

Each year YHWH has us count the fifty days from Firstfruits to Shavuot

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15'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 16You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to YHWH. 17You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to YHWH. Leviticus 23:9-17

Counting to 50

In the passage above we are instructed to count fifty days from Firstfruits until Shavuot. I think this fifty day count is more than just an explanatory numerical formality. I believe that inherent with the 50 terminology (& the actual definition of the festival day itself) is a divinely intended correlation between Shavuot and the year of Jubilee. As is true of every one of the festivals, YHWH is pointing to something on a yearly basis.

Samuele Bacchiocchi effectively describes this link:

“In Leviticus 23 and 25 there is a strong parallelism between the counting of seven times seven days and the counting of seven times seven years. Just as we may

suppose a relation between the seventh day (Sabbath) and the seventh year (the sabbatical year), so we may suppose a relation between the Feast of Weeks and the Year of Jubilee (the 50th year)” As the Jubilee year concluded the preceding period of 49 years, so the Feast of Weeks (or Pentecost) concluded the preceding 49 days. As in the Jubilee year the land was to lie fallow to provide free produce for the poor, so at the Feast of Weeks the poor and strangers were to be invited to a special fellowship meal, and the borders of the fields were to be left unreaped “for the poor and the stranger” (Lev 23:22).

The common denominator between the seven weeks of days and the seven weeks of years is the number 50, which was the symbol of remission (*aphesis*) of debts. (Bacchiochi, *God's Festivals in Scripture & History Part 1 - The Spring Festivals*, pg. 174-175)

To reiterate, this common denominator is a remission of debts. This is good news for us as Believers who have had our debts remitted through Yeshua. It is also good news of a needed declaration to those around us of the potential to have their debts remitted as well.

Initially over their 50 days from the first Passover to the first Shavuot there were significant testings for the Israelites. This testing continued for the the early Believers' during the time surrounding Yeshua's death, burial, and resurrection. I believe that this is an important season for us and that as we align ourselves with YHWH's calendar and a greater understanding of His consistent themes and dealings in this season that there is a blessing inherent with that.