

# How יהושע Messiah Counts the Omer

## Synopsis:

The Messiah Counts the Omer from Day 16 / Month 1.

**Shavuot** can fall on Day 5, Day 6, or Day 7 of Month 3.

The Omer Count historically commemorates the 50 days which were counted from the day after **Israel** left Rameses, **Egypt** on Day 15 / Month 1 until the 10 Commandments were given on Day 7 / Month 3 in 1437 B.C.E.

There has been controversy since the **Age of Instruction** on how to count the **50 days** to **Shavuot**. Those who follow יהושע the Messiah would want to keep **Shavuot** the way יהושע the Messiah counted the Omer as יהושע is the Way the Truth and the Life according to **John 14:6**.

**John 14:6** יהושע said to him, *“I am the Way, the Truth, and the Life. No one comes to the Father except through Me.”*

If you have seen יהושע the Messiah you have seen the Father according to **John 14:9** as He is the image of the invisible Elohim according to **Colossians 1:15**.

**John 14:8-9** <sup>8</sup> Philip said to Him, *“Master, show us the Father, and it is sufficient for us.”* <sup>9</sup> יהושע said to him, *“Have I been with you so long, and yet you have not known Me, Philip? **He who has seen Me has seen the Father**; so how can you say, ‘Show us the Father’?”*

**Colossians 1:15-16** <sup>15</sup> He is the **image of the invisible Elohim**, the firstborn over all creation. <sup>16</sup> For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

The question then obviously becomes: How did יהושע the Messiah observe **Shavuot**? As יהושע is the **image of the invisible Elohim** the answer is obvious: Exactly the way He instructed Moses and **Israel** to keep it. For according to **Hebrews 4:15** and **1 Peter 2:22** יהושע the Messiah never sinned.

**Hebrews 4:15** *For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.*

**Isaiah 53:9** *And they made His grave with the wicked – but with the rich at His death, because He had done no violence, nor was any deceit in His mouth.*

**1 Peter 2:21-25** <sup>21</sup> For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps: <sup>22</sup> **“Who committed no sin, nor was deceit found in His mouth”** [**Isaiah 53:9**]; <sup>23</sup> who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; <sup>24</sup> who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness – by whose stripes you were healed. <sup>25</sup> For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.



Sin by definition is the transgression of the Torah according to **1 John 3:4**.

**1 John 3:4-9** <sup>4</sup> *Whoever commits sin also commits lawlessness, and sin is the transgression of the Torah.* <sup>5</sup> *And you know that He was manifested to take away our sins, and in Him there is no sin.* <sup>6</sup> *Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.* <sup>7</sup> *Little children, let no one deceive you. He who practices righteousness is righteous, just as He [יהושע Messiah] is righteous.* <sup>8</sup> *He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of Elohim was manifested, that He might destroy the works of the devil.* <sup>9</sup> *Whoever has been born of Elohim does not sin, for His seed remains in him; and he cannot sin, because he has been born of Elohim.*

So one can be sure that יהושע the Messiah observed **Shavuot** exactly the way He instructed Moses and **Israel** to keep it and that the calendar that was being kept by the Levitical priesthood in the Second Temple Period was the same calendar that Moses taught.

There were arguments about how to count the Omer at the end of the Second Temple period. The **Sadducees** wanted to count the Omer from the day after the **weekly Sabbath** of **Unleavened Bread**. The **Pharisees** insisted the Omer should be counted from the day after the **first High Sabbath** of **Unleavened Bread**. However, history clearly records that the Levitical priesthood maintained the correct observation of the **Appointed Times** under the spiritual oversight of the **Pharisees**.

Although there is evidence that the Qumran Sect was observing a sectarian calendar at this time, the Levitical priesthood kept the calendar which Moses taught. It is certain that when יהושע was a Child He observed the **Appointed Times** and **Festivals** on the calendar the Levitical priesthood was following in **Jerusalem**. The Scriptures record one time when יהושע observed the **Passover** in **Jerusalem** when He was **12 years** old.

**Luke 2:40-52** <sup>40</sup> *And the Child grew and became strong in spirit, filled with wisdom; and the grace of Elohim was upon Him.* <sup>41</sup> *His parents went to Jerusalem EVERY YEAR at the Feast of the Passover.* <sup>42</sup> *And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.* <sup>43</sup> *When they had finished the days, as they returned, the Boy יהושע lingered behind in Jerusalem. And Joseph and His mother did not know it;* <sup>44</sup> *but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and acquaintances.* <sup>45</sup> *So when they did not find Him, they returned to Jerusalem, seeking Him.* <sup>46</sup> *Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.* <sup>47</sup> *And all who heard Him were astonished at His understanding and answers.* <sup>48</sup> *So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously."* <sup>49</sup> *And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?"* <sup>50</sup> *But they did not understand the statement which He spoke to them.* <sup>51</sup> *Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart.* <sup>52</sup> *And יהושע increased in wisdom and stature, and in favor with Elohim and men.*

There is also evidence that other **Judeans**, such as Zechariah and Elizabeth, were righteous before Elohim and walked blamelessly in **all** of the commandments and ordinances of יהוה according to **Luke 1:6**. Zechariah was a Levitical priest who served at the temple in the course of Abia according to **Luke 1:8-23**. Therefore, Zechariah obviously was keeping the **Passover** when the Levitical priesthood said to. And the fact that Zechariah and his



wife Elizabeth walked blamelessly in all of the commandments and ordinances of יהוה definitely implies that the Levitical priesthood were observing the calendar which Moses said to keep.

In order to observe **Shavuot** one must first be able to determine **when Month 1 begins**. A Hebrew Spiritual Year begins at the moment of sunset in Jerusalem, on the evening of the first potentially visible crescent moon beginning **Day 1 / Month 1**. A Spiritual Year can begin before or after the **spring equinox**. The rule of the equinox always places **Day 15 / Month 1** on or after the Hebrew Day of the **spring equinox**.

A Hebrew Month begins at the moment of sunset the evening the moon's crescent first becomes potentially visible to the naked eye in Jerusalem, assuming ideal sighting conditions without smog, haze or clouds. Once these skills have been mastered one must next determine **which day to count from in Month 1**.

One begins to count from **the day AFTER the Sabbath in Passover** according to **Leviticus 23:15-16**. The **Sabbath** referred to here is the one that occurs on **Day 15 / Month 1**. History makes it very clear that this is the way the **Pharisees** counted it. Josephus, who was a Levitical priest and familiar with the Second Temple, said in **Antiquities 3 / 250** that the **Firstfruits** of barley were offered on **Day 16 / Month 1**.

**Josephus, Antiquities 3 / 248-254** <sup>248</sup> In the month Xanthicus, which is by us called *Nisan*, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries (for this month it was that we were delivered from bondage under the **Egyptians**, and law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of **Egypt**, and which was called **Passover**; and so we do celebrate this **Passover** in companies, leaving nothing of what we sacrifice till the day following. <sup>249</sup> The **Feast of Unleavened Bread** succeeds that of the **Passover**, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread; on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats which is added to all the rest, for sins; for it is intended as a feast for the priest on every one of those days. <sup>250</sup> 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. And while they suppose it proper to honor Elohim, from whom they obtain this plentiful provision, in the first place, **they offer the Firstfruits of their barley**, and that in the manner following: <sup>251</sup> They take a handful of ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire, they leave the rest for the use of the priest; and after this it is that they may publicly or privately reap their harvest. They also at this participation of the **Firstfruits** of the earth, sacrifice a lamb, as a burnt offering to Elohim. <sup>252</sup> When a **week of weeks** has passed over after this sacrifice (which weeks contain forty and nine days), on the fiftieth day, which is **Pentecost**, but is called by the Hebrews *Asartha*, which signifies **Pentecost**, they bring to Elohim a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; <sup>253</sup> and when they have only presented them to Elohim, they are made ready for supper for the priests; neither is it permitted to leave anything of them till the day following. They also slay three bullocks for a burnt offering and two rams; and fourteen lambs, with two kids of the goats, for sins; <sup>254</sup> nor is there any one of the **Festivals** but in it they offer burnt offerings; they also allow themselves to rest on every one of them. Accordingly, the Torah prescribes in them all what kinds they are to sacrifice, and how they are to rest entirely, and must slay sacrifices, in order to feast upon them. William Whiston, *The Works of Josephus*, p. 96.



In this passage Josephus clearly distinguishes between the **Passover** on **Day 14 / Month 1** and the **Feast of Unleavened Bread** which was kept for seven days beginning on **Day 15 / Month 1**. The Talmud indicates in **Rosh Hashanah 6B** the way the Levitical priesthood historically observed **Shavuot** and it says they observed **Shavuot** on **Day 5, Day 6 or Day 7 of Month 3**.

**Rosh Hashanah 6B Pentecost** is sometimes on the **fifth** of the [third] month, sometimes on the **sixth**, and sometimes on the **seventh**.

This candid admission clearly indicates several things about how the Levitical priesthood counted the omer:

- 1) The Levitical priesthood followed the *first visible crescent moon*.
- 2) The Levitical priesthood knew that Month 1 and Month 2 or *any month* could have **29 or 30 days**.
- 3) The Levitical priesthood counted from the day after the **High Sabbath** on **Day 15 / Month 1**.
- 4) The Levitical priesthood *did not* follow the Hillel II calendar of Rabbinic Judaism from **359 C.E.**

These quotes from **Antiquities 3 / 250** and **Rosh Hashanah 6B** constitute *historical proof* that the Levitical Priesthood counted the **50 days** to **Shavuot** from the day after the **Sabbath** on **Day 15 / Month 1**.

The Levitical priesthood of **Israel** never followed the Enoch calendar, Jubilees calendar, Qumran calendar, Karaite calendar, Hillel II calendar or Lunar Sabbath calendar. The Levitical priesthood *never* started the month from the astronomical conjunction and they *did not* follow a calendar that *always* placed Month 1 *after* the **spring equinox** like the heathen. Likewise, יהושע Messiah *never* observed any of these calendars and *neither should anyone who wants to walk in the narrow way which He walked*.

Moses counted the omer from **Day 16 / Month 1** as recorded in **Antiquities 3 / 250** and **Rosh Hashanah 6B**, and he met יהוה at the top of Mount Sinai on **Shavuot** on **Day 7 / Month 3** in **1437 B.C.E.** in the year of the Exodus. This is certain for **1 Kings 6:1** says the Exodus occurred **480 years** before **Solomon** began building the First Temple.

**1 Kings 6:1** *And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of יהוה.*

In **Jeremiah 25:1**, Jeremiah links sacred history with profane history when he said he received a word from יהוה in **Year 4** of **Jehoiakim** of **Judah** which was **Year 1** of **Nebuchadnezzar II** of **Babylon**. By studying the ancient **Babylonian** astronomical records it is possible to determine exactly when the kings of **Judah** and **Babylon** reigned. According to **1 Kings 6:1**, **Solomon** began building the First Temple in his fourth regnal year which began in the autumn in **959 B.C.E.** in the **480<sup>th</sup> Civil Year** from the Exodus. Therefore, the Exodus occurred in the spring of **1437 B.C.E.**

Upon observing **Month 3** in **1437 B.C.E.** it becomes apparent that **Shavuot** occurred on **Yom Shli-shi** on the **third day of the week** when counted from the day after **Day 15 / Month 1**. In **Exodus 19:11, 19:15** and **19:16** the word of Elohim confirms *four times* within *six verses* that יהוה appeared to Moses on **Yom Shli-shi** on the **third day of the week**. These verses constitute *Scriptural and astronomically calibrated calendrical proof* that Moses counted the **50 days** to **Shavuot** from **Day 16 / Month 1** in the year of the Exodus in **1437 B.C.E.**

For these reasons, the **50 day** count should begin on **Day 16 / Month 1** on the day after the **Sabbath** on **Day 15 / Month 1**. And as a result **Shavuot** will always occur on either **Day 5, Day 6 or Day 7 of Month 3** according to the record found in the Scriptures as well as the record of history.



# Historical Examples of Shavuot Being Counted from the Day after the Sabbath on Day 15 / Month 1

## 1. Jacob would have counted from the Day after the Sabbath on Day 15 / Month 1 in 1740 B.C.E.

Jacob would have begun to count the Omer from the day after **Day 15 / Month 1** in 1740 B.C.E. [**15 Nisan = Thursday, April 5, 1740 B.C.E. (1085983)**]

**Book of Jubilees 44:1-8** <sup>1</sup> And **Israel** [Jacob] took his journey from Haran from his house on the **New Moon** of the **third month**, [Day 1 / Month 3] and he went on the way of the Well of the Oath [Beersheba], and he offered a sacrifice to the Elohim of his father Isaac on the **seventh of the month** [on the **Sabbath** on **Day 7 / Month 3**]. <sup>2</sup> And Jacob remembered the dream that he had seen at Bethel, and he feared to go down to **Egypt**. <sup>3</sup> And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there **seven days** [from **Day 8 / Month 3** to **Day 14 / Month 3**], if perchance he could see a vision as to whether he should remain or go down. <sup>4</sup> And he celebrated the **Festival of the Firstfruits** [on **Shavuot** on **Day 6 / Month 3**] with **old grain**, for in all the land of **Canaan** there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man. <sup>5</sup> And on the **sixteenth** [Day 16 / Month 3] יהוה appeared to him, and said to him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said to him, 'I am the Elohim of your fathers, the Elohim of Abraham and Isaac; <sup>6</sup> fear not to go down to **Egypt**, for I will there make of you a great nation. I will go down with you, and I will bring you up (again), and in this land shall you be buried, and Joseph shall put his hands upon your eyes. Fear not; go down into **Egypt**.' <sup>7</sup> And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons. <sup>8</sup> And **Israel** rose up from the Well of the Oath on the **sixteenth of the third month** [Day 16 / Month 3], and he went to the land of **Egypt**.

Wesley Center Online <[http://wesley.nnu.edu/biblical\\_studies/noncanon/ot/pseudo/jubilee.htm](http://wesley.nnu.edu/biblical_studies/noncanon/ot/pseudo/jubilee.htm)>

Jacob tarried at the Well of the Oath in **Week 116,884** since the creation of the physical universe. Jacob left Haran on **Day 1 / Month 3** on **New Moon 3** in 1740 B.C.E. [**1 Sivan = Sunday, May 20, 1740 B.C.E. (1086028)**] Jacob observed the **Festival of Shavuot** at **Beersheba** – a name which means the **Well of the Oath** on **Day 6 / Month 3** in 1740 B.C.E. [**6 Sivan = Friday, May 25, 1740 B.C.E. (1086033)**] Jacob offered a sacrifice to Elohim on the weekly **Sabbath** on **Day 7 / Month 3** in 1740 B.C.E. [**7 Sivan = Sabbath, May 26, 1740 B.C.E. (1086034)**]

Jacob apparently waited at Beersheba for **seven days** between **Day 8 / Month 3** and **Day 14 / Month 3** in 1740 B.C.E. [**8 Sivan = Sunday, May 27, 1740 B.C.E. (1086035)**] - [**14 Sivan = Sabbath, June 2, 1740 B.C.E. (1086041)**] After tarrying **seven days**, Jacob heard from יהוה and left immediately for **Egypt** on **Day 16 / Month 3** in 1740 B.C.E. [**16 Sivan = Monday, June 4, 1740 B.C.E. (1086043)**]

The **Book of Jubilees 45:1** says Jacob arrived in **Egypt** on **Day 1 / Month 4** on **New Moon 4** in 1740 B.C.E. [**1 Tammuz = Tuesday, June 10, 1740 B.C.E. (1086058)**] Jacob used **old grain** during **Shavuot** as there was no new grain in the land of **Israel** as there was a famine. Jacob observed **Shavuot** at **Beersheba** **303 years before** Moses received the Torah on **Mount Sinai** on **Shavuot** in 1437 B.C.E.

## 2. Moses counted from the Day after the Sabbath on Day 15 / Month 1 in 1437 B.C.E.

Although there is not a specific verse in the Torah that says that יהוה gave the Torah to Moses on **Shavuot**, there is a strong *tradition* that this is in fact when it happened. There is however direct evidence or testimony from the *written Torah* that the events described in **Exodus 19:16-24:3** did in fact occur on **Shavuot**. In **Exodus 19:1**, the Torah states that the children of **Israel** came to the wilderness of Sinai on the *selfsame day* that they had left the land of **Egypt**.

**Exodus 19:1** *In the third month, when the children of Israel were gone forth out of the land of Egypt, the selfsame day they came into the wilderness of Sinai.*

This is a very interesting verse. The children of **Israel** left the land of **Egypt** when they crossed the Red Sea, and this occurred on the seventh day of **Unleavened Bread** on **Day 21 / Month 1** in the year of the Exodus according to **Exodus 12:16B-17**. [**21 Nisan = Sunday, April 21, 1437 B.C.E. (1196670)**]



**Exodus 12:16-17** <sup>16</sup> *And the seventh day [of **Unleavened Bread**] shall be a set apart convocation [miqra qodesh] to you; no manner of work shall be done in them, except what must be eaten by every person, that alone may be prepared by you.* <sup>17</sup> *And you shall observe the **Festival of Unleavened Bread**; for in this selfsame day [the seventh day of **Unleavened Bread**] have I brought your armies out of the land of **Egypt**: Therefore shall you observe this day in you generations as an ordinance throughout the ages.*

According to **1 Kings 6:1**, it was in the **480<sup>th</sup> Civil Year** from the Exodus that **Solomon (962-923)** began building the First Temple in his fourth regnal year which began in the autumn in **959 B.C.E.**

**1 Kings 6:1** *And it came to pass in the four hundred and eightieth year after the children of **Israel** had come out of the land of **Egypt**, in the fourth year of **Solomon's (962-923)** reign over **Israel**, in the month of Ziv, which is the second month, that he began to build the house of יהוה.*

It is possible to determine that **Year 4** of **Solomon's (962-923)** reign began in the autumn of **959 B.C.E.** as the history of the **Judean** kings is intertwined with the history of the **Babylonian** kings whose reigns are determined by solar and lunar eclipses. As these histories have now been properly calibrated it is possible to know with certainty that the children of **Israel** came out of the land of **Egypt** on the seventh day of **Unleavened Bread** on **Day 21 / Month 1** in **1437 B.C.E.** which was **Yom Ri-shon** [the first day of the week]. [**21 Nisan = Sunday, April 21, 1437 B.C.E. (1196670)**]

The first **Yom Ri-shon** [first day of the week] in **Month 3** of **1437 B.C.E.** occurred on **Day 5 / Month 3. [5 Sivan = Sunday, June 2, 1437 B.C.E. (1196712)]** The children of **Israel** came out of the land of **Egypt** on the seventh day of **Unleavened Bread** on **Day 21 / Month 1** on **Yom Ri-shon** [the first day of the week], and on the selfsame day – **Yom Ri-shon** [the first day of the week] – they came into the wilderness of Sinai on **Day 5 / Month 3**. This evidence is a *testimony* or *witness* from יהוה. It was on **Day 5 / Month 3** that Moses received the instructions in **Exodus 19:10-11**, and Moses relayed these instructions to **Israel** as it says in **Exodus 19:15**.

**Exodus 19:10-11** <sup>10</sup> *And יהוה said to Moses, “Go to the people and set them apart today [the first day of the week] and tomorrow [the second day of the week] and let them wash their clothes, <sup>11</sup> and be ready on **Yom Shli-shi** [the third day of the week]: for on **Yom Shli-shi** [the third day of the week] יהוה will come down in the sight of all the people upon Mount Sinai.”*

**Exodus 19:15** *And he [Moses] said to the people, “Be ready for **Yom Shli-shi** [the third day of the week]; do not come near your wives.”*

The instructions in **Exodus 19:10-11** were given to Moses on **Yom Ri-shon** [the first day of the week] on **Day 5 / Month 3. [5 Sivan = Sunday, June 2, 1437 B.C.E. (1196712)]** יהוה told Moses that He would appear to the **Israelites** after **three days** on **Yom Shli-shi** [the third day of the week] which was on **Day 7 / Month 3**. And this was the date of **Shavuot** in **1437 B.C.E.** when Moses received revelation at Mount Sinai according to **Exodus 19:16. [7 Sivan = Tuesday, June 4, 1437 B.C.E. (1196714)]**

**Exodus 19:16-20** <sup>16</sup> *Then it came to pass on **Yom Shli-shi** [the third day of the week], in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.* <sup>17</sup> *And Moses brought the people out of the camp to meet with Elohim, and they stood at the foot of the mountain.* <sup>18</sup> *Now Mount Sinai was completely in smoke, because יהוה descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.* <sup>19</sup> *And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and Elohim answered him by voice.* <sup>20</sup> *Then יהוה came down upon Mount Sinai, on the top of the mountain.*

Therefore, the *tradition* that Moses received revelation from יהוה on **Shavuot** is verified by the *written Torah* in **Exodus 19:10-16** which says this event occurred on **Yom Shli-shi**, the third day of the week, on **Shavuot** on **Day 7 / Month 3**. It was **50 days** before this that the Omer count began on **Day 16 / Month 1. [16 Nisan = Tuesday, April 16, 1437 B.C.E. (1196665)]** This evidence is a *testimony* or *witness* from history, and is scientifically verifiable proof from the written Torah, that Moses counted the Omer from **Day 16 / Month 1**.

Moses went up to Mount Sinai on **Day 8 / Month 3. [8 Sivan = Wednesday, June 5, 1437 B.C.E. (1196715)]** This was the first time of *three times* that he went up for **40 days** and **40 nights**, descending the last time with the second set of the Ten Commandments. There is a strong *tradition* in Hebrew sources outside the written Torah that says that Moses descended with the second tablets on **Yom Kippur** on **Day 10 / Month 7**.



**Ta'anith 30B** R. Simeon B. Gamaliel said: There never were in **Israel** greater days of joy than the fifteenth of Av and the **Day of Atonement**. I can understand the **Day of Atonement**, because it is a day of forgiveness and pardon and on it the second tables of the Torah were given, but what happened on the fifteenth of Av?

**Baba Bathra 121A** One well understands why the **Day of Atonement** [should be such a festive occasion for it is a] day of pardon and forgiveness, [and it is also] a day on which the second Tables were given, but what is [the importance of] the fifteenth of Av?

**Eliyahu Zuta 42** The Scriptures recounts that when Moses descended Mount Sinai after receiving the Ten Commandments and found his people worshipping a Golden Calf, he shattered the tablets in great anger. Later, he ascended Mount Sinai a second time to receive a new set of tablets. According to Jewish tradition, it was on the first of Elul that he went up the mountain, and it was on **Yom Kippur** that he returned with the new tablets. During the forty days that Moses was gone, the people fasted from sunrise to sunset and, on the fortieth day, from sunset to sunset. When Moses finally came down the mountain carrying the new Tablets of the Law, he found the people weeping, and he too wept. Only then did Elohim accept their repentance for the sin of the Golden Calf, declaring the tenth of Tishrei a **Day of Atonement** for all future generations. Philip Goodman, *The Yom Kippur Anthology*, p. xviii.

**Rashi** Moses brought down from Mount Sinai the second Tablets of the Torah on **Yom Kippur**.

**Seder Olam Rabbah 6** There is a rabbinic tradition which links the date of Moses' descent from Mount Sinai, carrying the second Tablets of the Law, with the date of **Yom Kippur**.

Abraham P. Bloch, *Day by Day in Jewish History*, p. 8.

**Lamentations Rabbah 33** It is quite right that the **Day of Atonement** [should be an occasion for dancing] since it was a day of forgiveness and expiation for **Israel**, and the day upon which the second tablets [of the Torah] were given. Philip Goodman, *The Yom Kippur Anthology*, pp. 22-23.

When one begins to count 123 days from Day 8 / Month 3 in 1437 B.C.E., it takes one to **Yom Kippur** on Day 10 / Month 7 in 1437 B.C.E. on the **Creation Calendar**. [10 Tishri = Sabbath, October 5, 1437 B.C.E. (1196837)] The fact that there are 123 days from Day 8 / Month 3 to Day 10 / Month 7 in 1437 B.C.E. is a *hidden miracle* of the Torah as Month 3, Month 4, Month 5 and Month 6 must each contain 30 days.

In 1437 B.C.E. there are indeed four consecutive months of 30 days from Month 3 to Month 6 on the **Creation Calendar** and this *scientific evidence* is a *testimony* or *witness* that Moses descended with the second tablets on the day of the **fall equinox** on the weekly **Sabbath** on **Yom Kippur** on Day 10 / Month 7 according to *tradition*.

In conclusion, Moses counted the Omer from the day after the **Sabbath** of Day 15 / Month 1 for Moses came out of the land of **Egypt** on the first day of the week on **Yom Ri-shon** on Day 21 / Month 1 according to **Exodus 12:16-17**. [21 Nisan = Sunday, April 21, 1437 B.C.E. (1196670)] This day, **Yom Ri-shon**, was the *selfsame day* that the children of **Israel** came into the wilderness of Sinai on Day 5 / Month 3 according to **Exodus 19:1**. [5 Sivan = Sunday, June 2, 1437 B.C.E. (1196712)] **ה'ה'ה'** came down in the sight of all the people on Mount Sinai on **Yom Shli-shi** on Day 7 / Month 3 on **Shavuot** according to **Exodus 19:11-16**. [7 Sivan = Tuesday, June 4, 1437 B.C.E. (1196714)] Moses received revelation at Mount Sinai on this day on Day 7 / Month 3 on **Bikkurim Firstfruits** in 1437 B.C.E. because he counted the Omer from Day 16 / Month 1 on **Resheet Firstfruits**.

Moses *ascended* the *first time* after **Shavuot** on the *morning* of Day 8 / Month 3 according to **Exodus 24:9** and **Jasher 82:8**. [8 Sivan = Wednesday, June 5, 1437 B.C.E. (1196715)] He stayed on the mountain for 40 days and 40 nights according to **Exodus 24:18**, **Deuteronomy 9:9-11** and **Jasher 82:9-11**. Moses *descended* the *first time* after **Shavuot** with the *first tablets* containing the 10 commandments on Day 18 / Month 4 and found **Israel** worshipping a golden calf according to **Exodus 32:15** and **Jasher 82:17**. [18 Tammuz = Monday, July 15, 1437 B.C.E. (1196755)]

Moses *ascended* the *second time* after **Shavuot** on the *morning* of Day 19 / Month 4 according to **Exodus 32:30-31** and **Jasher 82:21**. [19 Tammuz = Tuesday, July 16, 1437 B.C.E. (1196756)] He stayed on the mountain for 40 days and 40 nights according to **Deuteronomy 9:18-25** and **Jasher 82:22-23**. Moses *descended* the *second time* after **Shavuot** on Day 29 / Month 5 according to **Exodus 32:34-33:1** and **Jasher 82:24-25**. [29 Av = Sunday, August 25, 1437 B.C.E. (1196796)]

Moses *ascended* the *third time* after **Shavuot** on the *morning* of Day 30 / Month 5 according to **Exodus 34:4** and **Jasher 82:25**. [30 Av = Monday, August 26, 1437 B.C.E. (1196797)] He stayed on the mountain for 40 days and 40 nights according to **Exodus 34:28**, **Deuteronomy 10:10** and **Jasher 82:26-28**. Moses *descended* the *third time* after **Shavuot** with the *second tablets* containing the 10 commandments on Day 10 / Month 7 on the **fall equinox** on the weekly **Sabbath** on **Yom Kippur** according to **Exodus 34:29** and **Jasher 82:28**. [10 Tishri = Sabbath, October 5, 1437 B.C.E. (1196837)]



## An Annual Commemoration of the Deliverance from Egypt and the Giving of the 10 Commandments

Elohim purposed that the Omer Count would historically commemorate the **50 days** which were counted from the *day after Israel* left Rameses, **Egypt** on the first day of **Unleavened Bread** on **Day 15 / Month 1**, until the **10 Commandments** were given on **Shavuot** on **Day 7 / Month 3** in **1437 B.C.E.** For **Israel** left Rameses on the first day of **Unleavened Bread** on **Day 15 / Month 1**. [**15 Nisan = Monday, April 16, 1437 B.C.E. (1196664)**]

**Numbers 33:3** *They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians.*

The **10 Commandments** were received **50 days** after this day on **Shavuot** which landed on **Day 7 / Month 3** in **1437 B.C.E.** [**7 Sivan = Tuesday, June 4, 1437 B.C.E. (1196714)**] On this day all of the events described in **Exodus 19:16** to **Exodus 24:3** took place including when יהוה Elohim gave of the **10 Commandments**.

**Exodus 20:1-17** <sup>1</sup> And Elohim spoke all these words, saying: <sup>2</sup> “I am יהוה your Elohim, who brought you out of the land of **Egypt**, out of the house of bondage. <sup>3</sup> You shall have no other elohims before Me. <sup>4</sup> You shall not make for yourself a carved image – any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; <sup>5</sup> you shall not bow down to them nor serve them. For I, יהוה your Elohim, am a jealous Elohim, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, <sup>6</sup> but showing mercy to thousands, to those who love Me and keep My commandments. <sup>7</sup> You shall not bring the name of יהוה your Elohim to nothing, for יהוה will not hold him guiltless who brings His name to nothing. <sup>8</sup> Remember the **Sabbath** day, to keep it set apart. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the **seventh day** is the **Sabbath** of יהוה your Elohim. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. <sup>11</sup> For in six days יהוה made the heavens and the earth, the sea, and all that is in them, and rested the **seventh day**. Therefore יהוה blessed the **Sabbath** day and hallowed it. <sup>12</sup> Honor your father and your mother, that your days may be long upon the land which יהוה your Elohim is giving you. <sup>13</sup> You shall not murder. <sup>14</sup> You shall not commit adultery. <sup>15</sup> You shall not steal. <sup>16</sup> You shall not bear false witness against your neighbor. <sup>17</sup> You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”

At this time in history it is possible to determine that the Omer should be counted from **Day 16 / Month 1**. Although **Shavuot** is *not observed* every year on **Day 7 / Month 3**, it is *observed* every year exactly **50 days after Israel** left Rameses on the first day of **Unleavened Bread** on **Day 15 / Month 1**. As **Hebrew Months** typically have **29 or 30 days**, and as the **50 days** of the Omer Count always begin on **Day 16 / Month 1**, **Shavuot** can land on **Day 5 / Month 3**, **Day 6 / Month 3**, or **Day 7 / Month 3**.

Therefore, it is reasonable and logical to conclude that Elohim intended for His people to commemorate the **50 days** counted from the *day after* the **annual High Sabbath** on **Day 15 / Month 1**. The **weekly Sabbath** does *not* enter into the equation for determining the commencement of this **50 day** historical commemoration. The **50 days** are counted from the *day after* the first day of the **annual Festival of Unleavened Bread** and *not* from the **weekly Sabbath** which occurs within the **Festival of Unleavened Bread**.

### 3. Joshua Counted from the Day after the Sabbath of Day 15 / Month 1 in 1397 B.C.E.

The Scriptures record in **Joshua 5:10-12** that the manna ceased and that the children of **Israel** ate the *fruit* of the land of **Canaan** on **Day 16 / Month 1**, indicating Joshua also counted the Omer from **Day 16 / Month 1** in **1397 B.C.E.**

**Joshua 5:10-12** <sup>10</sup> And the children of **Israel** camped in Gilgal and kept the **Passover** on the *fourteenth day of the month [Day 14 / Month 1]* at evening in the plains of Jericho. <sup>11</sup> And they ate of the stored grain of the land on the *day after the Passover, [Day 15 / Month 1]* unleavened cakes, and parched grain in the selfsame day. <sup>12</sup> And the manna ceased on the *day after* they had eaten of the stored grain of the land [**Day 16 / Month 1**]. And the children of **Israel** no longer had manna, *but they ate of the fruit of the land of Canaan that year.*

Joshua and the children of **Israel** kept the **Passover** on the *evening beginning* **Day 14 / Month 1** in **1397 B.C.E.** in the plains of Jericho. [**14 Nisan = Tuesday, April 22, 1397 B.C.E. (1211281)**] Joshua and the children of **Israel** ate of the stored grain of the land, unleavened cakes and parched grain, on the first day of **Unleavened Bread** on **Day 15 / Month 1**. [**15 Nisan = Wednesday, April 23,**





**1397 B.C.E. (1211282)]** Joshua and the children of **Israel** would only have begun to eat of the *fruit* or *increase* [תבוואה] of the land of **Canaan** *after* the **Firstfruits** were offered to יהוה on **Day 16 / Month 1** in **1397 B.C.E. [16 Nisan = Thursday, April 24, 1397 B.C.E. (1211283)]**

#### **4. The Septuagint's Translation of Leviticus 23:16 indicates that the Levites Counted from the day after Day 15 / Month 1.**

**Ptolemy II Philadelphus (283-246)**, the second Pharaoh of the **33<sup>rd</sup> Ptolemaic Dynasty**, requested that 70 **Judean** scholars come from Jerusalem to translate the Torah or Pentateuch into **Greek** more than two centuries before the Messiah was born. The result was the **Septuagint**, or translation of the 70, which was the official **Greek** translation of the Pentateuch. It agrees that the Omer should be counted from **Firstfruits** on **Day 16 / Month 1** as it translates **Leviticus 23:15-16** in the following manner:

**Leviticus 23:15-16** <sup>15</sup> *And you shall number to yourselves from the day after the **Sabbath** [Day 15 / Month 1], from the day on which you shall offer the sheaf of the heave offering: seven full weeks.* <sup>16</sup> *Even until the day after the last week shall you number fifty days, and shall bring a new grain offering to יהוה.*

The **Septuagint** translates “*even until the day after the last week*” and there can be no doubt from this translation, which was done at a time when the Levitical Priesthood was operating in the third century B.C.E., that the Levitical Priesthood counted the Omer from **Firstfruits** on **Day 16 / Month 1**.

#### **5. Hyrcanus I (135-104) counted from the day after Day 15 / Month 1 in 132 B.C.E.**

**Hyrcanus I (135-104)** also counted the Omer from the day after the **Sabbath** of **Day 15 / Month 1** in **132 B.C.E.** For Josephus recounts that **Hyrcanus I (135-104)** forced **Antiochus VII Sidetes (139-129)** to stay at the **Lycus River** after defeating the **Parthian** General **Indates** in **132 B.C.E.** when “*Pentecost did then fall out to be the next day to the Sabbath.*”

**Josephus, Antiquities 13 / 251-253** <sup>251</sup> “When **Antiochus VII Sidetes (139-129)** had erected a trophy at the river Lycus, upon his conquest of **Indates**, the general of the **Parthians**, he stayed there two days. It was at the desire of **Hyrcanus I (135-104)** the **Judean**, because it was such a **Festival**, derived to them from their forefathers, whereupon the law of the **Judeans** did not allow them to travel.” <sup>252</sup> And truly he did not speak falsely in saying so; **for the Festival, which we call Pentecost, did then fall out to be the next day to the Sabbath** [in **132 B.C.E.**]: nor is it lawful for us to journey, either on a **Sabbath** day or on a **Festival** day. <sup>253</sup> But when [in **129 B.C.E.**] **Antiochus VII Sidetes (139-129)** joined forces with **Arsaces (c.132-126)**, the king of **Parthia**, he lost a great part of his army, and was himself slain; and his brother **Demetrius II Nicator (129-125)** succeeded in the kingdom of **Syria**, by the permission of **Arsaces (c.132-126)**, who freed him from his captivity at the same time that **Antiochus VII Sidetes (139-129)** attacked **Parthia**, as we have formerly related elsewhere.  
William Whiston, *The Works of Josephus*, p. 352.

**Shavuot** fell on **Day 7 / Month 3** in **132 B.C.E. [7 Sivan = Friday, June 7, 132 B.C.E. (1673368)]** And the **Sabbath** fell on **Day 8 / Month 3** in **132 B.C.E. [8 Sivan = Sabbath, June 8, 132 B.C.E. (1673369)]**. So several centuries *before* the time of יהושע Messiah and from the way in which Josephus writes it is apparent that **Shavuot** could have *fallen out to be* next to *any* day of the week. This constitutes important historical evidence that the Omer was being counted from **Day 16 / Month 1** in the **second century B.C.E.**

In **129 B.C.E.**, **Antiochus VII Sidetes (139-129)** was killed fighting **Arsaces (c.132-126)** and **Demetrius II Nicator (129-125)** began his *second reign* by the permission of **Arsaces (c.132-126)** who freed him from his captivity. **Demetrius II Nicator's (146-141) first reign** began in **146 B.C.E.** and ended when he was defeated and imprisoned by **Mithradates I (c.165-132)** in **141 B.C.E.**

#### **6. Luke says that Zachariah and Elizabeth kept all the Commandments and Ordinances of יהוה blamelessly.**

Shortly before John the Immerser was born, Luke testifies in **Luke 1:6** that John's parents, Zachariah and Elizabeth, *blamelessly* kept all the commandments and ordinances of יהוה.

**Luke 1:5-6** <sup>5</sup> *There was in the days of Herod [the Great (37-1)], the king of Judea, a certain priest named Zacharias, of the course of Abia. His wife was of the daughters of Aaron (1436-1398), and her name was Elisabeth.* <sup>6</sup> *And they were both righteous before Elohim, walking in all the commandments and ordinances of יהוה blameless.*



This is an important statement, for **Luke 1:5-23** says that Zachariah served as a Levitical priest from the course of **Abia** in the Second Temple. And if Zachariah and Elizabeth kept all the commandments and ordinances of יהוה **blamelessly**, it is possible to determine that the entire Levitical Priesthood at the end of the Second Temple Period counted the Omer from **Day 16 / Month 1**, and observed **Shavuot** the exact way in which Moses commanded. From **Luke 1:6** is also possible to know that Zachariah and Elizabeth counted the **Shemmitah Cycle** and the **Jubilee Cycle** correctly and carried out the requirements of these commandments.

#### 7. יהושע Messiah was 12 years old when He observed **Resheet Firstfruits** on the date set by the Levitical Priesthood in 11 C.E.

Apart from the historical testimony of Zachariah and Elizabeth, there is also the testimony of יהושע the Messiah who never sinned and who kept the Torah of Moses perfectly.

**Hebrews 4:15** *For we do not have a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.*

**Hebrews 9:28** *So Messiah was offered once to bear the sins of many, and to them that look for Him shall He appear the second time without sin to salvation.*

**1 Peter 2:21-22** <sup>21</sup> *For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps,* <sup>22</sup> **“Who committed no sin, neither was guile found in His mouth.”**

In order to keep the commandments perfectly, יהושע Messiah kept the **Appointed Times** and **Festivals** on the calendar handed down by Moses. If He would not have done so He would have sinned. For this reason the practices at the end of the Second Temple Period are very important. For יהושע of Nazareth lived out His life in **Israel** and practiced keeping the commands of Elohim and counted the Omer from **Resheet Firstfruits** on **Day 16 / Month 1**. He observed **Shavuot** on **Day 5, Day 6** or **Day 7** of **Month 3** according to the practice of the Levitical priesthood. And Luke records that He observed the **Passover** in Jerusalem at **12 years** of age in **11 C.E.**

**Luke 2:40-52** <sup>40</sup> *And the Child grew and became strong in spirit, filled with wisdom; and the grace of Elohim was upon Him.* <sup>41</sup> *His parents went to Jerusalem every year at the **Feast of the Passover**.* <sup>42</sup> *And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.* <sup>43</sup> *When they had finished the days, as they returned, the Boy יהושע lingered behind in Jerusalem. And Joseph and His mother did not know it;* <sup>44</sup> *but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and acquaintances.* <sup>45</sup> *So when they did not find Him, they returned to Jerusalem, seeking Him.* <sup>46</sup> *Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.* <sup>47</sup> *And all who heard Him were astonished at His understanding and answers.* <sup>48</sup> *So when they saw Him, they were amazed; and His mother said to Him, “Son, why have You done this to us? Look, Your father and I have sought You anxiously.”* <sup>49</sup> *And He said to them, “Why did you seek Me? Did you not know that I must be about My Father's business?”* <sup>50</sup> *But they did not understand the statement which He spoke to them.* <sup>51</sup> *Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart.* <sup>52</sup> *And יהושע increased in wisdom and stature, and in favor with Elohim and men.*

As יהושע Messiah never sinned, and as He kept the **Passover** with the rest of **Israel** in Jerusalem, then **Israel** must have been observing the **Creation Calendar** at this time in the way Moses had instructed. And of course it must be noted that later in His life, יהושע Messiah **criticized the worship** of the **Samaritans** who believed the Omer should be counted from the weekly **Sabbath**.

**John 4:22** *You [Samaritans] worship what you do not know. We know what We worship, for salvation is of the **Judeans**.*

יהושע Messiah also **criticized** the **Sadducees** for their ignorance of the Scriptures and the power of Elohim.

**Matthew 22:29** יהושע *replied, You [Sadducees] are in error, for you do not know the Scriptures or the power of Elohim.*

The way the Levitical Priesthood observed the **Appointed Times** and **Festivals** had a direct bearing on the ability of יהושע to observe them. If the priests of the Second Temple did not keep the **Appointed Times** and **Festivals** exactly as Moses prescribed, then there would have been no way for יהושע to keep the commandments of the Torah correctly, and He would have sinned against His own Torah. Therefore, from the evidence in **Luke 1:5-6, Hebrews 4:15, Hebrews 9:28** and **1 Peter 2:21-22** it is certain the Levitical Priesthood was **correctly** observing the **Appointed Times** and **Festivals** in the days of יהושע at the end of the Second Temple Period.



## 8. Paul counted from the day after Day 15 / Month 1 as the Pharisees did.

From the testimony of Paul, who considered himself a *blameless Pharisee*, it is possible to deduce that Paul counted the Omer from the **Festival of Firstfruits** on **Day 16 / Month 1** as this is the way the *Pharisees* counted the Omer.

**Philippians 3:4-6** <sup>4</sup> *If any other man thinks that he has a reason to trust in the flesh, I have more: Circumcised the eighth day, of the stock of **Israel**, of the tribe of Benjamin, a Hebrew of the Hebrews, in regard to the Torah, a **Pharisee**; Concerning zeal, persecuting the assembly; as to the righteousness which is in the Torah, blameless.*

## 9. Josephus counted from the day after Day 15 / Month 1 in the 1st century C.E.

Flavius Josephus was a **Judean** who was born into a priestly family several years after יהושע of Nazareth ascended into heaven at the end of the Second Temple period. Josephus was from the course of Jehoiarib and was thus personally familiar with the Second Temple and the temple service. He confirms that the **Judeans** in his day continued the tradition of counting the **50 days to Shavuot** from the second day of **Unleavened Bread** from **Resheet Firstfruits** on **Day 16 / Month 1**.

**Josephus, Antiquities 3 / 250-254** <sup>250</sup> 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. And while they suppose it proper to honor Elohim, from whom they obtain this plentiful provision, in the first place, **they offer the Firstfruits of their barley**, and that in the manner following: <sup>251</sup> They take a handful of ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire, they leave the rest for the use of the priest; and after this it is that they may publicly or privately reap their harvest. They also at this participation of the **Firstfruits** of the earth, sacrifice a lamb, as a burnt offering to Elohim. <sup>252</sup> When a **week of weeks** has passed over after this sacrifice (which weeks contain forty and nine days), on the fiftieth day, which is **Pentecost**, but is called by the Hebrews *Asartha*, which signifies **Pentecost**, they bring to Elohim a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; <sup>253</sup> and when they have only presented them to Elohim, they are made ready for supper for the priests; neither is it permitted to leave anything of them till the day following. They also slay three bullocks for a burnt offering and two rams; and fourteen lambs, with two kids of the goats, for sins; <sup>254</sup> nor is there any one of the **Festivals** but in it they offer burnt offerings; they also allow themselves to rest on every one of them. Accordingly, the Torah prescribes in them all what kinds they are to sacrifice, and how they are to rest entirely, and must slay sacrifices, in order to feast upon them. William Whiston, *The Works of Josephus*, p. 96.

In Josephus's time **Shavuot** always occurred **50 days** after **Day 16 / Month 1** and as both **Month 1** and **Month 2** had **29** or **30 days**, **Shavuot** fell on either **Day 5, Day 6** or **Day 7** of **Month 3** as **Shavuot** was being observed on the **Creation Calendar**.

## 10. The Aramaic Translation of Leviticus 23:16 indicates that the Levites counted from the day after Day 15 / Month 1.

**Targum Onkelos** is the official eastern Targum or Aramaic translation of the Torah. It supports the practice of counting the **50 days** to **Shavuot** from **Resheet Firstfruits** on **Day 16 / Month 1** as it translates **Leviticus 23:15-16** in the following manner:

**Leviticus 23:15-16** <sup>15</sup> *And you shall count for yourselves from the day after the **Sabbath** [Day 15 / Month 1], from the day that you brought the sheaf of the wave offering: **seven complete weeks**. <sup>16</sup> Even to the day after the seventh week shall you number fifty days, then you shall offer a new grain offering to יהוה.*

This translation in the **Targum Onkelos** supports the practice of counting the **50 days** to **Shavuot** from the day after the **Sabbath** on **Day 15 / Month 1** which was the day the priests put the sickle to the standing grain according to **Deuteronomy 16:9**.

**Deuteronomy 16:9** *Seven weeks shall you [**Israel**] count for yourself: begin to number the seven weeks from the time you first put the sickle to the standing grain.*

The "you" in **Deuteronomy 16:9** refers to the Levitical Priesthood who stood before יהוה on behalf of **Israel** as it was the *priests* who initiated the **50 day** count to **Shavuot** when *they* offered the **Resheet Firstfruits**. Although the barley harvest in **Israel** was generally recognized as a sign of spring and **Passover**, the **50 day** count to **Shavuot** officially began when the *priests* put the sickle to the standing grain on **Day 16 / Month 1**. This is an important point to understand. An individual farmer in one region of the country might put his sickle to the grain at a different time than another farmer in another region of the country but each individual farmer *did not* initiate a separate Omer count.



It was a select group of priests who ceremonially *put the sickle to the standing grain* on behalf on the nation of **Israel** and this act commenced the **50 day** count to **Shavuot**. The *priests* put the sickle to the standing grain after the sun went down at the end of the first day of **Unleavened Bread** on **Day 15 / Month 1**. It was at this time, as the second day of **Unleavened Bread** was commencing on **Day 16 / Month 1**, that the first day of the Omer was counted in ancient **Israel**. It was on **Day 16 / Month 1** that the **Resheet Firstfruits** of barley was offered to יהוה, and this is well documented in Hebrew history.

**Menachoth 65B** Now one verse says: Ye shall number fifty days<sup>1</sup> while the other verse says, Seven weeks shall there be complete.<sup>2</sup> How are they to be reconciled?<sup>3</sup> The latter verse refers to the time when the [first day of the] **Festival [of Passover on Day 15 / Month 1]** falls on the **Sabbath**,<sup>4</sup> while the former to the time when the [first day of the] **Festival** falls on a weekday.<sup>5</sup> (Mnemonic: R. Eliezer ‘numbers’; R. Joshua ‘counts’; R. Ishmael ‘from the ‘Omer’; R. Judah ‘below’.)<sup>6</sup> R. Eliezer says, This is not necessary, for Scripture says, Thou shalt number unto thee,<sup>7</sup> that is, the numbering depends upon the [decision of the] Beth din;<sup>8</sup> **accordingly the Sabbath of the creation cannot be intended**,<sup>9</sup> as the numbering would then be in the hands of all men.<sup>10</sup> R. Joshua says: The Torah says: Count days<sup>11</sup> and sanctify the **New Moon**,<sup>12</sup> count days and sanctify the **Feast of Weeks**.<sup>13</sup> Just as in regard to the **New Moon** there is something distinctive at the commencement [of the counting],<sup>14</sup> so with the **Feast of Weeks** there is something distinctive at the commencement [of the counting].<sup>15</sup> R. Ishmael says: The Torah says, Bring the ‘Omer-offering on the **Passover [Unleavened Bread]**, and the Two Loaves on the **Feast of Weeks**. Just as the latter are offered on the **Festival**, and indeed at the beginning of the **Festival**, so the former, too is offered on the **Festival**, and indeed at the beginning of the **Festival**.<sup>16</sup> R. Judah b. Bathyra says: There is written ‘**Sabbath**’ below<sup>17</sup> and also ‘**Sabbath**’ above;<sup>17</sup> just as in the former case the **Festival**, and indeed the beginning of the **Festival**, is near [to the **Sabbath**].<sup>18</sup> so in the latter case, too, the **Festival**, and indeed the beginning of the **Festival**, is near [to the ‘Omer’].<sup>19</sup> David Kantrowitz, Judaic Classics Library, Version 2.2, March, 2001. The Soncino Talmud, Soncino Press Ltd., New York, 1990.

<sup>1</sup> Leviticus 23:16.

<sup>2</sup> Leviticus 23:15.

<sup>3</sup> For the former verse speaks of counting fifty days irrespective of the completeness of the weeks, whereas the latter verse speaks of seven weeks complete, by which it is understood full weeks each commencing on a Sunday.

<sup>4</sup> In this case there are seven complete weeks.

<sup>5</sup> It is evident therefore that the **Feast of Weeks** may fall on any day of the week and not only on Sunday. On the motives underlying this controversy v. Lichtenstein HUCA VIII-IX. pp. 276ff and Finkelstein, The Pharisees, I. p. 115ff.

<sup>6</sup> An aid for remembering the various proofs adduced by the Rabbis mentioned.

<sup>7</sup> Deuteronomy 16:9.

<sup>8</sup> For inasmuch as the Beth din fixed the date of the **Festivals**, it is left to them to inform the community the time from which to commence counting the days of the ‘Omer. Cur. edd. insert here the following gloss: For they know to interpret ‘the morrow after the **Sabbath**’ as the morrow after the **Festival**.

<sup>9</sup> In the expression ‘the morrow after the **Sabbath**’.

<sup>10</sup> Obviously no guidance would be necessary were the counting always to commence on the Sunday, after the **Sabbath** of Creation, i.e., the ordinary **Sabbath** of the week.

<sup>11</sup> Cf. the expression ‘a month of days’, Numbers 11:20.

<sup>12</sup> I.e., after counting twenty-nine [or thirty] days the thirtieth [or thirty-first] day should be sanctified as the **New Moon**.

<sup>13</sup> Leviticus 23:15, 23:16.

<sup>14</sup> Namely the **New Moon**, for twenty-nine [or thirty] days are counted from the first day of the new month.

<sup>15</sup> Namely the **Festival of Passover [Unleavened Bread]**. Now if the counting always commenced on Sunday, this distinctiveness would not always be evident, for sometimes the counting might commence on the seventeenth day of Nisan, and sometimes on the eighteenth, or on the nineteenth of that month. V. Tosaf. מן הדין Cur. edd. insert here the gloss: And should you say that the **Feast of Weeks** always falls on the day after **Sabbath**, how would there be anything distinctive at its commencement?

<sup>16</sup> Save that in order to fulfill the expression ‘on the morrow after the **Sabbath**’ it must be offered on the second day of the **Festival [of Unleavened Bread]**. If, however, it was to be offered always on a Sunday it might happen sometimes that it is offered at the end of the **Festival**; v. prev. note.

<sup>17</sup> Below, in respect of the **Feast of Weeks**, unto the morrow of the seventh **Sabbath**, Leviticus 23:16; and above, in respect of the ‘Omer, On the morrow after the **Sabbath**, ibid. 11.

<sup>18</sup> Since the **Festival [of Shavuot]** follows immediately the ‘**Sabbath**’. Here, of course, the word **Sabbath** signifies ‘week’, as the **Festival** must be at the end of seven complete **Sabbaths** or weeks.

<sup>19</sup> Thus the **Festival of Passover [Unleavened Bread]** is to immediately precede the ‘Omer; accordingly ‘**Sabbath**’ clearly means the **Festival [of Unleavened Bread]**.

**Menachoth 66A** MISHNAH. THEY REAPED IT, PUT IT INTO THE BASKETS, AND BROUGHT IT TO THE TEMPLE COURT; THEN THEY PARCHED IT<sup>21</sup> WITH FIRE IN ORDER TO FULFILL THE PRECEPT THAT IT SHOULD BE PARCHED [WITH FIRE].<sup>22</sup> SO R. MEIR. BUT THE SAGES SAY, THEY FIRST BEAT IT WITH REEDS OR STEMS OF PLANTS THAT THE GRAINS SHOULD NOT BE CRUSHED,<sup>23</sup> AND THEN THEY PUT IT INTO A PIPE THAT WAS PERFORATED SO THAT THE FIRE MIGHT TAKE HOLD OF ALL OF IT. THEY SPREAD IT OUT IN THE TEMPLE COURT SO THAT THE WIND MIGHT BLOW OVER IT.<sup>24</sup>



THEN THEY PUT IT INTO A GRISTMILL <sup>25</sup> AND TOOK OUT OF IT A TENTH [OF AN EPHAH OF FLOUR] WHICH WAS SIFTED THROUGH THIRTEEN SIEVES. WHAT WAS LEFT OVER WAS REDEEMED AND MIGHT BE EATEN BY ANY ONE;

David Kantowitz, Judaic Classics Library, Version 2.2, March, 2001. The Soncino Talmud, Soncino Press Ltd., New York, 1990.

<sup>21</sup> The whole ears of corn.

<sup>22</sup> Leviticus 2:14.

<sup>23</sup> It was not threshed in the usual manner with flails as these would bruise the fresh and tender corn.

<sup>24</sup> In order to dry it.

<sup>25</sup> Which grinds very coarsely so that only the husk is separated from the grain.

**Encyclopedia Judaica** The rabbis, in the light of **Exodus 16:36** – “The *Omer* is a tenth of an *ephah*” – interpreted the word as a measure of grain and also ruled that it was to be brought of barley only. The *ephah* was three *se’ot* and thus on the **16<sup>th</sup> of Nisan** three *se’ot* of barley were reaped, brought to the Temple, ground and sifted, and of this, one tenth (the *Omer*) was “waved” by the priest. The **Mishnah (Men. 10)** describes the ritual in detail. It was celebrated with a great deal of ceremony and festivity in order to stress the opinion of the rabbis that the **16<sup>th</sup> of Nisan** was the correct date. The ceremony, including the reaping, took place even if the **16<sup>th</sup> of Nisan** was a **Sabbath**; one opinion has it that on a weekday five *se’ot* were reaped since after sifting only three would remain but that on a **Sabbath** only three were reaped so as to avoid unnecessary work (Men. 10:1). If the barley was ripe it was taken from the vicinity of Jerusalem; otherwise it could be brought from anywhere in **Israel**. It was reaped by three men, each with his own scythe and basket. The grain was then brought to the Temple where it was winnowed, parched, and ground into coarse flour. It was then sifted through 13 sieves and one tenth was given to the priest who mixed it with oil and frankincense for “a pleasing odor to יהוה” and “waved” it “before יהוה.” This was done by the priest taking the offering on his outstretched hands and moving it from side to side and up and down. This ceremony was interpreted as a prayer to Elohim to protect the harvest from injurious winds and other calamities (Men. 62a). After the waving ceremony a handful was burnt on the altar and the rest was eaten by the priests.

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The **Resheet Firstfruits** barley was reaped and then offered to יהוה on **Day 16 / Month 1**.

**Alfred Edersheim** “The morrow after the **Sabbath**”: The expression, “the morrow after the **Sabbath**” (**Leviticus 23:11**), has sometimes been **misunderstood** as implying that the presentation of the so-called “first sheaf” was to be always made on the day following the weekly **Sabbath** of the **Passover-week**. This view, adopted by the “Boëthusians” and the **Sadducees** in the time of Messiah, and by the Karaite Jews and certain modern interpreters, rests on a misinterpretation of the word “**Sabbath**” (**Leviticus 23:24, 32, 39**). As in analogous allusions to other feasts in the same chapter, it means not the weekly **Sabbath**, but the day of the **Festival**. The testimony of Josephus, of Philo, and of Jewish tradition, leaves no room to doubt that in this instance we are to understand by the “**Sabbath**” the **15<sup>th</sup> of Nisan**, on whatever day of the week it might fall. Already, on the 14<sup>th</sup> of Nisan, the spot whence the first sheaf was to be reaped had been marked out by delegates from the Sanhedrin, by tying together in bundles, while still standing, the barley that was to be cut down. Though, for obvious reasons, it was customary to choose for this purpose the sheltered Ashes valley across Kidron, there was no restriction on that point, provided the barley had grown in an ordinary field – of course in **Israel** itself – and not in garden or orchard land, and that the soil had not been manured nor yet artificially watered. When the time for cutting the sheaf had arrived, that is, on the evening of the **15<sup>th</sup> of Nisan** (even though it were a **Sabbath**), just as the sun went down, three men, each with a sickle and basket, formally set to work. But in order clearly to bring out all that was distinctive in the ceremony, they first asked of the bystanders three times each of these questions: “Has the sun gone down?” “With this sickle?” “Into this basket?” “On this **Sabbath** (or first **Passover-day**)?” – and, lastly, “Shall I reap?” Having each time been answered in the affirmative, they cut down barley to the amount of one ephah, or ten omers, or three seahs, which is equal to about 29 liters (7 gallons 5 pints US measure). The ears were brought into the Court of the Temple, and thrashed out with canes or stalks, so as not to injure the corn; then “parched” on a pan perforated with holes, so that each grain might be touched by the fire, and finally exposed to the wind. The corn thus prepared was ground in a barley-mill, which left the hulls whole. According to some, the flour was always successfully passed through thirteen sieves, each closer than the other. The statement of a rival authority, however, seems more rational – that it was only done till the flour was sufficiently fine, which was ascertained by one of the “Gizbarim” (treasurers) plunging his hands into it, the sifting process being continued so long as any of the flour adhered to the hands. Though one ephah, or ten omers, of barley was cut down, only one omer of flour, or about 2.9 liters (6 US pints), was offered in the Temple on the second Paschal, or **16<sup>th</sup> day of Nisan**. The rest of the flour might be redeemed, and



used for any purpose. The omer of flour was mixed with a “log,” or nearly 0.4 liter (0.7 US pint) of oil, and a handful of frankincense put upon it, then waved before יהוה, and a handful taken out and burned on the altar. The remainder belonged to the priest. This was what is popularly, though not always correctly, called “the presentation of the first or wave-sheaf” on the second day of the day of the **Passover**-feast, or the **16<sup>th</sup> of Nisan**.

Alfred Edersheim, *The Temple*, Kregel Publications, Michigan, 1997, pp. 170-171.

## 11. The Talmud in Rosh Hashanah 6B indicates the **Judeans** Counted from the day after Day 15 / Month 1.

Further historical evidence that **Shavuot** occurred on Day 5, Day 6 or Day 7 of Month 3 in ancient **Israel** is found in the **Babylonian Talmud** in tractate **Rosh Hashanah 6B**.

**Rosh Hashanah 6B Pentecost** is sometimes on the **fifth** of the [third] month, sometimes on the **sixth**, and sometimes on the **seventh**.

This statement in **Rosh Hashanah 6B** can only be understood when one counts from **Day 16 / Month 1**, and when one observes the first visible crescent at Jerusalem. These historical records are extremely valuable for determining how the Temple in Jerusalem and **Israel** as a nation decided to keep the **Festival of Shavuot**.

## 12. The Legal Argument for Counting from the day after Day 15 / Month 1.

There are always **eight Sabbaths** in the **49 day** count *except* for when the weekly **Sabbath** lands on **Day 21 / Month 1**, in which case there are **seven Sabbaths** in the **49 day** omer count. The seventh day of **Unleavened Bread** on **Day 21 / Month 1** fell on a weekly **Sabbath** in **1007 B.C.E.** in the year when **Saul (1007-1002)** was anointed king. The seventh day of **Unleavened Bread** on **Day 21 / Month 1** last fell on a weekly **Sabbath** in **2015 C.E.** In these years there were **seven Sabbaths** in the **49 day** Omer count, but in most years there are **eight Sabbaths** in the **49 day** Omer count.

The fact that there are **eight Sabbaths** in the **49 day** Omer count presents a problem for anyone who counts from the day after the weekly **Sabbath**, who insists from **Leviticus 23:15-16** that **seven Sabbaths shall be completed**, and who insists that the **Festival of Shavuot** must follow the **seventh Sabbath** according to the *incorrect translation* below.

**Leviticus 23:15-16** <sup>15</sup> *And you shall count from the day after the Sabbath [weekly Sha-bat] from the day that you brought the sheaf of the wave offering; seven Sabbaths [Shabbatot] shall be completed.* <sup>16</sup> *Even until the day after the seventh Sabbath [Sha-bat] shall you number 50 days.*

This interpretation presents a problem as there are usually **eight Sabbaths** in the **49 day** Omer count. The Creator *appears* to ask **Israel** to do the impossible by observing **seven Sabbaths** when it is *usually* the case that there are **eight Sabbaths** in the **49 day** Omer count. There are usually seven weekly **Sabbaths** and one **High Sabbath** on **Day 21 / Month 1** in the **49 day** Omer count. The only exception to this is if the weekly **Sabbath** lands on the **High Sabbath** on **Day 21 / Month 1**.

However, when *Shabbatot* is translated as “weeks” and *Sha-bat* is translated as “week” in **Leviticus 23:15-16** then the *apparent problem* of the Creator asking **Israel** to do the impossible is solved, *for it is possible* to have **eight Sabbath** days when no work is done within **seven weeks** when the text is *correctly translated* as below.

**Leviticus 23:15-16** <sup>15</sup> *And you shall count from the day after the Sabbath [of Day 15 / Month 1] from the day that you brought the sheaf of the wave offering; seven weeks [Shabbatot] shall be completed.* <sup>16</sup> *Even until the day after the seventh week [Sha-bat] shall you number 50 days.*

The proponents who count the omer from the weekly **Sabbath** will say that **Day 15 / Month 1** is never called a **Sabbath** in the Torah. However, there are in fact two witnesses to the fact that **Day 15 / Month 1** is called a **Sabbath** in the Torah in **Leviticus 23:11-15**, and there are two witnesses to this fact in the Messianic Scriptures in **Luke 23:54-56**.

**Leviticus 23:11-15** <sup>11</sup> *He shall wave the sheaf before יהוה, to be accepted on your behalf; on the day after the Sabbath [Sabbath of Day 15 / Month 1] the priest shall wave it.* <sup>12</sup> *And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to יהוה.* <sup>13</sup> *Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to יהוה, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin.* <sup>14</sup> *You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your Elohim; it shall be a statute throughout the Age [of Instruction] throughout your generations in all your dwellings.* <sup>15</sup> *And you shall count from the day after the*



**Sabbath** [of **Day 15 / Month 1**] from the day that you brought the sheaf of the wave offering; seven weeks shall be completed.

**Luke 23:54-56** <sup>54</sup> That day was the Preparation [**Passover** on **Day 14 / Month 1**], and the **Sabbath** [of **Day 15 / Month 1**] drew near. <sup>55</sup> And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. <sup>56</sup> Then they returned and prepared spices and fragrant oils. And they rested on the **Sabbath** [of **Day 15 / Month 1**] according to the commandment.

And of course the Torah also *unequivocally states two times* that we are to count “seven weeks” in **Deuteronomy 16:9**.

**Deuteronomy 16:9** *Seven weeks shall you number to yourself: begin to number the seven weeks from the time you first put the sickle to the grain.*

There are some years when the first day of **Unleavened Bread** on **Day 15 / Month 1** lands on **Yom Ri-shon** [the first day of the week] such as in **2015 C.E.** If in the ancient world the Levitical priests would have *incorrectly* begun counting the Omer from the day after the first weekly **Sabbath** of **Unleavened Bread** in a year like this, then the **Resheet Firstfruits** offering would have been offered on **Day 22 / Month 1** *after* the entire seven day **Festival of Unleavened Bread** was over. It is highly improbable this ever happened.

It must be mentioned at this point that these are the **Appointed Times** of יהוה who is the Creator of the universe. These **Appointed Times** do not belong to the people of **Judea**, to the religion of Rabbinic Judaism, to the nation of **Israel**, to Moses or to any other man who has ever lived. They belong to the Creator of the universe יהוה and He desires that *every person on earth* keep them. יהוה is no respecter of persons. He *loves* every person He has created and all those who love Him are advised to follow His instructions. There are *five terms* that need explanation when discussing the **Appointed Times** of יהוה which are all given in **Leviticus 23:1-44**.

The *first term* is **Appointed Time** or *mowed* in Hebrew and has been translated as *feast*. An **Appointed Time** is a fixed time within a cycle. All **Appointed Times** or *mowadim* of יהוה occur at a *specific time* in a certain *cycle* and are *non-negotiable*. The fact that most adherents to the religion of Judaism have *not* kept the *mowadim* of יהוה at the *specific times* that appear in the Torah of יהוה does not mean that the Torah of יהוה will change. All the rabbis in the world could agree that **Judeans** should keep the rabbinic calendar which does *not* follow the cycle of the Moon but *it would not make it right*. The *mowadim* of יהוה are *non-negotiable*.

Think of it this way. Keeping the *mowadim* of יהוה at the *specific times* written in the Torah is the *narrow way of truth*. There has been a Satanic conspiracy to *change times and laws* which Daniel spoke of in **Daniel 7:25**, but as the *mowadim* of יהוה are *non-negotiable* it is unacceptable to keep the *mowadim* of יהוה in a way *not prescribed* by the written Torah.

There are *two different cycles* that all **Appointed Times** occur on. The *first cycle* is a *seven day cycle*, and the *second cycle* is the *lunar cycle* or the cycle of the Moon. Only one **Appointed Time** of יהוה occurs on the *seven day* counting sequence – the weekly **Sabbath**. All of the other **Appointed Times** are on the lunar cycle as determined from first crescent visibility in Jerusalem. These two cycles will be prominent and celebrated in the **Millennial Kingdom**.

The *second term* is *set apart rehearsal* or *miqra qodesh* in Hebrew which has been translated as *holy convocation*. A *set apart rehearsal* is a specific time of *meeting* for *spiritual purposes*. It is something that a follower of יהוה can do with other followers of יהוה in the privacy of a home or in a public place such as a synagogue. It is a time to *acknowledge* and *celebrate* an **Appointed Time** or *mowed* of יהוה. A *set apart rehearsal* carries with it the idea of being a spiritual *rehearsal* of something prophetic which will happen in the future on the exact date of the *set apart rehearsal* or *miqra qodesh*.

The *third term* is *solemn assembly* or *atzeret* in Hebrew. A *solemn assembly* is when the children of **Israel** who are followers of יהוה *stop* and *assemble* with others who believe in יהוה. It is a gathering of the children of **Israel** who are followers of יהוה.

The *fourth term* is the Hebrew word *chag* or *festival*. The Hebrew word *chag* as well as the Hebrew word *mowed* have both been translated as *feast*. This is confusing as two completely different Hebrew words have been translated with one English word. The Hebrew word *chag* should be translated as *feast* or *festival*. There are only three *festivals* in the calendar of יהוה. The **Passover** is one day long and it occurs on **Day 14 / Month 1**. It is joined to the **Festival of Unleavened Bread** which is seven days long and takes place between **Day 15 / Month 1** and **Day 21 / Month 1**.

**Exodus 12:3-14** <sup>3</sup> Speak to all the congregation of **Israel**, saying: “On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. <sup>4</sup> And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb. <sup>5</sup> Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. <sup>6</sup> Now you shall keep it until *the fourteenth day of the same*



**month.** Then the whole assembly of the congregation of **Israel** shall kill it at twilight. <sup>7</sup> And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. <sup>8</sup> Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. <sup>9</sup> Do not eat it raw, nor boiled at all with water, but roasted in fire – its head with its legs and its entrails. <sup>10</sup> You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. <sup>11</sup> And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the **Passover** of יהוה. <sup>12</sup> For I will pass through the land of **Egypt** on that night, and will strike all the firstborn in the land of **Egypt**, both man and beast; and against all the gods of **Egypt** I will execute judgment: I am יהוה. <sup>13</sup> Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of **Egypt**. <sup>14</sup> So this day shall be a memorial for you, and you shall keep it as a **festival [chag]** to יהוה throughout your generations. You shall keep this **festival [chag]** as an ordinance throughout the ages [**Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, World to Come**].”

These two celebrations are grouped together as one in Scripture where the **eight day period** is referred to interchangeably as **Passover** or **Unleavened Bread**. Josephus *specifically* says that the **Festival of Unleavened Bread** lasted for a **period of eight days**.

**Josephus, Antiquities 2 / 315-317** <sup>315</sup> So they departed, amid the lamentation and regrets of the **Egyptians** for having treated them so hardly. They took the road for Letopolis, at that time desert, afterwards the site of **Babylon**, founded by **Cambyses III (529-521)** when he subjugated **Egypt**. Quitting the country by the shortest route they arrived on the third day at Beel-sephon, a place beside the Red Sea. Being bereft of any sustenance from the barren soil, they kneaded flour, baked it with merely a slight heating, and subsisted on the bread so made; on this they lived for thirty days, <sup>316</sup> for they could make what they had brought from **Egypt** last no longer, notwithstanding that they rationed the food, limiting the portions to bare needs without eating to satiety. <sup>317</sup> Hence it is that, in memory of that time of scarcity, **we keep for eight days** [from the beginning of **Day 14 / Month 1** to the end of **Day 21 / Month 1**] a feast called the **Feast of Unleavened Bread**. Now the entire multitude of those that went out, including the women and children, was not easy to be numbered; but those that were of an age fit for war, were six hundred thousand.

William Whiston, *The Works of Josephus*, p. 74.

The **Festival of Passover** is linked agriculturally with the barley harvest in **Israel** and occurs on **Day 14 / Month 1**. The **Festival of Unleavened Bread** occurs immediately after it between **Day 15 / Month 1** and **Day 21 / Month 1**. These two **Festivals** occur back to back at the same time of year, and so are linked together in the instructions given in **Exodus 23:14-17** and **Deuteronomy 16:16** which mentions the **three festivals** which are kept at **three** different times in the year.

**Exodus 23:14-17** <sup>14</sup> Three times you shall keep **festivals [tachag]** to Me in the year. <sup>15</sup> You shall keep the **Festival [chag]** of **Unleavened Bread**: [you shall eat unleavened bread seven days, as I commanded you, in the time appointed of the month Aviv; for in it you came out from **Egypt**: and none shall appear before Me empty:] <sup>16</sup> And the **Festival [chag]** of **Harvest**, the firstfruits of your labors, which you have sown in the field: and the **Festival [chag]** of **Ingathering**, which is in the end of the year, when you have gathered in your labors out of the field. <sup>17</sup> Three times in the year all your males shall appear before יהוה Elohim.

**Deuteronomy 16:16** Three times in a year shall all your males appear before יהוה your Elohim in the place which He shall choose; in the **Festival [chag]** of **Unleavened Bread**, and in the **Festival [chag]** of **Shavuot**, and in the **Festival [chag]** of **Sukkot**: and they shall not appear before יהוה empty.

The **Festival of Shavuot** is also called the **Festival of Harvest** or **Pentecost** and is linked agriculturally with the wheat harvest in **Israel**. It is one day long and occurs on **Day 5, Day 6** or **Day 7** of **Month 3**. The **Festival of Sukkot** is also called the **Festival of Ingathering** and is also seven days long and occurs between **Day 15 / Month 7** and **Day 21 / Month 7**.

The **fifth term** is **Sabbath** or **Shabbat** in Hebrew. The **Sabbath** is a time when you cease from exerting yourself. It is used in Scripture to define the **seventh day** on the seven day cycle, the **seventh year** in the seven year cycle, and the **seventh millennium** in the seven millennia cycle. The weekly **Sabbath [Sha-bat שבת]** which is on the **seven day cycle** is called a **set apart convocation [miqra qodesh מקרא קודש]** in **Leviticus 23:3**.

**Leviticus 23:3** Six days shall work be done: but the **seventh day is the Sabbath [Sha-bat שבת]** of rest, a **set apart convocation [miqra qodesh מקרא קודש]**. You shall do no work on it: it is the **Sabbath [Sha-bat שבת]** of יהוה in all your dwellings.





Leviticus 23:3 is a legal precedent to show that the **Sabbath** [Sha-bat שבת] on the **seven day cycle** is called a **set apart convocation** [miqra qodesh מקרא קדש]. The **set apart convocation** [miqra qodesh מקרא קדש] of **Yom Kippur** is called a **Sabbath of Sabbaths** [Sha-bat Sha-baton שבת שבתון] in **Leviticus 23:32**.

**Leviticus 23:26-32** <sup>26</sup> And יהוה spoke to Moses, saying, <sup>27</sup> “Also the **tenth day of this seventh month** shall be the **Day of Atonement** [Yom Kippurim יום הכפרים]. It shall be a **set apart convocation** [miqra qodesh מקרא קדש] for you; you shall afflict your souls, and offer an offering made by fire to יהוה. <sup>28</sup> And you shall do no work on that same day, for it is the **Day of Atonement** [Yom Kippurim יום כפרים], to make atonement for you before יהוה your Elohim. <sup>29</sup> For any person who is not afflicted in soul on that same day shall be cut off from his people. <sup>30</sup> And any person who does any work on that day, that person I will destroy from among his people. <sup>31</sup> You shall do no manner of work; it shall be a statute throughout the **Age** [of Instruction] throughout your generations in all your dwellings. <sup>32</sup> It shall be to you a **Sabbath of Sabbaths** [Sha-bat Sha-baton שבת שבתון], and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your **Sabbath** [Sha-batkem שבתכם].”

This passage in **Leviticus 23:27-32** is a legal precedent to show that a **set apart convocation** [miqra qodesh מקרא קדש] on the **lunar cycle** mentioned in **Leviticus 23:27** is referred to as a **Sabbath** [Sha-bat שבת] in **Leviticus 23:32**. The term **Sabbath** [Sha-bat שבת] is linked with the term **Sabbaths** [Sha-baton שבתון] and this is why **Yom Kippur** is known as the **Sabbath of Sabbaths**. A **Sabbath** [Sha-bat שבת] can occur on either the **seven day cycle** or the **lunar cycle**.

**Leviticus 23:24** Speak to the children of **Israel**, saying, “In the **seventh month in the first day of the month**, you shall have a **Sabbath** [Sha-baton שבתון], a memorial of blowing of **Trumpets** [Teruah תרועה], a **set apart convocation** [miqra qodesh מקרא קדש].”

In **Leviticus 23:24** the term **Sabbath** [Sha-baton שבתון] is employed to refer to the **High Sabbath** on the **Day of Trumpets** or **Yom Teruah** on **Day 1 / Month 7** on **New Moon 7** which is a **Sabbath** on the **lunar cycle**. The term **Sabbath** [Sha-baton שבתון] is also used to describe the **High Sabbath** on **Day 15 / Month 7** on the **lunar cycle** which is the first day of **Sukkot** as well as the **High Sabbath** on **Day 22 / Month 7** on the **lunar cycle** which is **Shemini Atzeret**.

**Leviticus 23:33-39** <sup>33</sup> And יהוה spoke to Moses saying, <sup>34</sup> “Speak to the children of **Israel** saying, ‘The **fifteenth day of this seventh month** shall be the **Festival** [chag חג] of **Sukkot** for seven days to יהוה. <sup>35</sup> On the first day shall be a **set apart convocation** [miqra qodesh מקרא קדש]: you shall do no servile work therein. <sup>36</sup> Seven days you shall offer an offering made by fire to יהוה: On the eighth day shall be a **set apart convocation** [miqra qodesh מקרא קדש] to you; and you shall offer an offering made by fire to יהוה: it is a **solemn assembly** [atzeret עצרת]; and you shall do no servile work therein. <sup>37</sup> These are the **Appointed Times** [mowadi מועדי] of יהוה, which you shall proclaim to be **set apart convocations** [miqra qodesh מקרא קדש], to offer an offering made by fire to יהוה, a burnt offering, and a meat offering, sacrifice and drink offerings, every thing upon its day: <sup>38</sup> Beside the **Sabbaths** [Sha-batot שבתות] of יהוה, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to יהוה. <sup>39</sup> Also in the **fifteenth day of the seventh month**, when you have gathered in the fruit of the land, you shall keep a **Festival** [chag חג] to יהוה seven days: on the first day shall be a **Sabbath** [Sha-baton שבתון], and on the eighth day shall be a **Sabbath** [Sha-baton שבתון].”

In summary, **Leviticus 23:24** provides evidence that **Yom Teruah** on **Day 1 / Month 7** is called a **set apart convocation** [miqra qodesh מקרא קדש] as well as a **Sabbath** [Sha-baton שבתון]. **Leviticus 23:39** provides evidence that in the first day of **Sukkot** on **Day 15 / Month 7** is called a **set apart convocation** [miqra qodesh מקרא קדש] as well as a **Sabbath** [Sha-baton שבתון]. It also defines **Shemini Atzeret** on **Day 22 / Month 7** as a **set apart convocation** [miqra qodesh מקרא קדש] as well as a **Sabbath** [Sha-baton שבתון].

There are two witnesses from the Torah in **Leviticus 23:11** and **Leviticus 23:15A** which testify that the first **High Sabbath** of **Unleavened Bread** on **Day 15 / Month 1** is called a **Sabbath** [Sha-bat שבת].

**Leviticus 23:11** And he shall wave the sheaf before יהוה, to be accepted for you [on **Resheet Firstfruits** on **Day 16 / Month 1**]: on the day after the **Sabbath** [Sha-bat שבת] of **Day 15 / Month 1**] the priest shall wave it.

**Leviticus 23:15-16** <sup>15</sup> And you shall count for yourselves from the day after the **Sabbath** [Sha-bat שבת] of **Day 15 / Month 1**], from the day that you brought the sheaf of the wave offering: **seven weeks** [Sheva Shabbatot שבע שבתות]. <sup>16</sup> Count **fifty days** to the day after the **seventh week** [Sheviyit Sha-bat השבת השביעית]; then you shall offer a new grain offering to יהוה.



The Scriptures also teach that *seven weeks* [*Sheva Shavuot* שבועה שבעת] are to be counted.

**Deuteronomy 16:9** *Seven weeks* [*Sheva Shavuot* שבועה שבעת] shall you number to yourself: begin to number the *seven weeks* [*Sheva Shavuot* שבועה שבעת] from such time as you begin to put the sickle to the grain.

The *Sheva Shabbatot* [שבוע שבתות] of **Leviticus 23:15B** are the same as the *Sheva Shavuot* [שבועה שבעת] of **Deuteronomy 16:9**. There are usually *eight Sabbaths* in **49 days** and the instructions in **Deuteronomy 16:9** supports the counting of *seven weeks*. יהוה does not contradict Himself when he says to count *seven weeks* in **49 days** even though *eight Sabbaths* may also be counted in **49 days**. Those who *incorrectly* count from the weekly *Sabbath* do not reflect the counsel of יהוה for the following reasons:

- Those who *mistakenly* count from the weekly *Sabbath* do *not* equate the **High Sabbath** on **Day 15 / Month 1** as a *Sabbath*. It is *unusual* to have *seven* completed *Sabbaths* in the **49 day** Omer count. There will always be *eight* completed *Sabbaths* except when the weekly *Sabbath* lands on **Day 21 / Month 1**. The proponents who count from the weekly *Sabbath* impose on the text the idea that there are only *seven* completed *Sabbaths* when they count from the weekly *Sabbath*. This causes the Creator to appear to contradict Himself in His instructions. When the **High Sabbath** on **Day 15 / Month 1** is equated as a *Sabbath* then the Creator does not appear to contradict Himself. The interpretation of the proponents who count from the weekly *Sabbath* is therefore illogical as it creates a set of instructions which are impossible to keep.
- Those who count from the weekly *Sabbath* do not regard the *testimony* of **Exodus 19:1** that the children of **Israel** came to the wilderness of Sinai יהוה on *Yom Ri-shon* or *the first day of the week*, which was the same day of the week when they came through the Red Sea. They also do not regard the *testimony* of **Exodus 19:11** that יהוה came down in the sight of all the people on *Yom Shli-shi* or *the third day of the week* which was on **Day 7 / Month 3** in **1437 B.C.E.** This violates the instructions of Moses who commanded **Israel** to keep the *testimonies* of יהוה in **Deuteronomy 6:17**.
- Those who count from the weekly *Sabbath* do not regard the *testimony* of **Mark 16:1** and **Luke 23:52-56** which calls the **High Sabbath** **Day 15 / Month 1** in **34 C.E.** a *Sabbath* in three places. This violates the instructions of Moses who commanded **Israel** to keep the *testimonies* of יהוה in **Deuteronomy 6:17**.

In the Messianic Scriptures there are three witnesses from **Luke 23:52-56** and **Mark 16:1** which testify that the first **High Sabbath** of **Unleavened Bread** on **Day 15 / Month 1** is called a *Sabbath* [*Sha-bat* שבת].

**Luke 23:52-56** <sup>52</sup> This man [Joseph of Arimathea] went to *Pilate* (27-37) and asked for the body of יהושע. <sup>53</sup> Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. <sup>54</sup> That day was the *Preparation* [*Passover* on **Day 14 / Month 1**], and the *Sabbath* [*Sha-bat* שבת of **Day 15 / Month 1**] drew near. <sup>55</sup> And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. <sup>56</sup> Then they returned and prepared spices and fragrant oils. And they rested on the *Sabbath* [*Sha-bat* שבת of **Day 15 / Month 1**] according to the commandment.

**Mark 16:1** Now when the *Sabbath* [*Sha-bat* שבת of **Day 15 / Month 1**] was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.

The first **High Sabbath** of **Unleavened Bread** on **Day 15 / Month 1** occurred on **Yom Ham-i-shi** [the fifth day of the week] in the year of the resurrection. [**15 Nisan = Thursday, March 25, 34 C.E. (1733560)**]

Mary Magdalene, Mary the mother of James and Salome bought spices at the market on **Firstfruits** on **Day 16 / Month 1**. [**16 Nisan = Friday, March 26, 34 C.E. (1733561)**] This market day on **Resheet Firstfruits** on **Yom Shi-shi** on **Day 16 / Month 1** occurred *between* the **High Sabbath** on the first day of the **Festival of Unleavened Bread** on **Yom Ham-i-shi** on **Day 15 / Month 1**, and the day of the resurrection on the weekly *Sabbath* on **Sha-bat** on **Day 17 / Month 1**. [**17 Nisan = Sabbath, March 27, 34 C.E. (1733562)**]

The *ancients* referred to **High Sabbaths** as “*Sabbaths*” even though certain teachers today *deny this fact* in order to promote the teaching to count the Omer from the day after the weekly *Sabbath*. The Hebrew words *Shebiyit Sha-bat* השביעית השבת are *correctly* translated as *seventh week* in **Leviticus 23:16A** and the Hebrew words *Sheva Shabbatot* שבע שבתות are *correctly* translated as *seven weeks* in **Leviticus 23:15B**.

Based on all the *whole counsel* of יהוה and on the testimony of history it is certain that יהוה instructed **Israel** to count the Omer from *the day after* **Day 15 / Month 1**. This is the way יהושע counted the Omer, this is the way Moses counted the Omer, and this is the way



anyone who wants to follow יהוה should count the Omer. The **49 days** of the Omer will always contain *seven weeks of days* which can begin on *any day of the week*. These **49 days** will usually contain *eight Sabbaths*: *seven weekly Sabbaths* and *one High Sabbath* on **Day 21 / Month 1**. The only exception to this is when the weekly *Sabbath* lands on **Day 21 / Month 1** in which case there will be *seven weekly Sabbaths* in **49 days**.

## A Summary of the Evidence for Counting the Omer From the Day After the *Sabbath* of Day 15 / Month 1

**Shavuot** will always land on **Day 5, Day 6 or Day 7** of **Month 3** depending on the number of days in the first two months. If **Month 1** and **Month 2** each contain **30 days** then **Shavuot** will land on **Day 5 / Month 3**. If **Month 1** contains **30 days** and **Month 2** contains **29 days**, or if **Month 1** contains **29 days** and **Month 2** contains **30 days**, then **Shavuot** will land on **Day 6 / Month 3**. If **Month 1** and **Month 2** each contain **29 days** then **Shavuot** will land on **Day 7 / Month 3**.

When the Levitical priesthood was operating the first day of the **50 day** Omer Count always began on **Day 16 / Month 1** according to the **Pharisaical** method on the day the **Firstfruits** were offered to יהוה. And as יהושע Messiah never sinned, it is certain that He counted the Omer this way. There is an abundance of historical evidence corroborating the **Pharisaical** method of counting the Omer.

- 1) **Book of Jubilees 44:1-8** – Jacob counted from the Day after the *Sabbath* of Day 15 / Month 1 in 1740 B.C.E.
- 2) **Exodus 19:1-16** – Moses counted from the Day after the *Sabbath* of Day 15 / Month 1 in 1437 B.C.E.
- 3) **Joshua 5:10-12** – Joshua counted from the Day after the *Sabbath* of Day 15 / Month 1 in 1397 B.C.E.
- 4) **Septuagint [3rd century B.C.E.]** – Indicates the Levites counted from the day after Day 15 / Month 1.
- 5) **Antiquities 13 / 251-253** – **Hyrceanus I (135-104)** counted from the day after Day 15 / Month 1 in 132 B.C.E.
- 6) **Luke 1:5-6** – Zachariah and the Levitical Priesthood counted from the day after Day 15 / Month 1.
- 7) **Luke 2:41-42** – יהושע was 12 when He observed **Firstfruits** on the date set by the Levitical Priesthood in 11 C.E.
- 8) **Philippians 3:4-6** – Paul counted from the day after Day 15 / Month 1 as the **Pharisees** did.
- 9) **Antiquities 3 / 250-254 [1st century C.E.]** – Indicates the Levites counted from the day after Day 15 / Month 1.
- 10) **Targum Onkelos [2nd century C.E.]** – Indicates the Levites counted from the day after Day 15 / Month 1.
- 11) **Rosh Hashanah 6B [5th century C.E.]** – Indicates the Levites counted from the day after Day 15 / Month 1.
- 12) **The Legal Argument** – יהוה **Instructs to count seven weeks from the day after Day 15 / Month 1.**

Based upon this evidence it is reasonable and logical to conclude that Elohim intended for His people to commemorate the **50 days** counted from the *day after* the *annual High Sabbath* on **Day 15 / Month 1**. The *weekly Sabbath* *does not* enter into the equation for determining the commencement of this **50 day** historical commemoration. The **50 days** are counted from the *day after* the first day of the *annual Festival of Unleavened Bread* and *not* from the *weekly Sabbath* which occurs within the *Festival of Unleavened Bread*.

At this time in history it is possible to determine that the Omer should be counted from **Day 16 / Month 1**. Although **Shavuot** is *not observed* every year on **Day 7 / Month 3**, *it is observed* every year exactly **50 days after Israel** left Rameses on the first day of **Unleavened Bread** on **Day 15 / Month 1**. As **Hebrew Months** typically have **29 or 30 days**, and as the **50 days** of the Omer Count always begin on **Day 16 / Month 1**, **Shavuot** can land on **Day 5 / Month 3, Day 6 / Month 3, or Day 7 / Month 3**.

In a year when the **High Sabbath** on the first day of **Unleavened Bread** on **Day 15 / Month 1** falls on the weekly **Sabbath** as it will in **2019 C.E.**, both the **Pharisaical** method and the **Sadducean** method count the Omer the same way.

