

# Not All Appointed Times are Sabbaths

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As we all know, in the church of God, every year we make a specific point of honoring and keeping God's annual Holy Days that are listed in Leviticus 23. I think sometimes when we read over that chapter in Leviticus 23—it's our go-to chapter for God's Holy Days—there is a distinction that we should notice in that chapter that we often read over and don't see. What I mean by that is that this chapter tells us this is list of God's appointed times. It also mentions His holy convocations. We often assume those are one in the same. That every appointed time is a holy convocation or a Sabbath as we commonly refer to it as. That's actually not correct. While it is true that every Sabbath or holy convocation as the chapter refers to it as, is an appointed time, not every appointed time is a Sabbath or a holy convocation. There is an important distinction between the two.

What we're going to do today is look at this particular subject and not only this distinction, but particularly look at two specific appointed times that are mentioned in this chapter that have very significant meanings, but as we're going to see, God chose not to make them Sabbaths or holy convocations. If you would like a title for this sermon it's:

## Not All Appointed Times are Sabbaths

We're going to see the term *holy convocation* that is used here is synonymous with the term Sabbath that we typically use. Leviticus 23 as we know, this is our go-to chapter when addressing God's Holy Days because they are all listed here in order.

**Leviticus 23:1** *And the LORD spoke to Moses, saying,*  
2) *“Speak to the children of Israel, and say to them: ‘The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts. (NKJV)*

When you read this verse the way it's written in English, you get the impression that *feasts* and *holy convocations* are one in the same. As we're going to see when we read through this, if we pay attention to the details in the chapter, that's not an accurate assumption. All *holy convocations* are *appointed times*—or the word here is *feasts* in English—but we're going to see what it means as *appointed times*. While all *holy convocations* are *appointed times*, all *appointed times* are not necessarily *holy convocations*. There is a difference here.

If you take a Bible search program—a computer program that makes it easy to type in words and find everywhere they show up in the Bible and you type in *holy convocation*, you're going to see a very consistent trend. 100% of the time whenever you see the words *holy convocations*, it's referring to either the weekly Sabbath or an annual Sabbath—one of the Holy Days that is a specifically a Sabbath. You'll see when a *holy*

*convocation* is mentioned, you're going to see the words, *you shall do no work*. This is telling you that this is a 24-hour period from sundown to sundown—this is a designated Sabbath and don't do any work. However, there are *appointed times* that are not called out as *holy convocations*.

To shed a little light on this, let's notice first of all that in verse 2, the word *feast* is used twice and is translated from the same Hebrew word. To add a little more context—we won't go into all the nuance today—when we read through the Bible and see the word *feasts* mentioned—particularly in the Old Testament—for us in English it all sounds the same. There are actually several Hebrew words that are different and have different nuances to them that are translated into the English word “feast”. It's not always synonymous and saying the exact same thing, but reading in English you don't realize that. You're just reading the same English word. The Hebrew that is translated as *feast*—both times in verse 2—comes from the Hebrew word *moed* and is Strong's #4150 and the definition I'm about to read you comes from The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter. They define the word as:

*A masculine noun meaning an appointed time or place; it can signify an appointed meeting time in general; a specific appointed time, usually for a sacred feast or festival; the time of the birds' migration; the time of wine; the same time next year. In addition to the concept of time, this word can also signify an appointed meeting place.*

As you can see this word can be used in a broad sense in a number of contexts. Obviously how it's being used in Leviticus 23 is referring to an “*appointed time*”. What I want you to see as we read through the chapter, we're going to notice we have a list of *appointed times* and several are called out as *holy convocations* and others that are not *holy convocations*. It's important to pay attention to that.

*Continuing in verse 3)*

*3) Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings. (NKJV)*

As I mentioned before, if you do a search on the word *holy convocation*, you're going to find it always refers to a weekly Sabbath or an annual Sabbath and you will see the words, *you shall do no work on it*. It is specifically telling you that this is a Sabbath, this is *sundown to sundown* on a particular day and that day is set aside as holy time and you should *do no work on it*. As we read through this chapter, we're going to find that, not all the times that are called out as *appointed times* are *holy convocations*. In fact, we're going to focus on two particular very significant *appointed times* with significant meanings about what they point to, but God didn't make them *holy convocations* or *Sabbaths*.

Continuing in verse 4)

4) *These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.* (NKJV)

That would sound when you read it in English, “*a holy convocation and an appointed time*”, they are synonymous terms and one and the same. But let’s pay attention to the details as we keep reading and it will become obvious that that’s not the case.

5) *On the fourteenth day of the first month at twilight is the LORD’s Passover.* (NKJV)

We’re going to come back in a minute and focus in more detail on this verse. Just take note here that nothing is said about a *holy convocation* and nothing is said about you *should do not work on it*. We’re going to see Passover is an *appointed time*, not a *Sabbath* or *holy convocation*. If you keep reading in the next couple of verses, the distinction between *appointed times* and *holy convocations* is going to become clear.

6) *And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.* (NKJV)

Notice all seven days are pointed out and you have a specific command that you must do on all seven days because you must eat unleavened bread. It doesn’t mention the command here in these verses, to not have any leavening in your premises during that time, but you’ll find that in Exodus 13. You can see there are specific instructions that you should do for all seven days. As we keep reading, we will notice there were sacrifices they were commanded to do all seven days. It’s going to point out two of these days that are *holy convocations* are different from the other five days.

7) *On the first day you shall have a holy convocation; you shall do no customary work on it.* (NKJV)

When you see *holy convocation*, you’re going to see *do no customary work*.

8) *But you shall offer an offering made by fire to the LORD for seven days.* (NKJV)

There are instructions for all seven days—they are all appointed times, but read the last sentence.

8) *continued) ... The seventh day shall be a holy convocation; you shall do no customary work on it.* ” ’ (NKJV)

It pointed out all seven days as an *appointed time*, there are specific instructions—you should eat unleavened bread, you have to have the leavening out of your home during that time (it’s not specifically mentioned here but it is in other verses). There were

sacrifices they had to do all seven days—they are all appointed times, but only two of those days were *holy convocations* and you *shall do no work*. There is a difference between *Sabbaths* or *holy convocations* and *appointed times*. They are not completely synonymous terms. That's important to understand, particularly if we go back and look at verse 5 and dig into the details. Let's read verse 5 again.

5) *On the fourteenth day of the first month at twilight is the LORD's Passover.*  
(NKJV)

This is not as clear in the English, but if you look at the words "*at twilight*" and dig into the meaning, you're going to find it's a Hebrew phrase "*ben ha arbayim*". Typically, in English it is *between the two evenings*. That is a hotly debated term and we're not going to get into trying to solve that debate today, but I just want you to make an obvious observation with this. There are two most common theories that are typically argued with how to interpret *ben ha arbayim*.

*One is that the definition of ben ha arbayim is the time between sunset and dark at the beginning of a day, approximately a period of about an hour.*

*The other common argument is that it is an afternoon time frame that refers to early afternoon when the sun starts making its descent in the sky—from that point down to sunset, which is a several hour window of time.*

I'm not going to get into all the debates about which one is correct, but there is an obvious lesson that is true regardless of which argument you want to make and which theory you think is correct. We're talking about a window of time on a day—we're not talking about a whole day. It's not saying that the 14th as a whole—just the day, sunset to sunset as defined as Passover—it's saying Passover is an *appointed time* and that time is on the 14th between the two evenings; it's a window of time. You can argue if it's that hour between sunset and dark or it's several hours between early afternoon and sunset, either way what you clearly have is a window of time on a day. So, the *appointed time* of Passover—the definition of Passover—notice it says on the 14th day of the first month at twilight, at *ben ha arbayim*, *between the two evenings*. That is Yehovah's Passover—that's the definition of Passover and what takes place in that appointed time between the two evenings. That's what the Bible is calling Passover.

To add a little more insight, look at Numbers 9, and we'll see this mentioned here as well. What we're going to see is the same Hebrew word used, *moed*. It's going to be translated in Numbers 9 as *appointed time* rather than *feast*, but it's the same word Leviticus 23 uses.

**Numbers 9:2** *Let the children of Israel keep the Passover at its appointed time.*  
(NKJV)

Same word we saw in Leviticus 23.

3) *On the fourteenth day of this month, at twilight [that's ben ha arbayim, between the two evenings], you shall keep it at its appointed time [at its moed]. According to all its rites and ceremonies you shall keep it."*

4) *So Moses told the children of Israel that they should keep the Passover.*

5) *And they kept the Passover on the fourteenth day of the first month, at twilight, in the Wilderness of Sinai; according to all that the LORD commanded Moses, so the children of Israel did. (NKJV)*

What we have is an *appointed time*—that *appointed time* is a section of time. He's not saying that the 14th as a whole—as a day, from sunset to sunset—is an *appointed time*, it's a window of time on that day. What it is specifically calling Passover, we have to look at what takes place during that window of time. The definition of Passover is a *sacrifice*. We say *Christ is our Passover*. Christ isn't the calendar day, is He? But He is our *sacrifice*; He's our atoning sacrifice—He died for our sins. He was sacrificed for us. That's what makes Him our Passover, because He is a sacrifice. Just to see what happens during that window of time, look at Exodus 12. We'll see the Bible defines for us what Passover is. As we read through this section of verses, I want you to pay particular attention to the word "it" that you're going to see multiple times. The reason I'm pointing that out is because when we get to verse 11, it's going to tell you that "it" is Yehovah's Passover. What I want you to see as we read through this is it's going to keep talking about, you kill *it*, you roast *it*, you prepare *it*. It's referring to a lamb; it's referring to a sacrifice because Passover by definition is a sacrifice.

**Exodus 12:3** *Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.*

4) *And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb.*

5) *Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. (NKJV)*

Notice he keeps referring to "*it*"; the "*it*" is the lamb.

6) *Now you shall keep it [the lamb] until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. (NKJV)*

That's *ben ha arbayim*; that's between the two evenings. This is what takes place in the window of time that's called the *appointed time* of Passover, because Passover is a *sacrifice* by definition.

7) *And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. (NKJV)*

Notice you're going to eat *it* and "*it*" is the Passover.

8) *Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.*

9) *Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.*

10) *You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. (NKJV)*

Notice very consistently as we read through these verses, “it” is always referring to the lamb; it’s the lamb that is sacrificed and that is referred to as “it”.

11) *And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD’s Passover. (NKJV)*

In other words, the Passover is the lamb. That’s why we refer to eating the Passover because you’re eating the lamb. Biblically there are two definitions for eating the Passover. One is eating a lamb that was sacrificed according to the biblical instructions. The other is eating bread and wine as symbols of Christ and His blood and body because He is our Passover. Those are the two definitions. I mention that because sometimes in our modern day I’ll hear people say, we’re going to have a Passover meal. What they are referring to is going to the grocery store and get a leg of lamb and cook it and eat it and call that Passover. That’s not eating the Passover by biblical definition. The Passover is a sacrifice and the lamb you bought at the grocery store and cook for a meal is not Passover. Passover is either a lamb that you *sacrifice* at the Temple according to biblical instructions, or again since Christ is our Passover for the New Covenant, it’s bread and wine as symbols of His blood and body—that’s eating the Passover.

One of the points I’m making as I mentioned from the beginning of the sermon, I’m trying to get us to understand the difference between *appointed times* and Sabbaths or *holy convocations*. As we can see, the Bible has pointed out Passover as one of the appointed times, but the *appointed time* it singles out is the time of the *sacrifice*. That is the definition of Passover. We can look at this and because of a poor English translation, we get it in our head that the term Passover comes from “passing over”. Then we get in our heads that it’s referring to the death of the firstborn. That’s connected with it, but that’s a poor English translation that confuses us because of the English words. Let’s also pay attention to the timing. We defined Passover as what happens on the 14th between the two evenings. You can argue which theory is correct for *ben ha arbayim*, but one thing we are going to see very clearly, you can’t get the death of the firstborn to fit into that window of time—the math will not work. This whole logic is based upon some poor English translations that have confused the whole subject. Look over at verse 23 of Exodus 12. This is often where this concept and confusion comes from.

**Exodus 12:23** *For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you.* (NKJV)

We see the wording, “*pass over the door*” and we hear the term “*pass over*”, one word that refers to the *sacrifice*, so we think that must be named from *passing over*. No, it’s because of poor English translations involved. These are two totally different concepts that come from two totally separate Hebrew words. The Hebrew word that is translated for Passover as the sacrifice is *pesach*, either *pesah* or *pesach* depending on which English spelling they give. It depends on which resource you look at too. It’s the same Hebrew word but sometimes they put that extra letter in the English. That refers to a sacrifice. The word that is translated as *pass over* here is *pasah* and that word can mean “to pass over, or jump over something”, or it can mean “to spare or protect something”. Because they translated it in English as “*pass over*”, we think of it as “he’s jumping over the door.” It’s the destroyer that is going to come in to kill the firstborn. I’ve covered this in a previous sermon—the destroyer is Satan. He’s the one who is going to come in and kill the firstborn. It says to *pass over the door*, Yehovah is stopping the destroyer from coming in. If He’s jumping over the door, how is that going to work? How does that stop the destroyer from coming in? That doesn’t even make logical sense. If you understand that the word can be translated “to spare or protect”—He’s guarding the door—then you realize He is barring the door, He’s stopping the destroyer from coming in. Realize the confusion this brings from thinking that the term Passover, which refers to the sacrifice, is somehow connected to the meaning of “passing over”. That just comes from poor English translations.

Remember we started the sermon by pointing out that Passover is an *appointed time* because it’s listed in Leviticus 23 as an *appointed time* and that *appointed time* is on the 14th between the two evenings. You can argue whatever theory you want to think *ben ha arbayim* refers to. The one thing that everyone has to agree on is that you cannot get midnight to fit into either one of those theories. For those who were protected by the Passover sacrifice, verse 29 tells you exactly when barring the door and stopping the death of the firstborn took place.

**Exodus 12:29** *And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.*

*30) So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead.* (NKJV)

This happens at midnight. You can argue either theory about what you think the meaning of *ben ha arbayim* is; there’s one thing for sure, you cannot get midnight to fall into either one of those windows of time, the math will not work. The point is, the

*appointed time* of Passover—a *sacrifice* by definition—the *appointed time* refers to that *sacrifice*. That's what we're getting at here.

This also clears up another subject when we understand the appointed time of Passover. One of the things I've heard a number of people over the years scratch their heads over and get confused about is, as Passover is listed in Leviticus 23 with all the other Holy Days, so why isn't the Passover a Sabbath? Why isn't the 14th a Holy Day, that *you shall do no work on*? Some even assume it is a Sabbath or Holy Day just by virtue of the fact that it's listed. As you can see it's an *appointed time*. It never says anything about a *holy convocation and you shall do no work*. It just points out the time of the *sacrifice* as an *appointed time*. To make it a little clearer, we'll go to Mark 15. We know Christ is our Passover, He's killed on the 14th but if we read the account of what took place after His death, it becomes very clear that the 14th is not a Sabbath. There's an *appointed time* for the Passover sacrifice that day, but it's not a Sabbath. Just reading the account makes that very clear.

**Mark 15:33** *Now when the sixth hour had come, there was darkness over the whole land until the ninth hour.*

34) *And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"*

35) *Some of those who stood by, when they heard that, said, "Look, He is calling for Elijah!"*

36) *Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."*

37) *And Jesus cried out with a loud voice, and breathed His last.*

38) *Then the veil of the temple was torn in two from top to bottom.*

39) *So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!"*

40) *There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,*

41) *who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem. (NKJV)*

Notice what is stated right after this. It makes it abundantly clear that the 14th is not a Sabbath.

42) *Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath ... (NKJV)*

Here they are on the 14th and the 15th is going to be the first day of Unleavened Bread, that's a Sabbath, that's a Holy Day, a *holy convocation*. The 14th is not one because you're going to see that they want to get His body down and buried before we get into the Sabbath because they don't want Him hanging up there during the Sabbath. This



show this conversation is irrelevant if the 14th is a Sabbath. The 14th can fall on a weekly Sabbath—that's another issue in and of itself.

*43) Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.*

*44) Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.*

*45) So when he found out from the centurion, he granted the body to Joseph.*

*46) Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb.*

*47) And Mary Magdalene and Mary the mother of Joses observed where He was laid. (NKJV)*

If we read the account of John 19, it's a parallel account of this exact same event. It makes it a little clearer that the Sabbath, the next day, was a high day. We're referring to the first day of Unleavened Bread. That's the Sabbath they were anticipating the next day. Notice John 19:28.

**John 19:28** *After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!"*

*29) Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth.*

*30) So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.*

*31) Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day) ... (NKJV)*

So we're not talking about the weekly Sabbath. Christ didn't die on a Friday, He died on a Wednesday and the next day Thursday was the first day of Unleavened Bread and that was why it was a Sabbath.

*31 continued) ... the Jews asked Pilate that their legs might be broken, and that they might be taken away.*

*32) Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.*

*33) But when they came to Jesus and saw that He was already dead, they did not break His legs.*

*34) But one of the soldiers pierced His side with a spear, and immediately blood and water came out.*

*35) And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.*

*36) For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken."*

37) *And again another Scripture says, "They shall look on Him whom they pierced."*

38) *After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus.*

39) *And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.*

40) *Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.*

41) *Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.*

42) *So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby. (NKJV)*

It was the preparation day for the first day of Unleavened Bread, that was going to be a Sabbath because it was a Holy Day, but the 14th isn't. That's why it was a whole issue of doing this before the Sabbath came on. The point I'm making is, Passover is a very significant event. The Old Testament Passover foreshadowed the death of Christ and now we look at Christ as our Passover. It's the very sacrifice that enables salvation for all of us. An extremely significant event in the plan of salvation for mankind. God points it out as an *appointed time* but not as a Sabbath, not as a *holy convocation*. Why God chose to do it that way is His call, but that's what the Bible tells us. It's just important to understand that distinction.

There's another important *appointed time* that we will see in Leviticus 23 that points to a very significant event in the plan of salvation for mankind but God chose not to make it a Sabbath. He has it as an *appointed time* but not a *holy convocation*. Turn back to Leviticus 23. We're going to read through about the wave sheaf. As we saw, the Passover by definition is a *sacrifice* and the *appointed time* was specifically the window of time of offering the *sacrifice* and that is what Passover is by definition. The wave sheaf is a *firstfruits* grain offering. It has very significant meaning for what it pictures. It's an offering that is done on a particular day and that day is designated for it, but there is nothing said in here about a *holy convocation* and *you shall do no work*. We're going to unpack a lot of details as we go through this section of scripture. We're going to see that not only is there significance as to what the wave sheaf pictures and it's meaning, but it's also pivotal to understanding this to get when Pentecost is correct. The way we count the 50 days to get to Pentecost, you have to get wave sheaf Sunday correct to get be able to arrive at the right date for Pentecost. There's a lot of arguments that confuse the subject of how exactly do you do that count to Pentecost? Understanding the wave sheaf Sunday and what it means—because once we understand what it means—it really clarifies a lot of the arguments as far as how you do the count.

We're going to read through this section of verses and pay attention that there is no mention when we describe the details of the wave sheaf, of saying this is a *holy convocation* and *you shall do no work*. Those words are missing because this is not a Sabbath in and of itself. As we're going to see wave sheaf Sunday can fall on the first or

last day of unleavened bread which makes that day a Sabbath because it happens to fall on a Holy Day. But in and of itself it's not a Holy Day. Starting in Leviticus 23:9.

**Leviticus 23:9** *And the LORD spoke to Moses, saying,  
10) Speak to the children of Israel, and say to them: When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. (NKJV)*

This particular verse—in fact this whole section—doesn't specify what grain we're talking about here. But if you understand the time of year and the area of the world where this is taking place, it becomes very obvious what this is. It's referring to the barley harvest because that's the only grain that would be ripe at that time of year that could be offered. To back this up, let me read to you a section from Jamieson, Fausset and Brown. You've probably heard of that commentary. This is their commentary on verse 10.

*"A sheaf of the firstfruits. A sheaf and omar of the firstfruits of the barley harvest. The barley being sooner ripe than the other grains. The reaping of it from the commencement of the general harvest season. Because previous to that, no Israelite could begin his harvest nor eat of the new grain."*

Notice he makes two statements there. Not only does he clarify that this is barley, but he says two significant things here. This becomes particularly important when it comes down to nailing exactly how to count from wave sheaf Sunday to Pentecost. There are a lot of arguments and confusion about how to do that and understanding these details just clarifies it.

What I'm referring to is, he makes two claims here. One is, you can't eat any of the new harvest grain until after the wave sheaf is done. We're going to see that directly stated in Leviticus 23. We're going to see that both of these claims are right out of scripture. The other is, they couldn't harvest any of the grain until the wave sheaf was offered. That's directly stated in Deuteronomy 16. We're going to look at both of these but I wanted to call this out so you pay attention to that as we're reading through it. Both of those claims come directly from scripture and are going to become important issues when we sort out all the details and some of the controversies about exactly how you count Pentecost from wave sheaf Sunday. Let's continue in verse 11.

*11) He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. (NKJV)*

We're going to come back to this in a little bit, but notice two details in that verse because they are important. One is it mentions the day after the Sabbath. As we're going to see later, there is arguments about what Sabbath we're talking about. We'll sort that out in a minute. But notice this has to be done the day after the Sabbath, so whatever day you're doing it on has to be a Sabbath the day prior. The other is that it's offered on your behalf. That's an important detail to understanding what it actually

pictures. Then when we understand what it means and pictures, the Sabbath that we are talking about becomes very obvious. When we look at when it was fulfilled it clears up all the uncertainty about it.

*12) And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD.*

*13) Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin.*

*14) You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings. (NKJV)*

I mentioned before there were two things that Jamieson, Fausset, and Brown mention. One was, you can't eat the grain for that year's harvest until after you've done the wave sheaf offering and the others you don't harvest. That first claim, we just read right off the page. It directly says you can't eat it until after you've done the wave sheaf. Let's sort out a detail here that often we just read right over because of some poor English translation. The beginning of verse 14 says you shall eat neither bread nor parched grain nor fresh grain. If you're like me, a lot of my life I read over that and thought, parched grain or fresh grain—that means cooked or non-cooked. Some of it you cooked or maybe you ate it raw and you think that's the significance of what is happening here. That really doesn't get at the meaning of what we're talking about here. If you look into an Interlinear on the Hebrew, when it says "fresh grain", the Hebrew word is *carmel* and what it refers to is "totally ripe grain". Grain that is fully ripe and it has become a hard seed and you have to crush it into flour to be able to make food out of it. When you refer to parched grain, this really isn't the concept of cooked versus non cooked as we often think of—you cook something or eat it raw. That's not really what this is getting at. What this is referring to is a grain that is in the status of ripeness that isn't totally hard, like *carmel*. It needs to be dehydrated to get extra moisture out of it so you can use it like *carmel* and crush it into flour and use it as food. As we're going to see that is a status of ripeness that is referred to as *aviv*.

What it's referring to is that there are two statuses of ripeness that you can make food from. We're going to see later when it comes to doing the wave sheaf offering, these same two statuses of ripeness are the qualifications of where grain has to be to be able to be used as an offering to God. Prior to this, you can't use it for food is what it gets down to. What we're talking about is *aviv* versus *carmel*. This isn't "cooked" versus "non cooked". It's either fully ripe grain or grain that is not totally ripe.

To clarify this and make it easier to understand, Look at Mark 4. It helps to understand how grain develops to have a picture of what is happening here. We're going to read a parable and a side note of what Christ is talking about. He's making a spiritual point but He tells us something about how grain is developed and this is all very factual, even though Christ's point is really not about the grain but a spiritual lesson.

**Mark 4:26** *And He said, "The kingdom of God is as if a man should scatter seed on the ground,  
27) and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how.  
28) For the earth yields crops by itself: [notice the wording here] first the blade, then the head, after that the full grain in the head.  
29) But when the grain ripens, immediately he puts in the sickle, because the harvest has come."* (NKJV)

What He is explaining is the normal development process of grain. The way this works is, with grain it starts off as a blade of grass. As it matures that blade of grass develops a head on it and that head has a fluid substance in it. Then over time that fluid slowly congeals and becomes more of a solid. Once it reaches the stage of *carmel* it's a hard seed. You take that and pound it into flour and cook what you want to make with it. Just prior to that in this stage of maturing it reaches a stage called *aviv*. What that means is a grain not totally fully ripe to the stage of *carmel* but it has gotten ripe enough—it has solidified enough so that you can parch it in fire, you can roast it. You're not really trying to cook it, as we would think of cooking. What you're doing is dehydrating it. You're using heat to get the extra moisture out of it, and then once you do that you can use it like *carmel* and crush it into flour and make food out of it. So that's the concept of what we're getting at here.

As I mentioned, the wave sheaf offering is a firstfruits grain offering. We're going to see these terms *aviv* and *carmel* are fundamental to understanding a firstfruits grain offering, which the wave sheaf offering is. In Leviticus 2 we are going to break into the middle of the context. If you have a New King James translation of the Bible like I do, it typically has subheadings that breaks down the scripture of what the section is going to address. At the beginning of Chapter 2, it has the subheading, The Grain Offering, because that is what it's addressing—making a grain offering to God. Focus on verse 14 because that is the verse that is going to be relevant to the point we're making.

**Leviticus 2:14** *If you offer a grain offering of your firstfruits to the LORD, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads.* (NKJV)

This is a poor English translation because it's obvious, if you understand how *aviv* grain is, the translators didn't understand what they were saying or they would never have associated green heads with *aviv* because that is totally wrong. If you look at this in the Interlinear, you're going to see that what it's calling green heads of grain, that's *aviv*, and what it is calling full heads is *carmel*—the same word in Leviticus 23. When God called it fresh grain, it's the same Hebrew word *carmel*, your fully ripe grain.

To define *aviv*, let me give you a definition from The Theological Workbook of the Old Testament by Harrison Archer. Here's how they define it.

*This noun refers to barley that is already ripe but still soft, the grains of which are eaten, either rubbed or roasted.*

It's the same explanation I was describing before where it starts off as the fluid inside the head of grain and then slowly solidifies and becomes more and more of a solid. This has gone far enough in that maturing process so that you can roast it or parch it in fire and it will dehydrate the extra moisture and you have usable food. Prior to that, if you tried to roast it, you would just burn it up and wouldn't have anything useful to use. That's why I comment, whenever you see green heads or green ears—that type of translation for the word *aviv*, you know you had a translator who didn't understand what they were translating. The easy way to know that is, as I explained before, the grain starts off as a blade of grass, then develops a head and then the grain in the head. During that process it changes colors. When it originally has the head, the head is green. But if you take it at that point and try to roast it in fire, you're not going to have anything useful when you're done because it will just burn up and you won't have anything you can use for food. To reach the point of *aviv* and dehydrate it and have useful food, it's going to be a light-yellow color. It will ultimately be gold in color when it's fully ripe. If you ever see green head or ears, you have an English translator or commentator who doesn't understand what *aviv* barley even looks like.

Another significance—and we'll look at this later—because of the English translations, this is a significant meaning that is totally missed, as we'll see in the later part of this sermon. This term *aviv* is also directly related to the name that God gives the first month of the biblical year. As we're going to see, He refers to it as the month of the *aviv*. Often times in our English translations it will have *abib*, but phonetically it's *aviv*. Because this verse doesn't mention that word and it just says *green heads*, you don't even associate the name of the month with what it's talking about here because you don't realize the same word is being used.

There's another key scripture that uses this same word that also helps us understand this. In Exodus 9 we are breaking into the context here of the plagues that God brought upon the Egyptians. There was a series of ten plagues where He pounded the Egyptians and leveled their whole society. One of those plagues was a severe hail storm. What we're going to see is a verse that mentions the effects of that hail storm. This word *aviv* shows up but the English translators don't acknowledge that, so you read right over it and don't even realize what you're reading. I'm going to read this out of the New King James.

**Exodus 9:31** *Now the flax and the barley were struck, for the barley was in the head and the flax was in bud.*

32) *But the wheat and the spelt were not struck, for they are late crops.* (NKJV)

The NLT translates verse 31 a little more clearly. Let me read it from that translation.

31) *All the flax and the barley were ruined by the hail because the barley had formed heads and the flax was budding.* (NLT)

It was saying that it had developed to the point that when the hail hit it, it ruined the crop and destroyed it. The reason I'm pointing this out, is that in Leviticus 2:14 which we just read and Exodus 9:31 give us a biblical definition for this term *aviv*. We read over the scriptures because six times this same word is mentioned in reference to the first month of the year but we don't make any connection with it because we read it in English and that word doesn't appear, so it goes right over our heads. We'll see that later, it's one of the significant connections where the wave sheaf ties into a number of subjects here.

As we covered the wave sheaf offering, it's not a Holy Day in and of itself—unless it falls on a Sabbath, but it's actually a firstfruits grain offering. This grain offering is given a unique title that helps us and gives us insight into what it pictures and what meaning is behind it, spiritually, that we should learn from this. In Exodus 23 we'll see a term that is used for this particular grain offering that helps us to nail down what it's referring to. When we understand the meaning of what it's pointing towards—that just clears up a lot of debate in terms of how to use wave sheaf Sunday to count Pentecost.

**Exodus 23:17** *Three times in the year all your males shall appear before the Lord GOD.*

*18) You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning. (NKJV)*

Obvious reference to the Passover sacrifice, so we know the general time of year we're talking about.

*19) The first of the firstfruits of your land you shall bring into the house of the LORD your God. You shall not boil a young goat in its mother's milk. (NKJV)*

Now we're referring to the wave sheaf here, of grain offering that is brought into the Temple before God. It's around the timeframe of when the Passover is. When does wave sheaf Sunday fall? During the days of Unleavened Bread. The point I want you to see is, it's referring to the wave sheaf as the first of the firstfruits. That's an important clue that's going to show us what it's referring to or what it pictures, I should say. We'll see a similar reference in Exodus 34:25. This is very similar to the verses we just read.

**Exodus 34:25** *You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the Feast of the Passover be left until morning. (NKJV)*

Very clearly stated, we know we are talking about the Passover sacrifice. Notice what's mentioned right afterward.

*26) The first of the firstfruits of your land you shall bring to the house of the LORD your God. (NKJV)*

What did we read in Leviticus 23? When you get into the land, you shall cut the firstfruits of your harvest, bring it to the LORD, this is the wave sheaf offering. Notice again, what

is it referred to as—the *first of the firstfruits*. If we just focus on that particular title, that's going to give us a big clue as to what the wave sheaf offering pictures. Who does the Bible refer to as the *first of the firstfruits*. Look at 1 Corinthians 15:20.

**1 Corinthians 15:20** *But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.*

21) *For since by man came death, by Man also came the resurrection of the dead.*

22) *For as in Adam all die, even so in Christ all shall be made alive.*

23) *But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. (NKJV)*

Notice Christ is referred to as *firstfruits*, but it also mentions those who were His at His coming. That group is referred to as *firstfruits* as well. Revelation 14:1.

**Revelation 14:1** *Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads.*

2) *And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps.*

3) *They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.*

4) *These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb.*

5) *And in their mouth was found no deceit, for they are without fault before the throne of God. (NKJV)*

Notice they are referred to as *firstfruits*, they are redeemed from the earth and follow Christ—these are those who are with Christ at His coming and they are called *firstfruits* as well. If Christ is the *firstfruits* and these are *firstfruits* as well, He is the *first of the firstfruits* because He is before all of us. Also notice, I mentioned before when we read Leviticus 23:11, take note of the fact that the wave sheaf is offered on our behalf. Let's go back to Leviticus 23 and we'll see this detail so we have it in our minds. Then what we're going to look for is, who is called the *first of the firstfruits* who is also offered on our behalf.

**Leviticus 23:11** *He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. (NKJV)*

Let's notice, who is the *first of the firstfruits* who is offered on our behalf. Turn to Hebrews 9. The account we're going to read beginning in verse 11, explaining this ceremony that is performed on the Day of Atonement, but as I've mentioned in a number of sermons, Passover and wave sheaf is specific in terms of its application to the *firstfruits* who are called prior to the return of Christ. The rest of mankind, these



same concepts are addressed on the Day of Atonement as the sacrifice of Christ is then applied to the rest of mankind. If we just read here in verse 11, we'll see the account how Christ goes before the Father on our behalf to offer Himself a sacrifice.

**Hebrews 9:11** *But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.*

12) *Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.*

13) *For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,*

14) *how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?*

15) *And for this reason, He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. (NKJV)*

Christ is *the first of the firstfruits* and is offered on our behalf. He goes before the Father to pay the penalty for all of our sins and for us to have the opportunity to receive salvation. So, we know what the wave sheaf pictures. We just put together *the first of the firstfruits* that is offered on our behalf, that is obviously Christ. He fulfills that during the days of Unleavened Bread which is when the wave sheaf is offered. Let's notice when it happened. Look at John 20. This is going to nail down for us exactly what day all of this took place. This just clarifies all the arguments around how to count Pentecost. If you have a New King James translation of the Bible, you'll see the beginning of chapter 20 is the Empty Tomb. We're referring to the Sunday, the day after Christ has been resurrected. He's in the grave Thursday, Friday, and Saturday and at the end of Saturday He is resurrected back to life. This is that next morning and they discover the tomb is empty, the guy isn't there anymore. Let's notice in verse 11.

**John 20:11** *But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb.*

12) *And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.*

13) *Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."*

14) *Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.*

15) *Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."*

16) *Jesus said to her, "Mary!" She turned and said to Him, "Rabboni!" (which is to say, Teacher).*

*17) Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; (NKJV)*

Notice He doesn't allow her to touch Him and the reason why is He hadn't ascended to the Father yet.

*17 continued) ... but go to My brethren and say to them, I am ascending to My Father and your Father, and to My God and your God." '*

*18) Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her. (NKJV)*

Here we are on Sunday, Christ is resurrected at the end of the Sabbath on Saturday. Here we are Sunday morning and He's saying, don't touch me because I haven't gone to the Father yet. Let's notice what happens later that day in Matthew 28:9.

**Matthew 28:9** *And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him. (NKJV)*

He lets them touch Him.

*10) Then Jesus said to them, "Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me." (NKJV)*

Prior to this He says "Don't touch Me", I haven't been to the Father yet and now He is letting people touch Him and doesn't have a problem with it. Obviously between these two accounts, He ascended to the Father. He went and fulfilled the wave sheaf. He fulfilled what was just read in Hebrews 9. This clears up a whole lot of issues for us. The other big significance that comes with wave sheaf Sunday is that's the day you have to start the count to Pentecost. There's a lot of debate about what exactly is the right day and how do we understand when it is? Now we know when it was actually fulfilled and it was fulfilled on Sunday during the days of Unleavened Bread. This clears up a whole lot of argument. Let's turn to Leviticus 23 and read the first couple of verses addressing Pentecost. We're going to see that it says you have to use wave sheaf Sunday to start counting from to determine when to keep Pentecost.

**Leviticus 23:15** *And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. (NKJV)*

We're clearly talking about wave sheaf Sunday now because it specifically mentions the wave sheaf and it says it's the day after the Sabbath.

*16) Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.*

*17) You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD. (NKJV)*

That's referring to the two wave loaves that was a ceremony done at Pentecost. We aren't going to get into that today. Notice when he talks about the count to Pentecost, He says you start counting from the day after the Sabbath and you have to end on the day after the Sabbath. You have to count 50 days and there has to be 7 full weeks. There's a lot of arguments about what is the day after the Sabbath where you start this count from. The common Jewish explanation for that today, is that the day after the Sabbath—the Sabbath in question would be the first day of Unleavened Bread—so you start from the second day of Unleavened Bread and that's where their concept of *sivan* six comes from because it's the math that gets you to the sixth day of *sivan* will always be the day that Pentecost is if you are using that logic. If we just look at when did Christ fulfill it, we know that Christ is what is pictured here in this grain offering and we know when Christ did it. He did it on Sunday in the middle of the days of Unleavened Bread. That just happens to be the day after the weekly Sabbath and if you start counting from that day and count 50, where are you going to land? You're going to land on a Sunday again after completing 7 full weeks and you're going to land on the day after the Sabbath. Notice it matches all of the criteria and matches what it says. If we just focus on what it means and pictures, that clears up all the other arguments and the debates you can make. It's the trump card argument when you realize it pictures Christ and when did He fulfill it—that just clears everything up.

There's one other argument that comes into play and that's the argument of, what about a situation where the first day of Unleavened Bread is a Sunday? Do you count from that Sunday or do you count from the Sunday that would be after the last day of unleavened bread because if you are counting from the first day of unleavened that means the Sabbath is the day of the Passover sacrifice. Which one is correct? There are a lot of arguments around that. This is one of the reasons why I pointed out earlier—from Jamieson, Fausset, and Brown—there were two significant things. One is you can't eat the grain before you do the wave sheaf offering and you can't harvest the grain. You're going to see—that's in Deuteronomy 16—these facts are important because this helps us to understand a reference in the book of Joshua that clears up this whole debate. Joshua 5 is the account of the Israelites entering the Promised Land. If you remember, they can't eat the grain until they offer the wave sheaf. That clarifies an important issue for us.

**Joshua 5:10** *Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho.*

*11) And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day.*

*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. (NKJV)*

A major portion of their diet up to this point was manna—food falling from the sky six days a week. But now they are in the land and can reap the harvest and be fed from the land itself. But we know they were told they can't eat of it until they've done the wave sheaf. We know it tells us they are eating this on the first day of Unleavened Bread. If they followed instructions, the wave sheaf offering had to be done before they could eat this. That tells you that the prior day to the Passover *sacrifice* on the 14th, that was the weekly Sabbath and this is a Sunday, the first day of Unleavened Bread. So that solves this whole issue.

There's another detail we read right over and miss as well. Notice it specifically mentions they are eating parched grain. As I mentioned before that this isn't just, we chose to cook it by parching versus cooking it some other way—not that's dehydrating it to get the extra moisture out of it because you're talking about *aviv* grain that hasn't reached *carmel*. That's why you're drying it out so you can make flour out of it, you can make food out of it. Remember when the Israelites came in, this is a large number of people. When you point out that all these people are eating this parched grain, there was a lot of *aviv* on the very early end of harvest because there wasn't a ton of *carmel* for them to be eating. They are eating a lot of *aviv* because they are at the beginning of the barley harvest. That's another detail the Bible gives us in the count to Pentecost. Notice in Deuteronomy 16 this count to Pentecost is mentioned. It gives us another detail that ties into everything we've talked about. It sheds a little light on what we just read in Joshua.

**Deuteronomy 16:9** *You shall count seven weeks for yourself [same count we just read in Leviticus 23]; begin to count the seven weeks from the time you begin to put the sickle to the grain.*

*10) Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you. (NKJV)*

Let me read to you verse 9 out of the New Revised Standard Version because it's translated a little more clearly.

*9) You shall count seven weeks. Begin to count seven weeks from the time the sickle is first put to the standing grain. (NRSV)*

Think about this logically. You have to do an exact 50-day count. If you're going to do an exact 50-day count, it's important you start on the right day so you end on the right day. It's describing that day as when you first put the sickle to the standing grain. It's telling you that's when you start the barley harvest, on that day. That's why Jamieson, Fausset, and Brown mention that detail because this is when the barley harvest starts. You can see this is consistent with what we just read in Joshua 5. This huge group of people are eating parched grain. That's not, we chose to parch it versus baking or boiling or some other kind of cooking—it's dehydrating it because it's *aviv* grain. This detail ties into how the first month of the year is named. Just so you understand I'm not making more out of that detail—of how that's translated in Deuteronomy 16:9—let me

read a couple of historical quotes from Jewish history that matches what I've just laid out here. This is from Antiquity of the Jews, book 3, Chapter 10.

*And while they suppose it proper to honor God from who they obtain this plentiful provision in the first place, they offer the firstfruit so their barley, and after this it is that they may publicly or privately reap their harvest.*

He's saying they couldn't harvest until after the wave sheaf. This is also recorded in the Babylonian Talmud. This is the Babylonian Talmud Tractate Sanhedrin 11b.

*The new crop may be harvested and eaten only after the sacrifice of the omar offering.*

You couldn't do it until after you had actually done the harvest.

The reason I point all of this out is, we often read over the name that the Bible gives for the first month of the year and totally miss the significance of what it's actually saying because we don't understand this term *aviv*. In Exodus 23 we'll briefly look at this. What I want you to notice is who actually uses this term. The reason I mention that is, today we refer to the first month of the year by calling it the month of *Nissan*. The Bible does use that term—it shows up in the book of Esther and the book of Nehemiah. The reason I'm pointing that out is, the current names that are associated with the months on the Jewish calendar today, are Babylonian names. They really didn't come into practice until the Babylonian captivity and going forward from there. If you pay attention to how the Bible refers to the months, it's first month, second month, third month—they're numbered. If you break the pattern and you give a month a particular name, He's telling you to pay attention to that name. I want you to also notice who is using this name. It's coming directly from the mouth of God. This isn't just a nickname that Moses gave it or just a cultural reference; it comes specifically from the mouth of God.

**Exodus 23:14** *Three times you shall keep a feast to Me in the year:* (NKJV)

It's really obvious who Me is—this is God Himself talking.

*15) You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty);*  
(NKJV)

When I read that I said the month of *the aviv*. You typically don't see "the" in the English translations, that's a detail they skip right over. The month is referred to with this term six times. We won't look at all of those references. It's referred to six times in Moses' writings. If you look up in an Interlinear it's going to say "*ha aviv*" because *ha* is Hebrew for *the*. It's saying the month of *the aviv* is the title He is giving it. Once you understand this connection with wave sheaf Sunday and the barley harvest taking place at that time, you understand why He's saying this. This is the month that will be identified by

the barley going to be *aviv* and in that status and nature itself and the Holy Days correlate with each other. If you turn to Deuteronomy 16, He specifically calls this out and says, notice this correlation. It's the Creator saying,

*"I created nature and made nature and the Holy Days I told you to make to correlate with each other."*

I like to joke—I have a sarcastic sense of humor—when I see correlations like this I'll say, *"It's almost like some great Master Planner designed it like that."* That's literally what He's pointing out to us—He designed it like that.

**Deuteronomy 16:1** *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.* (NKJV)

He specifically says to observe the month of *aviv*. Let me cover the meaning of the Hebrew word translated as observe. It's *samar*, Strong's #8104 and a definition I'm going to give you is from The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter.

*"A verb meaning to watch, to keep, to preserve, to guard, to be careful, to watch over, to watch carefully over, to be on one's guard. The Hebrew word means to obtain or observe something for a purpose and is followed by another verb indicating the purpose or manner."*

It's saying observe this, pay attention to the month of the *aviv*. Why? Because that's when you're going to keep Passover. That's what He's calling out here. It's basically the Creator showing us, *"Look what I did. I made nature and the Holy Days correctly with each other, that's how I designed it."* He's just calling that out to us.

The purpose of this whole sermon was to get us to pay a little more attention to Leviticus 23 because when we read over this chapter, we just assume that everything listed here are the Holy Days. The Holy Days are listed, but there are also appointed times that He lists that are very significant. We can see Passover and the wave sheaf directly tie to Jesus Christ and His role and what He did for us in the plan of salvation. They are not inconsequential at all; these are monumental things. For whatever reason, God chose to make them *appointed times* rather than *holy convocations*. I just wanted to point this out since we are in that time of year where we are keeping all of these days. So I just thought it would be important for us to understand this so we can understand the plan that He has designed for us.