

## Pioneer Proofs Why the First Fruits Cannot be Moved Past the 3<sup>rd</sup> Day from Passover or the from 2<sup>nd</sup> day of Unleavened Bread

The Jewish historian, Josephus, who lived in the first century wrote:

“But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them” (Antiquities of the Jews 3.10.15)

Type (Jewish economy) met antitype (Christ). Christ fulfilled the types. Passover was/ is on the 14<sup>th</sup> of Nisan. First Fruits was always on the 16<sup>th</sup> of Nisan which was/ is the 3<sup>rd</sup> day from Passover or from the 2<sup>nd</sup> day of Unleavened Bread.

→ These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the passover lamb had been slain, Christ, having eaten the passover with his disciples, instituted that feast which was to commemorate his own death as “the Lamb of God, which taketh away the sin of the world.” That same night he was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, “the first-fruits of them that slept,” [1 Corinthians 15:20.] a sample of all the resurrected just, whose “vile body” shall be changed, and “fashioned like unto his glorious body.” [Philippians 3:21.] {GC88 399.2; GC 399.3}

While the worshipers of God will be especially distinguished by their regard for the fourth commandment,—since this is the sign of his creative power, and the witness to his claim upon man's reverence and homage,—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday, that popery first asserted its arrogant claims; [SEE APPENDIX, NOTE 9.] and its first resort to the power of the State was to compel the observance of Sunday as “the Lord's day.” But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ, “The Son of man is Lord also of the Sabbath.” The fourth commandment declares, “The seventh day is the Sabbath of the Lord.” And by the prophet Isaiah the Lord designates it, “My holy day.” [Mark 2:28; Isaiah 58:13.] {GC88 446.3}

The claim so often put forth, that Christ changed the Sabbath, is disproved by his own words. In his sermon on the mount he said, “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.” [Matthew 5:17-19.] {GC88 447.1}

**Note 9. Page 447**—The bishops of Rome began, very early, to demand obedience from all the churches. Of this the dispute between the Eastern and the Western churches respecting Easter is a striking illustration. This dispute arose in the second century. Says Mosheim: “the Christians of this century celebrated anniversary festivals in commemoration of the death and resurrection of Christ.... The day which was observed as the anniversary of Christ's death was called the *Paschal* day, or **Passover**.” Like the Jews, Christians celebrated “a sacred feast, at which they distributed a paschal lamb in memory of the holy supper.” The Christians of Asia Minor kept this feast on the fourteenth day of the first Jewish month, when the Jews celebrated their **Passover**, and when Christ is said to have eaten the paschal lamb with his disciples. Three days thereafter, a festival observed in honor of the resurrection (aka first fruits). The Western churches, on the other hand, celebrated the resurrection (aka first fruits) of Christ on the Sunday

**FIRST FRUITS**

have  
was

following the Jewish **Passover**, and observed the paschal feast on the night preceding Sunday, thus connecting the commemoration of Christ's death with that of his resurrection. {GC88 685.4}

### Joseph Bates

"The plain, simple truth in regard to the holy Sabbath flows out from the blessed Bible in one clear, strait channel; while erroneous views are fated to run crooked and devour themselves. I think that those who are not fully settled as to what day of the week is the seventh or Sabbath, would do well to refer to the type, in Lev.23:5-21 Here are three types which were fulfilled at the time of the first advent. Every Adventist in the land once believed that these types were exactly fulfilled as to time. The paschal lamb was slain on the 14th day of the first month. **So was Jesus crucified on the 14th day of the first month. The handful of the first fruits of the harvest was waved before the Lord on the 16th of the first month; so was Jesus the first fruits of the resurrection, raised from the tomb the 16th of the first month.** [See 1st Cor.15:20] Now if the resurrection day, which was the first day of the week, was the 16th of the first month, then it follows that the 14th of the first month when Jesus was crucified, which was Friday, was the sixth day of the week; Saturday, the seventh day or Sabbath, and Sunday, the first day of the week. {1848 JB, SC3 175.3}

### Croiser

That some of the legal types have met their antitypes is beyond controversy. By learning the manner of their fulfillment, and the principle as to time on which they are fulfilled; we can the more understandingly proceed to the investigation of the other types. There are two classes of yearly types - the Vernal and the Autumnal; Lev. 23. The former met their antitypes at the first Advent, but the latter are to be fulfilled in connection with and after the second Advent. {1846 ORLC, LOM 37.12} The vernal types were the Passover 14th 1st month, the feast of unleavened bread, 15th to 22nd 1st month, **waving of the first fruits 16th 1st month**, and the feast of weeks or Pentecost 50 days after the 3rd month. Lev. 23:1-21. {1846 ORLC, LOM 37.13}

### Uriah Smith

"The ceremonies of the second day of the feast, the **16th Nisan**, were peculiar, and important to be noted. **Upon this day the first-fruits of the barley harvest were brought to the temple**, and waved by a priest before the Lord, to consecrate the harvest; and not till this was done, might any one begin his reaping. Lev.23:10-12." {ND UrS, DCRC 31.6}

Similar testimony might be greatly multiplied; but these quotations are sufficient. Let the reader note the order of these events: 1. The paschal lamb was slain on the **14th day of the month**; 2. **The 15th day was the passover sabbath**; 3. **On the 16th day, the morrow after that sabbath, the sheaf of the first-fruits** was waved before the Lord. Now as the passover lamb typified the death of Christ, **so the wavesheaf typified his resurrection**. Paul not only calls Christ our "passover," but he calls him also our "first-fruits:" "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ, the first-fruits, afterward they that are Christ's at his coming." 1Cor.15:22,23. "But now is Christ risen from the dead, and become the first-fruits of them that slept." Verse 20. **And in fulfilling this type, Christ must follow the same order on the same dates.** Thus he was slain on the 14th day of the month, which **that year** fell on Friday. **The next day, the 15th, was the passover sabbath, and chanced that year to be the weekly Sabbath also. On the morrow after the Sabbath, the 16th, which happened that year to come on the first day of the week**, he was raised from the dead, **in fulfillment of the type of the wave-sheaf**. There was but **one full day**, 15th Nisan, between the killing of the lamb on the 14th and the waving of the sheaf on the 16th. **So there could have been but one full day between Christ's death upon the cross, and his resurrection. Whoever puts in more, shatters the whole typical system into fragments, by making it a failure.** But the **fact that Christ was crucified the 14th and raised the 16th,**

does not vitiate the declaration that he was to be "three days and three nights in the heart of the earth;" for that expression includes, as we have seen, more than simply the time he was in the grave: it reaches from his betrayal to his resurrection; and between those points, there is all **the time requisite to fulfill the prediction.** (See again the diagram on p. 14.) {ND UrS, DCRC 31.7}

With the view here presented; namely, that Christ was betrayed the evening following the 13th of Nisan, was crucified Friday, the 14th, expired and was buried between 3 P.M. and sunset of that day, **lay in the grave the 15th**, and **rose on the morning of the first day of the week, the 16th**, - with this view, we say, there is the most **perfect harmony between type and antitype, prediction and fulfillment**, the words of Christ, and the words of his disciples, and the testimony of all the evangelists throughout. **There is not a flaw, fallacy, weakness, or discrepancy in the entire argument.** And we commend it to all who may have been in anywise perplexed on this subject, as one on which they may rest with all the assurance that is born of demonstration. U.S. {ND UrS, DCRC 32.1}

The Father and the Son rested after Their work of Creation. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made.... And **God blessed the seventh day, and sanctified it: because that in it He had rested.**" Genesis 2:1-3. **The death of Christ was designed to be at the very time in which it took place. It was in God's plan that the work which Christ had engaged to do should be completed on a Friday, and that on the Sabbath He should rest in the tomb, even as the Father and Son had rested after completing Their creative work.** The hour of Christ's apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out.—Manuscript 25, 1898, 3, 4. ("The Man of Sorrows," typed, February 24, 1898.) {3MR 425.3}

#### QUESTIONS ON CHAPTER TWENTY-SIX.

24. What were the disciples doing at the third meeting?
25. What questions does this suggest?
26. On what day was the last meeting, and what notable occurrence then took place?
27. What argument is drawn from Pentecost?
28. What was the outpouring of the Spirit designed to honor?

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1. The Pentecost - The outpouring of the Spirit on the day of Pentecost was not to honor the first day of the week, as the Sunday advocate contends. Had that been the cause of the manifestation, it should, and unquestionably would, have said, When the first day of the week was come. But it simply reads, "When the day of Pentecost was fully come," without telling us what day of the week it was. **Pentecost, being the fiftieth day from the sixteenth of the first month, came on different days of the week in different years.** If in A.D. 31 it chanced to fall on Sunday, that signified nothing for that day. But scholars are not agreed as to the day on which it fell. Prof. H.B. Hackett, D.D., in "Commentary on the Original Text of the Acts," pp. 50,51, says: "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday." **Christ's crucifixion on the 14th day of the first month was the antitype** of the slaying of the Paschal lamb; **his resurrection on the 16th of the month was the antitype of the waving of the sheaf of first-fruits:** fifty days from this latter point, the feast of Pentecost **must meet its antitype;** and this was fulfilled in the outpouring of the Spirit on that day; and hence this manifestation of the Spirit was delayed till that day was "fully come." Ten days had elapsed since the ascension of Christ. One first day had been passed unnoticed and in silence. Why was not the Spirit poured out then? Because it was only the Pentecost which was to be thus marked, on whatever day of the week it might come. {1884 UrS, SYNPT 279.4}

#### Haskell

The first three days of the Passover feast typified wonderful events in the work of our Saviour. The first day typified His broken body and shed blood; and the day before the type met antitype, Christ gathered His disciples together and instituted the touching memorial service of the Lord's supper, to commemorate His death and suffering until He comes a second time. {1914 SNH, CIS 113.2}

**Every weekly Sabbath of the Lord is a memorial of that Sabbath on which Jesus rested in the tomb,** after He had finished His work on earth for the redemption of a lost race. {1914 SNH, CIS 113.3}

**God has not left His church without a memorial of the great antitype of the offering of the first-fruits.** He has given them baptism to commemorate this glorious event. As Christ was laid in the tomb, so the candidate for baptism is laid in the watery grave. "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," As the first-fruits of the resurrection taken to heaven by Christ were a pledge of the final resurrection, so rising from the watery grave of baptism is a pledge of the resurrection to the faithful child of God; "for if we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection." 14 {1914 SNH, CIS 113.4}

Type	Antitype
Christ the First-fruits.	1 Corinthians 15:23.
Lev 23:5-11. The first-fruits were offered the third day after the Passover.	1 Cor. 15:20; Luke 23:21-23. Christ arose on the third day, and became the first-fruits.
Lev. 23:10, margin. The priest waved a handful of grain in the head or an omer of kernels.	Rom. 8:29; Matt.27:52,53. Many saints arose with Christ. He was the first-born among many brethren.

### The Passover

Type			Antitype				
14 <sup>th</sup> Day of Nisan	15 <sup>th</sup> Day of Nisan	16 <sup>th</sup> Day of Nisan	14 <sup>th</sup> Day of Nisan	15 <sup>th</sup> Day of Nisan	16 <sup>th</sup> Day of Nisan		
Lamb Slain	Passover Eaten. Remain in house until morning	Wave sheaf offered	Last Supper Night of Trial	Christ died	Christ in the Tomb	Christ arose	Wave Sheaf in heaven
Passover	Annual Sabbath First day of unleavened bread	First Fruits waved in the temple	Friday Preparation day	Sabbath An high day. Annual Sabbath and Weekly Sabbath	Sunday Antitypical wave sheaf presented.		

Note:-Bible students for centuries have been divided into two classes in regard to their opinion of the time that the Lord ate the last supper with His disciples. One class believe Jesus did not fulfil the type in regard to the *time*, but only as to the event. They claim that the year Christ died, the 14<sup>th</sup> day of Nisan, or Passover, came on Thursday; that He was crucified on Friday, the annual sabbath, the 15<sup>th</sup> day of Nisan; and arose from the dead on the 17<sup>th</sup> day of Nisan. In support of this position, they quote the following texts: Matt. 26:17; Mark 14:1, 12; Luke 22:7.

The other class believe that, when God decreed certain offerings should be offered on a definite day of the month, the type would meet antitype in that *specified time*. "These types were fulfilled not only as to the *event*, but as to the *time*."-*Great Controversy*, p. 395. In fulfilment of this Christ was crucified on Friday, the 14<sup>th</sup> day of Nisan, and died on the cross about the ninth hour-"between the two evenings" at the very time the Passover lamb had been slain for centuries. The previous evening He had eaten the last supper with His disciples. The Saviour rested in the tomb on the Sabbath, the 15<sup>th</sup> day of Nisan, which had been kept as an annual sabbath in type of this event. "Christ was the antitype of the wave-sheaf, and His resurrection took place on *the very day* when the wave-sheaf was to be presented before the Lord."-*Desire of Ages, large edition*, p. 785. This was Sunday, the 16<sup>th</sup> day of Nisan. In support of this position the following texts are quoted: John 13:1, 2; 18:28; 13:29; 19:31.

## Waggoner

1. **The Passover commenced at the close of the fourteenth day of the first month.** Lev. 23:5; at this time the paschal lamb was slain. Ex. 12:6. {April 12, 1883 EJW, SITI 173.2}
2. The feast of unleavened bread commenced the next morning, the fifteenth day of the first month, and continued seven days. Lev. 23:6; Ex. 12:15, 18, 19. {April 12, 1883 EJW, SITI 173.3}
3. **This first day of unleavened bread was to be a holy convocation, and which no servile work was to be done.** Lev. 23:6, 7; Ex. 12:15, 16. **It was a sabbath (a rest) because they did no work in it; but it was entirely distinct from the weekly "Sabbath of Lord" (Lev. 23:38), for it came only once a year, and on a fixed day of the month, and consequently would not fall on the same day of the week for two years in succession.** The people were also allowed to prepare food upon this annual sabbath, a thing which they were forbidden to do on the weekly Sabbath. Compare Ex. 12:16 with Ex. 16:23, etc. {April 12, 1883 EJW, SITI 173.4}
4. **On the second day of unleavened bread, the day following the "holy convocation," the priest waved a sheaf of the first-fruits of the harmless, before the Lord.** Lev. 23:10, 11. {April 12, 1883 EJW, SITI 173.5}
5. **It was from this second day of the feast-"the morrow after the Sabbath"-that the fifty days were counted.** {April 12, 1883 EJW, SITI 173.6}

From these points will be readily seen that the feast of Pentecost was a movable feast, being celebrated each year on a different day of the week from what was the year before. It will also be seen that Pentecost fell on the same day of the week as the second day of unleavened bread, but fifty days later. **So when the fourteenth day of the first month fell on Monday, the Passover sabbath would come on Tuesday. Wednesday would be the second day of the feast-"the morrow after the Sabbath"-and Pentecost would come on Wednesday, fifty days later.** Thus, knowing what day of the week the Passover began in any given year, any one can tell on what day of the week Pentecost came up that same year. {April 12, 1883 EJW, SITI 173.7}

To avoid all confusion, it should be remembered that the word "sabbath," in Lev. 23:15, 16, is used with two different significations. In the first instance, where we read, "the morrow after the Sabbath," the Passover sabbath is referred to-the first day of unleavened bread. In the second instance, where it says, "seven sabbaths shall be complete," the word means "week," viz., "seven weeks shall be complete." On this passage, Gesenius, in his Hebrew Lexicon, says: "Sometimes a sabbath is nearly equivalent to a week." Then he quotes verse 16, and says: "Here the seven complete sabbaths are parallel to the seven weeks of Deut. 16:9." {April 12, 1883 EJW, SITI 173.8}

## From

### 3. FIRST-FRUITS RESURRECTION FULFILLED ON VERY DAY OF TYPE

Now, it is tremendously impressive to note the exactness of the time of prophesied fulfillment. In the type, the Passover lamb was always slain on the fourteenth day of the first month (Abib; Numbers 9:2,3,5). It was eaten on **the fifteenth, which was the first day of unleavened bread. And on the sixteenth day, the "morrow" after this annual "sabbath" (Leviticus 23:11), the first fruits (which had previously been cut) were presented before the Lord.** So it was that in the antitypical reality, Christ, "our passover" (1 Corinthians 5:7), died on Friday afternoon, the fourteenth of Abib, in the year of the crucifixion. **4 He rested in the grave over the Sabbath, the fifteenth. And on the "morrow after the sabbath," that is, on the sixteenth, Christ, the first fruits, arose triumphantly from the tomb and presented Himself before the Father for acceptance -- exactly according to prophetic stipulation. (In this particular year the annual typical sabbath coincided with the weekly seventh-day Sabbath. As such it was a "high day.")** {1966 LEF, CFF1 103.2} *parenthesis in the original*

Thus it was that the resurrection of Christ, the **antitypical Wave Sheaf, or First Fruits, took place on the precise day stipulated in the prophetic type. He was the grand fulfillment.** For more than a thousand years after its establishment, that typical ceremony took place annually in Israel. From the newly ripened harvest the first heads of ripened grain were gathered, and waved as a thank offering before the Lord. And

not until the wave sheaf was presented could the sickle be put to the grain for the use of the people. {1966 LEF, CFF1 103.3}

In the great antitypical reality **Christ, as the divine First Fruits of the resurrection**, was the great pathfinder, as it were, of the spiritual harvest of the redeemed to be gathered at His second advent by means of the first resurrection. Thus Christ's own resurrection, after the cross, became the inviolable pledge of assured resurrection of the righteous dead at His return. That is its broader significance. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thessalonians 4:14) 5 {1966 LEF, CFF1 104.1}

**Such is the remarkable assurance of our resurrection based upon the Mosaic type.** {1966 LEF, CFF1 104.2}

### Sister White

**Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord.** For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the **first** heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of **first fruits** was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the **first fruits** represented the great spiritual harvest to be gathered for the kingdom of God. His **resurrection** is the type and pledge of the **resurrection** of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14. {DA 785.4}

The **Passover was followed by the seven day's feast of unleavened bread.** The **first and the seventh day were days of holy convocation**, when no servile work was to be performed. On the **second day of the feast, the first fruits of the year's harvest were presented before God.** Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered. {PP 539.6}

"On the **fourteenth** day of the month at even," the **Passover** was celebrated on the plains of Jericho. "And **they did eat of the old corn of the land on the morrow after the Passover**, unleavened cakes, and parched corn **in the selfsame day.** And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan." The long years of their desert wanderings were ended. The feet of Israel were at last treading the Promised Land. {PP 486.2}

Following the dedication of the house of God, the Israelites "set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the **passover** upon the **fourteenth** day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the **passover** for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from all the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, **and kept the feast of unleavened bread seven days with joy:** for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel." {RH January 16, 1908, par. 15}

Shortly afterward the restored temple was dedicated. “The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy;” and “upon the **fourteenth** day of the first month” they “kept the **Passover**.” [Verses 16, 17, 19](#). {PK 596.2}

With convincing power the apostle set forth the great truth of the **resurrection** (*aka first fruits*). “If there be no **resurrection** (*aka first fruits*) of the dead,” he argued, “then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is **Christ risen from the dead, and become the first fruits** of them that slept.” {AA 320.1}

**After Christ rose from the dead the subject of the resurrection (*aka first fruits*) was no longer a mystery to the believers. Christ the Son of God was risen, to be the first fruits of them that sleep in Him.** It was no longer thought to be a difficult matter to obtain the favor of God. It was not obtained through temple service or sacrifices. A new and direct way was laid open, revealed by God, through which all who will may enter into full comfort and hope. This is the commission God’s people are to bear till the close of time. The Saviour would not have His message of a full and free salvation made intricate by words of human learning. His lessons are full of simple illustrations. All are invited to come. It is the very simplicity of salvation through Christ that is its attraction. The persuasiveness of Christ must be seen in our hearts and in our words. {Ms138-1897.24}

## Sister White

### Special Day Quotes connected to Seventh-day Sabbath

**Sabbath** next will be **a special day** of fasting and prayer and earnest labor for me. And I shall trust in God, who is my helper and my God, for strength. He has graciously helped me, and I believe He will help me still. In anticipation I rejoice that the scenes on the day of Pentecost will be repeated, and that indeed the power of the grace of God will be bestowed in a wonderful manner. {1888 761.1} [Letter 112, 1890](#), pp. 1-3. {MR1033 51.3}

The clouds and cold drizzle that dampened the Bay cities of northern California on New Year’s Day, 1876, in no way betokened the spirits of James and Ellen White, who were residing in Oakland. It was the **Sabbath** and **a special day**, a day for the edification and building up of the church, a day set apart by the General Conference Committee to be spent in prayer, fasting, and humiliation before God. {3BIO 11.1}

That **Sabbath** was **a special day** of victory in another sense. The leaders of the work in Basel had hoped to raise extra money during the holiday season to purchase tents for evangelistic work in Central Europe. The appeal had been delayed because of Edith Andrews’ death, but when \$140 came in on the first Sabbath of the New Year, Ellen White was highly pleased. {EGWE 148.5}

## Samuel Snow

### Day after Passover was **a Special Sabbath** (it was a “high” Sabbath in 31 AD)

For **God is an exact time keeper**. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that **time is an important point in the law of the Lord**; therefore **type and antitype must correspond exactly as it regards time**. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month, See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, between the two evenings.” Joseph Frey, a converted Jew, in his work on the

Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two was three in the afternoon, the ninth hour of the day. Jesus died on the cross, on the same day, and at the same hour. See mark xv. 33-37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. **Time was most strictly regarded.** In Lev. xxiii. 6, 7, we are informed that **the day after the Passover was to be a special Sabbath;** and in verses 10 and 11, is a command to offer the **first fruits** of the harvest **on the morrow after the Sabbath.** **This was a type (first fruits) of the resurrection of Christ.** And **on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb,** and arose triumphant, the sample of the future harvest, the **first fruits** of them that slept. See I Cor. xv. 20-23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which he fiftieth day. This was the anniversary of the Lord's descent on mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1-4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature. {August 22, 1844 SSS, TRMC 4.1}

Sister White

As to the Time

These types were fulfilled, not only as to the event, but **as to the time.** On the fourteenth day of the first Jewish month, the very day and month on which, **for fifteen long centuries, the passover lamb had been** slain, Christ, having eaten the **passover** with his disciples, instituted that feast which was to commemorate his own death as "the Lamb of God, which taketh away the sin of the world." That same night he was taken by wicked hands, to be crucified and slain. **And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, "the first-fruits of them that slept,"** [1 Corinthians 15:20.] a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto his glorious body." [Philippians 3:21.] {GC88 399.2}

**"And he shall** speak [great] words against the most High, and shall wear out the saints of the most High, and **think to change times and laws;** and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25

**Type (Jewish economy) met Antitype (Christ). Christ fulfilled the Types in the Jewish economy as to the time on the very day. Passover was/ is on the 14<sup>th</sup> of Nisan. First Fruits was/ is always on the 16<sup>th</sup> of Nisan which is the 3<sup>rd</sup> day from Passover or from the 2<sup>nd</sup> day of Unleavened Bread.**