

Shavuot Dates and Preparation



[AUDIO VERSION](#)

Good evening, remnant.

It is the evening of the 7th of May, 2024, and I just want to share some thoughts about Shavuot or Pentecost. Now that is the only feast of the Lord that is not determined by the sighting of the new moon or the full moon. The Feast of Shavuot is determined by the day that the barley firstfruits offering is waved before the Lord at Passover (because Passover is the barley harvest). So, I want to go through some scriptures to share my understanding of when Shavuot will take place for the Tip of the Spear. This is the Early Barley Ripeness calendar that we're on. The same principle applies in the Hillel calendar, but in the Hillel calendar, Shavuot date is set as the 6th of Sivan and it's always the 50th day after the waving of the firstfruits offering.

So, let's go to the scriptures, because we can't just do things because other people say we should do them. We have to go back to the Word of God, learn to rightly divide it by the help of the Spirit of Truth, so that we know what to do - because we can't just always Google 'when is Shavuot?' What if we don't have Google? What if we don't have the internet? We need to be able to work these things out from the Word of God; find the truth from the Word of God so that we can walk according to what is instructed. So, let's see what God taught the Israelites about when Shavuot or take place.

Now, there's quite a lot of dissension about when the firstfruits offering was harvested and offered, but I don't see why there is, because it seems to be perfectly clear to me what the Word says. In Leviticus 23:11, it says:

'and he (referring to the high priest) shall wave the sheaf before the Lord, that you may be accepted, on the next day after the Sabbath, the priest shall wave it.'

So, the crucial question is, which Sabbath is the Lord talking about? Now, if you don't know this, the feasts of the Lord were also considered to be Sabbaths. His people were not to work on the feast days, but to rest and celebrate the feasts unto the Lord. I can tell you scriptures that prove this. In Leviticus 16:31 regarding the Day of Atonement, it says, *'it shall be a Sabbath of rest unto you, and you shall afflict your souls by a statute forever'*. The scripture referring to the Feast of Trumpets as a Sabbath is Leviticus 23:24. *'Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, you shall have a Sabbath'*. Now we are used to Saturday being the Sabbath, the seventh day of the Hebrew week being called a 'Sabbath', But the word translated Sabbath H7676 actually also means 'week'. So. It seems that the feasts were considered Sabbaths. Where does it say that Shavuot would also be considered a Sabbath? Numbers 28:26, *'Also in the day of firstfruits, when you offer a grain offering of new grain to the Lord at your Feast of Weeks (that's Shavuot) you shall have a holy assembly, and do no servile work'*. In other words, you're supposed to treat it as a Sabbath.

So, in Leviticus 23:11, speaking of the barley firstfruits sheaf, where it says that the high priest must *'wave the sheaf on the next day after the Sabbath'*, it's not talking about the weekly Sabbath. It's talking about the Sabbath of the Passover, which was on the 14th Aviv. That was when the lambs were slaughtered, and then after the end of the 14th Aviv, the firstfruits sheaf of barley was harvested by the high priest. It was prepared during the night, winnowed, parched in the fire, and then ground to flour And lifted up, and offered as a firstfruits offering on the day after the Sabbath, which would be on the 15th of Aviv. The day after the Passover Sabbath is the 15th of Aviv.

Now, we are told how to calculate the Shavuot or Pentecost dates by the scripture Leviticus 23:15. This is the Lord instructing his people: *'and you shall count unto you from the morrow after the Sabbath (that would be Passover Sabbath, from the 15th*

Aviv... and then He goes to clarify further), *from the day that you brought the sheaf of the wave offering...*

This is the 15th of Aviv, the offering was done on the morrow after the Sabbath, in the daytime hours of the 15th of Aviv.

Lev 23:16 cont *'you are to count seven Sabbaths shall be complete, even unto the morrow after the seventh Sabbath, you shall number 50 days, and you shall offer a new meat offering or grain offering to the Lord. You shall bring out of your habitations two waveloaves of two 10th deals. They shall be of fine flour, and baked with leaven. They are firstfruits unto the Lord'.*

So, this is not barley flour, this is wheat flour, because Shavuot is the wheat harvest feast. These are two loaves baked with leaven, representing the leaven of the kingdom, and this is the firstfruits offering unto the Lord. Now the confusion about the dates of Shavuot comes in the interpretation of the scripture I've just read to you. First, confusion is about *'the morrow after the Sabbath'*, because some people find the first Sabbath after the Passover day of the 14th Aviv - the first Saturday, and then they count from that Sunday... but that's not what the Word says. It's referring to the Passover, the SABBATH of the Passover. Then in Leviticus. 23:16, it says, *'even unto the morrow after the seventh Sabbath you shall count 50 days'*, so some people find the first Sabbath after the day of Passover, which is during the Feast of Unleavened Bread. Then they count from the Sunday, and they count seven Saturdays, but that's not what the Word teaches. And the reason the confusion comes in is because they don't check, to rightly divide and take into account the whole Word concerning this matter.

The word for Shavuot is 'shabua'. It means 'seven', but it also means 'a week'. The word for Shabbat is 'shabbath', which means 'intermission'. So, when it says in Leviticus 23:16, *'even unto the morrow after the seventh Sabbath'*, it can also mean *'even unto the morrow after the seventh week, you shall number 50 days'*. Now, we know seven weeks is seven times seven, which is 49, and the morrow after 49 is 50. So that makes absolute sense. So, you count from the 15th Aviv. You count seven weeks (It's the counting of the Omer), and on the 49th day, the end of the seven weeks has come. And the day after (the morrow) is the 50th day. On the 50th day, you offer the new grain

offering unto the Lord, which is two wave loaves baked with leaven and made with fine flour.

Now, if you're confused about a 'meat offering' being a grain offering, go and look at Leviticus 2:1. That explains it for you. So, this is my understanding for the Early Barley Ripeness Calendar: our Aviv 15th was on the 26th March. We celebrated Passover on the 25th of March. We are to count seven weeks or seven shabua from the 26th March, and the next day is the 50th day; Shavuot. Now the evening of the 15th Aviv is the first Omer count, which is the beginning of the 16th day. So, when you count from 26th March, 49 days gets you to the 14th May. The 50th day begins in the evening, according to the Hebrew version of a day being evening and morning. So, the 15th and the 16th May (to sundown on the 16th May) is Shavuot or Pentecost for the Early Barley Ripeness Calendar. Those who are following it are the Tip of the spear Company. **We celebrate Shavuot from the evening of the 14th of May to the evening of the 16th of May** - which is next week.

Interestingly enough, today, 7th May was the 42nd day of the Omer, on the Tip of the spear's calendar. As I shared with you in the last message, that is the day of the Lord's ascension, and it was on this day that Jesus told them to not leave Jerusalem, but to WAIT until they'd received the promise of the Holy Spirit from the Father, because they would receive POWER TO BE HIS WITNESSES. Now, as we head into the end times thick and fast, we need power to be His witnesses, because there are going to be two witness companies - just like those two loaves of bread full of the leaven of the kingdom. The two witness companies are raised up to be His witnesses. And we need power to be a part of those two companies.

Now we are expecting the sighting of the new moon in this week. Today, which was 42nd day of the Omer (earlier on, before nightfall) was the 28th Iyar in the calendar we are following. On May 9th, which is Thursday, there will be 3% of a new moon lit up and therefore visible to the naked eye, if there are no clouds obscuring it in the sky. The new moon will probably be sighted on Thursday evening, so the evening of the 9th May is most likely the time when the Tip of the Spear company starts the third month, the month of Sivan.

Now is this third month mentioned anywhere in Scripture? Is there anything else important that happens in the month of Sivan, other than Shavuot or Pentecost? We find in Esther 8:9 that Sivan is mentioned by name. It says:

‘then the king's scribes, who were called at that time, in the third month, the month of Sivan on the 23rd day thereof, wrote down, according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies, and the rulers of the provinces, from India and to Ethiopia, 127 provinces, and to every province, according to the writing thereof, and unto every people after their own language, and to the Jews according to their writing, and according to their language....’

You can read the whole of Esther chapter 8. Haman has been hanged on the gallows, and Mordecai is raised up from his position at the gates in intercession, and given rulership over the house of Haman, and he and Esther are allowed to craft a new decree to counteract the death assignment released by Haman with the king's seal on it. So, at the beginning of the last week of Sivan, there is a new decree and a command that goes forth with the authority of the throne to overthrow the death assignments against God's people. So, Sivan is an important month. Firstly, at the end of the first week we have the meeting at Mount Sinai for the Israelites after coming out of Egypt and the wedding covenant is done. In the book of Acts, we have the outpouring of the Spirit on 6th Sivan. And then in the beginning of the last week of Sivan, we then have this decree for defence and recompense, sent out with the king's seal to God's people.

So, the Hillel calendar is approximately one month behind this Early Barley Ripeness Calendar. Hillel begins the month of Iyar on the evening of the 8th May, and their Shavuot is the 12th and 13th June, 2024, for those of you who still follow that calendar.

So, beloved, study the scriptures I have shared and decide for yourself what the Word says about the date of Shavuot and how to come to that calculation, and how to work it out by counting the omer until you get to the 50th day.

More importantly than just knowing the exact date, what does the Word of God teach about preparing for Shavuot? Firstly, in the Old Testament, when the people of God came into the wilderness of Sinai and camped at the foot of the mountain, let's read in Exodus 19:10 what instruction the Lord gave.

'And the Lord said to Moses, go to the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready for the third day, (which was the 50th day) for the third day, the Lord will come down in the sight of all the people upon Mount Sinai.'

So, God's instruction in preparation for Shavuot was to consecrate yourself and to wash your garments. It speaks of two days of repentance and realignment, of washing in the Blood of the Lamb, and reconsecrating yourselves, Tip of the Spear. Shavuot starts for us on the evening of the 14th May. That means on Monday and Tuesday next week, you need to get clean and consecrated afresh, washed in the Blood of the Lamb, in preparation for Tuesday night when Shavuot begins. In Exodus 19:16, it tells us what happened at Mount Sinai: *'and it came to pass on the third day, in the morning, that there was thunder and lightnings...'* And it goes on to describe the thick cloud of God's presence that came down and the Voice that was heard that made the people tremble.

So, God and His manifest presence are connected with Shavuot. On the morning of the 50th day is when God showed up, as promised, to a freshly reconsecrated and cleansed people. Now in the New Testament, after the 42nd day when Jesus ascended, the disciples had a week of holding pattern, and during this time they were fully aligned and became one in purpose and focus and in bringing to fulfilment the fullness of what was written. In preparation, Matthias was consecrated to apostleship.

Now, what is the difference between a disciple and an apostle? We're told in Acts 1 that the 11 disciples that were left after Judas hanged himself, gathered in the upper room, devoting themselves to prayer with the women and with Jesus' brothers. And then it speaks about fulfilling what was written and that there was an inheritance that Judas was assigned, that he no longer took up, and somebody else had to fill the gap that he left. Acts 1:22 says, *'from the baptism of John at the outset, until the day when he was taken up from among us, one of these men must join with us and become a witness to testify of His resurrection'*. So, he's saying: from among those who followed Jesus from the time he was baptized until the time He ascended; out of this gene pool - out of the discipleship gene pool, someone must be chosen to be a witness to testify of His resurrection. NOT ALL DISCIPLES BECOME APOSTLES.

God handpicks those to be sent. And if you read in acts 1, how they did it was they put forward two people, Matthias and Justus, I think was his name. Can't remember right now, but they had two straws and they said, "God, you know all hearts, You choose the one", and then the lot fell on Matthias and he was inducted as an apostle. Apostle comes from the word 'apostolos', which means 'sent one'. In Greek. apostello means 'a sending away, a sending off of a fleet, or a sending off of consuls with an army'. In other words, there's an expedition going on. So, these are disciples who are being repositioned into a place of going on active duty. Out of the gene pool of all the disciples, there are going to be some who are sent. And there were 12 altogether - speaking of government and authority.

Then in acts 2, it speaks about them all being in one accord, in one place, and there was a sound like a mighty rushing wind, and they all began to speak in other tongues, and there were tongues of fire on their heads, and they were declaring the wonders of God. They made such a noise, Acts 2 says, that a big crowd gathered in the street below. And some were wondering what had happened and others were saying, "Oh, they are drunk". And in acts 2:16 Peter explains. He says, *'these men aren't drunk. It's only 9:00 in the morning. But this is that which was spoken of by the prophet Joel.'* He begins to quote, and he says, *'it shall come to pass in the last days, God declares that I will pour out of My Spirit upon all mankind, and your sons and daughters will prophesy, etc.'* Now, the interesting thing is that he's quoting Joel, but he doesn't quote it exactly. He says that God says, "I will pour out OF My spirit". But if you go to Joel 2:28 that he was quoting, this is what it says:

'it shall come to pass afterward that I will pour out My spirit upon all flesh'

not 'OF My spirit'. So, I've explained it like this before. You have a whole jug of water. If you're going to pour out OF the water, you just pour out some, but there's some left behind. If you're going to pour out the water, you turn the jug upside down and it all comes out. So, the prophecy in Joel spoke of a fullness of the Spirit being poured out, but when Peter referenced what happened in Acts, he says it is pouring out 'OF the Spirit' and that word 'of' in Greek is 'apo'. It means 'of separation of a part from the whole'. In other words, not the whole jug, but a part of it was separated out and poured out on the waiting disciples in the upper room. So, 'of' speaks of down payment, a portion or firstfruits of the Spirit. But now we're heading into the season of time, of

fullness, of fulfilment of Joel 2:28. Paul speaks about this firstfruits of the Spirit in Romans 8:23. He says, *'and not they only, but ourselves also, which have the firstfruits of the Spirit...* (Now they're the ones who got baptized in the Holy Spirit in Acts) *even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body*'. And that word 'adoption' in the Greek means 'the placing of a son'. So, what is Paul saying? He's saying what we received in the upper room is the firstfruits. It's a down payment, a portion, 'a separation of a part from the whole' of the seven Spirits, but the manifestation of the sons is connected to the fullness of the Spirit, which is connected to the placing of the sons. That will be the full fulfilment of Joel 2:28.

So, Beloved, cleansing and preparation of heart and garments is necessary before Shavuot. The Israelites prepared in the wilderness on the first and the second day, and were ready for the third day, which was the 50th day. And the disciples prepared in the upper room for a whole week. I don't know if you know this, but the Book of Ruth is read at Shavuot in the synagogues all around the world. Ruth 3:2 says, (and it's Naomi speaking to Ruth after she has worked both in the barley harvest and the wheat harvest in Boaz' fields), *'now is not Boaz, with whose maidens you were, our relative? He is winnowing barley tonight at the threshing floor*'.

Now, when barley is winnowed, it means the threshing of the barley has been done. The separation and bond of the chaff and the stalks with the barley grain has been accomplished, but there is still winnowing to be done. When the threshing has happened, there's a pile of mixture, chaff and grain together. Here we see in Ruth, at the time of the wheat harvest being brought in, Boaz, the kinsman redeemer, is winnowing barley. So, Shavuot is connected to the winnowing of barley. Winnowing is to bring COMPLETE SEPARATION from that which your heart has separated from. There's a pile of chaff and a pile of barley, and it's clearly evident which is which. The chaff is sent to the fire and the barley is put in the storehouse.

After threshing, as I said, the chaff and the barley is still mixed up together. They are not bonded as one, but it's difficult to see what's going on. Winnowing brings final separation, and it's done by the hand of the Kinsman Redeemer with His winnowing fan. Now what does Matthew 3:11 say? John the Baptist, when speaking about the coming of the Messiah, said, *'He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and He will thoroughly clean out and cleanse His*

threshing floor and store His grain in His barn. But the chaff He will burn up with fire that cannot be put out'. So 'winnowing fan' is the same as a winnowing shovel. God fans our lives to get rid of the chaff. Satan sifts the Believers to get rid of the wheat. Remember in Luke 22:31, Jesus said to Peter, "Satan desires to sift you as wheat". So, at Shavuot, when the wheat harvest is ripe and ready to be brought in, the Kinsman Redeemer brings permanent separation of barley and the chaff that has obscured and hindered them from complete separation. The barley is lifted up and exposed to the wind of the Spirit, and the chaff is blown away unto complete separation, and then the chaff of the barley goes to the same fire as wheat chaff.

Now there's a very interesting scripture, I think it's in Zechariah 6, where God says He bends Judah as His bow and then fits it with Ephraim. Ephraim means 'double fruit' and is an allusion to the double portion. Now Judah was the tribe in the wilderness that headed out first, when the silver trumpets blew. They were the first to follow the cloud, and then all the other tribes filed into their places behind them. Judah represents the Tip of the Spear. And when God says He bends Judah, that word 'bends' in Hebrew means 'to thresh'. So, God threshes Judah, the barley firstfruits company.

What does threshing do? It separates the grain from the chaff. There are some people who say they are part of the Tip of the Spear, who say they are part of Judah, who say they are forerunners, but in truth, they just hang about with the barley crowd. When God has finished threshing, and winnowing, then the chaff is removed far from the barley and it's clear what is barley and what is chaff? There is no longer a mixed pile or a mixed multitude claiming to be barley. The hand of the Kinsman Redeemer brings SEPARATION AND DISTINCTION. God cannot fit Judah, His Tip of the Spear company, with the double portion or fullness of the Spirit, as the bending of a bow and fitting it with the double portion, until the threshing and winnowing process is complete. He is cleansing His threshing floor of a mixed multitude. So, Shavuot is also about separation and distinction UNTO FULLNESS OF PORTION.

Shavuot is at the beginning of the third month. At the end of the sixth month on the Hebrew calendar, the next Hebrew year begins at the Feast of Trumpets, Rosh Hashanah. 5785 begins once the new moon has been sighted for the seventh month. Now, as I've shared before, the Morning Star Company arises and is visible in the earth in the last half hour of the morning watch, which, according to the pattern the Lord gave

me of 12 months being equal to a watch of the night, the last two months of the morning watch year is 'the last half hour'.

So Shavuot is the beginning of the third month. When the fifth month begins, it will be the time of the ascending and identifying of the Morning Star Herald Company. So for the third and the fourth month (for Shavuot and the next month) God is still making separate and distinct and equipping the Tip of the Spear company - and then there is an arising to herald the coming of the Son of Righteousness, as the first watch of the day of the Lord (at Rosh Hashanah 5785) begins. This is the day that burns like an oven and 5785 will be a year of fiery judgments of different kinds.

In Hebrews 12, Paul speaks of the difference between the earthly Mount Sinai and the heavenly Mount Zion, and he says in verse 26: *'at Mount Sinai, His voice shook the earth, but now He has given a promise. Yet once more I will shake and make tremble not only the earth, but also the heavens'*. So, he's going to shake everything that can be shaken until what cannot be shaken remains. That's what happens in a winnowing process. There is a shaking and a separating. Haggai 2:6 says: *'for thus says the Lord of hosts, yet once more, in a little while I will shake and make tremble the heavens, the earth, the sea, and the dry land'* - 4 different areas; the heavens, which is the planets and the stars that are up in the sky above us, the earth, which is the globe of planet earth, and then the sea and the dry land on the earth. All of this is going to be made to shake and tremble. And this is described in the book of Revelation, once God begins to open the seals and release the sound of the trumpets. Seven seals, seven trumpets, and then seven bowls, which are the bowls of wrath.

So, Haggai 2:7 says: *'and I will shake all nations, and the precious things of all nations shall come in, and I will fill this house with splendor, says the Lord of hosts'*. Now what are the precious things of all nations? There's nothing more precious than the soul of a human being made in the image of God. What God is saying here is that in the midst of the shaking, souls are going to come into the kingdom. The last great harvest is going to take place. And then He also says, *'and I will fill this house with splendor (or glory), says the Lord of hosts'*. So there's a shaking, and simultaneously during the shaking, multitudes are in the valley of decision. The harvest, the last harvest, is going to be brought in, and those who are His house, His dwelling place are going to be filled with glory. What a wonderful thing to look forward to!

Now, I did find a couple of other scriptures that describe winnowing, and I do want to share those with you, because Boaz was winnowing barley at the threshing floor and it's connected to Shavuot - and we are celebrating it next week from the evening of the 14th. Jeremiah 15:7 says (And God has been speaking about His people who don't want to repent of their sins... and He's sick of it), *'I will winnow them with a fan and a winnowing fork in the gates of the land'*. Where are the gates of a land? The coastal cities are the gates of the nations. I know in South Africa, Durban is the eastern gate. Cape Town is the southern gate. Coastal cities are gates of nations, as are the capitals of nations. And He says, "I will winnow them in the gates of the land". The gates are where government decisions and operations take place, *'and I will bereave them, and I will destroy My people, for from their evil ways they did not return'*. In other words, there was no repentance. *'And I will increase the number of their widows more than the sand of the seas. I will bring upon them both against the mother of young men and the young men themselves, a destroyer at noon day. I will cause anguish and terror to fall upon her suddenly'*. So, He's speaking about gates and coastal cities and gates of nations being winnowed.

Winnowing is shaking. It's different from threshing. Threshing is done by trampling and by a threshing sled (or by tribulation). Winnowing is a shaking. And God says He's going to deal with those who wouldn't repent of their sins amongst His people, and they're going to be widows, and He's sending a destroyer at NOON DAY. What does that remind us of? Psalm 91 speaks of those who are hidden in the secret place, who make the Most High their refuge, not fearing the sudden destruction that falls at NOON DAY. Psalm 91 is speaking about the Lord's judgments being executed and those who are hidden in the day of the Lord's judgments, and those who fall in the day of the Lord's judgment, and has got to do with repentance and alignment to His plumb line. Remember Amos 7:7. He will not bypass His people anymore. He's hanging a plumb line in their midst, and He's going to stand on a wall built by a plumb line, and He's going to use that as a foundation from which He himself, by His own hand, will hang His plumb line.

So precious ones, prepare for Shavuot. Prepare your heart. Cleanse your lives. Deal with unfinished repentance business. Cleanse your garments with the Blood of the Lamb. Break bread and understand that we have no righteousness of our own. Our

righteous deeds are filthy rags and only the righteousness that is given or imputed to us by the Blood of the Lamb makes us able to approach the throne of God with boldness. Our sins are as scarlet. He will make them white as wool. Cleanse your garments and prepare for the third day - which is the eighth day of the last week of the seven weeks that we count from the barley firstfruits offering - the 50th day.

The 50th day is also the eighth day and eighth speaks of naming, of circumcision and it speaks of new beginnings. So, let's be prepared, Tip of the Spear, for next week. I will have more to share about the fullness of the seven Spirits being poured out, and the other things that the Lord has shown me some time later in the week. But I did want to give you this time, from today, which was the 42nd day of the omer on the 7th of May, until Shavuot next week. There is a week of coming into full focus, full alignment, making up for what is missing and fulfilling what has been written, and for God to place His hand of choice upon those of the disciples that are going to become sent ones and witnesses of His resurrection, as part of the two witness companies. May the Lord bless you and add revelation and understanding to what I have shared with you, and may you be kept safe under the shadow of His wing until I share with you again.