

# How יהושע Messiah Counts the Omer

## Synopsis:

The Messiah Counts the Omer from Day 16 / Month 1 by the **Messianic** Method.  
**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.

## יהושע Messiah Never Sinned Which Means He Never Transgressed the Torah

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.*

## יהושע Messiah Observed **Shavuot** Exactly the Way He Instructed Moses and **Israel** to Keep It

So one can be sure that יהושע Messiah observed **Shavuot** exactly the way He instructed Moses and **Israel** to keep it and that the calendar 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 **first weekly Sabbath** during the **Festival of Unleavened Bread**. The **Pharisees** insisted the Omer should be counted from the day after the **first High Sabbath** of the **Festival 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. **Before** the resurrection, the Levitical priesthood under the influence of the **Pharisees** likely counted **weekly Sabbaths** to **Shavuot** according to what will be called in this paper the **Messianic** method. **After** the resurrection, the **Pharisees** likely began **counting weeks** to **Shavuot**.

## יהושע Messiah Observed **Shavuot** Correctly His Whole Life from the Time He Was A Child Since the Levitical Priesthood Counted by the **Messianic** Method

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.

## Zechariah the Priest and Elizabeth Observed **Shavuot** As the Levitical Priesthood Did by the **Messianic** Method

There is also evidence that other **Judeans**, such as Zechariah and Elizabeth, were righteous before Elohim and walked blamelessly in **all** the commandments and ordinances of יהוה according to **Luke 1:6**. Zechariah was a Levitical priest who served at the temple in **Course 8 – Abijah** according to **Luke 1:8-23**. Therefore, Zechariah obviously was observing the **Passover** and **Shavuot** as the Levitical priesthood instructed.

The fact that Zechariah and his wife Elizabeth walked blamelessly in all the commandments and ordinances of יהוה definitely implies that the Levitical priesthood was observing the calendar Moses kept, and that the Levitical priesthood was counting **weekly Sabbaths** to **Shavuot** by the **Messianic** method at this time.

### The **Sabbath** Resurrection Occurred on the **First Sabbath** in the Count to **Shavuot**

The disciples of יהושע Messiah also counted the Omer from **Day 16 / Month 1** as is evident from their testimony of the resurrection day which occurred on **Day 17 / Month 1** in **34 C.E.** [**17 Nisan = Sabbath, March 27, 34 C.E. (1733562) = Day 17 / Month 1**] The resurrection occurred **before sunrise** on the **first weekly Sabbath** of the **seven weekly Sabbaths** in the Omer count in **34 C.E.** This is certain as the **Greek** phrase *mia tōn sabbatōn* [μία των σαββάτων] should be translated as **first of the Sabbaths** in the Messianic Scriptures.

**Mark 16:2** *And very early in the morning on the first of the Sabbaths [μία των σαββάτων] they came to the tomb at the rising of the sun.*

**Luke 24:1** *Now on the first of the Sabbaths [μία των σαββάτων] very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.*

**John 20:1** *And on the first of the Sabbaths [μία των σαββάτων] Mary Magdalene came early to the tomb while it was still dark and saw the stone taken away from the tomb.*

### The Fact that the Apostles Called Day 17 / Month 1 in 34 C.E. the **First Sabbath** Indicates that the Apostles Counted the Omer by the **Messianic** Method

The apostles themselves testify that the **Sabbath** on which יהושע arose was the **first of the Sabbaths** in the count to **Shavuot**. As יהושע arose on **Day 17 / Month 1** on the **First Sabbath** in the count to **Shavuot** in **34 C.E.**, it **precludes the possibility** that **Shavuot** is counted from the day after the **weekly Sabbath** as the **Sadducees** said. Rather, the apostles counted to **Shavuot** from the day after the **High Sabbath** of **Day 15 / Month 1** in **34 C.E.** according to the **Messianic** method.



If the apostles had counted the Omer by the **Sadducean** method, they would have begun to count from the *day after* the **weekly Sabbath** on **Day 17 / Month 1**, and the **Sadducean First Sabbath** would have occurred on **Day 24 / Month 1** in 34 C.E. As the apostles called **Day 17 / Month 1** in 34 C.E. the *first of the Sabbaths*, **Day 24 / Month 1** is truly reckoned as the **Second Sabbath** in the count to **Shavuot**, and this *positively indicates* that the apostles of יהושע Messiah counted by the **Messianic** method.

## The Ancients Counted **Seven Sabbaths** from **Resheet Firstfruits** Beginning with the **First Sabbath**

**Johnston M. Cheney** “**Seven Sabbaths** were to be counted from the **Feast of Firstfruits** or **Passover**. Consequently, these came to be known as “**First Sabbath**,” “**Second Sabbath**” etc. down to the **seventh**. And according to Julian Morgenstern, former President of Hebrew University, this practice continued in Galilee till the time of Messiah in the Common Era. It is still observed by some groups in Palestine today. Thus there was an annual date known as “**First Sabbath**,” just after **Passover**.”

Johnston M. Cheney, *The Life of Christ in Stereo: The Four Gospels Combined as One*, Multnomah Publishers, Oregon, U.S.A., 1984, p. 230 (Western Conservative Baptist Seminary) as quoted by Daniel Gregg, *The Sabbath Resurrection*, pp. 13-14.

## יהושע Messiah was in the Heart of the Earth for 3 Days and 3 Nights

Mark and Luke indicate the women came to the tomb when it was *early in the morning*, but John more precisely says *while it was still dark*. John therefore testified that יהושע Messiah had arisen *before sunrise* on the first **weekly Sabbath**. This is a vital piece of information as in **Matthew 12:40**, יהושע had prophesied that He would be in the heart of the earth for *three days and three nights*.

**Matthew 12:40** *For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.*

If the resurrection had occurred *after sunrise* on the first **weekly Sabbath** then He would have, from a **Judean** point of view, been in the heart of the earth for parts of **4 days**, as *any part of a day* constitutes *a day* in Hebraic thought. יהושע was placed in the tomb *before sunset*, as **Passover** on **Day 14 / Month 1** was ending, shortly *before* the **High Sabbath** on **Day 15 / Month 1** began.

**Luke 23:50-54** <sup>50</sup> *Now behold, there was a man named Joseph, a council member, a good and just man.* <sup>51</sup> *He had not consented to their decision and deed. He was from Arimathea, a city of the **Judeans**, who himself was also waiting for the **Kingdom of Elohim**.* <sup>52</sup> *This man 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 [Day 14 / Month 1] was the **Preparation**, and the **Sabbath** [Day 15 / Month 1] drew near.*

יהושע was in the heart of the earth for *part of the day* on **Day 14 / Month 1**, *all of the day* on **Day 15 / Month 1**, and *all of the day* on **Day 16 / Month 1**. If He would have been in the tomb for *part of the day* on **Day 17 / Month 1**, He would have been in the heart of the earth for parts of **4 days** from a **Judean** perspective. This is why the Spirit of Truth explicitly said through John that the women came *while it was still dark* on the morning of **Day 17 / Month 1** where they found the tomb empty *before sunrise*.



## Matthew Uses a Slightly Different Greek Phrase than Mark, Luke and John To Describe When the Women Came to the Tomb

While Mark, Luke and John use the phrase *mia tōn sabbatōn* [μία των σαββάτων], or the *first of the Sabbaths*, to describe when the women came to the tomb, Matthew employs two Greek phrases to *specify in no uncertain terms exactly when* the women came to the tomb during the **Festival of Unleavened Bread**.

**Matthew 28:1** *And on the latter of Sabbaths [Ὁψε δε σαββάτων] at the dawning on first of Sabbaths [τῆ επιφωσκούση εἰς μίαν σαββάτων], Mary Magdalene and the other Mary came to see the tomb.*

Matthew uses the phrase *opse de sabbatōn* [Ὁψε δε σαββάτων], the *latter of Sabbaths*, to refer to the **weekly Sabbath** on **Day 17 / Month 1**, as opposed to the **High Sabbath** on **Day 15 / Month 1**, the **weekly Sabbath** being the *latter* of the two. The women came as the **weekly Sabbath** was *dawning* on **Day 17 / Month 1** during *morning twilight*. Matthew uses the phrase *mian sabbatōn* [μίαν σαββάτων], or the *first of Sabbaths*, to say that the women came on a **weekly Sabbath** which was the **First Sabbath** in the count to **Shavuot** in 34 C.E.

The genuineness of **Mark 16:9-20** has been in question during the **Age of the Messiah**. However, assuming its authenticity, Mark employs the Greek phrase *prōtē sabbatou* [πρώτη σαββάτου], or **First Sabbath**, to *specifically say* that יהושע had risen *early* on the **First Sabbath** in the count to **Shavuot** in 34 C.E.

**Mark 16:9** *Now when יהושע was risen early on the First Sabbath [πρώτη σαββάτου], He appeared first to Mary Magdalene, out of whom He had cast seven devils.*

The unified testimony of the apostolic writings pinpoints *exactly when* the women came to the empty tomb. John gives an account of the *last hours* of the **weekly Sabbath** when the disciples encountered יהושע *late in the day* on **Day 17 / Month 1**. In **John 20:19**, John uses the Greek phrase *mia sabbatōn* [μία σαββάτου], or the *first of Sabbaths*, to refer to the *evening ending* the first **weekly Sabbath** in the count to **Shavuot** in 34 C.E.

**John 20:19** *Then, it being evening on that day, the first of Sabbaths [μία σαββάτου], and the doors having been locked where the disciples were assembled for fear of the Judeans, came יהושע and stood in the midst and said to them, “Shalom to you.”*

## Moses Counted the 50 Days from Resheet Firstfruits on Day 16 / Month 1

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.**

## Josephus Said the 50 Day Count Began on **Resheet Firstfruits** on Day 16 / Month 1

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 counting from **the day after** the first **High Sabbath of Unleavened Bread** 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 **Resheet 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.

## The Talmud Says that **Shavuot** Can Fall on Day 5, Day 6 or Day 7 of Month 3

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 those calendars and *neither should anyone who wants to walk in the narrow way which He walked*.

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.

## Some Versions of the Tanak Say to Count “7 Weeks” and Others Say “7 Sabbaths”

There are usually **seven weekly Sabbaths** and one **High Sabbath** on **Day 21 / Month 1** in the **49 day** Omer count. The only exception is if the **High Sabbath** on **Day 21 / Month 1** lands on the **weekly Sabbath** as in **2015 C.E.**, when there were **seven Sabbaths** in the **49 day** Omer count. In rare years there are **seven Sabbaths** in the **49 day** Omer count, however in most years there are **eight Sabbaths** in the **49 day** Omer count.

**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.*



Some have translated *Shabbatot* as “weeks” and *Sha-bat* as “week” in **Leviticus 23:15-16**. In this way, the *apparent problem* of counting **seven Sabbaths** when there are usually **eight Sabbaths**, disappears. This may be one reason why some versions of the Tanak translate *Sheva Shabbatot* שבע שבתות as **seven weeks** in **23:15B**, and *ha Sha-bat ha Shev-ē-ēt* השבת השביעית as **seventh week** in **23:16A**. However, other versions of the Tanak translate **23:15B** as “**seven Sabbaths**” and **23:16A** as “the next day after the **Seventh Sabbath**.”

## The Sadducees Insisted that Shavuot was 1 Day After the Seventh Sabbath

The **Sadducees** insisted that **Shavuot** came on *the day following* the **seventh Sabbath**, and that **Shavuot** was always on **Yom Ri-shon** on the *first day of the week* 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 שבת] from the day that you brought the sheaf of the wave offering; seven Sabbaths [Sheva Shabbatot שבע שבתות] shall be completed.* <sup>16</sup> *Even until the day after the seventh Sabbath [ha Sha-bat ha Shev-ē-ēt השבת השביעית] shall you number 50 days.*

## The Sadducees Were Mistaken as They Did Not Know the Scriptures

The **Sadducees** argued that the **Sabbath** referred to in **Leviticus 23:15** was the **weekly Sabbath** based on the *mistaken* notion that **High Sabbaths**, which are annual **Sabbaths** based on the lunar cycle, are never called **Sabbaths** [Sha-bat שבת] in the Torah. יהושע said the **Sadducees** were in error for *not knowing the Scriptures*.

**Matthew 22:29** יהושע answered and said to them [the **Sadducees**], “You are mistaken, *not knowing the Scriptures nor the power of Elohim.*”

**Mark 12:24** יהושע answered and said to them, “Is this not the reason you are mistaken, *because you do not know the Scriptures nor the power of Elohim?*”

This **Sadducees** Scriptural ignorance led them to be *mistaken* on the issue of the resurrection as well as the issue of **Shavuot**, as annual **Sabbaths** are indeed called **Sabbaths** in the Torah.

## Annual Sabbaths are in Fact Called Sabbaths in the Torah

Annual **Sabbaths** or **High Sabbaths** are indeed called **Sabbaths** in the Torah which employs different terms including: **Sha-bat** שבת, **Sha-baton** שבתון, **Sha-batkem** שבתכם, and **Sha-batot** שבתת. All of these words contain the three letter root שבת which means “to cease” or “to rest.” None of these terms specifically denote the **seventh day** but rather that a *resting* or a *ceasing* occurs.

**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.*

In **Leviticus 23:3**, the **Sabbath** [Sha-bat שבת] referred to is the **seventh day Sabbath** [Sha-bat שבת] as it is described as following the first six days of the week. In **Leviticus 23:32**, **Yom Kippur** is called a **Sabbath** [Sha-bat שבת] **of Sabbaths** [Sha-baton שבתון].

**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 קודש] 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 in the **Age** [*of Instruction*] throughout your generations in all your dwellings. <sup>32</sup> It shall be to you a **Sabbath** [*Sha-bat* שבת] **of Sabbaths** [*Sha-baton* 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].”

In **Leviticus 23:32**, the **Sabbath** [*Sha-bat* שבת] referred to is **Yom Kippur** as יהוה said it occurred on **Day 10 / Month 7**. The term **Sabbath** [*Sha-bat* שבת] is linked with **Sabbaths** [*Sha-baton* שבתון] which is why **Yom Kippur** is called the **Sabbath of Sabbaths**. In this way יהוה has shown that a **Sabbath** [*Sha-bat* שבת] can occur on either the **seven day cycle** or the **lunar cycle**.

In **Leviticus 23:24**, the term **Sabbath** [*Sha-baton* שבתון] is used to refer to a **Sabbath** on the **Day of Trumpets** or **Yom Teruah** on **Day 1 / Month 7** on **New Moon 7** which is an annual **Sabbath** on 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* קדש מקרא].”

The term **Sabbath** [*Sha-baton* שבתון] is used to describe the **Sabbath** on **Day 15 / Month 7** on the **lunar cycle** and the first day of **Sukkot**, as well as the **Sabbath** on **Day 22 / Month 7** 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* קדש מקרא]: 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* קדש מקרא] 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* קדש מקרא], 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* שבתת] 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].”

## The First Day of Unleavened Bread is Called a Sabbath in Scripture

The **mistaken idea** of the **Sadducees** was that **Day 15 / Month 1** is **not called a Sabbath** [*Sha-bat* שבת]. However, **two witnesses** in the Torah, in **Leviticus 23:11** and **23:15A**, **may be interpreted** as referring to the first **High Sabbath of Unleavened Bread** on **Day 15 / Month 1** where it **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 on **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 on Day 15 / Month 1], from the day that you brought the sheaf of the wave offering: seven weeks [Sheva Shabbatot שבוע שבתות].* <sup>16</sup> *Count fifty days to the day after the seventh week [ha Sha-bat ha Shev-ē-ēt השבוע השביעית]; then you shall offer a new grain offering to יהוה.*

There are also *three witnesses* in the Messianic Scriptures in **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 [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 [Day 15 / Month 1] according to the commandment.*

**Mark 16:1** *Now when the Sabbath [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** on the **fifth day of the week** in the year of the resurrection. **[15 Nisan = Thursday, March 25, 34 C.E. (1733560) = Day 15 / Month 1]** Mary Magdalene, Mary mother of James and Salome bought spices at the market the next day on **Resheet Firstfruits on Day 16 / Month 1. [16 Nisan = Friday, March 26, 34 C.E. (1733561) = Day 16 / Month 1]**

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) = Day 17 / Month 1]**

The *ancients* referred to **High Sabbaths** as “**Sabbaths**” even though certain teachers today *deny this fact* in order to promote the *false teaching* to count the Omer from the day after the **weekly Sabbath** according to the **Sadducean** method.

## The Resheet Firstfruits Were Offered During the Festival of Unleavened Bread

In some years the first day of the **Festival of Unleavened Bread on Day 15 / Month 1** lands on **Yom Ri-shon** the **first day of the week** as it did in **2015 C.E.** If one *incorrectly* begins counting the Omer from the day *after* the **first weekly Sabbath of Unleavened Bread** in a year like this, then **Resheet Firstfruits** will fall on **Day 22 / Month 1 after** the entire seven day **Festival** is over. It is *highly improbable* this ever happened in antiquity.

## Deuteronomy 16:9 says to Count Seven Weeks

The Scriptures teach in **Deuteronomy 16:9** 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.*

These **Sheva Shavuot [שבועה שבעת]** *seven weeks* can begin on any day of the week and make up **49 days**.



## Leviticus 23:15-16 says to Count **Seven Perfect Sabbaths** and to Number 50 Days

Leviticus 23:15-16 has been interpreted as saying to count *seven weeks* as there are usually *eight Sabbaths* within the **49 days** of the Omer count. However, **Leviticus 23:15-16** appears to be instructing us to count *seven weekly Sabbaths* from **Day 16 / Month 1** based on a *specific interpretation* of *two key phrases* which appear below in bold italics upper case.

**Leviticus 23:15-16** <sup>15</sup> And you shall count from **THE DAY AFTER** [ממחרת] the **Sabbath** [the **High Sabbath** on **Day 15 / Month 1**] from the day that you brought the sheaf of the wave offering; **SEVEN SABBATHS** [Sheva Shabbatot] **THEY SHALL BE PERFECT** [temimot tihyeynah תמימת תהיינה]: <sup>16</sup> Until **THE TIME AFTER** [ממחרת] **THE SEVENTH SABBATH** [ha Sha-bat ha Shev-ē-ēt] shall you number **50 days**.

שבע	שבתות	תמימת	תהיינה
sheva	shabbatot	temimot	tihyeynah
Seven	Sabbaths	perfect	they shall be

In the *first phrase*, the reader must understand that *seventh day Sabbaths* observed on the *seven day cycle* are *perfect* in the sense that they are based on the *creation sequence*, as *distinguished* from **High Sabbaths** which are observed on the *lunar cycle*.

The word *perfect* delineates the *class* of **Sabbath** more than the *rank* among **Sabbaths**. In **Leviticus 23:32, Yom Kippur** is called a **Sha-bat Sha-baton** [שבת שבתון] or the **Sabbath of Sabbaths** and this phrase could be used to argue its *rank*. The point is that all **Sabbaths** are important to יהוה Elohim but that the phrase *temimot tihyeynah* תמימת תהיינה, or *they shall be perfect*, refers to **Sabbaths** based on the *seven day cycle*.

**Daniel Gregg** The next part of counting is to count ‘**seven Sabbaths they shall be perfect**’ תמימת תהיינה שבע שבתות תמימת תהיינה *sheva shabbatot temimot tihyeynah*. The word ‘**perfect**’ or complete is *temimot* תמימת. This is a further indication of counting the **seventh day**, since **seven** is the number of perfection, wholeness, or completion. It says ‘**they shall be perfect**’ *temimot tihyeynah* תמימת תהיינה. This language is to specify to count only the **seventh days**. The seventh day of **Unleavened Bread** is also a **Sabbath**, as is the first day of **Unleavened Bread**, but these **Sabbaths** are not counted. They are not **perfect seventh days** according to creation, which fall in the **perfect** unbroken cycle of **seventh days**.

Daniel Gregg, “In the Day After the Sabbath – How to Count to Shavuot – Practical Matters,” Last modified on 04/16/2018. <[www.torahtimes.org/articles/shavuot\\_01.html](http://www.torahtimes.org/articles/shavuot_01.html)>

If one understands that the phrase *temimot tihyeynah* תמימת תהיינה in **Leviticus 23:15-16** instructs us to count *seven weekly Sabbaths*, then one must also understand that the word *mimocharat* ממחרת in the *second phrase* must be translated as *the time after*.

**Leviticus 23:15-16** <sup>15</sup> And you shall count from **THE DAY AFTER** [ממחרת] the **Sabbath** [the **High Sabbath** on **Day 15 / Month 1**] from the day that you brought the sheaf of the wave offering; **SEVEN SABBATHS** [Sheva Shabbatot] **THEY SHALL BE PERFECT** [temimot tihyeynah תמימת תהיינה]: <sup>16</sup> Until **THE TIME AFTER** [ממחרת] **THE SEVENTH SABBATH** [ha Sha-bat ha Shev-ē-ēt] shall you number **50 days**.



השביעת	השבת	ממחרת	עד
ha shev-ē-ēt	ha shabbat	mimocharat	ad
the seventh	Sabbath	the time after	Until

It is *critical* to translate *mimocharat* ממחרת in Leviticus 23:16 as *the time after*, as **Shavuot** can occur *between 1 day and 7 days after* the **seventh weekly Sabbath**. In 2019 C.E., Omer Day 1 [Day 16 / Month 1] will fall on **Yom Ri-shon** the first day of the week, and so Omer Day 50 [**Shavuot**] will occur **1 day after** the **seventh weekly Sabbath**. In 2033 C.E., Omer Day 1 [Day 16 / Month 1] will fall on a **weekly Sabbath**, and so Omer Day 50 [**Shavuot**] will occur **seven days after** the **seventh weekly Sabbath**.

### Mimocharat / Machar Can Mean Both “the Day After” and “the Time After”

If it is true that Leviticus 23:15-16 is saying to count **seven weekly Sabbaths**, then it is also true that the word *mimocharat* ממחרת must be translated as *the time after* in Leviticus 23:16 and that it refers to a time period of **1-7 days**. This same word *mimocharat* ממחרת, which is translated as *the day after* in Leviticus 23:15, **MUST BE** translated as *the time after* in Leviticus 23:16 so that the count can begin from the day after the **High Sabbath** on **Day 15 / Month 1**. The *correct Messianic* interpretation is shown below.

#### **Correct Messianic** Interpretation for Counting **Seven Weekly Sabbaths**

Leviticus 23:15-16 <sup>15</sup> And you shall count from **THE DAY AFTER** [ממחרת] the **Sabbath** [the **High Sabbath** on **Day 15 / Month 1**] from the day that you brought the sheaf of the wave offering; **SEVEN SABBATHS** [Sheva Shabbatot] **THEY SHALL BE PERFECT** [temimot tihyeynah תמימת תהיינה]: <sup>16</sup> Until **THE TIME AFTER** [ממחרת] **THE SEVENTH SABBATH** [ha Sha-bat ha Shev-ē-ēt] shall you number 50 days.

If the word *mimocharat* ממחרת is translated in both Leviticus 23:15 and 23:16 as *the day after*, then one will be forced to count by the **Sadducean** method from the day after the **weekly Sabbath**.

It is not difficult to imagine the spiritual warfare that has occurred for millennia over the correct interpretation of the word *mimocharat* ממחרת in Leviticus 23:15 and 23:16. By translating *mimocharat* ממחרת as *the day after* instead of *the time after* in Leviticus 23:16, and by insisting that the **Sabbath** in Leviticus 23:15 refers to the **weekly Sabbath** instead of the **High Sabbath** on **Day 15 / Month 1**, it changes the counting methodology from the *correct Messianic* method to the *incorrect Sadducean* method as shown below.

#### **Incorrect Sadducean** Interpretation for Counting **Seven Weekly Sabbaths**

Leviticus 23:15-16 <sup>15</sup> And you shall count from **THE DAY AFTER** [ממחרת] the **Sabbath** [the **seventh day Sabbath**] from the day that you brought the sheaf of the wave offering; **SEVEN SABBATHS** [Sheva Shabbatot] **SHALL BE COMPLETED**. <sup>16</sup> Until **THE DAY AFTER** [ממחרת] **THE SEVENTH SABBATH** [ha Sha-bat ha Shev-ē-ēt] shall you number 50 days.

The ensuing confusion over the interpretation of these verses, caused by the author of confusion himself, would definitely provide a motive for someone with a **Pharisaical** mindset to *allow* the word *mimocharat* ממחרת to be uniformly translated as *the day after* in Leviticus 23:15 and 23:16, but then *insist* that *seven weeks* are to be counted. This is the way *some versions* of the Tanak read even though it is *not the best translation*.



## **Incorrect Pharisaical** Interpretation for Counting Seven Weeks

**Leviticus 23:15-16** <sup>15</sup> *And you shall count from THE DAY AFTER [ממחרת] the Sabbath [the High Sabbath on Day 15 / Month 1] from the day that you brought the sheaf of the wave offering; SEVEN WEEKS [Sheva Shabbatot] SHALL BE COMPLETED.* <sup>16</sup> *Until THE DAY AFTER [ממחרת] THE SEVENTH WEEK [ha Sha-bat ha Shev-ē-ēt] shall you number 50 days.*

The three letter root of *mimocharat* ממחרת is *machar* מחר which refers to some future time ranging from the *next day to some time in the future*.

**Daniel Gregg** Jacob speaks to Laban, and says, “Then my righteousness shall have answered for me in the DAY tomorrow when you come concerning my wages” (**Genesis 30:33**) *beyom machar* מחר. In all these cases ‘day’ means some extended period of time. This usage of the word DAY is the key to understanding **Shavuot**.

With this in view, let us break down the word *mimocharat* ממחרת. The word first has a preposition prefixed to it: *mi* מ. It also has a construct ending at ה. The middle part is *machar* מחר. This means ‘tomorrow,’ ‘hereafter,’ or ‘time to come.’ The meaning we are interested in is illustrated in **Exodus 13:14**, “When your son asks you in **time to come**, saying, ‘What is this?’ then you shall say to him, ‘With a powerful hand Yahweh brought us out from **Egypt**, from the house of bondage.’” The word *machar* is properly translated here by the NAS as ‘**time to come**,’ but it is literally ‘tomorrow.’ There are several other passages that can show this meaning, i.e. **Joshua 22:24, 27**. So add this to your Hebrew understanding.

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The point is well taken that the Scriptures do use the word *machar* מחר to refer to a *time to come* which is not necessarily *tomorrow* but may be some time *off in the future*.

**Joshua 22:21-27** <sup>21</sup> *Then the children of Reuben, the children of Gad, and half the tribe of Manasseh answered and said to the heads of the divisions of Israel:* <sup>22</sup> *“יהוה Elohim of elohims, יהוה Elohim of elohims, He knows, and let Israel itself know – if it is in rebellion, or if in treachery against יהוה, do not save us this day.* <sup>23</sup> *If we have built ourselves an altar to turn from following יהוה, or if to offer on it burnt offerings or grain offerings, or if to offer peace offerings on it, let יהוה Himself require an account.* <sup>24</sup> *But in fact we have done it for fear, for a reason, saying, ‘In time to come [machar מחר] your descendants may speak to our descendants, saying, “What have you to do with יהוה Elohim of Israel?”* <sup>25</sup> *For יהוה has made the Jordan a border between you and us, you children of Reuben and children of Gad. You have no part in יהוה.”* <sup>26</sup> *So your descendants would make our descendants cease fearing יהוה.’* <sup>26</sup> *Therefore we said, ‘Let us now prepare to build ourselves an altar, not for burnt offering nor for sacrifice,’<sup>27</sup> but that it may be a witness between you and us and our generations after us, that we may perform the service of יהוה before Him with our burnt offerings, with our sacrifices, and with our peace offerings; that your descendants may not say to our descendants in time to come [machar מחר], “You have no part in יהוה.”’”*

The fact that the word *machar* מחר can refer either to *tomorrow* OR *a time to come* is critical for interpreting **Leviticus 23:15-16** correctly as it contains the word *mimocharat* ממחרת. In **Leviticus 23:15** *mimocharat* ממחרת must be translated as *tomorrow*, and in **Leviticus 23:16** it must be translated as *the time after*.



## There is a Conspiracy to Conceal the Chronological Facts of the Resurrection

After His crucifixion, the **Pharisees** were concerned about *rumors* of a resurrection and took specific measures to ensure that the body of יהושע *could not be stolen*.

**Matthew 27:62-66** <sup>62</sup> *On the next day [High Sabbath on Day 15 / Month 1], which followed the Day of Preparation [Passover on Day 14 / Month 1], the chief priests and Pharisees gathered together to Pilate (27-37),* <sup>63</sup> *saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’* <sup>64</sup> *Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.”* <sup>65</sup> *Pilate (27-37) said to them, “You have a guard; go your way, make it as secure as you know how.”* <sup>66</sup> *So they went and made the tomb secure, sealing the stone and setting the guard.*

Isn't it interesting that the chief priests and **Pharisees** were concerned with *deception*. In spite of their best attempts to prevent *deception*, יהושע rose from the dead. After His resurrection, some of the **Roman** guard reported to the chief priests in Jerusalem. Why? Wouldn't they report to their centurion?

**Matthew 28:11-15** <sup>11</sup> *Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened.* <sup>12</sup> *When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers,* <sup>13</sup> *saying, “Tell them, ‘His disciples came at night and stole Him away while we slept.’* <sup>14</sup> *And if this comes to the governor's [Pilate's (27-37)] ears, we will appease him and make you secure.”* <sup>15</sup> *So they took the money and did as they were instructed; and this saying is commonly reported among the Judeans until this day.*

The answer was *money* and *protection* from **Pilate (27-37)**. A conspiracy to deny the truth of the resurrection was carried out by the chief priests and **Pharisees**. It was *sometime after* the resurrection on the **First Sabbath** in 34 C.E., that certain religious officials changed “seven **Sabbaths**” to “seven **weeks**” in **Leviticus 23:15**, and “seventh **Sabbath**” to “seventh **week**” in **Leviticus 23:16**. One motive for doing this would be to *conceal* the fact that יהושע Messiah rose on the **First Sabbath** in the count to **Shavuot** on a **weekly Sabbath**.

**Daniel Gregg** The rabbinic schools ... ‘solved’ the problem by translating ‘**sabbaths**’ as ‘**weeks**’ in vs. 15 and 16. **The rabbis changed it to ‘weeks’ because they wanted to cover up the fact that Messiah rose from the dead on the ‘first of the Sabbaths.’** The real solution to this problem must 1. translate **Sabbaths** correctly, 2. be consistent with the proposition *mi*, and 3. start counting after the **Passover Sabbath**, 4. render the Hebrew idiom *machar* correctly in the context ... ‘The tomorrow of’ something is an indefinite period, i.e. hereafter, defined by the requirement to count **seven Sabbaths** in vs. 15, and a 50th day in vs. 16. Said 50th day need not come on Sunday. *Machar* simply means ‘time after’ or ‘time to come.’ In vs. 11, only one day is required to wave the sheaf, and therefore, tomorrow simply means the next day after the **Passover Sabbath**. Between 43 and 49 days are needed to count off **seven Sabbaths**, and between 1 and **7 days** are needed after the **seventh Sabbath** to reach the 50th day.

Daniel Gregg, “In the Day After the Sabbath – How to Count to Shavuot – Practical Matters,” Last modified on 04/16/2018. <[www.torahtimes.org/articles/shavuot\\_01.html](http://www.torahtimes.org/articles/shavuot_01.html)>

The chief priests and **Pharisees** also moved the **Passover** from **Day 14 / Month 1** to **Day 15 / Month 1** and departed from the instructions in the Torah.



## There is Also a Conspiracy to Change the Day of the **Passover**

The conspiracy did not end with reinterpreting **Leviticus 23:15-16**. Today an almost universal consensus exists among so called *religious authorities* to keep the **Passover** on the evening beginning **Day 15 / Month 1** instead of on the evening beginning **Day 14 / Month 1**. The only ostensible spiritual reason for this is to obfuscate the details concerning the sacrifice of the **Passover** Lamb of Elohim, and to keep people enslaved in sin.

**Matthew 23:13** “*But woe to you, scribes and **Pharisees**, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.*”

The net result of this confusion over the chronology of the resurrection has been to move the true worship of Elohim from **Sabbath** to Sunday. The people of Elohim have neglected the **New Moons, Appointed Times** and **Festivals** of יהוה. The **Passover** has been moved from **Day 14 / Month 1** to **Day 15 / Month 1**.

Billions have been duped into believing a lie that יהושע Messiah was crucified on a Friday and arose on a Sunday, and that there are three days and three nights between Friday and Sunday. The *Sunday resurrection lie* also plays into *the firstfruits deception* which stems from the **Sadducean** method for counting the omer. As a result, many today *incorrectly teach* that **Resheet Firstfruits** is always on the day after the **weekly Sabbath**.

## Messiah the Firstfruits Did NOT Rise from the Grave on **Resheet Firstfruits**

The *Sunday resurrection lie* plays into *the firstfruits deception* by teaching that **Resheet Firstfruits** as well as **Shavuot** always occur on a Sunday. This confusion apparently stems from a misconstruing of Paul’s words.

**1 Corinthians 15:20-23** <sup>20</sup> *But now Messiah is risen from the dead, and has become the firstfruits of those who have fallen asleep.* <sup>21</sup> *For since by man came death, by Man also came the resurrection of the dead.* <sup>22</sup> *For as in Adam all die, even so in Messiah all shall be made alive.* <sup>23</sup> *But each one in his own order: Messiah the firstfruits, afterward those who are Messiah’s at His coming.*

Paul *said* יהושע Messiah is a type of *firstfruits* of a deceased child of Elohim who is destined to be resurrected. Paul *did not say* that יהושע rose from the grave on **Firstfruits** which is always on **Day 16 / Month 1**. יהושע died on **Passover** on **Day 14 / Month 1**, **Firstfruits** was on **Day 16 / Month 1**, and יהושע arose on the **weekly Sabbath** on **Day 17 / Month 1** in 34 C.E. This truth can be readily verified on the **Creation Calendar**.

No properly informed person can dispute the fact that billions of people have been *deceived* concerning the true resurrection day of יהושע Messiah, and have been led into syncretistic pagan sun worship by virtue of the fact that they set apart the first day of the week instead of the **seventh day**.

This deception has been carried out by: misinterpreting the phrase *mia tōn sabbatōn* [μία των σαββατων] in the apostolic writings which is the **First Sabbath**; by changing “Sabbaths” to “weeks” in **Leviticus 23:15-16** thereby *taking away the knowledge* of the **First Sabbath**; and by changing the **Passover** observance from the evening beginning **Day 14 / Month 1** to the evening beginning **Day 15 / Month 1**. Even before 70 C.E., **Pharisaical** teachers were *taking away the key of knowledge* with their *false interpretations*. יהושע accused them *to their face* of not understanding the Torah and of *preventing* others from understanding it correctly.

**Luke 11:52** “*Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.*”



## There is Such a Thing as a Perfect Sabbath and a Perfect Week: A Second Witness to Counting Seven Weekly Sabbaths to Shavuot

### Correct Messianic Interpretation for Counting Seven Weekly Sabbaths

**Leviticus 23:15-16** <sup>15</sup> And you shall count from **THE DAY AFTER** [ממחרת] the **Sabbath** [the **High Sabbath** on **Day 15 / Month 1**] from the day that you brought the sheaf of the wave offering; **SEVEN SABBATHS** [Sheva Shabbatot] **THEY SHALL BE PERFECT** [temimot tihyeynah תמימת תהיינה]: <sup>16</sup> Until **THE TIME AFTER** [ממחרת] **THE SEVENTH SABBATH** [ha Sha-bat ha Shev-ē-ēt] shall you number 50 days.

There are **Sabbaths** on the **seven day cycle** and **Sabbaths** on the **lunar cycle** but all are **Sabbaths**. A rule from heaven which asks us to count seven **Sabbaths** in **49 days**, when there are usually eight **Sabbaths**, requires that we count **seven weekly Sabbaths**. The directive for counting **seven weekly Sabbaths** is based on the existence of the phrase **temimot tihyeynah** תמימת תהיינה **THEY SHALL BE PERFECT** in **Leviticus 23:15**. From this phrase it is understood that Elohim is **specifying** that He wants **weekly Sabbaths** to be counted. The key word is תמימת **temimot** with a three letter root מימ **mim** which appears in another interesting place in Scripture.

### Daniel Fasted for Three Perfect Weeks in 518 B.C.E.

In **Year 3** of **Darius I (521-485)** of **Persia** in **518 B.C.E.**, Daniel fasted for **three perfect weeks**.

**Daniel 10:1-3** <sup>1</sup> In the **third year** of **Cyrus (521-485)** king of **Persia** a message was revealed to Daniel, whose name was called Belteshazzar. The message was true, but the appointed time was long; and he understood the message, and had understanding of the vision. <sup>2</sup> In those days I, Daniel, was mourning **three perfect weeks** [sheloshah shavuim yamim שלשה שבועים ימים]. <sup>3</sup> I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till **three perfect weeks** [sheloshah shavuim yamim שלשה שבועים ימים] were fulfilled.

The phrase **perfect weeks** in Hebrew is שלשה שבועים ימים **sheloshah shavuim yamim**. In **Leviticus 23:15**, the three letter root in תמימת **temimot** is מימ **mim**, and in **Daniel 10:2-3**, the three letter root in ימים **yamim** is מימ **mim**.

ימים	שבעים	שלשה
yamim	shavuim	sheloshah
perfect	weeks	three

תהיינה	תמימת	שבתות	שבע
tihyeynah	temimot	shabbatot	sheva
they shall be	perfect	Sabbaths	Seven

Therefore, a pattern may be seen in the Torah and Prophets in which the three letter root מימ **mim** is associated with the **perfect seven day cycle** and the **seventh day Sabbath**.





In the Torah, in **Leviticus 23:15**, יהוה appears to indicate that *seven perfect seventh day Sabbaths* are to be counted. While in the Prophets, in **Daniel 10:2-3**, Daniel indicates that he fasted for *three perfect weeks* reckoned from the first day of the week to the *seventh day Sabbath*.

The fact that Daniel fasted for *three perfect weeks* is attested in **Daniel 10:4** where Daniel says he was visited on **Day 24 / Month 1** in **518 B.C.E.** The **Creation Calendar** reveals this was a *weekly Sabbath*. [**24 Nisan = Sabbath, May 4, 518 B.C.E. (1532347) = Day 24 / Month 1**]

**Daniel 10:4-13** <sup>4</sup> Now on the *twenty-fourth day of the first month*, as I was by the side of the great river, that is, the Tigris, <sup>5</sup> I lifted my eyes and looked, and behold, a certain Man clothed in linen, whose waist was girded with gold of Uphaz! <sup>6</sup> His body was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude. <sup>7</sup> And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves. <sup>8</sup> Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength. <sup>9</sup> Yet I heard the sound of his words; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground. <sup>10</sup> Suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands. <sup>11</sup> And he said to me, "Oh Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you." While he was speaking this word to me, I stood trembling. <sup>12</sup> Then he said to me, "Do not fear, Daniel, for **from the first day that you set your heart to understand**, and to humble yourself before your Elohim, your words were heard; and I have come because of your words. <sup>13</sup> **But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.**

The *three perfect weeks* of Daniel's fast mentioned in **Daniel 10:2-3** are equivalent to the **21 days** mentioned by the angel in **Daniel 10:13**.

The *first perfect week* that Daniel fasted was from: [**4 Nisan = Sunday, April 14, 518 B.C.E. (1532327) = Day 4 / Month 1**] - [**10 Nisan = Sabbath, April 20, 518 B.C.E. (1532333) = Day 10 / Month 1**]

The *second perfect week* that Daniel fasted was from: [**11 Nisan = Sunday, April 21, 518 B.C.E. (1532334) = Day 11 / Month 1**] - [**17 Nisan = Sabbath, April 27, 518 B.C.E. (1532340) = Day 17 / Month 1**]

The *third perfect week* that Daniel fasted was from: [**18 Nisan = Sunday, April 28, 518 B.C.E. (1532341) = Day 18 / Month 1**] - [**24 Nisan = Sabbath, May 4, 518 B.C.E. (1532347) = Day 24 / Month 1**]

The Hebrew Word תמימת is a Perfect Palindromic Word

תמימת

temimot

perfect



In **Leviticus 23:15**, the Hebrew word תמימה *temimot*, which translates as *perfect*, is a palindromic word as it reads the same way backwards and forwards. The same can be said of the root of this word.

## The Hebrew Word מִיִּם is a Perfect Palindromic Word

מִיִּם

mim

perfect

The Hebrew word אבא *abba*, which translates as *father*, as well as the Hebrew word דוד *dwd*, which is the name of *David*, are both palindromic Hebrew words. יהושע Messiah is the *Son of David* and the *Son of Elohim* and He is *perfect*, and He said those who follow Him will be *perfect*.

**Matthew 5:48** *Therefore you shall be perfect, just as your Father [Abba] in heaven is perfect.*

Those who attain to the **Age of Life** will be *perfect* in the *seventh millennial day*, but this requires patience.

**James 1:2-6** <sup>2</sup> My brethren, count it all joy when you fall into various trials, <sup>3</sup> knowing that the testing of your faith produces patience. <sup>4</sup> But let patience have its *perfect* work, that you may be *perfect* and complete, lacking nothing. <sup>5</sup> If any of you lacks wisdom, let him ask of Elohim, who gives to all liberally and without reproach, and it will be given to him. <sup>6</sup> But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

## The Torah is Perfect Converting the Soul

**Psalms 19:7-11** <sup>7</sup> The Torah of יהוה is *perfect* [*temimah* תמימה], converting the soul; The testimony of יהוה is sure, making wise the simple; <sup>8</sup> The statutes of יהוה are right, rejoicing the heart; The commandment of יהוה is pure, enlightening the eyes; <sup>9</sup> The fear of יהוה is clean, enduring throughout eternity; The judgments of יהוה are true and righteous altogether. <sup>10</sup> More to be desired are they than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb. <sup>11</sup> Moreover by them Your servant is warned, and in keeping them there is great reward.

## The Torah is Perfect

תמימה

temimah

perfect



## The Torah is Perfect

תמימה

temimah

perfect

## Daniel Fasted for Three Perfect Weeks

שלשה שבועים ימים

yamim shavuim sheloshah

perfect weeks three

## We Count Seven Perfect Sabbaths until Shavuot

שבע שבתות תמימות תהיינה

sheva shabbatot temimot tiheyenah

Seven Sabbaths perfect they shall be

## The Messianic Method for Counting the Omer

- Always places Day 1 of the Omer, which is Resheet Firstfruits, on Day 16 / Month 1 on the day after the High Sabbath on Day 15 / Month 1 [Leviticus 23:15].
- Always counts and numbers seven weekly Sabbaths [Leviticus 23:15].
- Always numbers 50 days [Leviticus 23:16].
- Always numbers seven weeks from Day 16 / Month 1 [Deuteronomy 16:9].
- As Month 1 and Month 2 may each have either 29 or 30 days, it always places Day 50 of the Omer, which is Shavuot, on Day 5, Day 6, or Day 7 of Month 3. Shavuot is always 1 to 7 days after the Seventh Sabbath [Leviticus 23:16].



# Interpreting the **Messianic** Method from the Messianic Scriptures

*Before* the resurrection, the Levitical priesthood, led by dictates of the **Pharisees**, interpreted the instructions for **Shavuot** according to what is termed in this paper the **Messianic** method. In this way they counted **seven perfect weekly Sabbaths**, seven weeks, and **50 days** to **Shavuot / Pentecost** just as Moses had instructed. They always placed **Day 1** of the Omer, **Resheet Firstfruits**, on **Day 16 / Month 1**. And as they followed the *first visible crescent moon*, **Day 50** of the Omer, or **Shavuot**, could fall on **Day 5, Day 6, or Day 7** of **Month 3**.

In the year Zechariah and Elizabeth Conceived John the Immerser in 4 B.C.E.

According to **Luke 1:5-6**, Zechariah was a priest from **Course 8 – Abijah** who walked blamelessly in all the commandments and ordinances of יהוה. The fact that Zechariah followed the dictates of the Levitical Priesthood shows that in **4 B.C.E.**, **Day 1** of the Omer always fell on **Day 16 / Month 1**, and that the Priesthood counted and numbered **seven weekly Sabbaths**, seven weeks, and **50 days** to **Shavuot** by the **Messianic** method.

In the year the Messiah was 12 Years old in 11 C.E.

According to **Luke 2:41-52**, יהושע was **12 years** old and in Jerusalem when **Resheet Firstfruits** were offered in **11 C.E.** As יהושע never sinned, He began counting the Omer by the **Messianic** method as the **Pharisees** did according to ancient tradition. There is no mention of any contentions concerning the **Creation Calendar** or the proper observance of the **Appointed Times**. Rather, יהושע sat in the midst of the teachers, listening and asking them questions. All who heard Him were astonished at His understanding and answers. **Day 1** of the Omer was on **Day 16 / Month 1** on **Yom Ham-i-shi** the fifth day of the week in **11 C.E.**

In the year of the Resurrection of Messiah in 34 C.E.

The disciples testified in **Matthew 28:1, Mark 16:2, Mark 16:9, Luke 24:1, John 20:1** and **John 20:19** that the **Sabbath** on which יהושע arose was the **First Weekly Sabbath** of **Shavuot** on **Day 17 / Month 1**. This suggests that in **34 C.E.**, the Levitical priesthood was still counting **seven weekly Sabbaths** by the **Messianic** method as Moses had instructed. This practice ostensibly continued until the end of the Second Temple period.

As the disciples testified that **Day 17 / Month 1** WAS the **First Weekly Sabbath** in the Omer count, it means the **Resheet Firstfruits** had been offered the previous day on **Day 16 / Month 1**, and that **Day 17 / Month 1** WAS NOT the **Sabbath** AFTER WHICH the **Resheet Firstfruits** were to be offered. From the apostolic testimony it is clear that the Omer was counted from the day after the **High Sabbath** of **Day 15 / Month 1**.

## In Paul's Lifetime

In **Philippians 3:5**, Paul said that concerning the Torah, he was a **Pharisee**. In **Philippians 3:6**, Paul said that concerning the righteousness which is in the Torah, he was *blameless*. This is the same word Luke used to describe Zechariah in **Luke 1:6**. From Paul's testimony, one may surmise that the **Pharisees** were counting the Omer correctly during his lifetime. However, it is *possible* an Omer counting controversy existed amongst believers in Paul's time as in **1 Corinthians 11:2**, he said to *keep the traditions just as I delivered them to you*.

Sometime *after* the resurrection in **34 C.E.**, and likely after the Second Temple was destroyed in **70 C.E.**, the **Pharisees** evidently began *counting weeks* to **Shavuot**. In this way they *preserved the correct starting point* for the Omer count, but *diminished the Torah* by *taking away* the command to count **seven weekly Sabbaths**.



# 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 and the day of the **spring equinox** in 1740 B.C.E. [15 Nisan = Thursday, April 5, 1740 B.C.E. (1085983) = Day 15 / Month 1]

**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 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) = Day 1 / Month 3] 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) = Day 6 / Month 3] 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) = Day 7 / Month 3]

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) = Day 8 / Month 3] - [14 Sivan = Sabbath, June 2, 1740 B.C.E. (1086041) = Day 14 / Month 3] 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) = Day 16 / Month 3]

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) = Day 1 / Month 4] 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** exactly **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) = Day 21 / Month 1]



**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 your 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** 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** 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** 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.** on **Yom Ri-shon** the first day of the week. [**21 Nisan = Sunday, April 21, 1437 B.C.E. (1196670) = Day 21 / Month 1**]

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) = Day 5 / Month 3**] 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. Then 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 directions in **Exodus 19:10-11**, and Moses relayed these directions 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** on the first day of the week on **Day 5 / Month 3**. [**5 Sivan = Sunday, June 2, 1437 B.C.E. (1196712) = Day 5 / Month 3**] יהוה told Moses that He would appear to the **Israelites** after **three days** on **Yom Shli-shi** the third day of the week 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) = Day 7 / Month 3**]

**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) = Day 16 / Month 1**] 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) = Day 8 / Month 3**] This was the first of *three times* that he went up for **40 days** and **40 nights**, and Moses apparently descended **123 days** later with the *second tablets* containing the **10 Commandments**. For there is a strong *tradition* within traditional Hebrew sources which say 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) = Day 10 / Month 7**] 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* within 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* with the **10 Commandments** on **Yom Kippur** on the day of the **fall equinox** on the **weekly Sabbath** on **Day 10 / Month 7** according to *tradition*.

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) = Day 21 / Month 1**] 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) = Day 5 / Month 3**]

יהוה 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) = Day 7 / Month 3**] Moses received revelation at Mount Sinai on **Day 7 / Month 3** on **Bikkurim Firstfruits** in **1437 B.C.E.** because he counted the Omer from **Resheet Firstfruits** on **Day 16 / Month 1**.

Moses *ascended* the *first time* for **40 days** and **40 nights** 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) = Day 8 / Month 3**] 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 **40 days** and **40 nights** with the *first tablets* with 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) = Day 18 / Month 4**]

Moses *ascended* the *second time* for **40 days** and **40 nights** 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) = Day 19 / Month 4**] 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 **40 days** and **40 nights** 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) = Day 29 / Month 5**]



Moses *ascended* the *third time* for 40 days and 40 nights 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) = Day 30 / Month 5] 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 40 days and 40 nights with the *second tablets* with 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) = Day 10 / Month 7]

## 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) = Day 15 / Month 1]

**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) = Day 7 / Month 3] 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** of 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) = Day 14 / Month 1]** 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) = Day 15 / Month 1]** Joshua and the children of **Israel** would have begun to eat of the **fruit** or **increase** [תבוואה תבוואה] of the land of **Canaan** only **after** the **Resheet 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) = Day 16 / Month 1]**

#### 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 **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 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 interprets the text as *some translations of the Tanak* do today by the **Pharisaical** Method and places **Day 1** of the count on **Day 16 / Month 1**. The Septuagint differs from *other translations of the Tanak* which say to count **seven Sabbaths** by the **Messianic** Method. As the Septuagint dates to the **third century B.C.E.**, it supports the notion that the **Pharisaical** Method existed at that time. However, the apostolic record indicates that the Levitical Priesthood counted **seven Sabbaths** by the **Messianic** Method.

#### 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) = Day 7 / Month 3]** And the **Sabbath** fell on **Day 8 / Month 3** in 132 B.C.E. **[8 Sivan = Sabbath, June 8, 132 B.C.E. (1673369) = Day 8 / Month 3]**. 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. Zachariah from **Course 8 – Abijah** and his wife 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 Abijah**. His wife was of the daughters of Aaron (1436-1398), and her name was Elizabeth. <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 **Course 8 – Abijah** 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**, it 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. The Messiah's disciples counted **seven weekly Sabbaths** from the day after **Day 15 / Month 1** by the **Messianic Method**.

The disciples of יהושע Messiah also counted the Omer from **Day 16 / Month 1** as is evident from their testimony of the resurrection day which occurred on **Day 17 / Month 1** in 34 C.E. [**17 Nisan = Sabbath, March 27, 34 C.E. (1733562) = Day 17 / Month 1**] The resurrection occurred *before sunrise* on the **First Sabbath** of the **seven weekly Sabbaths** in the Omer count in 34 C.E. This is certain as the **Greek** phrase *mia tōn sabbatōn* [μια των σαββατων] should be translated as *first of the Sabbaths* in the Messianic Scriptures.

**Mark 16:2** *And very early in the morning on the first of the Sabbaths [μια των σαββατων] they came to the tomb at the rising of the sun.*

**Luke 24:1** *Now on the first of the Sabbaths [μια των σαββατων] very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.*

**John 20:1** *And on the first of the Sabbaths [μια των σαββατων] Mary Magdalene came early to the tomb while it was still dark and saw the stone taken away from the tomb.*

The fact that the apostles called **Day 17 / Month 1** in 34 C.E. the **First Sabbath** indicates that the apostles counted the Omer by the **Messianic Method**. The apostles themselves testify that the **Sabbath** on which יהושע arose was the *first of the Sabbaths* in the count to **Shavuot**. As יהושע arose on **Day 17 / Month 1** on the **First Sabbath** in the count to **Shavuot** in 34 C.E., it *precludes the possibility* that **Shavuot** is counted from the day after the **weekly Sabbath** as the **Sadducees** said. Rather, the apostles counted to **Shavuot** from the day after the **High Sabbath** of **Day 15 / Month 1** in 34 C.E. according to the **Messianic Method**.

*If* the apostles had counted the Omer by the **Sadducean** method, they would have begun to count from the *day after the weekly Sabbath* on **Day 17 / Month 1**, and the **Sadducean First Sabbath** would have occurred on **Day 24 / Month 1** in 34 C.E. However, as the apostles called **Day 17 / Month 1** the **First Sabbath** in 34 C.E., **Day 24 / Month 1** would have been the **Second Sabbath** in the count to **Shavuot**, and this *positively indicates* that the apostles of יהושע Messiah counted by the **Messianic Method**.

Mark and Luke indicate the women came to the tomb when it was *early in the morning*, but John more precisely says *while it was still dark*. John therefore testified that יהושע Messiah had arisen *before sunrise* on the first **weekly Sabbath**. This is a vital piece of information, for in **Matthew 12:40**, יהושע had prophesied that He would be in the heart of the earth for *three days and three nights*.

**Matthew 12:40** *For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.*

If the resurrection had occurred *after sunrise* on the first **weekly Sabbath** then He would have, from a **Judean** point of view, been in the heart of the earth for parts of **4 days**, as *any part of a day* constitutes *a day* in Hebraic thought. יהושע was placed in the tomb *before sunset* as **Passover** on **Day 14 / Month 1** was ending shortly *before* the **High Sabbath** on **Day 15 / Month 1** began.

**Luke 23:50-54** <sup>50</sup> *Now behold, there was a man named Joseph, a council member, a good and just man.* <sup>51</sup> *He had not consented to their decision and deed. He was from Arimathea, a city of the Judeans, who himself was also waiting for the Kingdom of Elohim.* <sup>52</sup> *This man 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 [Day 14 / Month 1] was the Preparation, and the Sabbath [Day 15 / Month 1] drew near.*

יהושע was in the heart of the earth for *part of the day* on **Day 14 / Month 1**, *all of the day* on **Day 15 / Month 1**, and *all of the day* on **Day 16 / Month 1**. If He would have been in the tomb for *part of the day* on **Day 17 / Month 1**, He would have been in the heart of the earth for parts of **4 days** from a **Judean** perspective. This is why the Spirit of Truth explicitly said through John that the women came *while it was still dark* on the morning of **Day 17 / Month 1** where they found the tomb empty *before sunrise*.



While Mark, Luke and John use the phrase *mia tōn sabbatōn* [μία των σαββάτων], or the *first of the Sabbaths*, to describe when the women came to the tomb, Matthew employs two **Greek** phrases to *specify in no uncertain terms exactly when* the women came to the tomb during the **Festival of Unleavened Bread**.

**Matthew 28:1** *And on the latter of Sabbaths [Ὁψε δε σαββάτων] at the dawning on first of Sabbaths [τῆ επιφωσκούσῃ εἰς μίαν σαββάτων], Mary Magdalene and the other Mary came to see the tomb.*

Matthew uses the phrase *opse de sabbatōn* [Ὁψε δε σαββάτων], the *latter of Sabbaths*, to refer to the **weekly Sabbath** on **Day 17 / Month 1**, as opposed to the **High Sabbath** on **Day 15 / Month 1**, the **weekly Sabbath** being the *latter* of the two. The women came as the **weekly Sabbath** was *dawning* on **Day 17 / Month 1** during *morning twilight*. Matthew uses the phrase *mian sabbatōn* [μίαν σαββάτων], or the *first of Sabbaths*, to say that the women came on a **weekly Sabbath** which was the **First Sabbath** in the count to **Shavuot** in 34 C.E.

The genuineness of **Mark 16:9-20** has been in question during the **Age of the Messiah**. However, assuming its authenticity, Mark employs the **Greek** phrase *prōtē sabbatou* [πρώτη σαββάτου], or **First Sabbath**, to *specifically say* that יהושע had risen *early* on the **First Sabbath** in the count to **Shavuot** in 34 C.E.

**Mark 16:9** *Now when יהושע was risen early on the First Sabbath [πρώτη σαββάτου], He appeared first to Mary Magdalene, out of whom He had cast seven devils.*

The unified testimony of the apostolic writings pinpoints *exactly when* the women came to the empty tomb. John gives an account of the *last hours* of the **weekly Sabbath** when the disciples encountered יהושע *late in the day* on **Day 17 / Month 1**. In **John 20:19**, John uses the **Greek** phrase *mia sabbatōn* [μία σαββάτων], or the *first of Sabbaths*, to refer to the *evening ending* the first **weekly Sabbath** in the count to **Shavuot** in 34 C.E.

**John 20:19** *Then, it being evening on that day, the first of Sabbaths [μία σαββάτων], and the doors having been locked where the disciples were assembled for fear of the Judeans, came יהושע and stood in the midst and said to them, “Shalom to you.”*

## 9. Paul counted seven weekly Sabbaths from the day after Day 15 / Month 1 by the Messianic Method.

From the testimony of Paul, who considered himself a *blameless Pharisee*, it is possible to deduce that Paul counted the Omer from the **Resheet Firstfruits** on **Day 16 / Month 1** as the *Pharisees* did at this time by the **Messianic** Method.

**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: <sup>5</sup> 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; <sup>6</sup> Concerning zeal, persecuting the assembly; as to the righteousness which is in the Torah, blameless.*

## 10. Josephus from Course 1 – Jehoiarib 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 **Course 1 – 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, Life 1 / 2** *Now I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses. William Whiston, The Works of Josephus, p. 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**.

#### 11. 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, however 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.

**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.

## 12. 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**.

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* by the **Messianic** Method. 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.

**Day 1** of the Omer is on **Resheet Firstfruits** on **Day 16 / Month 1** and **Day 50** of the Omer is on **Shavuot**. In the 49 days leading up to **Shavuot** there will always be **seven weekly Sabbaths**. **Shavuot** can occur *between 1 day and 7 days after* the **seventh weekly Sabbath**. In 2019 C.E., **Omer Day 1 [Day 16 / Month 1]** will fall on **Yom Ri-shon** the **first day of the week**, and so **Omer Day 50 [Shavuot]** will occur **1 day after** the **seventh weekly Sabbath**. In 2033 C.E., **Omer Day 1 [Day 16 / Month 1]** will fall on a **weekly Sabbath**, and so **Omer Day 50 [Shavuot]** will occur **seven days after** the **seventh weekly Sabbath**.



## A Summary of the Historical Evidence for Counting the Omer From the Day After the High 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 performing the temple service, **Day 1** of the Omer was always on **Day 16 / Month 1** and this is when **Resheet Firstfruits** were offered to יהוה according to the **Messianic** Method. As יהושע Messiah never sinned, it is certain that He counted the Omer this way. An abundance of historical evidence proves the Omer was counted from **Day 16 / Month 1**.

- 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.]** – Shows the Levitical Priesthood counted from the day after **Day 15 / Month 1**.
- 5) **Antiquities 13 / 251-253** – **Hyrchanus I (135-104)** counted from the day after **Day 15 / Month 1** in 132 B.C.E.
- 6) **Luke 1:5-6** – **Zachariah** from **Course 8 – Abijah** and Elizabeth counted from **Day 16 / Month 1** in 4 B.C.E.
- 7) **Luke 2:41-42** – יהושע was 12 when **Resheet Firstfruits** were offered as the Levitical Priesthood said in 11 C.E.
- 8) **Matthew 28:1** – The resurrection of יהושע Messiah occurred on **Day 17 / Month 1** on the **First Sabbath**.
- 9) **Philippians 3:4-6** – Paul counted from the day after the **Sabbath** of **Day 15 / Month 1** by the **Messianic** Method.
- 10) **Antiquities 3 / 250-254 [1st century C.E.]** – Josephus from **Course 1 – Jehoiarib** counted from **Day 16 / Month 1**.
- 11) **Targum Onkelos [2nd century C.E.]** – Indicates the Levites counted from the day after **Day 15 / Month 1**.
- 12) **Rosh Hashanah 6B [5th century C.E.]** – Indicates the Levites counted 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 **50 days** are counted from the *day after* the first **High Sabbath** of the **Festival of Unleavened Bread** on **Day 15 / Month 1**, and *not* from the **weekly Sabbath** which occurs within the **Festival of Unleavened Bread**, *unless* **Day 15 / Month 1** falls on the **weekly Sabbath**.

At this time in history it is possible to prove that the Omer should be counted from **Day 16 / Month 1**. **Shavuot** is an annual commemoration of the **50th day after Israel** left **Rameses, Egypt** on the first day of the **Festival of Unleavened Bread** on **Day 15 / Month 1** [Numbers 33:3]. 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 fall on **Day 5 / Month 3, Day 6 / Month 3, or Day 7 / Month 3**.

In a year when **Day 15 / Month 1** falls on the **weekly Sabbath** as in 2019 C.E., **Shavuot** will occur **1 day** after the **Seventh Sabbath**, and the **Messianic** Method, **Pharisaical** method, and **Sadducean** method will place **Shavuot** on the same day. In a year when **Day 15 / Month 1** falls on **Yom Shi-shi** the sixth day of the week as in 2033 C.E., **Shavuot** will occur **7 days** after the **Seventh Sabbath**.

## The Messianic Method for Counting the Omer

- Always places **Day 1** of the Omer, which is **Resheet Firstfruits**, on **Day 16 / Month 1** on the day after the **High Sabbath** on **Day 15 / Month 1** [Leviticus 23:15].
- Always counts and numbers **seven weekly Sabbaths** [Leviticus 23:15].
- Always numbers **50 days** [Leviticus 23:16].
- Always numbers **seven weeks** from **Day 16 / Month 1** [Deuteronomy 16:9].
- As **Month 1** and **Month 2** may each have either **29 or 30 days**, it always places **Day 50** of the Omer, which is **Shavuot**, on **Day 5, Day 6, or Day 7** of **Month 3**. **Shavuot** is always **1 to 7 days** after the **Seventh Sabbath** [Leviticus 23:16].

