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## Counting the Sabbaths

In the previous chapter we looked at what was written in scripture that points to the beginning of the year. We were given information to see the preeminent position of Yeshua in determining the beginning of the first month. As we followed the preeminent thread, we have explored a lot of information about the first feast and rightfully so. If the first feast is not in its correct timing the six consecutive firstfruits will not be in the correct timing of their feasts. There is a bit of information that should be added to what has been discovered. All the feasts and all the first fruits represent an aspect of who Yeshua is.

Yeshua came to do the work of the Father.

*But Yeshua answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that G-d was his Father, making himself equal with G-d. 19 Then answered Yeshua and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. John 5:17-20*

After Yeshua finished His Father's work, released His spirit in death and rose into new life, we can follow in His footsteps because He is in us.

*At that day ye shall know that I am in my Father, and ye in me, and I in you. John 14:20*

While Yeshua was on earth in the flesh He said:

*And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Mark 8:34*

As we follow in Yeshua's footsteps we change into His character and likeness. He is the Spotless lamb of G-d, Yeshua offered Himself once for all.

*But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of G-d. Hebrews 10:12*

When Yeshua offered Himself, we could become the sheep of His pasture.

*I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. John 10:14-15*

As the sinless son of Adam (man), Yeshua was represented on the Passover table as the unleavened barley cake. Yeast or leaven in barley represent sin, but Yeshua was sinless. This is why an unleavened barley cake was on the Passover table; Passover is before the week of Unleavened. What the week of unleavened represents is the new firstfruits offering. The unleavened barley on the Passover table represents Yeshua sinless condition. He came perfect

and spotless. Yeshua did not offer Himself for His own sins, He was offering His sinless self on our behalf.

*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of G-d in him. 2 Corinthians 5:21*

At Yeshua's resurrection He became the High Priest in the order of Melchizedek and as a High Priest He was offering a first fruits offering who were the saints that rose when He rose. As barley that is prepared to be offered in the temple we are also as the Bread of Affliction that must pass through the fire and have the sin or yeast burned away. In the last chapter we looked at the science of the naturally occurring yeast flora on grains, both domestic and wild grains. Only after we commit to put down the sins of the flesh are we accepted to be offered in the Temple in Heaven, the true Temple, as we pass through the trials of life that bring up sin to be burned off. The three Israelites that passed through the fire of the furnace with the fourth man are a perfect shadow type of this.

Barley represents every human being that was born after Adam sinned. Some barley will be found to be acceptable. Some barley will be found to be diseased with sin and not acceptable. But within all this Yeshua is preeminent; He came first so we could follow. If we do not know who Yeshua is, we cannot know who we are. Those who follow Yeshua's example put down the sin of flesh and strive to be sinless as Yeshua; they are as unleavened barley.

For another example, Yeshua is the Sower of the Word.

*The sower soweth the word. Mark 4:14*

Now we have been left here as His witnesses and sow the Word into the lives of people.

*I have planted, Apollos watered; but G-d gave the increase. 1 Corinthians 3:6*

Yeshua is the Word in the parable of the Kernel of Wheat

*Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12:24*

We will be resurrected as Wheat if we sleep in death.

*And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain... 1 Corinthians 15:37*

These verses show that Yeshua is the kernel of Wheat that fell to the earth. It was this action of falling in death where He took upon Himself that which enables us to raise into new life after our death sleep. If we have not accepted Him, the kernel of wheat, and planted the seed of Him in the good soil of our hearts, then we are not part of the resurrection into new life. We are part of the resurrection because we have planted the Word in our heart, we are the sheep of His pasture, and when we are called it is the Words and the faith that germinate into new life.

In the next chapter there will be more on the subject of wheat, but in this chapter, it is being used to show everything in the calendar and the Law is about Yeshua. Once we become His then it becomes our story of how we conform our lives to look like Him.

Yeshua is preeminent in ‘all creatures’ (Colossians 1:15), all formations. Because the fullness of G-d was given to Yeshua to restore and repair what was lost. Once He repaired it, we can walk in it if we are willing to follow Him.

*And he is before all things, and by him all things consist.* Colossians 1:17

*And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.* Colossians 1:18

*For in him dwelleth all the fulness of the G-dhead bodily.* Colossians 2:9

*That in the dispensation of the fulness of times he might gather together in one all things in Yeshua, both which are in heaven, and which are on earth; even in him...* Ephesians 1:10

Continuing in the line of thought that Yeshua’s work must come first before we can become as He is. There is a mystery that has been obscured; many people fail to acknowledge that the Last Supper is a Passover meal. There is a chapter that examines the details of this last supper proving by the words written in scripture that the Last Supper was the Last Passover Meal, but for now I just want to look at a pattern to show you the detail the calendar has so that we might know the pattern’s evidence of new beginnings in the number eight. If each one of these was not represented as an eight, we could question whether or not it is a new beginning for the purpose of restoration and the work that Yeshua came to do.

His disciples asked Yeshua, *”When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?”* Act 1:6

<u>Biblical first month</u>	<u>Feast</u>	<u>Biblical seventh month</u>	<u>Feast</u>
month 1; day 1	The head of the biblical calendar The birth of the preeminent one	month 7; day 1 Trumpets	Remembering the Torah The shout of the King
month 1; day 10	A lamb is chosen	month 7; day 10 Yom Kippur	goats are for the nation’s sin
month 1; day 14	Passover, the lamb is for a household Week of Unleavened barley	month 7; days 15-22 month 7; day 23	Week of Tabernacles, Sukkot
month 1; days 15-22	8 days Atsarah on the 7 <sup>th</sup> day unleavened	8 days Atsarah on the 8 <sup>th</sup> day of Sukkot	Last great Day.

The number eight represents a new Day One, Yom Rishon. We will discuss the word atsarah later in the chapter.

How is eight a new Day 1 count? If G-d only gives us seven days in a week and He counts Sunday as Day 1 as scriptures demonstrate, in order to count eight days our count will land us back on Day 1 where we began our count.

Week days	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Biblical names	day 1	day 2	day 3	day 4	day 5	day 6	day 7	day 1
Counting days	1	2	3	4	5	6	7	8

### Eighth Day= A New Day

I am sure some of you may struggle with some of these patterns or even the charts above. It is for some, and it was difficult for me to think through to a different way of seeing mathematical patterns, agricultural patterns, divine order, etc. in order to see the story that is being presented. And it is a story. It is Yeshua's History and the story of our inheritance.

The chapter named the Last Passover Supper with the Bread of Life will go into more detail about this very significant event in Yeshua's time on earth and it will aid you in seeing there must be Passover plus seven additional days in the first biblical month.

One of the points of debate concerning the Biblical calendar is how to determine when Wave Sheaf will occur. With an understanding that eight is a new Day 1 (Sunday, Yom Rishon) and Yeshua is always given a preeminent position in all things and everything, it is easier to go forward in 'seeing and understanding' the importance of Wave Sheaf Day's position of representing Yeshua.

Wave sheaf is the day the first fruits offering from barley would be waved in the Temple. But is Wave Sheaf day a sixteen-day count from day one in the first month of the Biblical Year as many of the rabbis in the nation of Israel believe? Or one of the various methods that many people have worked out? Or is there a scriptural method that matches events and their significance to determine the date of Wave Sheaf that has been overlooked? Something *is* being overlooked and not ever being mentioned rabbinically.

Leviticus records:

*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. Leviticus 23:10*

after the **sabbath**<sup>H7676</sup>

This is the same word that describes the seventh day rest in Leviticus 23:3.

*Six days shall work be done: but the **seventh day is the sabbath** of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. Leviticus 23:3*

is the **sabbath**<sup>H7676</sup> of rest,<sup>H7677</sup>

In fact, שבת forms six words of which H7677 is just one usage. And yet, the same word that is used to express the seventh day rest is the same word that is used to describe *when to wave the first fruits offering*. As we hopefully will see, this is the same pattern of Yeshua's preeminence coming into play to help us understand when to wave the barley firstfruits *and* when to begin a count.

*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... Leviticus 23:15*

unto you from the morrow<sup>H4480 H4283</sup> after the **sabbath** <sup>H7676</sup>

According to the etymology we are given, Wave Sheaf day is the day following the weekly seventh day rest, called the sabbath or Shabbat. Wave Sheaf day, which is the first day of the week, known as Yom Rishon in Hebrew is when Yeshua raised from His grave. We understand this because the Sabbath is the seventh day, the next day after Sabbath is the first day. G-d gave us seven days in a week.

In fact, what is written about the week of Unleavened Bread when we are to count the seven weeks is that the first day and the last day, the 15<sup>th</sup> and the 22<sup>nd</sup> are NOT sabbaths. The scripture calls them convocations in the King James Version (KJV).

*In the first day ye shall have an holy convocation: ye shall do no servile work therein. 8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. Leviticus 23:7*

מִקְרָא

miqrâ'

mik-raw'

From H7121; something called out, that is, a public meeting (the act, the persons, or the place); also a rehearsal: - assembly, calling, convocation, reading.

Miqra is only used twenty-three times in the entire Old Testament. In the Book of Leviticus and in the book of Numbers when giving information about the first and last day, the miqra of Unleavened Barley, the word Sabbath is completely missing from the text. In addition to this fact, the scriptures call the weekly sabbath a miqrah and calls all the miqrah of the seventh month a sabbath. However, in both reference we are given (Leviticus and Numbers and Deuteronomy) about the week of Unleavened barley which is the location the count of sevens begins, calling the miqrah a sabbath also is missing. I think the Father, who is the master of details and makes no

mistakes was trying to be very clear by not calling the 15<sup>th</sup> and the 22<sup>nd</sup> in the first month a sabbath *and* miqrah; rather only calling them a miqrah then the only sabbath available within those seven days is the Saturday sabbath.

In Deuteronomy, the final day of Unleavened barley that is a miqrah is also called an assembly in English or atsarah in Hebrew.

*Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy G-d: thou shalt do no work therein.* Deuteronomy 16:8

עֲצָרָה עֲצָרֶת

‘ătsârâh ‘ătsereth

ats-aw-raw', ats-eh'-reth

From H6113; an assembly, especially on a festival or holiday: - (solemn) assembly (meeting).

Atsarah is also used for the eighth day after the seven-day count of Sukkot (Tabernacles). This day *IS also* called a sabbath. Both the final day of Unleavened on the 22<sup>nd</sup> and the day after sukkot are called atsarah, G-d has not broken His pattern. However, the two miqrah of the week of unleavened barley are never called a sabbath. (see chart)

Since the convocations of Wave Sheaf are called a miqrah and not sabbaths; this fact must have been overlooked by those who calculate different ways to count the sevens. Mostly, their theology does not recognize the convocations of the Week of Unleavened are unique from the rest of the convocations by design and with reason; specifically, because the command is to count from ‘the Sabbath’ which is found within the week of Unleavened barley. If G-d had called the miqrah in the week of unleavened barley sabbaths it would have given a lot of confusion, but He did not. He structured what was written to specifically point to the seventh-day sabbath within the week of unleavened barley.

To recap, a day begins in evening (erev) as the sun is low in the sky causing long shadows. On the day Yeshua was raised the scriptures testify that a new day following sabbath had begun as some of the women visited the tomb after the sun had set in some of the verses and in other verses some of the women came at the rising of the sun on the first day. The first day, is Yom Rishon in Hebrew. The first day will always be on Sunday. In fact, let’s read it again, Saturday evening begins the first day of the week, Sunday evening concludes the first day of the week; which is again called Yom Rishon.

It was important information to recognize that Wave Sheaf, Sunday, is Resurrection Day and a new Day One so it was recorded many times for us to read about; Yom Rishon is a new day one.

*In the end of the sabbath, as it began to dawn (draw on) toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.* Matthew 28:1

*And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. Mark 16:2*

*Now when Yeshua was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. Mark 16:9*

*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. Luke 24:1*

*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 20:1*

The first fruits of the barley harvest is presented in the form of a first quantity offering. The quantity called an omer were waved before the throne of heaven on the first day of the week: Yom rishon, Sunday.

First fruits represent people.

*Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James 1:18*

*Yeshua, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Matthew 27:50*

In fact, the book of Corinthians records it like this.

*But now is Yeshua risen from the dead, and become the firstfruits of them that slept. 1 Corinthians 15:20*

*But every man in his own order: Yeshua, the firstfruits; afterward, they that are Yeshua's at his coming. 1 Corinthians 15:23*

I have added the comma after the word *Yeshua* because the structure of the sentence points to a brief list of items being made. It also points to a preeminent position of 'firstborn' from the dead as Yeshua. As we have read Yeshua was the beginning firstfruit and when He became the firstborn from the dead other dead people (saints) rose with Him as His first fruits on the same Wave Sheaf Day; they were His offering or first fruit as the new High Priest.

In 1 Corinthians 15 the subject is whether or not the dead raise. *For if the dead rise not, then is not Yeshua raised...* 1 Corinthians 15:16

Then it is written that the dead do raise because Yeshua did rise. *But now is Yeshua risen from the dead, and become the firstfruits of them that slept.* 1 Corinthians 15:20

And notice that it says 'them that slept' or it could be written 'them that were asleep. It was in

Matthew 27:52-53 that we read about those that once slept but were no longer sleeping and these same ones came out of the grave after Yeshua rose, these are the dead that had slept. This is the reason I understand verse 23 to be a short list rather than repeating the preeminent position of Yeshua as a first-born son from the dead.

1 Corinthians 15:20 in the Hebrew new testament reads:

But now the Messiah has been raised from the dead, the beginning of the old.

אבל עתה המשיח הוקם מן־המתים ראשית הישנים:

Maybe leaving out a comma for our understanding was an error of the translator's understanding. But it was on Wave Sheaf that the old and new barley became renewed; an original formation (creature) as in the garden.

Wave Sheaf day is always on the first day of the week. Sunday in any given month will rotate to a new position every year. Much like our personal birth dates do not always happen on a Wednesday but the day of the week changes yearly. Most years the Wave Sheaf date, Sunday, will not fall on the 15th day or the favored 16<sup>th</sup> day of the first biblical month. Each year the Sunday Wave Sheaf will be on a different Biblical Calendar date; somewhere between the 15<sup>th</sup> - 22<sup>nd</sup>. I am mentioning this because there is another pattern for us to see.

If Yeshua is the unleavened barley cake on the Passover table and the new barley could not be eaten until the first fruits offering on Wave Sheaf, the first day of the week, what barley were they eating. They would by necessity have been eating barley from the previous year because most years there will be a lag of a few days when it was required for unleavened barley cakes, matzah to be eaten but it was illegal for the new crops to be eaten. I am hoping you can see the pattern that we were given, and it is painting you a picture in your mind with understanding of events.

Indulge me as I try to create a visual for you. The chart is a random year, every year the calendar presents starting on a different day of the week. The year in this chart is completely random but I hope will serve a purpose to create understanding.

The word matzah or matzot is what the KJV translators called unleavened bread. Bread, which in the text is italicized was a word added in at translation. Bread is an incorrect word to our generation because to us bread has become some form of wheat loaf. But that was not so in the original intent of the scriptures. Matzot is a term that is used for the barley harvest.

	Passover	old barley / the risen saints				new barley/those after Yeshua		
A biblical calendar count	14th	15th	16th	17th	18th	19th	20th	21st
Wk days	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday
Biblical names	day 3	day 4	day 5	day 6	day 7	Day 1	day 2	day 3
Counting days		1	2	3	4	5	6	7
		<i>miqrah</i>			<i>sabbath</i>	<i>W.S./Firstfruits offering</i>		<i>miqrah &amp; astarah</i>
	matzot	matzot	matzot	matzot	matzot	matzot	matzot	matzot
	old barley	old barley must be eaten				new barley can now be eaten		

*Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Exodus 12:19*

If the people did not want to be cut off from the rest of the tribal population and they **must** eat unleavened barley before and after the day of first fruits, this command can only be satisfied by eating the barley without leaven that was grown in the previous year. By not including the word Sabbath in addition to the word miqrah on the 15<sup>th</sup> and the 22<sup>nd</sup> there will be days before the first fruits of barley are presented that will be included in the seven days of unleavened.

*Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. Exodus 12:15*

On the first day of the week of unleavened we are told to throw away the barley sourdough starter. Why were we not told to throw it out on the 14<sup>th</sup> day? The 14<sup>th</sup> day was the night of the L-rd (Ex 12:42), it was the work that had to be done on our behalf to enable us to walk free from sin in a seven covenant with the Father.

### The night of the L-rd

Passover
14th
Tuesday
day 3
unleavened
Barley
Yeshua

### Our seven covenant

seven days of unleavened barley						
15th	16th	17th	18th	19th	20th	21st
Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday
day 4	day 5	day 6	day 7	Day 1	day 2	day 3
1	2	3	4	5	6	7
miqrah			sabbath	W.S./Firstfruits offering		miqrah & astarah
matzot	matzot	matzot	matzot	matzot	matzot	matzot
old barley must be eaten				new barley can now be eaten		

There is a pattern of the saints that rose on Wave Sheaf; they are the ‘old crop, or old firstfruits, from a previous ‘year,’ metaphorically speaking; the new crop of first fruits that was yet to be presented were the people from the time of Yeshua and after Yeshua.

old barley/risen Saints			new barley/those after Yeshua			
15th	16th	17th	18th	19th	20th	21st
Wednesday	Thursday	Friday	Saturday	Sunday/resurrection Day	Monday	Tuesday
day 4	day 5	day 6	day 7	Day 1	day 2	day 3
1	2	3	4	5	6	7
miqrah			sabbath	W.S./Firstfruits offering		miqrah & astarah
matzot	matzot	matzot	matzot	matzot	matzot	matzot
old barley must be eaten			new barley can now be eaten			

*Yeshua, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Matthew 27:50*

The barley grains that were used to satisfy the Week of unleavened barley before the first fruits were due to be given are the saints that rose from their death sleep when Yeshua rose (Matthew 27: 52, 53), that barley was from a previous growth cycle. The saints were from a previous harvest or a previous timing, in this case the harvest happened at their death, they too were as firstfruits from the field of the world (the field is the world, Matthew 13:8) they represented the best and the fattest acceptable offering from Abel to Zacharias (Matthew 23:35). The new barley firstfruits offering that are presented on Wave Sheaf represent the current growth cycle or timing of the Believers and Disciples that walked with Yeshua. The process of striving to be sinless and maturing in faith, understanding, and obedience which is spiritual growth is what we are being taught in our ‘growth cycle’ of life (1 Peter 1:23-25).

*Song of Songs 7:3 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.*

It was on Resurrection Day or Wave Sheaf day the risen Saints and the living Followers of Yeshua became renewed original formations or creatures. Those that had already slept in death and those that were still alive in the flesh are represent in the week of Unleavened Barley. They were renewed when Yeshua rose on Resurrection Day, it indeed was becoming a new creation restoring divine order that was lost when sin was introduced. It was a new beginning that has been extended to us as well.

Remember that the book of James records we are a type of His first fruits by Yeshua’s own election (James 1:18). If we are a type of His firstfruits they were, too. Actually, it is the opposite. The old and new Testaments are written for our understanding, but they were written to people who are no longer living. So then, if they were a type of firstfruits we are also a type of His firstfruits because as the Sower that plants the field, He has chosen us.

In their lifetime the resurrected Saints also had to receive the promise of Yeshua (John 8:56), however before they slept, they had already been marked as righteous by their faith and obedience.

*Now faith is the substance of things hoped for, the evidence of things not seen.2. For by it the elders obtained a good report. Hebrews 11:1-2*

Without Yeshua, there is no eternal life. For the faithful forefathers to become eternal, the promised seed of Eve that would conquer the death brought by the first Adam had to be redeemed by the second Adam, Yeshua. We can be nothing apart from Him if He has not led the way for us through as our Shepherd.

Just as the line of Aaron, the Levitical priests, were to offer firstfruits offerings in the earthly temple, so Yeshua from the priesthood of Melchizedek, the firstborn, also would have to have something to offer in the true temple in heaven. Moses recorded that G-d had commanded the tabernacle was to be made after the pattern G-d had shown Moses.

*According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. Exodus 25:9*

*And look that thou make them after their pattern, which was shewed thee in the mount. Exodus 25:40*

The book of Hebrews records in the Aramaic translation that Abraham offered tithes and firstfruits to the Melchizedek.

*And consider ye, how great he was; to whom the patriarch Abraham gave tithes and firstfruits. Hebrews 6:4*

The priesthood in the line of Aaron was required by the Law that Moses wrote from G-d to offer firstfruits from produce. We can see that these shadow types represent firstfruits of humanity who were offered and will be offered by the Perfect Priest without lineage, beginning or end, who is Yeshua the source of the line of Melchizedek and the fullness of G-d.

And this takes us back to the beginning in the week of Creation, in fact, Yeshua is offering a new beginning to us as a new creature in the image of the original formation of Genesis. The Spirit, the Holy Breath of G-d that made us fully in the image of our Creator G-d, was lost by first Adam in sin.

*Therefore if any man be in Yeshua, he is a new creature (original formation): old things are passed away; behold, all things are become new. 18 And all things are of G-d, who hath reconciled us to himself by Yeshua and hath given to us the ministry of reconciliation...2 Corinthians 5:17*

*Who is the image of the invisible G-d, the firstborn of every creature (original formation): Colossians 1:15*

ktisis

ktis'-is

From G2936; original formation

It was on Wave Sheaf day, Yom Rishon which is also the first day of Creation that the Light was taken out of the darkness. Through that Light, by that Light and for that Light, who is Yeshua, all things were created.

*And G-d said, Let there be light: and there was light. 4 And G-d saw the light, that it was good: and G-d divided the light from the darkness. 5 And G-d called the light Day, and the darkness he called Night. And the evening and the morning were the first day. Genesis 1:3*

*In the beginning was the Word, and the Word was with G-d, and the Word was G-d. 2 The same was in the beginning with G-d. 3 All things were made by him; and without him was not anything made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not. John 1:1-5*

It was on a Wave Sheaf day; Yom Rishon that Yeshua gave man the ability to be in the original form of what G-d had created. We could again be called Sons of G-d. It was a renewing, a restoring of what was lost in the garden to all men born after Adam.

*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... Leviticus 23:15*

Number seven complete seventh-day rests.

We are commanded to count the sabbaths, or seven seventh days. We are not commanded to count seven miqrah, this word is missing for the command. But counting the sevens is not the goal, the goal is the day after the seven-seven, which is? Another Yom Rishon, the first day of the week, Sunday. On this day, another piece that was lost would be restored.

*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 L-RD. Leviticus 23:15*

Seven x seven = forty-nine + the following day = fifty.

תספרו חמשים יום to number 50 days. In Greek it is written as Pentecost and in the New Testament it is written as a noun, as a naming word.

*And when the day of Pentecost was fully come, they were all with one accord in one place. Acts 2:1*

In Hebrew, it is written

וּבַיּוֹם מְלֵאת שִׁבְעַת הַשָּׁבָעוֹת נֶאֱסָפוּ כָּל־בְּלֵב אֶחָד בְּמָקוֹם אֶחָד:

*And on the full day of the seven weeks, they all gathered with one heart in one place.*

The day is not full until it is completed. The cup is not full until the liquid can flow over.

This feast is about sevens and not fifties, even if we call the 50<sup>th</sup> day by its Greek name or its Hebrew name. Counting seven-sevens is about swearing a promise. It is about G-d swearing an oath to us and we are swearing an oath to Him.

Seven

שִׁבְעָה שֶׁבַע

sheba' shib'âh

sheh'-bah, shib-aw'

From H7650; a primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication, a week; by extension, an indefinite number:

The root for the Hebrew word seven means to swear.

שָׁבַע

shâba'

shaw-bah'

A primitive root; properly to be complete, but used only as a denominative from H7651; to seven oneself, that is, **swear (as if by repeating a declaration seven times)**: - adjure, charge (by an oath, with an oath), feed to the full [by mistake for H7646], take an oath, X straitly, (cause to make to) swear.

Seven sabbaths or seven sevens, we number them in sevens to realize there is an oath being made between G-d and man. The book of Hebrews records:

*For when G-d made promise to Abraham because he could swear (shabah) by no greater, he swore (shabah) by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear (shabah) by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein G-d, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, (G-d) confirmed it by an oath... Hebrews 6:13*

G-d sevened Himself to Abraham and to us. He has sworn an oath which should put the matter to rest that He will perform what He promises.

If we only use the term Pentecost, if we count the Omers instead of the Sabbaths, we are watering down the purity of the understanding that to prove as a faithful G-d has given us an oath. Because, when the sevens are fully completed, full to running over into a fifty, an amazing thing called the in filling of the Holy Spirit happened.

*And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:2*

In that moment, when the seven sabbaths were completed and it had tipped over into a first day of the week, a Yom Rishon, a Sunday in that 50<sup>th</sup> day, another Day 1 the Holy Breath of El Elyon creator of Heaven and Earth was given back into the earthen vessels of men, another new beginning was issued.

*Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. Deuteronomy 16:9*

In Hebrew it reads; 'seven sevened' you will number.

Why do the Jews count the omer rather than counting the Sabbaths? Because they cannot count the Sabbaths if they are calling the miqrah on the 15<sup>th</sup> day a sabbath. The rabbis teach that Passover is the 15<sup>th</sup> day of the first month, which according to scripture the 15<sup>th</sup> day of the first month is a miqrah. They teach the 15<sup>th</sup> is the Passover and a miqrah but the 15<sup>th</sup> they call a sabbath when it is not called that in scripture. So they also teach that Wave Sheaf is always on the 16<sup>th</sup> day of the first month. Even if they could justify calling the 15<sup>th</sup> day a sabbath, but if the scriptures do not how can they? what are the other 6 sabbaths that they are counting after the first? By need there would be a scripture indication at seven-day intervals a special series of sabbaths had been called to fill the occasion.

They note the history in the book of Joshua as a proof text that the day after Passover was a sabbath, therefore it was also the day of their barley firstfruits. But again, the additional 6 sabbaths are not mentioned in scripture, plus the formula is very exact 7 sabbaths x 7 plus 1 day = 50.

“If we were to simply presume that in that year Passover fell on the Sabbath (as some claim), why would Scripture connect their eating new grain to a factor (Passover) that is not intrinsically related, but merely coincidental? Rather, since the verse makes the matter of eating new grain dependent on “the day after Passover,” it is clear that “the day after Passover” is the cause for permitting new grain to be eaten, and no attention is paid to the day of the week on which it falls. Therefore, that is the day that we start the count of the Omer.” See reference.

[https://www.chabad.org/library/article\\_cdo/aid/1525152/jewish/Why-Do-Jews-Start-Counting-the-Omer-Early.htm](https://www.chabad.org/library/article_cdo/aid/1525152/jewish/Why-Do-Jews-Start-Counting-the-Omer-Early.htm)

And this confusion ensues for them because they have merged the 14<sup>th</sup> and the 15<sup>th</sup> day into one event.

If then, the 15<sup>th</sup> day of the month is counted on any other day rather than the seventh day of the week, (Friday-Saturday) it will be impossible to count seven full sabbaths and for the following day to be on a Sunday which is the 50<sup>th</sup> day. To offset this problem, the rabbis teach to count the Omer and not the sabbaths. Even in their own understanding they do not mention the seven-sevened, rather they mention only counting days.

“The count has its origins in the biblical command of the Omer offering (or sheaf-offering), which was offered on Passover, and after which 49 days were counted, and the Shavuot holiday was observed.” See reference.

[https://en.wikipedia.org/wiki/Counting\\_of\\_the\\_Omer#:~:text=The%20count%20has%20its%20origins%20in%20the%20biblical,but%20the%20counting%20until%20Shavuot%20is%20still%20performed.](https://en.wikipedia.org/wiki/Counting_of_the_Omer#:~:text=The%20count%20has%20its%20origins%20in%20the%20biblical,but%20the%20counting%20until%20Shavuot%20is%20still%20performed.)

“Today we count the 49 days of the Omer, and refine and elevate our passions and the spiritual makeup of our animal soul, which requires deep spiritual energy. This is made possible, like during the time of going out of Egypt, through intervention and empowerment from above.” See reference.

[https://www.chabad.org/library/article\\_cdo/aid/1525152/jewish/Why-Do-Jews-Start-Counting-the-Omer-Early.htm](https://www.chabad.org/library/article_cdo/aid/1525152/jewish/Why-Do-Jews-Start-Counting-the-Omer-Early.htm)

In every Jewish source that is easily accessible you will not find a mention of the intent of the scripture to count the sabbaths, seven-sevened. What you will find mentioned are the references in Leviticus and Deuteronomy with the thrust being to number the days and not the sevens. What is bypassed, is the understanding that G-d is swearing an oath that He did and will perform, and we are swearing an oath to Him that we are His people.

Without a doubt, the beauty happens on the 50<sup>th</sup> day, but *not until the oath is completed*. The understanding of the oath is a new creature was formed again; this new creature would be renewed by the Holy Breath of the eternal G-d that sevened Himself on our behalf. The two immutable things?: He cannot lie and He sevened Himself to us; these are our strong consolations He will finish what He begins.

*That by two immutable things, in which it was impossible for G-d to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us... Hebrews 6:18*

The sevens sabbaths that are counted from the *NEW* firstfruits offering represent Yeshua's disciples. Once Yeshua was glorified in His resurrection, they had faith in Him. The 40 days He walked with them represents a progressive change of understanding in the lives of the disciples that was recorded in scripture.

*The former treatise have I made, O Theophilus, of all that Yeshua began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 To whom also he shewed himself alive*

*after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of G-d. Act 1:1-3*

When I first began to see patterns in the allegories in the Biblical history of the patriarchs the thing that stood out to me was as Jacob had two wives, I was also seeing two wives for Yeshua. I called the saints that resurrected the Leah-wife and the saints that walked with Yeshua the Rachel-wife. I still see this as part of the allegory that we should understand about the patriarchs and the first-century followers.

In the story of Jacob he gave himself in labor to Laban because Jacob loved Rachel. But at the end of the seven-year contract Laban brought Leah into the tent of Jacob instead of Rachel. This is what is written about that event.

*And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. 25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? 26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. 27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. Genesis 29:23-27*

So, Jacob fulfilled the wedding week with Leah. And yes, there is a parallel in the book of John. Yeshua had appeared to the disciples on the day of barley firstfruits, Wave Sheaf day, and then we read:

*And after eight days again his disciples were within, and Thomas with them: then came Yeshua, the doors being shut, and stood in the midst, and said, Peace be unto you. John 20:26*

After a full seven days of being absent they see Him again on the following first day of the week: the eighth day. It was seven days that He was not seen by them, a full seven-day covenant had been delivered and Yeshua appeared again. This is the only seven-day absence that is recorded for the rest of the time that Yeshua spent on earth during the period between Wave Sheaf and the day fiftieth day. Yeshua was absent from their presence because as Jacob He was fulfilling a symbolic wedding week with His first bride who are the resurrected saint, a type of a Leah-bride.

*And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. Genesis 29:28*

There is another interesting parallel.

*And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. 19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. Genesis 29:18-20*

Jacob had a passionate love for Rachel, and he laid his life down for two sevens (seven years and then another seven) to work for her father in order that she would become his wife. In the book

of Acts we are told that the act of Yeshua's willing crucifixion was an act of passion or suffering. We see the same passion or suffering with Jacob during His service to Laban. In order to keep the increase that was due Jacob, Jacob took some very special steps and still we read:

*This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. 39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. 40 Thus I was; in the day, the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Genesis 31:38-41*

In the next chapter on wheat there is a lot to share. In fact, an entire book could be written on this one subject.