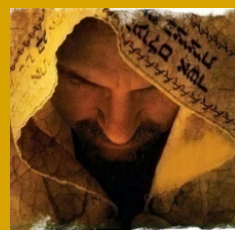


# Jews For Yeshua

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To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## Time Line 13

### Counting the Omer. Is Shavuot Always on a S-nday?

There is an age old debate concerning whether the Omer count leading up to Shavuot begins on the day after the 7<sup>th</sup> day Sabbath (S-nday), causing Shavuot to always likewise land on a S-nday; or whether the Omer count begins on the day after Pesach (Passover), which can land on any day of the week, and cause Shavuot, likewise, to also fall on any day of the week.

Part of the confusion comes from Judaism which does this count from the High Day of Unleavened Bread (the 1<sup>st</sup> day following Passover).

But if we were to evaluate this question only from the wording of the Hebrew, what would be the conclusion? Would it be the same? Would it be different? Can it be determined from the example of the Exodus, or from the day the manna ceased to be given in Yehoshua's (Joshua's) day, or even from our Savior Yeshua's example?

Let's go to the Scriptures and see.

In **V'yikra (Leviticus) 23:9-16** it is written,

**23:9** And יהוה spoke to Moshe saying,

**23:10** Speak to the sons of Israel, and say to them, "When you come into the land which I give to you and reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest.

**23:11** He shall wave the sheaf before יהוה to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

**23:12** 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.

**23:13** 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.

**23:14** You shall eat neither bread, **nor roasted grain**, nor fresh grain, until the same day that you have brought an offering to your Elohim. It shall be a statute forever throughout

your generations in all your dwellings.

**23:15** And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering; 7 Sabbaths shall be completed.

**23:16** Count 50 days to the day after the 7<sup>th</sup> Sabbath; then you shall offer a new grain offering to יהוה.

You will notice in each of the underlined sections that it is written in the English to count by Sabbaths. The Hebrew of the Torah also states “Sabbaths”.

Note also, that the Septuagint (the Greek translation of the Hebrew “Old Testament”) in **V’yikra (Leviticus) 23:15** also states that the count is to begin the day after the Sabbath, and that 7 Sabbaths are to be fully counted from there, even as the Hebrew states.

Yet in Judaism there is a curious practice of counting the Omer from the day after Pesach (Passover), and then to count 7 “weeks” (rather than Sabbaths) from there.

So do we count 7 weeks from the day after Pesach (Passover), or count 7 Sabbaths from the Day following the first 7<sup>th</sup> day Sabbath of the Pesach (Passover) week?

If we are reading from a Hebrew Torah scroll, then it would be clear that the latter count is the one to go by. So why don’t we?

My first answer is simply, because it is what has been passed down to us through traditions of <sup>\*1</sup>contemporary Judaism; and so we assume it must be correct (and indeed, a number of things in Judaism are correct; but its calendars have a tendency to be contradictory to the plainly stated Hebrew text concerning any matters pointing to Yeshua as Messiah).

My second answer is because of the passage in **Yehoshua (Joshua) 5:10,11** where it is written,

**5:10** So the children of Israel camped in Gilgal, and kept the Pesach (Passover) on the 14<sup>th</sup> day of the Moon between the evenings on the plains of Yericho.

**5:11** And they ate of the produce of the land on the day after the Pesach (Passover), Unleavened Bread and **roasted grain, on the very same day**.

So we can see here why Judaism would count from the day after the Pesach (Passover), from the 1<sup>st</sup> High Day of Unleavened Bread. However, the Scriptures also state that the 50<sup>th</sup> day of the count also follows a Sabbath; **V’yikra (Leviticus) 23:15,16 supra**.

The difficulty here is that if Pesach (Passover) occurs on any day of the week other than Sabbath, then the 50<sup>th</sup> day of the count will fail to land on “the day after the 7<sup>th</sup> Sabbath”.

For example, if Pesach fell on a Th-rsday, then Fr-day would be the 1<sup>st</sup> day of the 50, and the 50<sup>th</sup> day would also be a Fr-day. Or if it fell on a M-nday, then T-esday would be the 1<sup>st</sup> day of the 50, and the 50<sup>th</sup> day would likewise be a T-esday; but in neither case here would the 50<sup>th</sup> day be occurring after the Sabbath.

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**Note \*1:** Unlike 1<sup>st</sup> century Judaism, the Judaism of today is largely founded upon the teachings of Rashi from the 11<sup>th</sup> century CE and of Rambam of the 12<sup>th</sup> century CE.

This, no doubt, is the reason why the Judaism of today counts 7 weeks instead of 7 Sabbaths. However, the Scriptures mandate that it is 7 Sabbaths that are to be counted, not 7 weeks, and that mandates the 50<sup>th</sup> day of the count to land on the day following the 7<sup>th</sup> Sabbath.

So then what is the solution?

When Pesach (Passover) occurring on the 14<sup>th</sup> day of the moon lands on the Sabbath, then “the day after the Sabbath” of the Pesach (Passover) week lands on the 15<sup>th</sup> day of the moon; so that in this particular year when the day of Pesach (Passover) fell on the 7<sup>th</sup> day Sabbath, both the High Day of Unleavened Bread, and the offering of the First Fruits (when the consumption of the **roasted grain** from the first fruits takes place), occurred on the same day (on the 15<sup>th</sup> day of the moon).

As it is written in **verse 5:11**, that on the day following the Pesach (Passover), that is, on the 1<sup>st</sup> day of Unleavened Bread (the 15<sup>th</sup>), they ate both the “Unleavened Bread” **AND** the “**roasted grain**”, on the very same day. In other words, *First Fruits and the 1<sup>st</sup> day of Unleavened Bread this year fell on the same day – the very same day.*

Joshua's Day of First Fruits							
Yehoshua (Joshua) 5:10-12							
S-turday	S-nday (1 <sup>st</sup> Day)	M-nday (2 <sup>nd</sup> Day)	T-day (3 <sup>rd</sup> Day)	W-day (4 <sup>th</sup> Day)	TH-day (5 <sup>th</sup> Day)	F-day (6 <sup>th</sup> Day)	S-turday (Sabbath)
8	8 <sup>th</sup> Day of New Moon	9 <sup>th</sup> Day of New Moon	10 <sup>th</sup> Day of New Moon	11 <sup>th</sup> Day of New Moon	12 <sup>th</sup> Day of New Moon	13 <sup>th</sup> Day of New Moon	Passover Eaten 14 14 <sup>th</sup> Day of New Moon ----- Joshua 5:10
15	1 <sup>st</sup> Day of Unleavened Bread 15 <sup>th</sup> Day of New Moon ----- Omer 1 ----- First Fruits Wave Offering Lev. 23:11 ----- Joshua 5:11, First Fruits Eaten along with Matza	16 <sup>th</sup> Day of New Moon ----- Omer 2 ----- Joshua 5:12 Manna Ceases	17 <sup>th</sup> Day of New Moon ----- Omer 3	18 <sup>th</sup> Day of New Moon ----- Omer 4	19 <sup>th</sup> Day of New Moon ----- Omer 5	20 <sup>th</sup> Day of New Moon ----- Omer 6	7 <sup>th</sup> Day of Unleavened Bread 21 <sup>st</sup> Day of New Moon ----- Omer 7 ----- V'yikra (Leviticus) 23:15,16 ----- 1st of 7 Sabbaths

However, this scenario only occurs when Pesach (Passover) Day lands on the Sabbath; but when Pesach (Passover) Day lands on a different day of the week, the Scriptures still require the 50 day count to begin “the day after the Sabbath”; **V'yikra (Leviticus) 23:11,15 supra**, and still require that count to include 7 Sabbaths concluding with a 50<sup>th</sup> day following the 7<sup>th</sup> Sabbath.

This in essence, causes the day that the First Fruits are offered, and the Day of Shavuot, to both occur on the 1<sup>st</sup> day of the week every year. This is in contrast to all of the other Appointed Times which are all commanded to be kept on a specific day of the moon.

For example, Pesach (Passover) is on the 14<sup>th</sup> day of the 1<sup>st</sup> Moon, Unleavened Bread on the 15<sup>th</sup> day; Yom Teruach on the 1<sup>st</sup> day of the 7<sup>th</sup> Moon, Yom Kippur on the 10<sup>th</sup> day; and Sukkot on the 15<sup>th</sup> day.

So why is it that each Appointed Time is commanded to be kept on a specific day of the moon, but the day of First Fruits and of Shavuot are not?

The answer is simple. It is because the 1<sup>st</sup> day of the week following the Sabbath (which First Fruits and Shavuot occur on) always lands on a different day of the moon cycle.

Otherwise the Eternal One would have just simply commanded First Fruits to be waved and eaten on the 15<sup>th</sup> day of the Moon, and all disputes would have been settled by simply counting 50 days from the 15<sup>th</sup>; but He did not command a specific day of the moon concerning First Fruits and Shavuot, but rather, commanded a certain day of the week – the day after the 7<sup>th</sup> day Sabbath, which accordingly, each year, always falls on a different day of the moon cycle.

So we have to make a choice between a tradition of man, or the Hebrew Torah text which has meticulously preserved every word and letter spoken from the Eternal One's mouth. *(His words also contain highly complex and sophisticated codes beneath the surface text)*

Our Savior Yeshua Himself stated that not a single Jot or Tittle (not a single stroke of the pen) would pass from the Torah until all things have come to completion; **Mattit'yahu (Matthew) 5:18**.

So what is the constitution and the foundation of Scripture that all Scripture, and all external writings must be compared against? The Hebrew of the Torah.

The Torah is the constitution. The Torah is the foundation. The Torah that has been meticulously preserved to ensure that not a single letter of any word spoken by the Eternal One to Moshe was lost, and that our Savior Yeshua Himself assured us would remain preserved until the heavens and earth themselves pass away, is the highest authority in the earth that trumps all other authority.

So what rules? The traditions of man, or the commandment of the Eternal One?

Our Savior Yeshua endorsed the Hebrew of the Torah as the one that would be preserved down to the very smallest stroke of a pen, repeatedly referenced the Torah when stating "it is written", and rebuked the religious leaders of the time for holding their traditions in higher regard than the Torah spoken from the Eternal One's own mouth; **Mattit'yahu (Matthew) 15:7-9**.

So does our Savior's example line up with the statements and conclusions above?

Is all we have to ask to answer this question is:

What day did our Savior Yeshua ascend to the Father on as the First fruits from the grave; **Mark 16:19; I Corinthians 15:20-23**?

Was it on the day after Pesach (Passover) sometime during the week as some have

interpreted **Yehoshua (Joshua) 5:11** to mean (contrary to **Leviticus 23:11,15**)? No.

On the day after Pesach (the 15<sup>th</sup> day of the Moon - a Th-rsday that year) our Savior had been only one day in the tomb with two days remaining to go; **Mattit'yahu (Matthew) 12:40, 27:63** (See "Time Line 4" and "Time Line 12" for more on this detail)

Was it on the day after the High Day (the 16<sup>th</sup> day of the Moon – a Fr-day that year)? No. Our Savior Yeshua was likewise still in the tomb that day as well.

Was it on the Sabbath day that year? No, He rose at the conclusion of the Sabbath, and so did not ascend to the Father until the following day (S-nday); **Yehochanan (John) 20:16,17**.

The answer is clear. He ascended to the Father on the 1<sup>st</sup> day of the week (S-nday) the day following the 7<sup>th</sup> day Sabbath of the Pesach (Passover) week, after being 3 days and nights in the tomb (See "Time Line 12" for greatest details on the 3 days and nights).

So our Savior's example was patterned identically after the pattern of count commanded in the Hebrew of the Torah, and echoed in the Septuagint, of beginning the count of the Omer, and of the offering and consumption of the First Fruits, on the day after the 7<sup>th</sup> day Sabbath occurring during the Pesach (Passover) week; including when (as **Joshua 5:11** states), the Pesach (Passover) lands on that 7<sup>th</sup> day Sabbath.

So why would today's Judaism do it differently than these 3 witnesses of the Hebrew, Septuagint, and of our Savior Yeshua's own explicit example by always beginning their count on the day after Pesach (Passover)?

Let me ask you this, if you were a Jew in the first centuries that only knew "Yeshua" as a person the Romans killed Jews over, and fed to lions and burned as torches, would you want your holy day falling on the same day the followers of that person said He was resurrected on and ascended to the Father on?

If you were a Jew who only knew "Jesus" in the middle ages as the person the Catholics killed Jews over, or imprisoned and tortured, would you want your holy day falling on the same day they celebrate their East-r on?

If you were an unbelieving Jew during any of these times who saw Jews continuously come to the Savior Yeshua through prophetic connections made between the Messiah Yeshua and the Appointed Times, such as when He ascended to the Father as the First Fruits on the day the First Fruits were being waved by the priest, would you want to change your holiday to hide the correlation?

You tell me. For I think you already know the answer.

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