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APPENDIX<sup>1</sup>

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Volume 2, Apostolate Paper # 50-1

by

Roderick O. Ford, Litt.D., LL.D.

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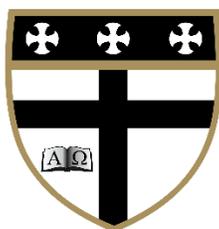
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<sup>1</sup> Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022).  
[www.roderickford.org](http://www.roderickford.org).

# The Whitefield Seminary Papers

## “Law & Religion Forum”

Volume 2, Apostolate Paper # 50-1



### “The Feast of the First Fruits (Easter Sunday) and Pentecost: A Prologue to the New Testament”<sup>2</sup>

by

Roderick O. Ford, D.Litt. (Law & Religion)



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<sup>2</sup> Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022).  
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*“I am a Jew, and Jesus is my Rabbi!”*

*-- Messianic Judaism*

## Appendix to Apostolate Paper # 50

This paper is an “appendix” to Apostolate Paper # 50, titled “Jesus of Nazareth in Fulfillment of the Feasts of Passover and Unleavened Bread,” within this series.<sup>3</sup> The subject of this paper is the “Feasts of First Fruits and Pentecost.”

The central theme here is to point out how Christ fulfilled these fundamentally Jewish holy days, and why all Christians (i.e., the “*Church of the Gentiles*”)—as do the Messianic Christians (i.e., the “*Church of the Jews*”) — should keep and acknowledge both of these holy days on there Christian calendars.

<u><b>Church of the Jews</b></u> (Jerusalem) <sup>4</sup>	<u><b>Church of the Gentiles</b></u> (Ceasarea <sup>5</sup> ; Phoenicia, Cyprus, and Antioch). <sup>6</sup>
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<sup>3</sup> Jesus of Nazareth in Fulfillment of the Jewish Feast Days,”  
[https://search.yahoo.com/yhs/search?hspart=domaindev&hsimp=yhs-domaindev\\_vaultsafesearch&p=Is%20Pentecost%20connected%20to%20Feast%20of%20Weeks&type=100331\\_alt\\_ddc\\_search\\_vaultsafesearch\\_com&grd=1](https://search.yahoo.com/yhs/search?hspart=domaindev&hsimp=yhs-domaindev_vaultsafesearch&p=Is%20Pentecost%20connected%20to%20Feast%20of%20Weeks&type=100331_alt_ddc_search_vaultsafesearch_com&grd=1)

<sup>4</sup> The Church at Jerusalem: Acts 2:1-47; Acts 3: 1-26; Acts 4:1-37; Acts 5:1-41; Acts 6: 1- 15; Acts 7: 1-60; Acts 8: 1-40; Acts 9: 1 – 43.

<sup>5</sup> The Church of the Gentiles: Acts 10: 1-48; Acts 11: 1- 30.

<sup>6</sup> The Church of the Gentiles (Greeks): Acts 11: 19-30.

Again, in Reformed theology, the “Messianic Jews” (i.e., the House of Judah) and the “Gentile Christians” (i.e., the House of Israel) are one and the same people in the eyes of God and his Christ.<sup>7</sup>

#### A.

The Feast of the First Fruit, which is also called Yom HaBikkurim, falls within the seven-day feasts of Passover and Unleavened Bread.

The Passover preparation begins on Thursday evening and goes through Friday, which is the Passover.

On the first day of Passover, the Feast of Unleavened Bread commences on that same Friday, and goes for seven days—from Friday until the next Friday.

The first Saturday after the Passover is also the first Sabbath after the Passover.

The feast of the First Fruits is thus held on first day of the week (i.e., Sunday) following the first Sabbath after the Passover.

#### B.

Next, following this Sunday “Feast of the First Fruits,” the Law of Moses requires the ancient Israelites to count seven consecutive Sabbaths, or 49 days ( $7 \times 7 = 49$ ). The Sunday (i.e., first day of the week thereafter, is the 50<sup>th</sup> day; and that is the day of the Feast of the Pentecost, on which a burnt offering is to be made).

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<sup>7</sup> See, e.g., Hosea 1:10-11 (“Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves on head...”); and see St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 634 (“Let the reader but call to mind the corner stone and those two walls of partition, the one of the Jews, the other of the Gentiles, and he will recognize them, the one under the term sons of Judah, the other as sons of Israel, supporting themselves by one and the same headship, and ascending from the earth.”)

These two feast days—The Feast of the First Fruit and the Feast of the Pentecost, is contained in the Book of Leviticus, to wit:

## **Leviticus 23: 9-16**

### **Feast of First Fruits**

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and **shall reap the harvest thereof**, then ye shall bring **a sheaf of the firstfruits of your harvest unto the priest**:

11 And he shall wave the sheaf before the Lord, to be accepted for you: **on the morrow after the sabbath** the priest shall wave it.

12 And ye shall **offer** that day when ye wave the sheaf **an he lamb without blemish of the first year** for a burnt offering unto the Lord.

13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, **an offering made by fire unto the Lord for a sweet savour**: and the **drink offering** thereof shall be of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: **it shall be a statute for** ever throughout your generations in all your dwellings.

### **Feast of Pentecost**

15 And ye shall count unto you from the morrow after the sabbath, **from the day that ye brought the sheaf of the wave offering**; **seven sabbaths** shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and **ye shall offer a new meat offering unto the Lord**.

## C.

In Reformed and Protestant Christian theology, Jesus of Nazareth fulfilled the “Feast of the First Fruit.”

Notably, where Leviticus 23:12 requires that a “he lamb” that is “without blemish of the first year” be selected, it is a reference to *a male lamb*—the same as the Passover lamb.

Perhaps for this reason, the Apostle Paul says in the New Testament that Jesus Christ—Yeshua—is our “firstfruit,” stating:

But now is Christ risen from the dead, and become the **firstfruits** of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the **firstfruits**; afterward they that are Christ’s at his coming.<sup>8</sup>

Here, the Apostle Paul clearly connects Christ’s resurrection (i.e., Easter Sunday) to the “Feast of the First Fruits.”

Likewise, in his *Commentaries on the Bible*, (i.e., 1 Corinthians 15: 20-23) the Reformed theologian John Calvin (1509 – 1564) makes the exact same connection as does the Apostle Paul, writing:

Having shown what dreadful confusion as to everything would follow, if we were to deny that the dead rise again, he

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<sup>8</sup> 1 Corinthians 15: 20-23.

now again assumes as certain, what he had sufficiently established previously — that Christ has risen; and he adds that he is the first-fruits, by a similitude taken, as it appears, from the ancient ritual of the law. For as in the first-fruits the produce of the entire year was consecrated, so the power of Christ's resurrection is extended to all of us — unless you prefer to take it in a more simple way — that in him the first fruit of the resurrection was gathered. I rather prefer, however, to understand the statement in this sense — that the rest of the dead will follow him, as the entire harvest does the first-fruits; and this is confirmed by the succeeding statement....

The point to be proved is, that Christ is the *first-fruits*, and that it was not merely as an individual that he was raised up from the dead. He proves it from contraries, because death is not from nature, but from man's sin. As, therefore, Adam did not die for himself alone, but for us all, it follows, that Christ in like manner, who is the antitype, did not rise for himself alone; for he came, that he might restore everything that had been ruined in Adam....

We must observe, however, the force of the argument; for he does not contend by similitude, or by example, but has recourse to opposite causes for the purpose of proving opposite effects. The cause of death is Adam, and we die in him: hence Christ, whose office it is to restore to us what we lost in Adam, is the cause of life to us; and his resurrection is the ground-work and pledge of ours. And as the former was the beginning of death, so the latter is of life. In the fifth chapter of the Romans (Romans 5) he follows out the same comparison; but there is this difference, that in that passage he reasons respecting a spiritual life and death, while he treats here of the resurrection of the body, which is the fruit of spiritual life....

Here we have an anticipation of a question that might be proposed: “If Christ’s life,” some one might say, “draws ours along with it, why does not this appear? Instead of this, while Christ has risen from the grave, we lie rotting there.” Paul’s answer is, that God has appointed another order of things. Let us therefore reckon it enough, that we now have in Christ the first-fruits, and that his coming will be the time of our resurrection. For our life must still be hid with him, because he has not yet appeared. (Colossians 3:3, 4.) It would therefore be preposterous to wish to anticipate that day of the revelation of Christ.<sup>9</sup>

In other words, the “First Fruit”—that is to say, the first harvest, together with the “*he lamb*” that is to be sacrificed—represent Christ Jesus, and, indeed, all of his followers.

#### D.

Finally, we turn to the “Feast of Weeks (i.e. Pentecost)” whereby a burnt offering is to be sacrificed, on the 49<sup>th</sup> day following the “Feast of the First Fruits”—i.e., 50 days from the first Sabbath following Passover. See, e.g., Leviticus 23: 15-16, stating:

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

There is no clear-cut connection to the Christian “Pentecost,” where, in the Book of Act, the Holy Spirit was poured out upon the Jewish apostles, to wit:

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<sup>9</sup> John Calvin, *Commentaries on the Bible*, <https://ccel.org/ccel/calvin/calcom40/calcom40.i.iii.html>

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not these which speak Galilens? And how hear we every man in our own tongue, wherein we were born?<sup>10</sup>

As this Christian “Pentecost” occurred on the exact same day as the Jewish “Feast of the Pentecost,” we can only surmise that the Apostle Peter and the other eleven apostles who were with him,<sup>11</sup> were in Jerusalem to commemorate the “Feast of the Pentecost” (i.e., the “Feast of Weeks”).

Therefore, the Jews and the Christians mark the same Law of Moses— the Jews, however, do not acknowledge this pouring out of the Holy Ghost upon the twelve apostles, who commenced speaking in tongues (i.e., many languages).

But we Messianic Jews (i.e., Christians) believe that this is the only method whereby the “true Israelites” will be gathered together and

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<sup>10</sup> Acts 2: 1-12.

<sup>11</sup> Acts 2:14.

recalled from the earth, to be reunited under the headship of Christ Jesus.<sup>12</sup>

## CONCLUSION

This Appendix covered the “**Feast of First Fruits**” and the “**Feast of Weeks (i.e., Pentecost)**,” within this series on Christ’s fulfillment of the Jewish holy days, to wit:

Feast Day	Old Testament Scripture	General Judaism <sup>13</sup>	Messianic Judaism 	General Christianity <sup>14</sup>
<b>Feast of the Passover</b>	Leviticus 23: 5-8; Numbers 28: 16-25	Acknowledged; and celebrated	Acknowledged; and celebrated	Acknowledged but not celebrated
<b>Feast of Unleavened Bread</b>	Leviticus 23: 5-8; Numbers 28: 16-25	Acknowledged; and celebrated	Acknowledged; and celebrated	Not acknowledged or celebrated
<b>Feast of Pentecost</b>	Leviticus 23: 5-22	Acknowledged; and celebrated	Acknowledged; and celebrated	Not acknowledged or celebrated
<b>Feast of Trumpets</b>	Leviticus 23: 23-25	Acknowledged; and celebrated	Acknowledged; and celebrated	Not acknowledged or celebrated

<sup>12</sup> See, e.g., Hosea 1:10-11 (“Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves on head...”); and see St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 634 (“Let the reader but call to mind the corner stone and those two walls of partition, the one of the Jews, the other of the Gentiles, and he will recognize them, the one under the term sons of Judah, the other as sons of Israel, supporting themselves by one and the same headship, and ascending from the earth.”)

<sup>13</sup> The term “General Judaism” includes all of the various denominations and sects within the Jewish religion.

<sup>14</sup> The term “General Christianity” includes all of the various denominations and sects within the Christian religion.

<b>Feast of Day of Atonement (Yom Kippur)</b>	Numbers 29: 7-11	Acknowledged; and celebrated	Acknowledged; and celebrated	Not acknowledged or celebrated
<b>Feast of Tabernacles</b>	Leviticus 23: 33-44	Acknowledged; and celebrated	Acknowledged; and celebrated	Not acknowledged or celebrated
<b>Feast of First fruits</b>	Leviticus 23: 9-16	Acknowledged; and celebrated	Acknowledged; and celebrated	Not acknowledged or celebrated

**THE END**

