁹ Let us examine Deuteronomy 16 first. "Observe the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night" (verse 1). This is an obvious reference to the "Night To Be Much Observed" (cf. KJV) or the "night of solemn observance" (NKJV) during which God actually brought Israel out of Egypt (Exodus 12:41-42). This could not possibly have been on the same night on which Israel ate the Passover lamb, for the Israelites were not to leave their homes until morning (12:22), and for all their haste they could not have finished cooking, eating and burning the remains of the meal until then anyway (verses 8-11). Moreover they could not have all gathered for the trip from their homes and begun

²⁸ Accompanying his *The Christian Passover* (York Publishing, 1993).

²⁹ The reference in Ezekiel 45:21 may be clarified via the musical accents of the Masoretic Text. The Passover and Unleavened Bread are, by implication, *two separate festivals* here. Some translators have understood this by other means; some have not.

their departure from Raamses, with all their cattle and goods, in less than a full daylight period, sunrise to sunset.³⁰ Thus Israel had to depart "by night" on Abib 15, not on Abib 14. And even so, they were still traveling "in the first month, on the fifteenth day of the first month; on the day (*morrow*) after the Passover...in the sight of all the Egyptians" (Numbers 33:3) until they camped at Succoth that evening (verse 5). Deuteronomy 16:1, then, refers by implication to Abib 15, not to Abib 14.

The source of literally *centuries* if not *millennia* of confusion begins in the very next verse. "Therefore you shall sacrifice the Passover to the LORD your God, *from the flock and the herd*, in the place which the LORD chooses to put His name" (verse 2). Now there are *two* sacrifices, one from the *flock* (a lamb or a kid) and one from the *herd* (a bullock). "You shall eat no leavened bread with it [bear in mind the word "it" -- this will become important later], that is, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day [Abib 15] in which you came out of the land of Egypt all the days of your life" (verse 3). Moreover, in parallel with the original Passover, "nor shall any of the meat which you sacrifice the *first day* [of the seven Days of Unleavened Bread, in context] *at twilight* [**ba`erev**, at sunset, which time ends one calendar day and begins another] remain overnight until morning" (verse 4).

Since the day of Passover (Abib 14) is a *pilgrimage festival* or **hag** (Exodus 12:14), when Israel had entered the Promised Land, the Passover lamb was to be eaten where the Lord chose to make His name abide, as in the wilderness with the Tabernacle (Numbers 9:1-5) -- yet as a "domestic" service (Exodus 12:21-27). Likewise the "Passover" described here is to be kept not locally, but "at the place which the Lord chooses to make His name abide" (verses 5-6) -- yet the *timing* is different. "There you shall sacrifice the Passover *at twilight* [**ba`erev**, at sunset], at the going down of the sun [again, at sunset], *at the time you came out of Egypt* [the beginning of Abib 15, not of Abib 14]" (verse 6). "And you shall *roast* [verb root **basal**, having the more general meaning "to cook", either by boiling or roasting] and eat it...and in the morning you shall turn and go to your tents" (verse 7).

Jewish and Christian exegetes alike have puzzled and argued over these verses, and over the accounts of the Temple-centered Passover services in Chronicles and Ezra as well. This article is not meant to explain all the crux texts involved in these books. It *is* meant to explain the conundrum posed by Deuteronomy 16:1-8, for without that explanation we do not have all the facts required to make another crux text clear: Joshua 5:11-12, with its discussion of "the day (*morrow*) after the Passover".

There is only *one solution* to the apparent contradiction between the commands and narratives in Exodus, Leviticus and Numbers and the commands and narratives in Deuteronomy, Joshua, Ezekiel, Chronicles and Ezra that does not denigrate the inspiration of the Bible. And it is one that is perfectly legitimate in terms of Hebrew grammar and syntax: *The antecedent to "it" or "the Passover" in Deuteronomy 16:3-8 is the sacrifice from the herd and that alone -- not the sacrifice from the flock.*³¹ From Joshua's time forward, "Passover" was indeed to be kept with *two* sacrifices, one from the flock and one from the herd. What nearly no one has understood since the fall of the Second Temple is that these sacrifices were to be killed and eaten at *two different times* and in *two different places*! One -- the *lamb* -- was to be killed and eaten at home at the beginning of Abib 14, as originally commanded. The other -- the *bullock*, as the parallel biblical narratives and Jewish history affirm -- was to be killed and eaten in the precincts of the Tabernacle (later, of the Temple), just as Abib 14 ended and Abib 15 began.

So in Joshua 5:11-12, when we read of "the Passover" being kept on "the fourteenth day of the [first] month", but (in the Hebrew) **ba`erev** (at sunset) rather than **ben ha`arbayim**

³⁰ So Fred Coulter notes (*op. cit.*), citing the advice of Carl Franklin regarding the killing, roasting, eating and burning of the lambs or kids (pp. 58-60) and of two military logistics experts at Fort Ord regarding the logistics of the Exodus itself (p. 83).

³¹ The melodic accentuation is consistent with this. It alludes tonally to the *continuation* of the sacrifice of the flock (as if *unchanged*) and to the *definition* of the sacrifice of the herd (as the *antecedent* to what follows in verses 3-8).

(between sunset and dusk), we are really reading about the sacrifice and eating of the "Passover" *bullock* on what we call the "Night To Be Much Observed" today. Even the Jews of the Second Temple period (and the later Rabbis) called this bullock "Passover", as well as **Hagigah** ("Festivity"). Certainly the "Passover" that the priests wanted to eat on Abib 15 (in John 18:28) would have consisted of this bullock, if nothing more.³²

The Wave Sheaf In Joshua's and Jesus' Day

For some time the Church has taught that the Passover of Joshua 5:11-12 was on a weekly Sabbath and the Day of the Wave Sheaf Offering was on "the day (*morrow*) after the Passover" (*i.e.*, "on the day [*morrow*] after the Sabbath", the first Holy Day immediately following). Some would vehemently deny this. But let us examine the narrative of the Book of Joshua and see just how neatly it dovetails with our teaching.

In my sixth chart at the end of this article, I show that in the year of the Conquest of Canaan, Abib 14 fell on a weekly Sabbath and Abib 15 fell on the following Sunday. We know this because when Israel came into the land and reaped its harvest, it was to eat "neither *bread (lehem)* nor *parched grain (qali)* nor *fresh grain (kharmel)* until the same day that you have brought an offering [the Wave Sheaf Offering] to your God" (Leviticus 23:14). That day was always to be "the day (*morrow*) after the Sabbath". Israel's arrival in Canaan marked the time of its very first harvest (Joshua 3:15; 5:12). Israel ate *unleavened bread (matsot)*, a form of *lehem* and *parched grain (qalui)*, an alternate spelling of *qali* "on the day (*morrow*) after the Passover...on the very same day" (5:11). This was the very day when the grain harvest traditionally began by default (on the day of the full moon).³³ So basically the same foodstuffs that were to be eaten no sooner than "on the day (*morrow*) after the Sabbath" were actually eaten "on the day (*morrow*) after the Passover" that year. This implies that "the day after the Sabbath" and "the day after the Passover" had to have been *one and the same day* that year. But the fact that the foodstuffs were eaten *at all* also implies that the Tabernacle was set up (as always when Israel was encamped), and that a Wave Sheaf had been cut from the standing grain near Jericho and offered that morning.

At some point Joshua through his officers commanded the people to prepare *provisions (tsedah)* for their journey, "for *within (be`od)*, in yet) three days" -- more accurately given the context, "in three days more" -- they were crossing over the Jordan (1:11). That crossing occurred on the tenth day of the month or Abib 10 (4:19), "*after (miqtseh)*, from or beginning with the end of) three days" (3:2). In other words, there would still be three more days to pass after the announcement before Israel crossed the Jordan. Since the end of the day of the announcement marked the *limit* from which the reckoning of the three days began, and since the day of the crossing was reckoned to fall after that three days, then the three days had to be Abib 7, 8 and 9. That places the calendar day of Joshua's announcement on Abib 6, probably late in the day. Immediately the significance of Joshua's command becomes clear. Abib 7 was the Sabbath, and Joshua and all Israel were to be traveling to the Jordan on Abib 9 (3:1) and over it on Abib 10 (3:2ff; 4:19). That would have put the time available for preparation of provisions on what was left of Abib 6 (the Preparation Day before the Sabbath, when twice as much manna was normally gathered, along with firewood) and especially on Abib 8. These provisions could not have consisted of the manna itself, for the manna would not have kept from spoiling beyond its intended day of use. If there were no vegetable foodstuffs or local game available (and we are not told that there were), the only alternative would have been meat and dairy products from the flocks and herds. This is consistent with Abib 8 being the *particular* or *primary* day when the provisions were prepared.

³² It appears that some Jews were already keeping a combined service on Abib 15 in the Temple. Others -- particularly the Galileans -- did not (according to LCG member Rodger Bardo, citing the Talmud). Jesus and His disciples kept the domestic Passover at the same biblical time as the other Galileans: at the beginning of Abib 14.

³³ This would have been particularly poignant at Jericho, devoted as it was to the *moon* in its cult (as its very name suggests).

In the account of Joshua 1-3, the phrase "three days" is mentioned four times (1:11; 3:16, 22; 3:2). These references can be somewhat confusing, yet they all represent the same period of time. "In yet three days" (1:11) and "from the end of three days" (3:2) define the limits of the period in calendar days: Abib 7-9. Whereas if (as seems clear) Joshua sent the two spies shortly after he made his announcement (*i.e.*, late on Abib 6), the "three days" they spent in the mountains (including the calendar day of their arrival at and departure from Jericho) would have been Abib 7-9 also. Thus they would have returned to Joshua on the night of Abib 10 (2:23-24), after Joshua and all Israel had already moved and encamped across from Jericho on Abib 9 (3:1).

It was at that time, when Israel was lodging for the night (3:1), that the officers passed through the camp "after (*from the end of*) three days" and instructed the people concerning how they should follow the Ark (3:2-4). "And Joshua said to the people, 'Sanctify yourselves, for *tomorrow* (**mahar**) the Lord will do wonders among you'" (verse 5).³⁴ Here "tomorrow" means the daylight period of that calendar day, Abib 10.

Joshua and Israel crossed the Jordan during the day on Abib 10 (4:19). "At that time" Joshua had the males of Israel circumcised at Gilgal (5:2-9). "So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed" (verse 8). Their greatest soreness (and vulnerability) would have been "on the third day", just as was true of the circumcised men whom Simeon and Levi slew (Genesis 34:25-29). "On the third day" implies an *inclusive* calendrical reckoning. Abib 10 would have been the first day, and Abib 12 would have been the third day. So the Israelites would have been completely healed on Abib 13 or no later than Abib 14, for they went out of the camp to gather grain on "the day (*morrow*) after the Passover" or Abib 15 (cf. Joshua 5:11-12).

"Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month *at twilight* (**ba`erev**, at sunset) on the plains of Jericho" (5:10). The word chosen, **ba`erev**, points us back to Deuteronomy 16 rather than to Exodus 12 and the parallel instructions in Exodus, Leviticus and Numbers (which all use **ben ha-`arbayim**). The wording shows that the Passover service centered on the *Tabernacle* and the sacrifice of the Passover *bullock* is meant. This service was held at the end of Abib 14, not at the beginning of Abib 14 as was the *domestic* service involving the Passover *lamb*. This is consistent with Joshua 5:11: "And they ate of the produce of the land on the day (*morrow*) after the Passover, unleavened bread and parched grain, on the very same day [Abib 15]." As noted above, this could not have happened had not the Wave Sheaf Offering been cut and waved at the Tabernacle first.

The New King James Version is *badly flawed* in verse 12: "Then the manna ceased *on the day after* they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year." The Revised Standard Version cites the Hebrew correctly: "And the manna ceased on the morrow, *when* they ate of the produce of the land; and the people of Israel had manna no more, but ate of the fruit of the land of Canaan that year."³⁵

One could go further, and show how the narrative of Joshua 5:13-6:27 is consistent with Israel waging war on Jericho during the seven Days of Unleavened Bread.³⁶ This certainly did not involve "breaking the Sabbath" by "working", no more than did the Exodus and the crossing of the

³⁴ Here the Masoretic Text strangely puts verses 5-7 together in a paragraph, as if Joshua's command to the people was immediately followed by the priests taking up the Ark -- thus making "tomorrow" a different day from the day Israel crossed Jordan. The musical accents make clear that there is a *break* in the state of action between verses 5 and 6. Evidently the actions mentioned therein were considered to be *related*, just not *immediately successive*. This is consistent with how biblical Hebrew views the relationship between state and time of action.

³⁵ It is a matter not only of taking the *grammar* into account (a simple task), but the *punctuation* as given by the musical accents. Why the NKJV's translators stumbled at this point is anyone's guess. Perhaps they were trying to justify some preconceived point of view?

³⁶ This would have been at the very time the worshippers of Baal would have had their seven-day spring fertility festival. Thus the *timing* of Jericho's fall was yet another witness of the uniqueness and supremacy of Israel's God.

Red Sea forty years earlier. In both cases, Israel was doing *God's Work* after its fashion (cf. Joshua 4:20-24, speaking of the crossing of the Red Sea and of the Jordan River).

In the year of the Conquest of Canaan, then, the count to Pentecost would have begun on the day after the Passover, Abib 15 -- *not* on the day after the last Day of Unleavened Bread, Abib 22. Pentecost that year would thus have fallen on Sivan 5 (as early as it can fall in Sivan), *not* on Sivan 12.

An interesting support to this conclusion comes from Luke 6:1-5, with its unique Greek phrase **en sabbatoo deuteroptootoo**, "on the second chief Sabbath"³⁷ (that is, on the second Holy Day of Unleavened Bread). The parallel accounts in Matthew 12:1-8 and Mark 2:23-28 indicate that this day was also a *weekly* Sabbath. This is confirmed by the calculated calendar for that year (29 AD): the last Day of Unleavened Bread fell on a *weekly* Sabbath.³⁸ Notice that the Pharisees did not castigate Jesus and His disciples for plucking and eating fresh grain contrary to the ordinance of Leviticus 23:14, as they *would* have done had the Wave Sheaf Offering been scheduled for the next day. Rather, they castigated Jesus and His disciples because they were supposedly *breaking the Sabbath* -- and that according to their own Oral Law, as based on a *misguided* focus on Leviticus 26:1-2.³⁹ Whereas if the Wave Sheaf Offering had been scheduled for Abib 22, then Jesus would have been breaking *God's Law*, something He never would have done nor taught others to do (Matthew 5:17-20). The Wave Sheaf Offering, then, would have been offered that year on Abib 15, "the day (*morrow*) after the Sabbath (and Passover)".

Some Objections To Our Practice

Perhaps inevitably, some former ministers and members of the Worldwide Church of God *resist* the idea that Pentecost should be counted from Abib 15 when that date falls on a Sunday. The root motivation of many such objections may well be the belief that harvesting grain on the first Holy Day (Joshua 6:11-12) would somehow be "breaking the Sabbath". Yet the LORD commanded Israel concerning the first and last Holy Days of Unleavened Bread: "No manner of work shall be done on them; *but that which everyone must eat -- that only may be prepared by you*" (Exodus 12:16). In the circumstances given in Joshua 5, and in other years when Abib 15 fell on a Sunday, what labor was required for Israel's "daily bread" was therefore allowable. In Joshua 5:11-12 (as in Leviticus 23:14), that evidently included the harvesting of enough standing grain to make a meal, no more. Moreover, any priestly work done on the Holy Day -- including the preparation of the Wave Sheaf Offering -- would *by definition* not break God's Law regarding the Holy Day.

Some resist the real implications of the very word that indicates the *nature* of what Israel ate. That word is the rare word **`avur** ("produce", NKJV), found only in Joshua 5:11-12. It means "produce, yield". One reason we know this is so is that the word has known *cognates* in two related Semitic languages: Assyrian (Akkadian) and Syriac.⁴⁰ The Assyrian word, **ebâru**, has the same meaning that the Hebrew **`avur** does in context; the Syriac word means "corn" (*i.e.*, "grain" in American English).⁴¹

³⁷ So translated by Jay P. Green in *The Interlinear Bible* (Hendrickson Publishers), p. 792. This phrase has puzzled almost everyone from the days of the Catholic Fathers onward, evidently because they are so *divorced* from an understanding of the need to keep God's Festivals. The modern Church of God's translation has typically been very close to Green's translation: "the second Sabbath of the first rank" (which translation, like Green's, is consistent with the Greek grammar).

³⁸ It would *not* have done so had the empirical Pharisaic calendar been in force in Jesus' day.

³⁹ The Pharisees and later Rabbis divided "work" forbidden on the Sabbath into 39 major categories and hundreds of subcategories, according to the kinds of "work" required to build the Tabernacle in the wilderness (Exodus 35:1-19). This is why Jesus cited Hosea 6:6: "I desire mercy, and not sacrifice." In effect, the Pharisees' whole approach to the Torah (including Sabbath-keeping) was *centered on the sanctuary and its rituals*.

⁴⁰ *The New BDBG*, p. 721a; *Strong's* #5669. Since I cannot read the Syriac script, I cannot transliterate the word. The Assyrian word is given in Latin characters.

⁴¹ *Ibid.*

What is the *context* of the Hebrew word? Both times it is found in the noun construct phrase **`avur ha-arets**, "the produce of the land". It is connected directly with "the *food* (**tevu'ah**: literally *increase*, or that which *comes*, by way of agriculture) of the land of Canaan" (5:11-12 again). It cannot refer to the **tsedah** or "provisions" of Israel in Joshua 1:11, as some have proposed. Those "provisions" Israel had already eaten on their journey across the Jordan, for that is why they were prepared. Once settled in Gilgal, Israel would have eaten of the manna which fell on the camp until they ate of "the produce of the land [of *Canaan*, not of *Moab* where Israel prepared provisions for travel]...unleavened bread and parched grain" (5:11). Once they ate of that "produce", the manna ceased (verse 12).

What is the *etymology* of the Hebrew word, and how is that coupled to its *usage*? Because **`avur** apparently comes from the same root as the Hebrew word for "crossing" in Joshua 1:11 (the root being **`avar**⁴²), some think that **`avur** alludes to the food that was prepared for the *crossing* of the Jordan. But this makes no sense at all in the context of Joshua 5, or of the preceding chapters for that matter. Why would Israel wait from Abib 10 to Abib 15 to eat their "provisions", even as the manna was still falling? Simply because the *men* were largely incapacitated for much of that time does not mean that the *women and children* were prevented from gathering manna. Moreover, it is "the **`avur** of the land" of *Canaan* that is being described, and agricultural produce (grain) at that. Whereas Israel had long been encamped at *Acacia Grove* (**Shittim**, Hebrew and KJV) in the plains of Moab -- not a place for agriculture, even for the locals. The real etymological significance of **`avur**, then, can only relate to the fact that one must *pass through* the fields as a *reaper* in order to obtain the "produce".

The above objection is made even more untenable when it is coupled with the assumption that "the day (*morrow*) after the Passover" was the day after the so-called "second Passover" commanded in Numbers 9:6-14. But this provision was made only for people who in *rare cases* were away on a journey or were defiled through touching a human corpse. Anyone else would bear his sin if he did not keep the Passover at its normally appointed time (same verses). Yet in Joshua 5:10, "the children of Israel" -- the *whole nation* -- "kept the Passover on the fourteenth day of the month at twilight..." They were certainly not "away on a journey", nor were they all defiled by touching a human corpse. Besides, "*at twilight* (**ba`erev**)" apparently points to the service that was centered on the *Tabernacle* at the end of Abib 14 and the beginning of Abib 15: in effect, the Night To Be Much Observed. There was no "second Passover" provided for *this* service. This is consistent with the story flow: the eating of the produce of the land on the "morrow" *immediately succeeded* this "Passover" service (even if "morrow" means "the day following a *past day*",⁴³ and therefore "the morrow after the Passover" means the day following *Passover Day* as such).

In the narrative flow of biblical Hebrew, when a chronology of events changes from month to month, that change is *always indicated*. No such change is indicated between Joshua 4:19 and 5:11. Rather (again as is *universally true* in biblical Hebrew), the former verse indicates what month is meant in the ongoing narrative flow. What then was "the fourteenth day of the month" (on which Israel kept "the Passover")? Abib 14, five calendar days (counting inclusively) from "the tenth day of the first month" (on which Israel crossed the Jordan). Any other explanation quickly reduces itself to absurdity.

Some confuse the *national* offering of "the *firstfruits*" (**reshit**) in Leviticus 23:9-11, and indeed the *national* offering (on Pentecost) of "the *firstfruits*" (**bikkurim**⁴⁴) in Leviticus 23:16-17, with the *individual* offerings of "the *firstfruits*" (**bikkurim**) taken from the various harvests. (The latter are described in Leviticus 2:14 and a number of other verses.) A misunderstanding of the implications of "you (plural)" in Leviticus 23 sometimes compounds this confusion of the two Hebrew terms. But the LORD repeatedly uses the plural with reference to "the children of Israel"

⁴² *The New BDBG*, p. 716b; *Strong's* #5674.

⁴³ *The New BDBG*, p. 564a; *Strong's* #4283.

⁴⁴ *The New BDBG*, p. 114b; *Strong's* #1061.

(verses 2, 9, 23, 34). "You, your (plural)" refers to what they were to do *collectively*, and under authority (e.g., proclaim various Festivals: verses 2, 4, 21, etc.). Whereas in verse 22 "your land" (referring to *collective* action) is *plural*, while "your field" and "you shall leave them" (referring to *individual* action) are *singular*.

Some claim that the Tabernacle would not have been set up in Gilgal, pointing to Deuteronomy 12 (especially verses 10-13) as alleged evidence. Without the Tabernacle being in service, there could be no connection between Israel's eating of unleavened bread and parched grain and the Wave Sheaf Offering, and therefore no proof that the Wave Sheaf could ever be offered on Abib 15. But this is simply an argument from silence. The Tabernacle had *always* been set up whenever Israel stopped to make camp, whether for one day or for many (Numbers 9:15-23). While in the wilderness, with the Tabernacle in its midst, Israel kept at least one domestic Passover service in its tents (9:1-14). While Israel consistently refused to worship properly at the Tabernacle with regard to sacrifices and offerings those forty years (cf. Amos 5:25-27; Acts 7:42-43), or even when Moses spoke to Israel in the plains of Moab (Deuteronomy 12:8-9), yet the *priests* faithfully kept their daily service.⁴⁵ There is no just cause to assume that the Tabernacle would not have been "up and running" in Gilgal.

Some argue from the *archaeological* evidence found at Jericho. The city was "securely shut up because of the children of Israel" (Joshua 6:1). Yet the level of the city which Israel sacked includes *stores of grain* which had been burned. But does this mean that the grain had come from *that* year's harvest? Not necessarily.⁴⁶ Seeds of grain keep well if they are kept dry. Joseph had stored at least a fifth of Egypt's yearly grain harvest for *seven years* in anticipation of a *seven-year* famine (Genesis 41:33-36, 46-49). Jericho, fortified as it was in response to its neighbors (and to the armies of the "great powers" in Egypt and Mesopotamia), would always have had stores of food ready against a siege.⁴⁷

Conclusion

In the light of the above *basic* biblical and historical evidence,⁴⁸ we may affirm that when Abib 15 fell on a Sunday, the Wave Sheaf was to be offered on that day and the count to Pentecost was to begin on that day also. There is no reason for us to change the practice that we have received. ###

⁴⁵ This has implications for the logistics of Israel's travels in the wilderness.

⁴⁶ Further research is needed on this point, however, as the worshippers of Baal counted the time of the spring equinox as the time of *planting* (as opposed to the Israelites, who -- as was traditional among other peoples -- were by command to reckon it as a time of *harvest*). The spring festival of Baal in particular occurred on their equivalent of Abib 15 and lasted seven days and nights. Its rites were orgiastic, erotically perverse, and connected with the symbolism of planting seeds into fertile ground (Coulter, *op. cit.*, p. 120).

⁴⁷ According to archaeological evidence, at no time in the history of the land of Canaan were the cities so well-fortified. Moses' poetic description of these cities' fortifications was apt indeed (Deuteronomy 9:1).

⁴⁸ Any required discussion of finer points related to this subject will appear in a forthcoming article.

Count to Pentecost Using Current Method (19-Year Cycle)

Cycle Year	Civil Year	SE-FM	FM-WS	WS-PN	PN-SS	SUM
1	1997-1998	22	1	49	20	92
2	1998-1999	12	3	49	28	92
3	1999-2000	31	3	49	9	92
4	2000-2001	19	0	49	24	92
5	2001-2002	8	3	49	32	92
6	2002-2003	28	3	49	12	92
7	2003-2004	17	5	49	21	92
8	2004-2005	35	0	49	8	92
9	2005-2006	24	3	49	16	92
10	2006-2007	14	5	49	24	92
11	2007-2008	31	0	49	12	92
12	2008-2009	20	3	49	20	92
13	2010-2010	10	5	49	28	92
14	2010-2011	30	5	49	8	92
15	2011-2012	18	1	49	24	92
16	2012-2013	6	5	49	32	92
17	2013-2014	26	5	49	12	92
18	2014-2015	15	1	49	27	92
19	2015-2016	34	1	49	8	92

Count to Pentecost Using Alternate Method (19-Year Cycle)

Cycle Year	Civil Year	SE-FM	FM-WS	WS-PN	PN-SS	SUM
1	1997-1998	22	1	49	20	92
2	1998-1999	12	3	49	28	92
3	1999-2000	31	3	49	9	92
4	2000-2001	19	7	49	17	92
5	2001-2002	8	3	49	32	92
6	2002-2003	28	3	49	12	92
7	2003-2004	17	5	49	21	92
8	2004-2005	35	7	49	1	92
9	2005-2006	24	3	49	16	92
10	2006-2007	14	5	49	24	92
11	2007-2008	31	7	49	5	92
12	2008-2009	20	3	49	20	92
13	2010-2010	10	5	49	28	92
14	2010-2011	30	5	49	8	92
15	2011-2012	18	1	49	24	92
16	2012-2013	6	5	49	32	92
17	2013-2014	26	5	49	12	92
18	2014-2015	15	1	49	27	92
19	2015-2016	34	1	49	8	92

SE-FM = Spring Equinox (March 20) to Full Moon in days

FM-WS = Full Moon to Wave Sheaf in days

WS-PN = Wave Sheaf to Pentecost in days

PN-SS = Pentecost to Summer Solstice (June 20) in days

SUM = Total length of Spring (March 20 - June 20) in days

Yellow cells = leap years

Green cells = years when Abib 15 is on Sunday

Years When Wave Sheaf Falls on 1st Holy Day (1916-2015)

Number	Civil Year	SE-FM	FM-WS	WS-PN	PN-SS	SUM
1	1922-1923	12	0	49	31	92
2	1926-1927	28	0	49	15	92
3	1929-1930	24	0	49	19	92
4	1949-1950	13	0	49	30	92
5	1953-1954	29	0	49	14	92
6	1973-1974	18	0	49	25	92
7	1976-1977	14	0	49	29	92
8	1980-1981	30	0	49	13	92
9	1993-1994	7	0	49	36	92
10	2000-2001	19	0	49	24	92
11	2004-2005	35	0	49	8	92
12	2007-2008	31	0	49	12	92

Years When Wave Sheaf Falls on 7th Holy Day (1916-2015)

Number	Civil Year	SE-FM	FM-WS	WS-PN	PN-SS	SUM
1	1922-1923	12	7	49	24	92
2	1926-1927	28	7	49	8	92
3	1929-1930	24	7	49	12	92
4	1949-1950	13	7	49	23	92
5	1953-1954	29	7	49	7	92
6	1973-1974	18	7	49	18	92
7	1976-1977	14	7	49	22	92
8	1980-1981	30	7	49	6	92
9	1993-1994	7	7	49	29	92
10	2000-2001	19	7	49	17	92
11	2004-2005	35	7	49	1	92
12	2007-2008	31	7	49	5	92

SE-FM = Spring Equinox (March 20) to Full Moon in days

FM-WS = Full Moon to Wave Sheaf in days

WS-PN = Wave Sheaf to Pentecost in days

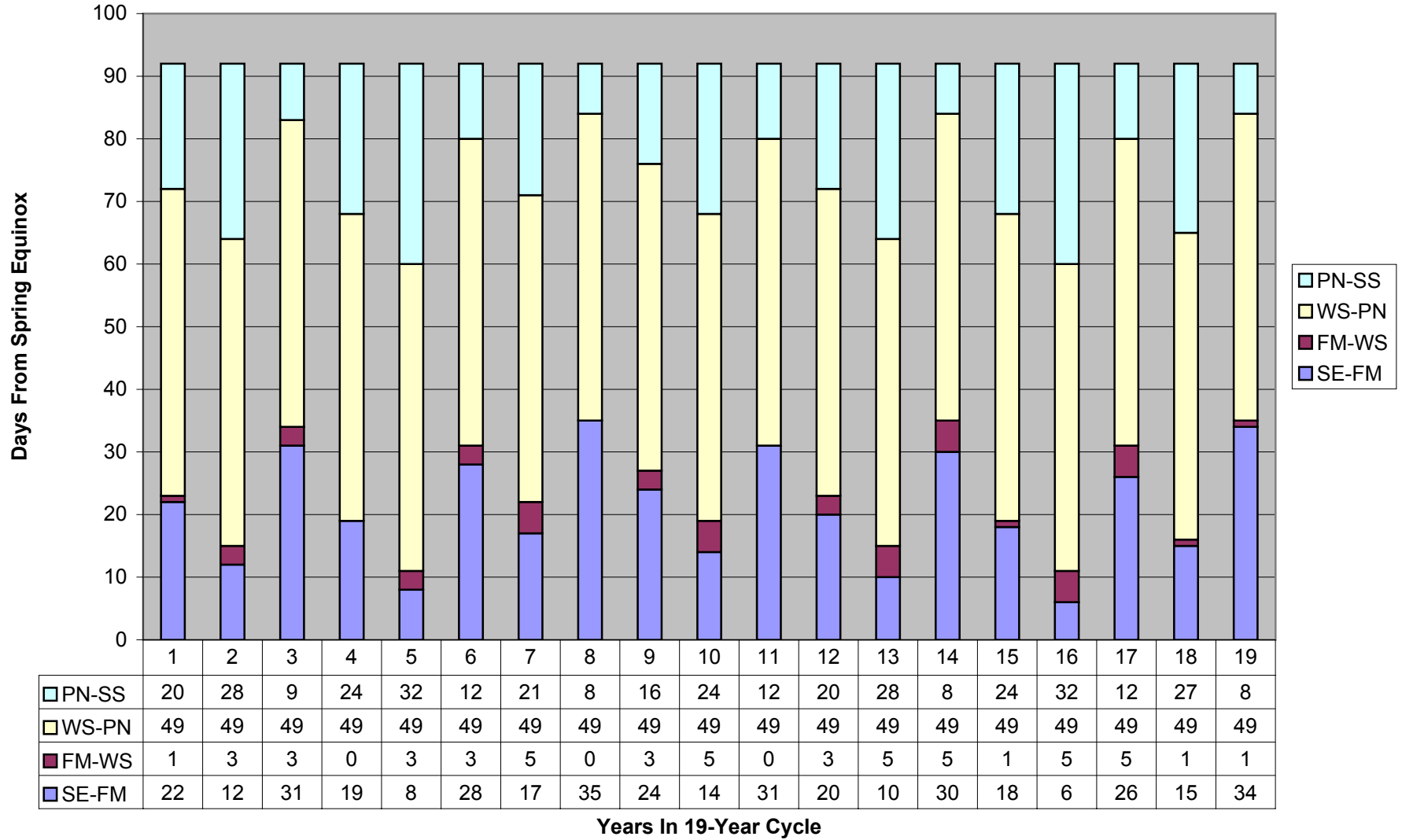
PN-SS = Pentecost to Summer Solstice (June 20) in days

SUM = Total length of Spring (March 20 - June 20) in days

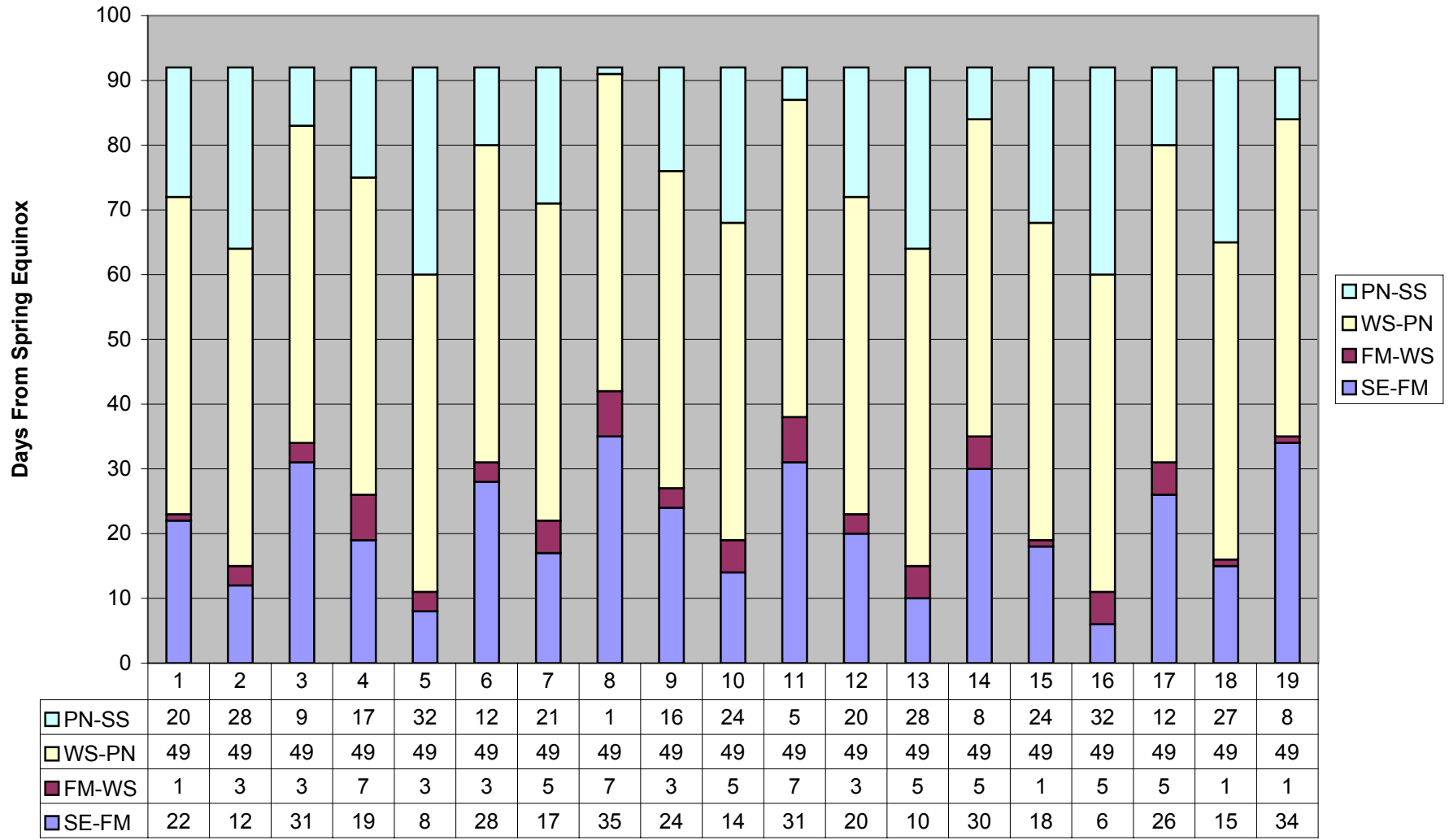
Yellow cells = leap years

Green cells = years when Abib 15 is on Sunday

COUNT TO PENTECOST (1)

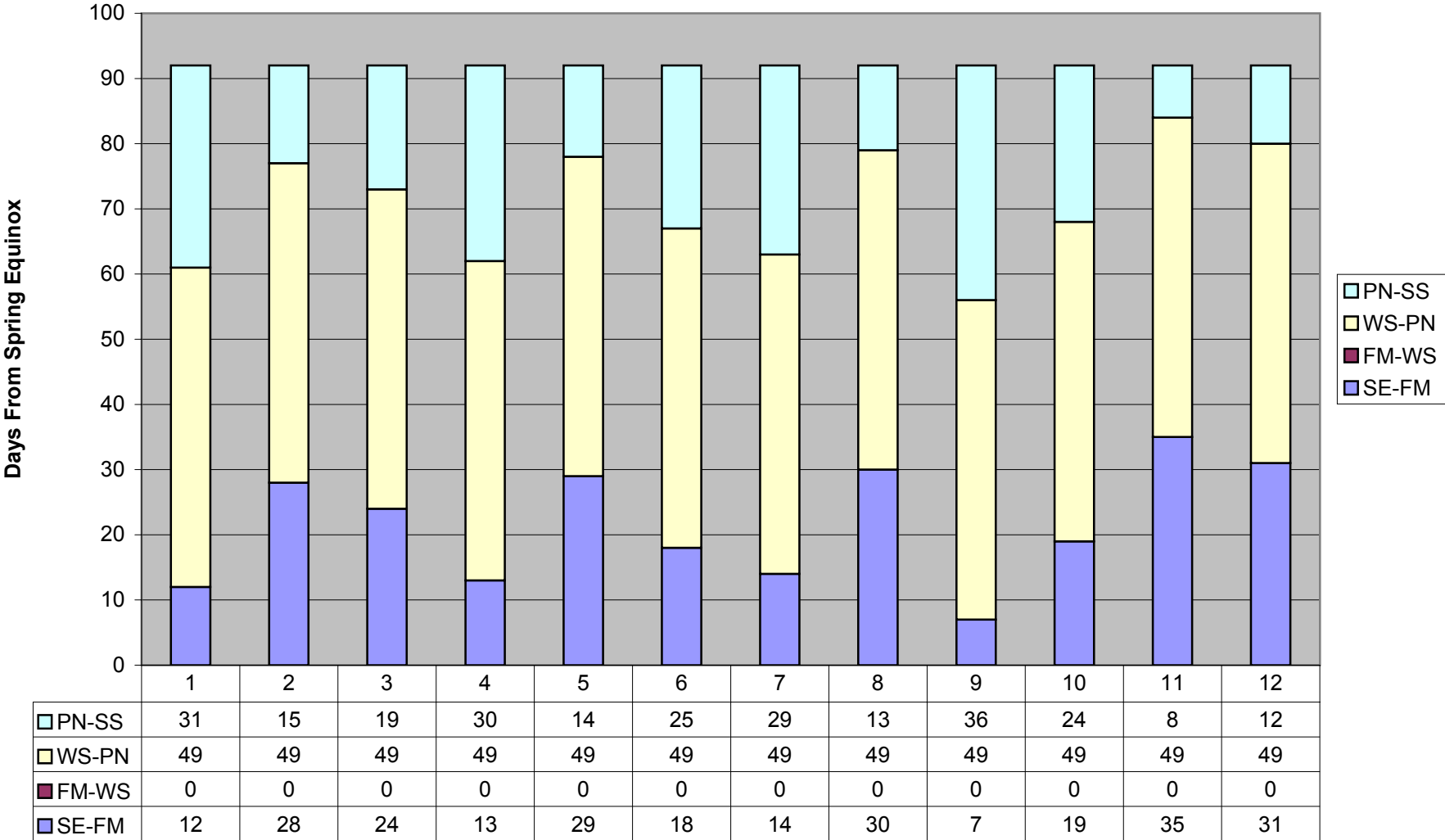


COUNT TO PENTECOST (2)



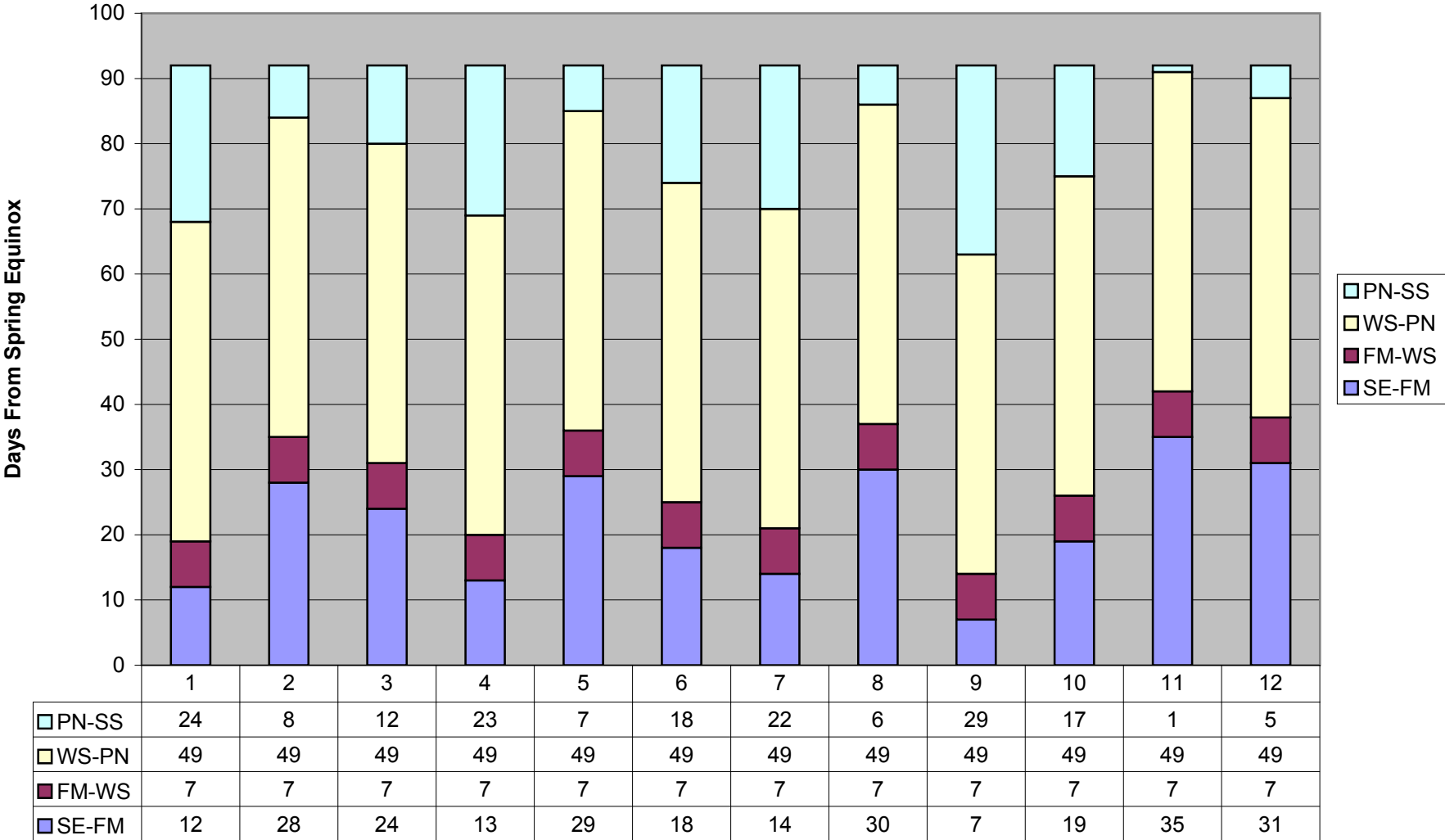
Years In 19-Year Cycle

WAVE SHEAF ON ABIB 15



Ordinal Numbers Of Years

WAVE SHEAF ON ABIB 22



Ordinal Numbers of Years

THE YEAR OF THE CONQUEST OF CANAAN: ABIB (NISAN)

1	1	2	2	3	3	4	4	5	5	6	6	7	7
8	8	9	9	10	10	11	11	12	12	13	13	14	14
15	15	16	16	17	17	18	18	19	19	20	20	21	21
22	22	23	23	24	24	25	25	26	26	27	27	28	28
29	29	30	30										

Abib 6	Joshua commands the people to prepare provisions (Joshua 1:10-11)
Abib 6	"In three days more" Israel was to be "crossing this Jordan" (Joshua 1:11)
Abib 6	Joshua sends spies across Jordan to Jericho (Joshua 2:1)
Abib 7	The spies lodge in Jericho at Rahab's inn at night (Joshua 2:1-2).
Abib 7	The spies head for the hills after dark and "[remain] there three days" (Joshua 2:3-22)
Abib 10	The spies return (by night) to Joshua after three days (Joshua 2:23-24)
Abib 9	Joshua rises early in the morning and leads Israel to the Jordan (Joshua 3:1)
Abib 10	Joshua and Israel lodge overnight at the Jordan before crossing (Joshua 3:1)
Abib 10	The officers go through the camp "from (after) the end of three days" (Joshua 3:2-4)
Abib 10	Joshua says "Sanctify yourselves, for <i>tomorrow</i> the LORD will work wonders" (Joshua 3:5)
Abib 10	The Ark and the priests lead Israel across Jordan (Joshua 3:5-4:24)
Abib 10	Joshua circumcises Israel "at that time" at Gilgal (Joshua 4:2-7)
Abib 12	Date of maximum soreness for the circumcised (cf. Genesis 34:25-29)
Abib 14	The Passover lamb sacrificed "between the two evenings" (Exodus 12:1-14)
Abib 14	The Passover bullock sacrificed "in the evening" ending the day (Joshua 5:10; Deut. 16:2-7)
Abib 15	The Night To Be Much Observed (Exodus 12:41-42; Deut. 16:2-7)
Abib 15	Israel eats of the harvest of the land "on the morrow after the passover" (Joshua 5:11)
Abib 15	The manna ceases "on the morrow", after Israel eats of the harvest (Joshua 5:12)
Abib 15	Probable first day Israel circled Jericho (Joshua 5:13-6:11)
Abib 16	Israel spends night after march in camp (Joshua 6:14)
Abib 22	Probable seventh day Israel circled Jericho (Joshua 6:15-27)