

# When Do We Celebrate Shavuot

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The name of this article was originally going to be “How Do We Count the Omer,” but that seemed a little too obscure for those unfamiliar with the intricacies of the Appointed Times. Very briefly, the Appointed Times<sup>1</sup> are specific times prescribed in the Scriptures that are to be observed by those in Covenant with the YHWH.<sup>2</sup>

The schedule of the Appointed Times begins with the observance of the Passover meal on Day 14 of Month 1. Determining the beginning of Month 1 and the specific timing of the Passover meal are the subject of other articles.<sup>3</sup> For the purpose of this discussion we will assume that the reader has properly determined those events.

On Day 15 of Month 1 the Feast of Unleavened Bread begins and that first day of the Feast is designated as a High Sabbath.<sup>4</sup> The Feast of Unleavened Bread, also known as Hag HaMatzah, lasts for seven days and the seventh day, Day 21 of Month 1 is also a High Sabbath. The Feast of Unleavened Bread is a Pilgrimage Feast, which means it is one of three annual occasions when males are expected to go to the place where YHWH chose to place His Name.<sup>5</sup> In other words, they would go visit His House. The last place that YHWH designated for this purpose was Jerusalem.

Now with many of the Appointed Times there are specific months and days provided when they are scheduled to occur. For instance, the Scriptures give a specific month and specific days for the Passover and the Feast of Unleavened Bread. The next Appointed Time does not have such a reference. Known as “Shavuot” the name of this Appointed Time literally means: “weeks”. In fact, this is the only annual Appointed Time that a precise month and day are not provided.<sup>6</sup>

So obviously the question arises: When Do We Celebrate Shavuot? Here is how we determine when Shavuot occurs according to the New King James Version of the Bible:

*<sup>15</sup> And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.*

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<sup>1</sup> The primary text that details the Appointed Times is Leviticus 23, although there is information contained throughout the Torah concerning the Appointed Times.

<sup>2</sup> The English letters YHWH are often used to represent the Hebrew consonants that make up the Tetragrammaton, which is the Name of the Father often represented as The LORD in English Bibles.

<sup>3</sup> See the articles “Calendar Confusion” and “When Do We Observe The Passover” at [www.shemayisrael.net](http://www.shemayisrael.net).

<sup>4</sup> Not to be confused with the seventh day Sabbath that occurs every week, a High Sabbath is a special Sabbath that occurs during an annual Appointed Time. Leviticus 23:7-8 specifically refers to the first and the seventh days of the Feast of Unleavened Bread as days when you shall do no customary work – ie. Sabbaths.

<sup>5</sup> See Exodus 23:17 and Deuteronomy 16:16

<sup>6</sup> For a detailed discussion of all of the Appointed Times see the Walk in the Light series book entitled *Appointed Times*.

<sup>16</sup> *Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.” Leviticus 23:15-16 NKJV.*

This sounds simple. Start at the day after the Sabbath and then count Sabbaths and days. You count seven Sabbaths, which will be 49 days, and then the next day will be the 50<sup>th</sup> day. It turns out that this process is not so simple. In fact, there are numerous problems with the translation of this passage which have caused confusion for some.

First and foremost, the English translation replaces the Name of יהוה<sup>7</sup> with the title “The LORD”. Another obvious translation issue is the use of the word “sheaf.” When we think of a sheaf we typically imagine stalks of grain gathered together in a bundle. In fact, that is the meaning of sheaf. The word in the Hebrew Scriptures is not sheaf, but rather the very specific unit of measurement known as the “omer.”

The omer is a unit of dry measurement typically of grain or flour. The word “omer” is represented as אֹמֶר in Ancient Hebrew. The literal meaning of the characters is “eye” (ע) “water” (י) “head” (א). It has great spiritual significance because the amount of manna that was sufficient for everyone. No matter the age or size of the person the omer was enough.<sup>8</sup> It was a uniform measure that satisfied each being. The omer could be considered to be “our daily bread.” (see Mattityahu 6:11; Luke 11:3).

Since the omer was intimately connected with the manna, we should be thinking of the bread from heaven, the bread that gives life in the wilderness. We should remember the manna. In fact, YHWH commanded Mosheh to keep an omer of manna before the Ark of the Covenant, known as “the witness.”

*“<sup>32</sup> And Mosheh said, This is the word which YHWH has commanded, Fill an omer with it to be kept for your generations; that they may see אֶת-the bread with which I fed you in the wilderness, when I brought you forth from the land of Egypt. <sup>33</sup> And Mosheh said unto Aharon, take a pot, and put an omer full of manna therein, and lay it up before YHWH, to be kept for your generations. <sup>34</sup> As YHWH commanded Mosheh, so Aharon laid it up before the Witness, to be kept.” Exodus 16:32-34.*

Interestingly, an omer was to be kept for future generations to see אֶת-the bread. The Aleph Tau (אֶת) is intimately connected with the omer of manna - the bread from heaven. Once again, we should be looking to the Messiah as the Bread that gives life - the Manna that comes down from Heaven to nourish Yisrael.<sup>9</sup>

The omer of manna was laid up before YHWH, so Aharon laid it up before the Witness. The word for witness is “adut” (אֶדוּת). This word is literally: “eye, door, covenant” or “see the door which leads to the Covenant.” So the witness was essentially testifying to the manna.

Later on in the Scriptures we are given more information concerning the omer as a unit of measurement. “Now an omer is the tenth part of an ephah.” Exodus

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<sup>7</sup> This is how the Name of the Father is provided in Ancient Hebrew Script. It is spelled “yud” (י) “hey” (ה) “vav” (ו) “hey” (ה) and is often represented in English by its corresponding English consonants as YHWH.

<sup>8</sup> Exodus 16:16

<sup>9</sup> The Aleph Tau (אֶת) is the mysterious “Word” that is found throughout the Hebrew Scriptures and is typically un-translated. It often points to the Messiah.

16:32-36. The fact that the omer was a one-tenth portion connects it with the tithe.<sup>10</sup> How interesting that this dry measure has the symbol for water at its center. Again, when thinking about the manna in the desert we cannot help but remember the water that came from the rock. These were both the miraculous provisions of life provided directly from YHWH.

After reading about the omer and the manna, the next time we read about an omer is during the Commandment concerning the count to Shavuot that was previously quoted. There is another problem with that translated passage because the Messianic connection with the omer is not seen in any English translation. The Aleph Tau (X⚡) is completely absent. Here is a proper reading of the passage including the Aleph Tau (X⚡): *“<sup>15</sup> And you shall number to yourselves from the day after the Sabbath, from the day on which you shall offer X⚡-omer of the wave offering, seven complete “weeks.” <sup>16</sup> until the morrow after the last “week” you shall number fifty days, and shall bring a new grain offering to YHWH.”* Leviticus 23:15-16.

Notice the connection between this offering – the omer – and the bread. This is supposed to make us think about the manna, and likewise, the Messiah. In fact, we see a direct reference to the Messiah next to the omer in the Hebrew text which now draws our attention to further translation issues concerning this passage.

If you note the parenthesis around the words “weeks” and “week” in Leviticus 23:15, that is where much of the mystery and confusion lie. This citation including the word “weeks” derives from the Septuagint text.<sup>11</sup>

Here is the same passage in a translation derived from the Masoretic text.<sup>12</sup> *“<sup>15</sup> From the day after the Sabbath, the day you brought X⚡-omer wave offering, count off seven full “Sabbaths.” <sup>16</sup> Count off fifty days up to the day after the seventh “Sabbath,” and then present an offering of new grain to YHWH.”* Vayiqra 23:15-16. This was the source text for the translation previously provided from the New King James Version.

I am providing both of these translations so that the reader can plainly see the difference. The Feast of Shavuot is clearly called “weeks”. In fact, the first mention of the Feast specifically calls it the Feast of Weeks,<sup>13</sup> but based upon the above Masoretic translation, the focus appears to be on Sabbaths, not weeks. This begs the question: Are we counting Sabbaths, weeks or both?

That is a question we will answer shortly but first we need to determine when to begin the count. We read that the count begins on “the day after the Sabbath” or on “the morrow after the Sabbath” as the King James Version translates

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<sup>10</sup> See Leviticus 23:17. The tenth part is what belongs to YHWH. So whenever you see the tenth, such as the resheet offering we recognize that it is about returning to YHWH what belongs to Him. This becomes significant with both the Messiah and the firstfruits.

<sup>11</sup> The word Septuagint is a Latin word that means: “seventy”. It dated back further than the Dead Sea Scrolls and is the very old translation of the Hebrew Scriptures into Koine Greek dated to around the Third Century BCE. Since it is written in Greek many reject it off hand in preference of the newer Masoretic text. As it turns out, the Septuagint is often the source for New Testament quotes and it has been validated by the Hebrew texts of the Dead Sea Scrolls.

<sup>12</sup> The Masoretic text is a much newer version of the Hebrew Scriptures developed by the Masoretes between the 7<sup>th</sup> and 10<sup>th</sup> Centuries CE.

<sup>13</sup> *“And you shall observe the Feast of Weeks (shavuot), of the firstfruits of wheat harvest . . .”* Exodus 34:22. See also Numbers 28:26 and Deuteronomy 16:9, 16

the verse. Both texts are clear in that regard. We must begin the count after a Sabbath but as we already mentioned, exactly which Sabbath is where there is a point of contention.

The text in Leviticus 23 makes a very clear distinction and separation between the weekly Sabbath and the other Appointed Times. The weekly Sabbath is set forth in Leviticus 23:3. Notice how it is set apart from the other Appointed Times.

*"<sup>1</sup> And אַיָּאָל spoke to Moses, saying, <sup>2</sup> 'Speak to the children of Israel, and say to them: 'The Feasts of אַיָּאָל, which you shall proclaim to be holy convocations, these are My feasts. <sup>3</sup> Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of אַיָּאָל in all your dwellings. <sup>4</sup> These are the feasts of אַיָּאָל, holy convocations which you shall proclaim at their appointed times.'" Leviticus 23:1-4.*

The weekly Sabbath is separate from the subsequent mentioned Appointed Times because it operates on a different time schedule. The weekly Sabbath operates on a seven day count that began at Creation. The annual Appointed Times are determined by the sun and the moon.<sup>14</sup>

So while the beginning verses (Leviticus 23:1-4) deal with and separate the weekly Sabbath, the following verses beginning at Leviticus 23:5 through 23:44 are referring to the annual Appointed Times and the Sabbaths referred to in those passages are the High Sabbaths associated with those Appointed Times. There is no further mention of the weekly Sabbath and it is an error to interpret the Sabbath in Leviticus 23:15 to be a weekly Sabbath. It is completely inconsistent with the text.

The fact that the weekly Sabbaths are on a separate and independent count would reasonably lead a person to understand the Sabbath mentioned in Leviticus 23:15 to be the first Sabbath of the Feast of Unleavened Bread, Day 15 of Month 1.<sup>15</sup>

The wave omer offering was clearly intended to occur within the Feast of Unleavened Bread. In fact, it could be argued that it is the focus of the Feast of Unleavened Bread. It is called the "resheet" which is the "first" of the firstfruits. It is offered by the Priest and is specifically offered without leaven during the Feast of Unleavened Bread, as opposed to the two loaves baked with leaven that are presented at Shavuot when all of the inhabitants of the Land bring their "firstfruits" (bikkurim) to offer before אַיָּאָל.<sup>16</sup>

The omer offering during the Feast of Unleavened Bread marks the beginning of the grain harvest while Shavuot marks the end of the grain harvest. The entire grain harvest falls within the period of seven weeks, which unify and connect

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<sup>14</sup> See Genesis 1:14. Also the article Calendar Confusion located at [www.shemaisrael.net](http://www.shemaisrael.net) explains how the Appointed Times are determined.

<sup>15</sup> When you examine the full text of Leviticus 23 the weekly Sabbath is mentioned first and it is separated from the rest of the Appointed Times. The weekly Sabbath is on an entirely different system of reckoning from the Feasts. While the Feasts are determined by the months (new moons) and the subsequent day counts in those months, the weekly Sabbath operates on a separate seven day count that began at Creation. Therefore, with the case of Shavuot, it needs to be tied to the Appointed Time of Unleavened Bread, not the weekly Sabbath. As we shall see the Feast of Unleavened Bread marks the beginning of the grain harvest and the Feast of Shavuot marks the end of the grain harvest. It is these two feasts that are linked together through the counting of 50 days, which amounts to seven weeks plus one day.

<sup>16</sup> See Leviticus 23:17

Passover with Shavuot. The weeks are the focus and the “resheet” offering needs to start the count of weeks from within the Feast of Unleavened Bread. Therefore, those who follow the weekly Sabbath tradition are missing this critical point and sometimes make the “resheet” offering, and start their count, outside of the Feast of Unleavened Bread as will occur this year (2015).<sup>17</sup> This is clearly not the intention of the instructions.

So we see that the count begins on the day of the “resheet” omer wave offering. As far as we can tell, as long as the Temple was operating that offering was always made on Day 16 of Month 1. That is “the day after the Sabbath” or “the morrow after the Sabbath” referred to in the Scriptures and the Sabbath being referred was the first High Sabbath on Day 15 of Month 1, not a weekly Sabbath.

This is confirmed by abundant historical sources. Alfred Edersheim, in his landmark work entitled *The Temple* provides: “The Morrow After the Sabbath - The expression, ‘the morrow after the Sabbath’ (Lev. 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 ‘Boethusians’ and the Sadducees in the time of Christ, and by the Karaite Jews and certain modern interpreters, rests on a misinterpretation of the word ‘Sabbath’ (Lev. 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 (Antiq. iii. 10, 5, 6), or Philo (Op. ii. 294), and of Jewish tradition, leaves no room to doubt that in this instance we are to understand by the ‘Sabbath’ the 15th of Nisan, on whatever day of the week it might fall. Already, on the 14th of Nisan, the spot whence the first sheaf was to be reaped had been marked out by delegates from the Sanhedrim, 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 Kedron, there was no restriction on that point, provided the barley had grown in an ordinary field—of course in Palestine itself—and not in garden or orchard land, and that the soil had not been manured nor yet artificially watered (Mishnah, Menach. viii. 1, 2). When the time for cutting the sheaf had arrived, that is, on the evening of the 15th of [Month 1] (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 three pecks and three pints of our English 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

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<sup>17</sup> Those who start the omer count after the weekly Sabbath ended up observing the “resheet” omer wave offering after the Feast of Unleavened Bread on a regular basis. The reason for this is because the last day of the Feast of Unleavened Bread (Day 21 of Month 1) frequently falls on the weekly Sabbath so “the morrow after the Sabbath” occurs after the Feast is over. This recently occurred in 2008 and will also occur in 2015.

‘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 (Men. vi. 6, 7), 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 (Men. viii. 2). Though one ephah, or ten omers, of barley was cut down, only one omer of flour, or about 5 1 pints of our measure, was offered in the Temple on the second Paschal, or 16th 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 very nearly three-fourths of a pint of oil, and a handful<sup>142</sup> of frankincense put upon it, then waved before the Lord, and a handful taken out and burned on the altar. The remainder belonged to the priest. This was what is popularly, though not very correctly, called ‘the presentation of the first or wave-sheaf’ on the second day of the Passover-feast, of the 16th of [Month 1].”<sup>18</sup>

The evidence is overwhelming that the Temple Service interpreted “the morrow after the Sabbath” as being Day 16 of Month 1. This understanding now adds clarity to the translation issues concerning the subsequent count. The Septuagint supports a Day 16 resheet barley offering, and a subsequent count of 7 complete weeks followed by day 50.

The Masoretic text speaks of counting seven Sabbaths, and determining day 50 after the seventh Sabbath. This is definitely inconsistent with the notion that the annual Appointed Times deal with their own Sabbaths, separate and independent from the weekly Sabbath cycle. It also contradicts the historical observance of the count. Further, once you recognize that you are not starting the count after the weekly Sabbath, the entire scheme of counting weekly Sabbaths falls apart because you will no longer have a count consisting of 49 days.

The fact is, there are usually 8 Sabbaths in the first 49 days of the count, one High Sabbath on Day 21 of Month 1 and seven weekly Sabbaths. So logically, it would be impossible to count seven Sabbaths in the first 49 days as there are usually eight. The only time there are seven is when Day 21 of Month 1 falls on a weekly Sabbath. In that event, the resheet offering would occur after the Feast of Unleavened Bread has ended. Now those who follow the Masoretic text would argue that they are supposed to count only weekly Sabbaths, but their text does not even state that.

They observe a mandatory Sunday resheet barley offering (the morrow after the weekly Sabbath), which inevitably leads to counting seven consecutive weeks of weekly Sabbaths leading to the 50<sup>th</sup> day, always occurring on a Sunday.

Again, while it may seem logical according to the Masoretic text, it is inconsistent with the Septuagint and it was not the method used by the Priests in the Jerusalem Temple. This is confirmed by historical and Scriptural information.<sup>19</sup>

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<sup>18</sup> Edersheim, Alfred, *The Temple – Its Ministry and Services*, Pages 203 – 205.

<sup>19</sup> See article entitled *An Overview on How To Count the Omer* at [www.torahcalendar.com](http://www.torahcalendar.com). See also Flavius Josephus *Antiquities* 3/250-254, Rosh Hashanah 6B, Mishnah Menachot 10.

While there are currently differences of opinion that developed over time, when the Temple was operating there was unity as we saw in the days of Mosheh and Joshua (Yahushua).

As time progressed Yisrael was divided into two Kingdoms, namely the Northern Kingdom known as the House of Yisrael, and the Southern Kingdom known as the House of Yahudah. These two different kingdoms came to represent two sons – Joseph and Yahudah. These two “sons” both sinned and were dealt with differently by YHWH.

In the pattern of Joseph, the House of Yisrael was exiled from the Land, and essentially grafted into the world power system then represented by Egypt. Joseph has yet to be revealed as his period of punishment was exceptionally longer than Yahudah’s. Yahudah was initially exiled for a period of seventy years, and ultimately some of those exiles returned.

While a remnant of Yahudah returned from Babylon, and retained their connection and identity with YHWH, Yoseph remained hidden and lost – the lost sheep of the House of Yisrael. After the return of the House of Yahudah, unity was problematic and continually diminished. These returning exiles from the House of Yahudah came to represent Yisrael. These Yahudim, later referred to as “Jews” remained fractured and divided into various sects with differing beliefs and traditions. They ultimately developed their own unique religion called Judaism, dominated by the traditions of the Pharisaic sect.

We know that Yahushua<sup>20</sup> the Messiah came around what we refer to as the First Century of the Common Era. At this point in time, the House of Yisrael remained scattered throughout the world, like lost sheep without a shepherd. Some from the House of Yahudah had returned from their Babylonian exile, but they were subject to the Romans. These Yahudim were divided into different sects, and at that time there were three main opinions concerning the count.

The majority position, held by the Pharisees and Sadducees, followed the Septuagint rendering of waving the first barley omer offering on Day 16 of Month 1, and then counting seven complete weeks to the fiftieth day, which would always fall on day 5, day 6 or day 7 of month 3. There were other minority views. Two of particular note were the Boethusians and the Essenes, believed incorrectly by some to be the sect responsible for the Dead Sea Scrolls.

“The ‘Boethusians’ were most likely a branch of the Sadducees, gaining their name from Simeon b. Boethus who was appointed high priest by Herod the Great in 24 BCE . . . the Boethusians held that the waving of the sheaf should occur, not the day following the Sabbath of the festival (i.e., on the 16th) but on the first day of the week following the weekly Sabbath. This variation in the starting point for counting the omer meant that their celebration of Shavuot was also at variance with the Pharisees, and presumably the majority of Sadducees. Since they waved the sheaf on

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<sup>20</sup> The Name Yahushua is a more accurate rendering of the Name of the Messiah. It is the same name as the Hebrew Patriarch often called Joshua. The Name of the Messiah was not Jesus. He was a Hebrew with a Hebrew Name so if you were going to use an English Name then the name Joshua should be used. In any event, it is better to use a person’s actual name and the Name of the Messiah was and is Yahushua.

the first day of the week, Shavuot also fell on a Sunday. We also know that the Qumran sect differed in their calculations for counting the omer and thus the day they celebrated Shavuot. They understood the word "Sabbath" of Leviticus 23:15 to be the weekly Sabbath following the last day of Unleavened Bread (which is also a Sabbath). Thus, like the Boethusians, they began counting the omer on the first day of the week, and celebrated Shavuot on the first day of the week, but in both cases a week later than the Boethusians. These three different perspectives (Pharisees, Boethusians, sect of the Dead Sea Scrolls), then, are those known to exist in the 1st Century CE."<sup>21</sup>

The Boethusians believed that the omer should be offered on the first day of the week (Sunday), and therefore Shavuot should fall on the first day of the week (Sunday). Although the Boethusians held these beliefs, they did not control the way the Levitical priesthood operated, as it was the opinion of the Pharisees that were followed by the Sadducees, and a majority of the populace.<sup>22</sup>

When Messiah walked upon the earth in the flesh, the majority view of the Pharisees and Sadducees was predominant. We know that Yahushua provided correction to the Pharisees and Sadducees in many areas of the Torah. One of the greatest debates occurring at the time was on a point that these two majority sects could not agree - the subject of the resurrection.<sup>23</sup> Yahushua answered that question decisively through His own resurrection. Accordingly, His actions supported the Pharisaic position.

Interestingly, other than the dates of His birth and death, which both occurred on Appointed Times using the calendar in existence at the time, we have no record of Yahushua giving any direct or specific instruction concerning the calendar. We read about Him travelling to Jerusalem during the three Pilgrimage Feasts. He was even in Jerusalem on the Feast of Dedication, known as Hannukah.<sup>24</sup> His life and ministry actually operated around the calendar in existence in that day and the service taking place in the Temple.

One could reasonably assume that Yahushua would have provided correction on such an important subject if it were needed. Instead, we see Yahushua

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<sup>21</sup> Tim Hegg, *Counting the Omer An Inquiry into the Divergent Methods of the 1st Century Judaism*, torahresource.com 2002. Simeon b. Beothus was appointed in 23 BCE according to Eliyahu David ben Yissachar, Jerusalem, Israel.

<sup>22</sup> History is full of examples where the Priests were pressured, coerced and even killed if they deviated from what was considered to be proper Torah observance. (See Edersheim, *The Temple* at p. 279, Sukkah 9). The Pharisees were clearly zealous for the Torah, their main problem was that they developed traditions which were given equal or greater weight than the Torah. This was one of the main areas that Yahushua corrected the Pharisees - their traditions. Relative to the operation of the Temple, they scrutinized the Temple service, since they were active observers and constantly present in the Temple. They were held in high esteem by the people, and therefore they were a force to be reckoned with. So even though the position of High Priest became politicized and corrupted, there were likely many righteous Levites serving in the House of YHWH, and the Pharisees helped to keep things in check to an extent by adding pressure from the inside.

<sup>23</sup> See Matthew 22:23-33, Mark 12:18-27 and Luke 20:27-38

<sup>24</sup> While Hannukah is traditionally called a Feast, it should not be confused with a hag (feast), designated as an Appointed Time in the Scriptures.



presumably walking in synchronicity with the calendar of that day, appearing in Jerusalem along with all of the Yahudim during the Feasts.

After the establishment of the Christian religion, hundreds of years following the death of Yahushua, the Catholic Church weighed in on this matter. The Catholic Church, which felt empowered to change the Sabbath day to Sunday, decided to fix Sunday as the day of the resheet offering to coincide with their tradition of a Sunday resurrection.<sup>25</sup> Since Catholicism incorporated many aspects of sun worship, we can see the tendency for them to move from the Sabbath to Sunday. This resulted in a Sunday Feast of Weeks, called Pentecost. This essentially took the emphasis away from counting seven weeks after the High Sabbath on Day 16 of Month 1, and focused on having the count always end on a Sunday, their sabbath day - the day traditionally reserved to worship the sun.<sup>26</sup>

Many people who have a Christian background prefer this rendering, because they are trying to parallel an Easter Sunday resurrection with the resheet offering, which they call “firstfruits” and actually erroneously treat as a separate feast. The essential problem is the fact that the Messiah was not resurrected on a Sunday, and they may be misunderstanding the purpose of the event.

It is quite clear that Yahushua was actually placed in the ground before sundown on Day 14, following the night of Passover, which was a Wednesday.<sup>27</sup> We know that He was in sheol<sup>28</sup> for three days, and three nights according to the sign of Jonah.<sup>29</sup> Therefore, He was subsequently resurrected on the weekly Sabbath, during the Feast of Unleavened Bread.<sup>30</sup>

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<sup>25</sup> For a further and more detailed discussion of the Sabbath see the Walk in the Light series book entitled *The Sabbath*.

<sup>26</sup> The Roman Catholic Church was essentially founded by the sun worshipping Roman Emperor Constantine. Through various edicts, adherents were directed away from the Torah and the Appointed Times toward festivals and days associated with pagan sun worship. This issue is discussed in greater detail in the Walk in the Light books entitled *Restoration* and *Pagan Holidays*. The Roman Catholic Church essentially was the antithesis of the Council at Jamnia (Yavna) that established Rabbinic Judaism. Each group worked hard to divide and separate from the other. As a result, each subsequent religion (Christianity and Judaism) has moved away from the Torah in their own unique ways. Sadly, the Torah, the Prophets and the Writings (The Tanak) are supposed to be held in high esteem by both religions, yet the traditions of man have caused division and strife between the two.

<sup>27</sup> For a further discussion see the Walk in the Light series book entitled *The Messiah*.

<sup>28</sup> Sheol is the proper rendering of the place where souls go when they exit the body. Christianity has adopted many misunderstandings relative to heaven and hell.

<sup>29</sup> Jonah was in the belly of the fish for three days and three nights (Jonah 1:17). Yahushua said that this would be the only sign given to an evil generation. (Luke 11:29-30).

<sup>30</sup> After being crucified on a Wednesday, Yahushua was raised “on the third day” according to Matthew 16:21, 17:23, 20:19, 27:64, Mark 9:31, 10:34, Luke 9:21-22, 13:32, 18:33, 24:7, 24:46, Acts 10:40 and 1 Corinthians 15:4. Yahushua was raised on the weekly Sabbath on Day 17 of Month 1, which was the third day of Unleavened Bread. This was the day after the First (Resheet) Barley offering that was offered on Day 16 of Month 1. Yahushua was also raised “after three days” according to Mark 8:31. So He was crucified and buried on Passover on Day 14 of Month 1, and raised after three days on Day 17 of Month 1 in 34 CE. This constitutes further proof that the Passover was being held at the correct time on Day 14 of Month 1 at this time in Yisrael’s history. For a further discussion on the timing and dating of the death and resurrection see the Walk in the Light series book entitled *The Messiah*.

There is no valid Sunday connection that can be made with the resheet offering or the resurrection. Yahushua was the Lamb of Elohim that was slain on Passover Day – Day 14 of Month 1, which was a Wednesday. The First Day of the Feast of Unleavened Bread occurred on Day 15 of Month 1, which was a Thursday. The resheet offering occurred on the day after the High Sabbath, Day 16 of Month 1, which was a Friday.

Since Yahushua was in sheol three days and three nights, He was resurrected on the weekly Sabbath.<sup>31</sup> How appropriate for the Master of the Sabbath.<sup>32</sup> There is no doubt a deep mystery associated with this day, this offering and this count – all leading to another Appointed Time focused on “weeks” – shavuot.

The similarities between the word “shavuot” (X⊙𐤑𐤅) and “shabbat” (X𐤑𐤅) cannot be ignored. The only difference between the two is the existence of the “ayin” (⊙) in “shavuot” between “bet” (𐤑 - the house) and “taw” (X - the mark or the covenant). In essence, it is shouting out “do you see the sabbath in the weeks?”

Interestingly, there will be seven weekly Sabbaths within the seven weeks, but the emphasis is on the shavuot – the weeks. This reckoning is actually confirmed by Mosheh and by the New Testament Scriptures.<sup>33</sup> We can therefore accept that the historical counting was accurate. Again, just because the Pharisees were doing something does not automatically mean it was incorrect. Christianity tends to vilify the Pharisees and make them out to be completely in error. While Yahushua corrected the Pharisees on many matters where they were in error, not everything they did was wrong.

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<sup>31</sup> For a further discussion see the Walk in the Light series book entitled *The Messiah*. See also [www.torahcalendar.com](http://www.torahcalendar.com).

<sup>32</sup> Matthew 12:8; Mark 2:28; Luke 6:5.

<sup>33</sup> The method of counting is confirmed by Mosheh through a careful analysis of the Scriptures and tradition. Yisrael left Egypt in 1437 BCE, 480 years before the fourth year of King Solomon in 957 BCE as stated in 1 Kings 6:9. The Yisraelites crossed the Red Sea and left Egypt on Day 21 of Month 1 according to Exodus 12:16B-17. The crossing occurred on Yom Rishon – the first day of the week. (see [www.torahcalendar.com](http://www.torahcalendar.com) and view Day 21 of Month 1 in 1437 BCE). The Yisraelites arrived at the Wilderness of Sinai on the selfsame day they came out of Egypt according to Exodus 19:1. They therefore arrived at the wilderness of Sinai on Yom Rishon, the first day of the week, on Day 5 of Month 3. (see [www.torahcalendar.com](http://www.torahcalendar.com) and view Day 5 of Month 3 in 1437 BCE). Mosheh received revelation from YHWH three days later according to Exodus 19:11 on Day 7 of Month 3. Hebrew tradition holds that this day was Shavuot. It is a fact that Shavuot falls on Day 7 of Month 3 in 1437 BCE. Therefore, we know that Mosheh started the count on Day 16 of Month 1, which is consistent with the method used during the time of Yahushua. If something this important were awry, He surely would have corrected them. This information and the dates are provided through the research of Eliyahu David ben Yissachar of Jerusalem, Israel and can be viewed at [www.torahcalendar.com](http://www.torahcalendar.com). Assuming that time was uniform back to that point, using [www.torahcalendar.com](http://www.torahcalendar.com), we have the ability to essentially travel back in time to that month and year and confirm these dates and methods. The New Testament also confirms that they were counting weeks and Sabbaths and that on Day 17 of Month 1, after the crucifixion of Yahushua they had already begun the count. We read in all the Gospels the phrase "mia ton shabbaton" when referencing Day 17, which was a Sabbath. (see Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1). In the Greek "mia ton Shabbaton" means: "first of the Sabbaths." There will always be seven weekly Sabbaths in the seven week count, and this means that they were counting the Sabbaths, and the weeks by Day 17. The Priest had made the resheet omer offering on Day 16, which was a Friday in 34 CE.

In fact, Josephus makes it clear that right up until the end of the Second Temple Period, the resheet offering of barley was offered on Day 16 of Month 1. "(250) 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 who they obtain this plentiful provision, in the first place, they offer the first fruits of their barley, and that in the manner following: (251) They take a handful of the 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>34</sup>

The Talmud - speaking of the Creator's Calendar that Yisrael was on before the Rabbinic calendar was invented - states that Shavuot could be observed on Day 5, Day 6 or Day 7 of Month 3. (see Rosh Hashanah 6B). This means that throughout all of Yisrael's history until 359 CE, the first visible crescent was being used to reckon months, and that every month could independently contain either 29 or 30 days. It also means that the omer was being counted from Day 16 of Month 1.

This is confirmed by examining the existing possibilities. When the first 2 months each contain 30 days, Shabuot will fall on Day 5 of Month 3 counting from Day 16 of Month 1. When month 1 contains 30 days and month 2 contains 29 days (or visa versa), Shabuot will fall on Day 6 of month 3 counting from Day 16 of Month 1. And when the first 2 months each contain 29 days, Shabuot will fall on Day 7 of Month 3 counting from Day 16 of Month 1.

This Talmud reference in Rosh Hashanah 6B speaks volumes about how to reckon months and how to count the days and weeks to Shabuot. It proves that the ancient Yisraelites reckoned the month from the first visible crescent, and that they counted the omer from the day after the High Sabbath on Day 15 of Month 1.

Again, history provides all of the evidence necessary for Yisrael to recalibrate itself to the Appointed Times of YHWH and His calendar.<sup>35</sup> And if the priests in the Second Temple were counting in this manner, then Yahushua the Messiah would have counted in this way. According to the New Testament Scriptures Yahushua never sinned. (Hebrews 4:15, 9:28 and 1 Peter 2:22). He kept the Appointed Times in Jerusalem throughout His life, and if the priests were not counting properly, Yahushua either would not have participated on their calendar or He would have

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<sup>34</sup> Josephus, Antiquities, 3 / 250-251.

<sup>35</sup> Those who are in Covenant with YHWH are part of the Commonwealth of Yisrael. Christianity calls its' collective assembly The Church and Judaism is a religion essentially derived from the Pharisaic sect for Jews and converts, but the Covenant Assembly is called Yisrael and Yisrael are all of those who are atoned and purchased by the blood of the Messiah and who follow the Truth of the Torah as taught by the Messiah. The Messiah is not coming back for a religious group or denomination. He is coming back for His Sheep who hear His voice. He already told the Pharisees that they are not His sheep and His sheep were from another fold. (see John 10). In the future there will be many Christians surprised to find out that they are not in His fold because they are "lawless" - have rejected His instructions found in the Torah. (see Matthew 7:21-23).

corrected them. Since He did neither, we can safely assume that the count was being performed properly.

While there are several systems of counting available, all other methods lack the support found in the weekly count beginning on Day 16 of Month 1. Most importantly, that method is supported by the Scriptures and overwhelming historical evidence.<sup>36</sup>

Only when the resheet offering was presented by the Priest could they begin the count, and the subsequent harvest. At the end of the harvest, the people would then bring the “firstfruits” of their harvest, known as the “bikkurim”, from their homes. Here is the passage from Leviticus. *“You shall bring out of your habitations two wave loaves of two tenth parts: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits (bikkurim) unto YHWH.”* Leviticus 23:17.

We can now see that at Shavuot the people would bring their firstfruits (bikkurim) from their homes. This time they bring two loaves of two omers – baked with leaven. So while the resheet barley offering was at the beginning of the harvest and consisted of a single omer presented by the Priest without any leaven, the bikkurim offering at Shavuot was much different.

The Shavuot bikkurim offering was brought by the people from their dwellings. It was the firstfruits from their own crops brought at the end of the harvest. It consisted of two loaves, which were set apart, baked with leaven and waved before YHWH. If leaven is representative of sin then we see the single resheet offering without sin and the two bikkurim loaves, the two omers with leaven, brought from throughout the Land and waved as one before YHWH.

This may seem strange, but it must be viewed within the larger context of the Appointed Times, and the Covenant plan. We already discussed the problems of sin that resulted in Yisrael being divided in two. Yisrael consists of the Covenant people, and is the firstfruits of YHWH. (Jeremiah 2:2). Yisrael was married to YHWH, but later divided into two houses because of their sin. The Prophets foretold of a time when Yisrael would be regathered, reunited and restored.

The two loaves coming together at Shavuot represent the House of Yisrael and the House of Yahudah coming together through Shavuot. Even though both Houses contain leaven, they are set apart to YHWH. The House of Yisrael has not been taught the instructions in the Torah – which were given at Shabuot on Day 7 of Month 3 in 1437 BCE.<sup>37</sup> The House of Yahudah has not received the Spirit of Messiah – which was also given at Shabuot on Day 7 of Month 3 in 34 CE.<sup>38</sup> It is highly

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<sup>36</sup> The Targum Jonathan uses "weeks" instead of "sabbaths" as does the Chumash. Also, Yom Kippur is called a Sabbath. It is clearly not a weekly Sabbath, but rather a High Sabbath. (see Leviticus 23:26-32). Again, if you begin the counting of the omer on the day after the weekly Sabbath there will be years when Day 21 of Month 1 lands on a weekly Sabbath, when the first (resheet) offering will be outside the Feast of Unleavened Bread, after the Feast is over. This is clearly not supposed to happen. The last day of the Feast of Unleavened Bread is not only a Sabbath, it is deemed a solemn assembly, an atzeret. (Deuteronomy 16:8). The Feast is concluded on that day. The resheet barley offering must be accomplished within the confines of Unleavened Bread in order for the people to leave and start their own harvesting.

<sup>37</sup> Date provided by Eliyahu David ben Yissachar of [www.torahcalendar.com](http://www.torahcalendar.com)

<sup>38</sup> Date provided by Eliyahu David ben Yissachar of [www.torahcalendar.com](http://www.torahcalendar.com)

significant that both of these fulfillments occurred when Shabuot landed on Day 7 of Month 3.

At a future date, the House of Yisrael and the House of Yahudah, along with a large mixed multitude, will be regathered and restored under Yahushua the Messiah. Then, the Commonwealth of Yisrael will be keeping the commandments of Elohim (The Torah) and having the testimony of Yahushua the Messiah (The Spirit). This, in fact, is prophesied to occur before the Messiah returns. (Revelation 12:17 and 14:12).

Only after the resheet (first) omer offering (representing the Messiah) was presented could the House of Yisrael and the House of Yahudah be reaped, gathered together and presented before YHWH as firstfruits (bikkurim). This would occur through a process of seven sevens, concluding with 50. One cannot ignore the allusion to the restoration of Yisrael occurring in the last year of a 50 year Jubilee count. That 50 day count to Shavuot began when the resheet offering was cut and waved by the Priest. This point, as well as the counting of seven weeks, is made clear by a subsequent text.

*<sup>9</sup> You shall count seven weeks (X O S W) for yourself; you shall begin to count seven weeks (X O S W) from the time you begin to put the sickle to the standing grain.*

*<sup>10</sup> Then you shall celebrate the Feast of Weeks (X Y O S W) to YHWH your Elohim with a tribute of a freewill offering of your hand, which you shall give just as YHWH your Elohim blesses you." Deuteronomy 16:9-10. Again, notice the emphasis on seven and "weeks". Again, it is important to remember that the emphasis of Shavuot (weeks) is on "weeks" not "sabbaths" and the whole point in this exercise is to count "weeks" or "sevens."*

So we can now see that the Feast of Weeks, Shavuot, does not have a fixed calendar date in the Scriptures, but rather falls on the day after the completion of seven weeks, or 49 days. It occurs on the 50<sup>th</sup> day so we must count the passage of seven weeks and 50 days. There is a parallel counting of weeks and days occurring simultaneously. Without question, the count is related to the Jubilee. In fact, there is a text that hints at the purpose:

*<sup>16</sup> And if a man shall sanctify unto YHWH some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver. <sup>17</sup> If he sanctify his field from the year of Jubilee, according to thy estimation it shall stand. <sup>18</sup> But if he sanctify his field after the Jubilee, then the Priest shall reckon unto him the money according to the years that remain, even unto the year of the Jubilee, and it shall be abated from thy estimation. <sup>19</sup> And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. <sup>20</sup> And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. <sup>21</sup> But the field, when it goeth out in the Jubilee, shall be set apart unto YHWH, as a field devoted; the possession thereof shall be the priest's. <sup>22</sup> And if a man sanctify unto YHWH a field which he hath bought, which is not of the fields of his possession; <sup>23</sup> Then the Priest shall reckon unto him the worth of thy estimation, even unto the year of the Jubilee: and he shall give thine estimation in that day, as a set apart thing unto YHWH. <sup>24</sup> In the year of the Jubilee the field shall return unto him of*

whom it was bought, even to him to whom the possession of the land did belong.” Leviticus 27:16-24.

For those unfamiliar with the Jubilee, here is the primary commandment. <sup>1</sup> YHWH said to Mosheh on Mount Sinai, <sup>2</sup> Speak to the Yisraelites and say to them: When you enter the Land I am going to give you, the Land itself must observe a Sabbath to YHWH. <sup>3</sup> For six years sow your fields, and for six years prune your vineyards and gather their crops. <sup>4</sup> But in the seventh year the land is to have a Sabbath of rest, a Sabbath to YHWH. Do not sow your fields or prune your vineyards. <sup>5</sup> Do not reap what grows of itself or harvest the grapes of your untended vines. The Land is to have a year of rest. <sup>6</sup> Whatever the land yields during the Sabbath year will be food for you - for yourself, your manservant and maidservant, and the hired worker and temporary resident who live among you, <sup>7</sup> as well as for your livestock and the wild animals in your land. Whatever the land produces may be eaten. <sup>8</sup> Count off seven Sabbaths of years - seven times seven years - so that the seven Sabbaths of years amount to a period of forty-nine years. <sup>9</sup> Then have the shofar sounded everywhere on the tenth day of the seventh month; on the Day of Atonements sound the shofar throughout your Land. <sup>10</sup> Consecrate the fiftieth year and proclaim liberty throughout the Land to all its inhabitants. It shall be a Jubilee for you; each one of you is to return to his family property and each to his own clan. <sup>11</sup> The fiftieth year shall be a Jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines. <sup>12</sup> For it is a Jubilee and is to be set apart for you; eat only what is taken directly from the fields. <sup>13</sup> In this Year of Jubilee everyone is to return to his own property.” Leviticus 25:1-13.

The Hebrew word for “jubilee” is “yobel” (יֹבֵל). It derives from “yabal”, which means “to conduct, to bring or to carry – as in a procession.” The picture is a procession carrying possessions to the house. This was a day to blow the shofar, a ram's horn, throughout the Land. On this day, every 50 years, Yisrael was to proclaim liberty. The primary themes of the Jubilee year are release, return, redemption and restoration to the way it was in the Garden of Eden in the beginning.

Pay particular attention to the count. Notice the reference to Sabbaths. That is why so many desire to count the omer based upon seven weekly Sabbaths, but that is really no basis at all, because these Sabbaths are not the seventh day Sabbaths. They are seven year Sabbaths, which reveals that the word Sabbath does not exclusively apply to the weekly Sabbath and the rest days prescribed within the Appointed Times are also considered to be Sabbaths.

The Jubilee actually counts special years called “Shemitah” years. A Shemitah year occurs every seven years, and it is called a “Sabbath” just like the Appointed Times contain their own annual Sabbaths. The Shemitah year is a year of rest, and after seven Shemitah cycles the yobel begins – not on Day 1 of Month 1, but rather Day 10 of Month 7.

In many ways, the Feast of Weeks is essentially a yearly reminder of the Jubilee, which links Passover, Unleavened Bread and Shavuot together. Shavuot occurs at the end of the grain harvest while the 50 year Jubilee cycle culminates in the end of the Fall harvest.

Shavuot is a time of rejoicing for all people. On one occasion there is a commandment to rejoice. *“And you shall rejoice before YHWH your Elohim, you, and*

*your son, and your daughter, and your manservant, and your maidservant, and the Levite that is within your gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which YHWH your Elohim has chosen to place His Name there."* Deuteronomy 16:11. The Jubilee is the ultimate time of rejoicing, although it is tempered by the fact that it begins on the Day of Atonement on Day 10 of Month 7, a day of affliction.

The overriding question we should ask is: "What is so important about the number 50 that there would be such mystery and emphasis associated with the 50<sup>th</sup> day and the 50<sup>th</sup> year?" YHWH could have made this all perfectly clear. Instead, He allowed some mystery to be built into this elusive count, which should tell us that there is something special to be learned. We gain understanding through our participation in the Appointed Times.

Once we recognize how to count the weeks, we are brought to the culmination of the Feast of Weeks, the 50<sup>th</sup> day. Let us look at what happened on the 50<sup>th</sup> day as offerings and sacrifices were presented at a threshing floor where YHWH ultimately established a Temple (Hekal) in Jerusalem. For those unfamiliar with the construction of the Temple (Hekal), a little background might be in order.

While Solomon, the son of David, actually oversaw the building of the Hekal in Jerusalem, it was David who was integral in making the necessary plans and preparations. One of the most significant details was the location – the threshing floor of Araunah. It was the location where the plague of YHWH stopped. (see 2 Shemuel 24). The threshing process was intimately connected with the various grains harvested in the Land, so there is a link that cannot be ignored between the grain Feasts and what happens at the Hekal.

Here is the command concerning the offerings made on the fiftieth day, at the conclusion of weeks. *"<sup>17</sup> You shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits (bikkurim) unto YHWH. <sup>18</sup> And you shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto YHWH, with their grain offering, and their drink offerings, even an offering made by fire, of sweet savour unto YHWH. <sup>19</sup> Then you shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. <sup>20</sup> And the Priest shall wave them with the bread of the firstfruits for a wave offering before YHWH, with the two lambs: they shall be set apart to YHWH for the Priest. <sup>21</sup> And you shall proclaim on the selfsame day, that it may be a set apart gathering unto you: you shall do no servile work therein: it shall be a statute throughout the ages (olam) in all your dwellings throughout your generations. <sup>22</sup> And when you reap the harvest of your land, you shall not make clean riddance of the corners of thy field when you reap, neither shall you gather any gleaning of your harvest: you shall leave them unto the poor, and to the stranger: I am YHWH your Elohim."* Leviticus 23:17-22.

We can see this as a culmination of the Passover. Instead of the first (resheet) of the barley harvest brought by the Priest, these are the firstfruits brought by the people *from their habitations*. Instead of one omer of unleavened barley we have two loaves, two omers, of leavened wheat. Instead of one lamb of the first year we

see seven lambs of the first year along with a young bull and two rams offered as burnt offerings that were a sweet smell unto YHWH.

Shavuot is a time that should interest anyone in the Covenant because they can expect to be “harvested” and brought to the House of YHWH.<sup>39</sup> The patterns that occurred in the Temple were there for us to learn from. The problem with the tradition of counting weekly Sabbaths is that it is not what was being performed at the Temple at the time of Yahushua. Yahushua never commented on any errors relating to the calendar. Also, He celebrated the Feasts with His family when He was a child pursuant to the Calendar followed at the Temple. He was even born according to that Calendar. If the Calendar were wrong, then no one would have recognized His fulfillment of the Appointed Times.

Let us not forget also that Zacharias, the father of John the Immerser, was a priest serving in the Temple. He was considered to be righteous before Elohim walking in ALL the commandments and ordinances of YHWH blameless. (Luke 1:6). If the calendar was off, this statement could not have been made. To function perfectly as a Priest, the Temple needed to be in order and operating on the correct Calendar. Since the Temple service was starting the omer count on Day 16 of Month 1, the year Yahushua was crucified, the count started on Day 16 of Month 1 and Shavuot was on Day 7 of Month 3.

The Scriptures in Acts specifically provide that when the day of Shavuot “had fully come” (ie. the omer count was completed) there were dwelling in Jerusalem Yahudim, devout men, from every nation under heaven. (see Acts 2:1, 5). All of these “devout men” were gathered at the time of Shavuot that was being observed in the Temple. All were at “the House” when the Spirit “baptized” them. Therefore, the count was confirmed by Yahushua and sealed by the Spirit.

This was the same count used by Mosheh and the Yisraelites when they came out of Egypt and YHWH confirmed this count by speaking the 10 commandments pursuant to the omer count beginning on Day 16.<sup>40</sup> So YHWH, Yahushua, the Spirit and Mosheh all confirm the Count and they are good enough for me.

No doubt that this is a tough issue for many, but the simple fact is that the evidence is overwhelming that the 50 day count to Shavuot should begin on Day 16 of Month 1, which is “the morrow after the Sabbath”. Those who follow the Masoretic text and more recent traditions of men by counting weekly Sabbaths will observe Shavuot at the wrong time.

It is important that we get the count right because this was the day that YHWH spoke the 10 Commandments to His Bride, Yisrael, from Mount Sinai. It was also the day that Yahushua sent His Spirit as a gift to His Bride. There is no

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<sup>39</sup> See Revelation 14:14-16. The harvest of the Messiah occurs first. It is the grain harvest. There will be a division during this harvest between the wheat and the tares. The tares will be separated from the wheat and burned while the wheat will be gathered into the Master’s barn. (see Matthew 13:24-30). The following harvest that occurs before the Feast of Ingathering, known as Succot, involves what are commonly referred to as the grapes of wrath as the wrath of Elohim comes upon the earth. (see Revelation 14:17-19).

<sup>40</sup> See Paragraph 6 *An Overview on How to Count the Omer* by Elijah David ben Issachar at [www.torahcalendar.com](http://www.torahcalendar.com).



coincidence that both of those events occurred on Shavuot, the Feast of Weeks when the firstfruits (bikkurim) of the harvest are gathered to the House. It is all about gathering and preparing the Bride for the Wedding in the Kingdom. Those who correctly observed this Appointed Time in the past were blessed, and it is definitely an Appointed Time that you want to celebrate at the correct time in the future.