

“First Sheaf” in Leviticus 23 not in Deuteronomy 16

Rubies:

How do you figure that the sheaf was waved in the evening but the “sickle went into the corn” the next daylight? There could be NO sheaf UNTIL the sickle went into the grain.

3. Deuteronomy 16:9 does not support your argument about “daylight”. This verse explains the Lord's method of counting the 7 weeks from the first barley harvest until the wheat harvest begins. It also proves that the 2 Days of Firstfruits were invariably observed on SUNDAYS – the first day of the week – which is when the Resurrection necessarily HAD to happen, as the fulfilment of FIRSTFRUITS “that we may be accepted.”

Without the Sunday resurrection of Christ our Firstfruits, there is no hope for any of us being resurrected. 1 Corinthians 15:20,23.

4. Since the Resurrection HAD to be on the Day of Firstfruits, it HAD to be on Sunday, whichever year that was.

GE:

“First Sheaf” in Deuteronomy 16 and Leviticus 23

Contrary Rubies Deuteronomy 16:9

<proves> NO <<**Firstfruits observed**>>;

<proves> NO <<**2 Days of Firstfruits**>>;

<proves> NO <<**Firstfruits observed on SUNDAYS**>>;

<proves> NO <<**Firstfruits invariably on Sundays**>>.

For sooth in fact Deuteronomy 16:9 <<proves>> NOR <<refers to Firstfruits>> at all.

Deuteronomy 16:9,10 is about the “SEVEN WEEKS thou beginnest TO NUMBER as thou beginnest to put the sickle to HARVEST the corn”....and for the following “SEVEN

SEVENS-OF-DAYS” of harvest “shalt keep the FEAST OF (SEVEN) WEEKS”. “Number”, “seven weeks”, “harvest” and “feast” are IDENTICALLY THE SAME period “in the month....in its season” <observed>.

Re: Rubies:

<<*How do you figure that the sheaf was waved in the evening but the “sickle went into the corn” the next daylight?>>*

Reg is right and you, Rubies, as usual, is wrong.

Re: Rubies:

<<*There could be NO sheaf UNTIL the sickle went into the grain.>>*

That’s what YOU, as usual fraudulently, claim.

FIRST and BEFORE—“three days”— in fact before <<*the sickle went into the grain>>* for “seven weeks” of “harvest”, “the CORNERS of your field....ON THE SELFSAME BONE-DAY....on the FOURTEENTH day of the First Month” Leviticus 23:6,21,22 ALREADY HAD been “reaped” and “lifted up” and “carried” and “brought to the priest” Leviticus 23:6,10.

Deuteronomy 16:9b refers to the fourth day of the passover- and first full day of the harvest-season TO THE LAW OF MOSES. Deuteronomy 16:9 refers to the week-day AFTER the First Sheaf-to-be-Waved-Before-the-LORD, HAD been waved. Both days could have fallen on ANY CONSECUTIVE days of the WEEK but <invariably> on the same DATES “proclaimed to its season” of the First Month.

“First Sheaf of firstfruits” of barley harvest

(1) had been “CUT”/“REAPED”, “on the first, first day” of passover—“the selfsame BONE-day” Lv23:14, “they always had to kill the passover”—“the fourteenth day of the month” Lv23:10,15,21 Mk14:12 Mt26:17 Lk22:7 Jn13:1;
And

(2) had been “brought to the priest” who “kept” it in safety over the next and second day of the passover—the passover’s “sabbath”, “the first day (of) seven days ye shall eat unleavened bread”—“on the fifteenth day of the month” Lv23:10,11b,15,16;
and

(3) had been “WAVED before the LORD”, “on the day after the sabbath”-of the passover, that is, “on the sixteenth day of the First Month” 2 Chronicles 29:17.

The day the First Sheaf was
“reaped” and “brought to the priest” Leviticus 23:10
was
“the selfsame BONE-DAY” Leviticus 23:21,22—
“the fourteenth day of the First Month” Lev23:6 Ex 12:6,14
on which
“they always had to kill the passover”, “the first day thou sacrificedst the flesh” Exodus 12:5 Mark 14:12 Luke 22:7
Matthew 26:17 Deuteronomy 16:4
“the first, first day ye shall remove leaven” Exodus 12:15a
and
“first day seven days shall EAT nothing leavened” Exodus 12:15b
“feast” of the passover Exodus 12:14,(41 LXX)
“on the fourteenth day of the First Month” Exodus 12:18.
“the selfsame BONE-DAY” Exodus 12:17.

In Egypt there was no “field” to “harvest” and therefore there is no command to cut the “first sheaf” or to “wave” it in Exodus.

But in Leviticus

“the fourteenth day of the First Month” was

“proclaimed....

“to its season....

“is the LORD’S passover (killed)” 23:5 “late at the going down of the sun” Dt16:4....

“AND / BUT on the fifteenth day of the First Month” Lev. 23:6

“in that night” (Ex12:8 Dt16:7)

“is the feast” 23:5

“which ye shall proclaim in its season” 23:4

“...the sabbath....” 23:11,15

“...the sabbath besides....” 23:38 “...the Sabbath of the LORD the Seventh Day Sabbath Day-of-Rest” 23:3; 21,22.

“On the fifteenth day of the First Month” 23:6

“is the feast” 23:5

“which ye shall proclaim in its season....the sabbath proclaimed to its season....on the fifteenth day of the month....the sabbath....first (of) seven days ye shall eat ulb....the sabbath....the feast of ulb....the sabbath....holy convocation” 23:7.

Deuteronomy 16:9 refers to the first full day on which “thou beginnest to put the sickle to the corn” on the seventeenth day of the First Month—the first full day of harvesting—the first full day of “seven sevens-of-days / seven weeks” regardless on which days-of-the-week they happened to be!

Deuteronomy 16:9 refers to the first full day on which “thou beginnest to put the sickle to the corn” the day after “the sabbath” of the passover “proclaimed to its season”.

Deuteronomy 16:9 refers to the first full day after the first sheaf had been waved whichever day-of-the-week which came after the “sabbath to-its-season” which “ye shall proclaim” after “the selfsame BONE-DAY when thou reapest (and) thou cut the corners of thy harvest-field (and) shalt leave gleanings unto the poor and stranger”—(FOR HIS SHEAF to) “bring to the priest”. Leviticus 23:21,22,10.

The ‘counting’ in Leviticus and the ‘numbering’ in Deuteronomy....

In Leviticus “thou shalt count” and in Deuteronomy “thou shalt number” are from ‘saphar’(126).... translation approximation....

‘number’(21) ‘count’(50) ‘reckon’(1) ‘shown’(6)
‘write’(4) ‘scribe’/‘account’(50)
‘declare’(23) ‘told’/‘tell’(43)
‘determine’(1 my steps Job 14:16)
cet.par. ‘taar’(19)....
‘drawn’(5) ‘mark out’/‘furrow’(2)
‘slate’/‘groove’/‘cypher’ with sharp ‘pen’(12)

....clearly with identical meaning of ‘working out’ by the “priest(s)” or and “people” of the “sabbaths” as well as “weeks” so called in both Leviticus 23 and Deuteronomy 16 “to their season(s)”.

By the bare fact of the connotations and functional meanings of this Predicative Hebrew term ALONE, it leaves no doubt “THIS SERVICE” or and this “reckoning” or and ‘institutionalisation’ or and “PROCLAMATION” or and “OBSERVANCE” of the

“FEAST...at the season thou camest out of Egypt” in later times afterward, was done by the ‘observation’- ‘paratehreh’ of “days and new moons and seasons and years” (Galatians 4:10) both with the ‘naked eye’ and with the applied science of some kind of ‘astrometrics’.

THIS TRUTH ALONE prohibits and nullifies any CORRELATION of that which was or were “counted” and or “numbered” in either Leviticus 23 and or Deuteronomy 16 WITH THE WEEK and or with its weekly SABBATH and or with its weekly “Seventh Day”.

It is beforehand, above all, and once and for all ruled out by the very use of the word ‘saphar’—in both Leviticus 23 and Deuteronomy 16—that

1) the ‘counting’ / ‘numbering’ / ‘determination’ / ‘proclamation’ of the “feast of weeks” or of the “seven weeks” or of the “seven sabbaths”, ever or whatsoever had anything to do with the ‘counting’ / ‘numbering’ / ‘reckoning’ “TO SEASON(S)”; or, 2) ever or whatsoever HAD TO “begin” on the WEEK-day after the Sabbath of the WEEK—which ‘Sabbath-of-the-week’ a priori and axiomatic has ever had to do with and ever has been “the day The Seventh Day Sabbath Day OF THE LORD GOD”!

But that “the day AFTER the sabbath-to-its-season” and “the sabbath-to-its-season” could coincide, naturally, was possible and, naturally, happened.

But, that “the day AFTER the sabbath”—“-to-its-season” at the first ever and last ever passovers in fact was the Seventh Day of the week Sabbath of the LORD, was no mere coincidence, but the eternal predetermination of the Almighty.

God never intended or determined the same historic chronology for any of the “feasts of weeks” in between those first and last passovers.

Now we can survey the further similarities and or dissimilarities between the Exodus and Leviticus “feast of weeks” on the one hand and the Deuteronomy “feast of weeks” on the other hand.

Why?! Are they not the one and same feast because they were the one and same feast?!

No; they were very different; nor were they both feasts at first.

When Israel left Egypt they had no harvest to harvest which they could begin with or end with to harvest.

But Leviticus takes for granted an established Israel nation settled in the Promised Land for whom God is giving the passover for a feast of remembrance of how He AT THE FIRST, redeemed them out of the land of Egypt. But NOW they must “FEAST” the cause and occasion of their salvation with the “FIRSTFRUITS OF THE LAND” they lived off.

The “feast of weeks” originated after Israel had cultivated a “harvest”—not before. That means the “feast of weeks” was an INSTITUTION which wasn’t “brought forth out of Egypt” like right “from out of Egypt” the passover was an “ORDINANCE FOREVER for the children of Israel”.

So what difference does that make between the feast of weeks in Leviticus 23 and “The Feast of Weeks” as per Deuteronomy?

The causal factor is establishment.

Where Leviticus presupposes the original passover; Deuteronomy takes for granted the passover SUBSEQUENT to and resultant from the original passover.

Leviticus uses the Seventh Day “Sabbath” as prototype for the “seven (weeks) of Sabbaths”—‘shabbath’; Deuteronomy uses the week—‘shabuah’ as establishment prototype for the “seven sevens (of weeks)”.

So we find the different words used in Leviticus and Deuteronomy. Leviticus uses “seven Sabbaths”; Deuteronomy uses “seven weeks”.

But there is much more.

Leviticus, “begin count the day after the sabbath (to its season)”; Deuteronomy, “begin number the seven weeks” per se.

Leviticus has, “number FIFTY DAYS”; Deuteronomy has, “thou shalt number SEVEN WEEKS (seven sevens)” —that is, number 49 days—not “fifty” days.

Leviticus commands, “Ye shall number unto you from the day after the sabbath the day after ye brought the sheaf of the wave offering (to the priest)”; Deuteronomy commands, “Begin to number the seven weeks from the day as thou beginnest to put the sickle to the corn”—full time—, which was on the day after the first sheaf was waved.

Leviticus does not call the seventh day that ULB was eaten “a solemn assembly to the LORD”; Deuteronomy does. It confirms Deuteronomy is from an era of long established custom and law while Leviticus still depended largely on Israel’s distant past for its conceptualisation of Israel’s feasts and institutions.

Leviticus already had accepted the two days of two dates for the sacrifice of the passover and the feast of the passover, respectively the fourteenth and the fifteenth days of the First Month. By the time Deuteronomy was written these days and their dates were so commonly known, their dates are not even mentioned. But still their place of order in the passover chronology applied. “neither shall there anything remain of the flesh which thou sacrificedst mid-afternoon the FIRST day....and thou shalt roast and EAT [in the night after] and thou shalt return in the morning [the following day] unto thy tents.”

The passover’s institutionalised observance is further obvious in Deuteronomy in the “tents” that are mentioned in remembrance of Israel’s “pitching tents” at Succot at the first passover after they had “departed from Rameses”.

This “day” which followed “the first day thou sacrificedst the flesh” (“on the fourteenth day of the First Month”) was of course “the fifteenth day of the First Month” and the first of seven days ULB—the first of “six days thou shalt eat ULB and on the seventh day [ULB was eaten, was] a solemn assembly to the LORD thy GOD.”

In Leviticus we don’t find these finer detail.

As the “feast of weeks” got more ‘solemnized’, we see the “seven of seven (days) of SABBATHS (weeks)” in Leviticus, further detached in Deuteronomy from their first and original CLOSE NEXUS with the Seventh Day Sabbath (of the week).

See the calendar.

On the first Seventh Day Sabbath of the week on which on the sixteenth day of the month the first sheaf was waved, there follow

seven of seven days weeks each ending on an actual Seventh Day Sabbath on the 23rd, 30th and so on. “BEGINNING TO COUNT FIFTY DAYS FROM THE DAY YE SHALL WAVE THE FIRST SHEAF”—that is—beginning to count fifty days from and including day one the 16th of the month on the calendar the Seventh Day Sabbath, seven actual Seventh Day Sabbath-weeks, add up to “fifty days” or “Pentecost”, again on the Seventh Day Sabbath.

It is a mistake therefore, and very confusing, not to differentiate between the type of “sabbaths” and “weeks” used in Leviticus and Deuteronomy respectively to make the reader understand the order of Jesus’ own and last passover. There is NO such thing as that the First Sheaf—Jesus Christ—HAD TO resurrect First Sheaf Wave Offering Before the LORD <<<on the First Day of the week>>>.

No matter how popular the notion, it STAYS the tradition and commandment of MEN in defiance of the straight and simple Word of GOD!

