

The Festival of Weeks to the Sovereign LORD

by BibleStudyMinistry.com

The feast of weeks is one of the feast or festivals that are written in the covenant of the LORD God of Israel to the children of Israel and strangers who attach to the name and God of Israel. If you are not familiar with this day as a national Holyday (Holiday), it most likely has to do with the two presumptive facts: **one** Israel is not your native or adopted nationality. Thus you cannot practice what you do not know about. **Two**, the spiritual or religious organization you frequent does not teach or practice these festivals, hence you do not get the opportunity to learn of them.

Even a casual reader of the Bible will not understand the spiritual nature of these feasts, and with Catholics and most protestant churches and ministries omitting these feasts (not practicing), it becomes blind to the eye when anyone reads about them in the scripture. Most people do not know much about the Bible, and how different things within are all interconnected and related, and thus they cannot practice the ordinances that are required or related.

Nevertheless, we would like to share a brief orientation on this festival and simply hope you gain a better understanding of it for your own spiritual quest and walk with the Sovereign LORD.

First off, if this is your first time reading or viewing **BibleStudyMinistry.com**'s website, on our about page we tell you what we're about and what we believe. We believe the Bible is an **integrated** story that leads to Jesus

(Yahshawa-Yeshua) the Messiah, His **Kingdom** on the Earth, with His **Royal Family**. We also believe the Bible has profound practical wisdom, packed with **principles, history, and prophecy** that lead us to the Kingdom together.

The reason we want to remind you what we're about is to remind you that the Bible is about Jesus, and Jesus is a Great King.¹ Kings rule over certain domains (the earth in this case), over a people (Israel and the whole earth in this case), and they have rules and regulations; law and order. Kings ultimately rule by agreement or covenant. In our forthcoming teaching and book, *A Kingdom of Priests*, we will detail this in great respect.

What does this have to do with the Festival of Weeks? This festival, along with the other three festivals and six annual Holy Sabbath Days are part of the covenant and law of this Great King; we as the royal citizens should partake in them. We can see this law in the book of the law (Levi = **Lawaya**, the law). Here this feast is broken down in Leviticus 23:9-16 where it practically says, the LORD commanded Moses to speak to the children of Israel that when they come to the land the LORD will give to them and they reap the harvest of it, they should bring a sheaf of the firstfruits of their harvest to the priest.

A sheaf is a collection of things bound together, in other words, they and we today, should bring a bundle of the harvest of our first fruits to the priests. The priests will take it and wave the sheaf before the LORD for it to be accepted on your behalf as a special gift, the day after the Sabbath (when the priest will do this). Then on the same day when the sheaf is dedicated or waved, a one-year-old male lamb without any blemishes should be killed as a burnt sacrifice to the LORD.

Grain offerings should also be made, two/tenths of an ephah² of fine wheat flour sprinkled with oil as incense to the LORD that should make a sweet aroma. Do not forget to offer wine, the fourth part of a hin.³ The children of Israel were not to eat any of the new grain of the land until they had brought their offering to the LORD their God. No cake, loaf of bread, or pottage of corn could be consumed before the offering. And this is a statute⁴ forever throughout their generations in all of their dwellings.

¹ <https://biblehub.com/matthew/5-35.htm>

² An ancient Hebrew unit of dry volume measure, equal to a bath or to one-tenth of a homer. It is approximately equal to 22 litres.

³ An ancient Hebrew unit of liquid measurement, approximately 0.48 litre.

⁴ Written law, as laid down by the legislature.

When or how do we know when this takes place?

It says that the children of Israel had to count from the day after the Sabbath (the Sabbath following the Passover), where they offered the sheaves as a special gift, seven full weeks from that day. Seven full weeks is forty-nine days, and the day after is the fiftieth day, or as the Greeks would say, the Pentecost.

What are these exactly?

These are the festivals of the LORD; at the beginning of the chapter (Leviticus 23:1-4), the LORD had Moses speak to the children of Israel concerning the feasts of the LORD. These feasts were commanded to be proclaimed as holy convocations⁵ and that these are the LORD's feasts. They are the LORD's and should take place in their respective or proper seasons. There are semblances of Jesus the Messiah in all of these feasts.

Jesus the Messiah is the first fruit of those who died and rose from the dead to live forever. In the book of John, chapter twenty, it is written that on the first day of the week Mary Magdalene came very early to the sepulcher of the LORD. It was so early, it was still dark outside. Everyone is close to knowing that the first day of the week is Sunday. Mary got to the grave or tomb of the LORD Jesus while it was still dark and she noticed that the stone was taken away from the door of the tomb.

Probably a bit frightened or concerned, she ran off and called Peter and another disciple and told them someone had taken the LORD's body out of the tomb and she didn't know where they'd taken Him! **Yikes!** Peter then went with that disciple, whom Jesus loved, and took a look. All they saw were the linen clothes in there and a napkin that was around the LORD's head, folded together as if someone had taken a three day and three-night nap, got up, neatly folded the clothes they'd been wearing and left.

The other disciple believe in the LORD once he saw this, but they were still a bit confused and left. But Mary stayed there crying at the tomb, she stooped down and looked in and saw two angels in there wearing white, sitting, one

⁵ The act of calling or assembling by summons.

at the head the other at the foot of where Jesus the Messiah had laid. The angels asked her why she was crying, and she told them of her cunumdrum.

She turned to look and saw Jesus standing there, but she didn't know it was Him. Then Jesus Himself asked her why she was crying and who she was looking for? She thought He was the gardener and asked Him if He would just tell her where they took the body so she could take it away. That's when Jesus called her by name, she replied "Master," and Jesus told her not to touch Him because He had not yet ascended (gone up) to His Father. Why did He have to go up to the Father? To first be presented and accepted.

He commanded her to go tell His brothers that He was going to His Father and their Father, to His God and their God. She came to them and did as the LORD Jesus told her to do. Now, that same day at evening, which was still the first day of the week, but was now going into the second day of the week, the disciples were all assembled in a room with the doors shut and locked (because they feared the Jews).

Jesus the Messiah popped in and stood in the midst of them, greeting them with peace. The LORD showed them His hands and His side and they became glad knowing it was the LORD. Thomas wasn't there and refused to believe. Eight days later, the LORD's disciples gathered again, this time Thomas was with them because he wasn't prior. Jesus appeared like a ghost through the doors once again and saluted them. He immediately told Thomas to put his finger into His hands and sides and stop being faithless but believe.

Thomas then believed saying, "My LORD and my God." There are plenty of things to point out in the passages in John 20; mainly for the sake of this Festival, when Mary arrived at the tomb, Jesus the Messiah already rose. In fact, He'd risen just before the end of the Sabbath Day leading to the first day of the week. During the days of the Apostle Paul, many people, mainly Jews disputed that Jesus the Messiah had not risen from the grave. Paul proclaimed that if the Messiah has not risen, then his preaching, and ours today, is and was in vain, so is our faith.

If there is no resurrection, then also the Messiah hasn't been resurrected. This has great implications if true, great and dire implications that is. However, the Messiah has risen from the dead and has become the firstfruits of them that slept. By man came death and by man came also the resurrection of the

dead. Everyone is forced to die in Adam, but now everyone can be resurrected through Jesus the Messiah. Nevertheless, it is all done in ORDER, the Messiah is the firstfruits, afterward those who are His at His coming.

Let's return back to the writings of Moses and gain some spiritual and physical understanding of the Holy Day of Pentecost. Passover is on the fourteenth day of the first month and on the fifteenth day of the first month is the first day of a seven-day feast or festival known as the Unleavened Bread feast. It said that we should count from the day after the Sabbath (that follows the Passover), seven Sabbaths. The day after the seventh Sabbath is the fiftieth day where we offer a new meat/grain offering to the LORD. This one, we bring it out of our habitations, two wave loaves of two tenth deals (ephah of fine wheat flour) baked with yeast/leaven; these are the first fruits, given to the LORD.

Note, this is different than the wave offering that was offered with the lamb without blemish. The wave offering offered seven weeks later was baked with leaven, yet it is still considered first fruits. Why? This is so because these represent those recovered by the LORD in the first resurrection. We'll see this more clearly in a moment. Then there are a bunch of sacrificial ordinance rituals that were in place until the Holy Messiah came Himself.

For instance, it says the children of Israel should offer with the bread seven lambs without blemish, one young bullock, two rams, and they should be burnt offering to the LORD along with the meat/grain offering. The drink offerings should be included along with all of the prior, made by fire as a sweet savor to the LORD. It's not over; then they should sacrifice one kid of the goats as a sin offering, two first-year lambs for a sacrifice of peace offering.

The priest should then wave them with the bread of the firstfruits as a wave offering before the LORD with the two lambs. All of these will be holy to the LORD for the priest. Israel was then to proclaim on the same day that it is a holy convocation, no servile work should be done, as it is a statute forever in all dwellings throughout all generations.

This can be confusing but what we should have taken away from this is that seven sabbaths from the Passover is 49 days, and the day after the 49th day makes the 50th day, thus why this feast or festival is called the Festival of

Weeks (seven weeks to be exact), and the Greeks called it the Pentecost, for fifty. It represents a lot of things, one is the year of the return or coming of Jesus the Messiah. It naturally should always fall on the first day of the week.

During the days of the Apostles, the day of Pentecost came upon them. The disciples were already commanded by Jesus the LORD to remain in Jerusalem until He poured out His spirit on them. When the day of Pentecost came upon them, we know better why they were all there on one accord. They were keeping the festival of weeks. Suddenly there came a sound from heaven like that of a rushing mighty wind and it filled the house they were sitting in.

In addition to this, they could see different tongues of fire that sat upon each of them. Then they were all filled with the Holy Ghost and began to speak with different tongues as the Holy Spirit gave them to speak. The noise of the rushing mighty winds was a flock of angels, the cloven tongues like as of fire were also angels. As Peter or anyone spoke in their native language, the angel would simply translate what they were saying into the language of the person they were speaking to. For example, if Peter spoke Hebrew, and we spoke German, we'd hear what he was saying in our native tongue of German so we'd understand each other. This was a special Feast of Weeks.

The chapter also expresses who came down for this feast of Pentecost. In Jerusalem, there were Jews, devout men out of every nation. Everyone was amazed at what was happening because every man could understand Peter speaking in their own language. Here are some of the nations recorded as attending this Pentecost: Parthians, Medes, Elamites, dwellers of Mesopotamia, Judaea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, parts of Libya near Cyrene, strangers of Rome, Cretes, Arabians, Jews, and recently converted Jews to the Israelite faith in Jesus the Messiah.

It is said that Jews came, and Jews, in this case, is a blanket term or name for the house of Jacob, and they came because they were keeping a contracted obligatory and cultural festival to the LORD their God. This was a special Pentecost. It was obligated because it is part of the covenant with the Great King as we said earlier. In Deuteronomy 16:9-17 we're reminded by Moses that three times in a year, Israel were supposed to gather and appear before the LORD our God in the place He would choose.

Those three times are in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles; remember we are appearing before a Great King, so we should not appear before the LORD empty. Everyone should give a gift as He is able, according to the blessing of the LORD as He has given to us.

Back to Peter and the disciples; as this was taking place, some haters began to mock the days' events saying Peter and the brothers were filled with a new kind of wine. However, Peter stood up with the eleven and spoke saying "*You men of Judaea and all that dwell at Jerusalem, be this known to you and listen to my words; we are not drunken as you may think; it is only the third hour of the day. Nevertheless, this is what was spoken by the prophet Joel.*"

He went on to quote the prophet, Joel. Peter said, "*It will come to pass in the last days, says God, I will pour out of My Spirit upon all flesh; your sons and daughters will prophesy and your young men will see vision, your old men will dream dreams, and My servants and handmaidens I will pour out My Spirit in those days, and they will prophesy. I will show wonders in heaven above and signs in the earth beneath, blood, fire, and vapor of smoke. The sun will be turned into darkness, the moon into blood before the great and notable day of the LORD come. It will come to pass that whosoever will call on the name of the LORD will be saved!*" Peter quoted from Joel chapter 2 (Joel 2:28-32).

From the days of the Apostles to our own very present day represents the last days, spiritually speaking.⁶ Although this is an ordinance for the children of Israel, it also has big inferences for the entire world as far as rejoicing in the jubilee. What does Pentecost have to do with the Jubilee?

EVERYTHING!

They are tied together as described in Leviticus 25. A jubilee is rejoicing. We are rejoicing the emancipation of the earth from the wiles of the serpent, who upended the earth from Adam, slyly, but Jesus the Messiah wrestled it back and redeemed the earth (and everything and one within). Moses heard from the LORD in Mount Sinai and the LORD commanded he speak to the children of Israel regarding when they come into the land.

⁶ A day to the LORD is as a thousand years (2 Peter 3:8, Psalm 90:4)

When they come into the land the LORD will give them, the land will keep a sabbath to the LORD. The children of Israel could sow their fields six years, they could sow, prune, and gather their vineyard and fruit. However, in the seventh year, there would be a sabbath of rest to the land, a sabbath for the LORD. They were not to sow the field or prune the vineyard.

In the seventh year, whatever grew of its own accord of their harvest, they shouldn't reap or gather, because it is a year of rest to the land. The Sabbath of the land would be meat for them and their cattle and beast. In other words, everyone could eat of what the land grows on its own equally and freely, because the land is enjoying her sabbaths. Then they should number seven sabbaths of years to themselves, seven times seven years for a total of forty-nine years (sound familiar). Then the nation should cause the trumpet of the jubilee to sound in the fiftieth year, on the tenth day of the seventh month, in the day of atonement, throughout the land.

The fiftieth year should be made holy and there should be a proclamation of liberty throughout the land to all the inhabitants. It should be a jubilee to everyone and every man should be returned his possessions and return to his or her family. Rejoicing should take place in the fiftieth year to everyone; there should be no sowing or reaping of anything the grows of itself. It is the jubilee, holy to all, and Israel was required to only eat things taken directly from off the land.

In the year of this jubilee, everyone should return every man to his possession, and no oppression is permitted in this year. These have great spiritual representation; the LORD will return in the year of Jubilee (Pentecost) in the seventh month on the tenth day of the month. This happens to be the day of atonement, and the LORD will return all men to their original lands and nations, officially forgiving all debt.

So, what is the Pentecost or Festival of Weeks? In a nutshell, is a ceremonial Holy Sabbath of the LORD God of Israel. It takes place fifty days after the Sabbath following the Passover; it represents the year of the LORD's return and the release of the captives. It is not only the release of the captives of Judah and Israel but the entire world, who have been in bondage to the darkness of the devil.

Therefore, enjoy the LORD's Sabbath and rejoice in Him. Amen!

I hope you enjoyed this bible study on the Festival of Weeks to the Sovereign LORD and that you've gained from it abundantly. If you have, we are happy and we hope you share it with someone you enjoy learning and growing with. Our free newsletter, we hope to share more, where we focus on learning the principles, prophecy, and history of the Bible, chapter by chapter.

We believe this will help us understand the King of the Bible, His Kingdom, and His royal family better. May the Creator enrich you and keep you forever, Amen.

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