








Figure 19

Counting 50 Days & Seven Sabbaths

Month: 1-3. Aviv-Ziv-Sivan (Nisan) , Year: -1632

SUN	MON	TUE	WED	THR	FRI	SAB	
10 4/6 2	11 4/7 3	12 4/8 4	13 4/9 5	14 4/10 6	15 4/11 7 Passover	16 4/12 8 1	
17 4/13 9	18 4/14 10	19 4/15 11	20 4/16 12	21 4/17 13	22 4/18 14	23 4/19 15	
24 4/20 16	25 4/21 17	26 4/22 18	27 4/23 19	28 4/24 20	29 4/25 21	30 4/26 22	
1 5/1 23	2 5/2 24	3 5/3 25	4 5/4 26	5 5/5 27	6 5/6 28	7 5/7 29	
8 5/8 30	9 5/9 31	10 5/10 32	11 5/11 33	12 5/12 34	13 5/13 35	14 5/14 36	
15 5/15 37	16 5/16 38	17 5/17 39	18 5/18 40	19 5/19 41	20 5/20 42	21 5/21 43	
22 5/22 44	23 5/23 45	24 5/24 46	25 5/25 47	26 5/26 48	27 5/27 49	28 5/28 50	
29 5/29	1 5/30	2 5/31	3 5/1	4 5/2	5 5/3	6 5/4	

1. After going out of Egypt on the 15th day of Aviv they took their journey of 50 days to the giving of Torah on Mt. Sinai (16th Aviv to 6th Sivan).

In 1632 B.C., on the 16th of the month, Israel camped at Succoth in their first camp outside of Egypt. On that day they baked their dough into unleavened cakes (see figure 225.31). Their journey took them 50 days until the 6th of Sivan that year, when the Law was given to Israel. "In the time after" the Passover they counted "seven complete Sabbaths" (Lev. 23:15-16; see Exegesis of Lev. 23:11-16 page). The first week (literally "Sabbath") to come to completion was the 16th of Aviv, and the seventh "Sabbath" to complete was the 28th of Ziv. It should be noted that they received the manna on the 16th of Ziv, and that the first Sabbath they actually observed was the 21st of Ziv, i.e. 5/17/1632 B.C. They traveled three days in the wilderness of Sinai (Sivan 1 -3) and prepared for two days (Sivan 4-5), and they were ready and received the Torah on Sivan 6, which was the 50th day. Such a calendar alignment takes place only once every 28 years. This is just part of the reason why the dates in 1632 B.C. above are the only possible dates for the Passover, the manna, and the 50th day giving of the Torah on Sabbath. After speaking the Torah to the people on the Sabbath, just after the Sabbath, Moses went up the mountain again. God made him wait six days until the next Sabbath, and then God spoke to Moses.

Now "seven complete Sabbaths" are counted. The seventh Sabbath was 5/24, or the 28th of Ziv. "Yet in the time after the seventh Sabbath you shall count a fiftieth day". This means in the "week" after the seventh Sabbath, because "in the day after" is used the same way "day" is used in Genesis 2:4, namely to refer to the week of creation. Jacob used "in the day after" in this indefinite sense in Genesis 30:33, where the King James reads "in time to come." The literal Hebrew is *b'ynom machar* which has the same sense as the Hebrew in Lev. 23:11-16. For Hebrew often uses the word *day* when it means more than one day. The 50th day itself does not count as a complete Sabbath because the Torah was spoken at the beginning of it, just after sunset. The festivities took place on the day part of the Sabbath.

The true reason why the majority of the Jewish community has preserved the fact that Shavuot should be counted in the time after the festival Sabbath is that their scholars have always understood the chronology of the Exodus and the giving of the Torah. But because the counting of the seven Sabbaths fit so well with Yeshua's resurrection they forgot about counting these, and tried to defend a meaning of "weeks" in Lev. 23:15-16, thus effectively suppressing the fact that "in the day after" is used in the indefinite sense of "day", i.e. "in the time after".