



# Jews For Yeshua Ministry

*“To the Torah and the Testimony,  
if anybody does not speak according to these words,  
it is because they have no light in them”*

Isaiah 8:20; Revelation 12:17; 14:12



## Time Line 13

### Counting the Omer. Is Shavuot Always on a S-nday? (Keyed to Time Line 1-B, Line D)

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

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There is an age old debate concerning whether the Omer count leading up to Shavuot begins on the day after the 7<sup>th</sup> day Sabbath (S-nday), causing Shavuot to always likewise land on a S-nday; or whether the Omer count begins on the day after the 1<sup>st</sup> High Day of Unleavened Bread, which can land on any day of the week; and cause Shavuot, likewise, to also fall on any day of the week.

Part of the confusion comes from Judaism which does this count from after the High Day of Unleavened Bread [from the close of the 15<sup>th</sup> going into the 16<sup>th</sup>].

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

Let's go to the Scriptures and see.

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

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

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

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

**23:12** And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to Yehovah.

**23:13** Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to Yehovah for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin.

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

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

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

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

Next, if we go to the passage in **Yeshua (Joshua) 5:10,11** it is written,

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

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

Here we have the Day of the First Fruits offering taking place on the same day as the first day of Chag haMatzot (Unleavened Bread). This indicates that the Passover, which takes

place on the 14th of Aviv, landed on the Sabbath that year, and so that year the First Fruits were offered the very next day.

In other words, when Pesach (Passover) occurring on the 14<sup>th</sup> day of the moon lands on the Sabbath, then “the day after the Sabbath” is the same as the day following Pesach (Passover). So then, in this particular year when both the High Day of Unleavened Bread, and the offering of the First Fruits (when the consumption of the **roasted grain** from the first fruits takes place), occurred on the same day (on the 15<sup>th</sup> day of the moon), we know that the day of Pesach (Passover) - the 14<sup>th</sup> day of the moon, landed on Sabbath that year.

As it is written in **verse 5:11**, that on the day following the Pesach (Passover), that is, on the 1<sup>st</sup> day of Unleavened Bread (the 15<sup>th</sup>), they ate both the “*Unleavened Bread*” **AND** the “*roasted grain*”, **on the very same day**. In other words, *First Fruits and the 1<sup>st</sup> day of Unleavened Bread this year fell on the same day – the very same day; a parallel event that takes place only when Pesach (Passover) lands on the Sabbath in a given year. See the chart below.*

S-nday	M-day	T-day	W-day	Th-day	F-day	Sabbath	S-nday
Other Years						Joshua's Year	All Years
<b>Passover</b>							<b>Day 1 of 50</b>
	<b>Passover</b>						<b>Day 1 of 50</b>
		<b>Passover</b>					<b>Day 1 of 50</b>
			<b>Passover</b>				<b>Day 1 of 50</b>
				<b>Passover</b>			<b>Day 1 of 50</b>
					<b>Passover</b>		<b>Day 1 of 50</b>
						<b>Passover</b>	<b>Day 1 of 50</b>

However, when Pesach (Passover) day lands on a different day of the week, the Scriptures still require the 50 day count to begin “the day after the Sabbath”; **V'yikra (Leviticus) 23:11,15** and to conclude with the day following the 7<sup>th</sup> Sabbath; **V'yikra (Leviticus) 23:16**.

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

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

So why is it that each Appointed Time is commanded to be kept on a specific day of the moon (which in turn can fall on any day of the week), but the day of First Fruits and of Shavuot are always on the "day after the Sabbath"?

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

Otherwise, the Eternal One would have just simply commanded First Fruits to be waved and eaten on a specific day of the Moon, and all disputes would have been settled by simply counting 50 days from that specific day of the Moon.

But He did not command a specific day of the moon concerning First Fruits and Shavuot, but rather, commanded a certain day of the week – the day after the 7<sup>th</sup> day Sabbath, which accordingly, each year, always falls on a different day of the moon cycle - but always on the

same day of the week.

In Joshua's case, Passover that year fell on the Sabbath, causing the Day of First Fruits to fall on the 1st Day of Unleavened Bread that year. See *Chart below*.

<b>Joshua's Day of First Fruits</b> <i>2549 Years from Adam in 1426 BC as astronomically verified</i> <b>Yeshua (Joshua) 5:10-12</b>							
S-nday	M-nday	T-esday	W-dnesday	Th-rsday	Fr-day	Sabbath 14th of Aviv	S-nday 15th of Aviv
						<b>Passover</b> <b>14th of Aviv</b> <b>Joshua 5:10</b>	<b>1st Day of Unleavened Bread</b> <b>15th of Aviv</b> <b>Lev.23:6</b> ----- <b>Day of First Fruits / Day after the Sabbath</b> <b>Lev.23:10,11</b> ----- <b>Parched Grain Eaten</b> <b>Lev.23:14</b> <b>Joshua 5:11</b>

In Judaism today, First Fruits is declared after the first Day of Unleavened Bread, and then counts 7 "weeks" from there in blatant contradiction of Scripture. So we have to make a choice between a tradition of man, or the Hebrew Torah text which Yeshua stated would be preserved down to the smallest stroke until the end of this world; **Mattit'yahu (Matthew) 5:18**.

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

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

So does our Savior's example line up with the statements and conclusions above? Is all we have to ask to answer this question is:

What day did our Savior Yeshua arise as the First fruits from the grave on?; **I Corinthians 15:20-23**.

He rose as the "First Fruits" from the grave on the 1st day of the week: **Mark 16:1-6**, on the day "after" the Sabbath; **Mark 16:1**, on the same day the Priests were harvesting the First Fruits of the Barley harvest for the wave offering to be presented later that same day; **V'yikra (Leviticus) 23:10,11**.

*See Next Page*

## Yeshua's Time in Tomb and Day of Resurrection 28 AD

S-nday	M-day	T-day	W-day	Th-day	F-day	Sabbath	S-nday
		<b>Passover</b> 14th of Aviv begins at dusk Ex.12:6	<b>Yeshua Crucified and placed in tomb just before dusk</b> Mk.15:42 ----- The 15th of Aviv and 1st Day of Unleavened Bread, a " <b>High Day sabbath<sup>1</sup></b> " begins at dusk; Jn.19:31	<b>"High Day" of the 1st Day of Unleavened Bread continues until dusk</b> ----- Day 1 in tomb complete at dusk; Mt.12:40	After " <b>High Day sabbath</b> " Women buy spices and prepare them; Mk.16.1 ----- Day 2 in tomb complete at dusk; Mt.12:40	The Woman rest on the <b>7th Day Sabbath</b> ; Lk.23:56. ----- Day 3 in tomb complete at dusk; Mt.12:40	<b>Women Go to the Tomb and Find it Empty</b> Lk.23:56-24:3 ----- <b>Day of First Fruits / Day after the Sabbath</b> Lev.23:10,11 ----- <b>Yeshua Rises as First Fruits from the grave;</b> I Corinthians 15:20-23

*Note 1: The "High Day" is called a "sabbath" by way of tradition, not by way of commandment.*

Judaism has made it a point to alter the calendar to make certain nothing points to Yeshua as any kind of fulfillment of any component of any Appointed Time of Scripture. Many Messianics have chosen to follow this altered calendar; but we need to uphold the Scriptures - not the traditions of the Church or of Judaism made in place of Scripture.

S-nday	M-nday	T-esday	W-dnesday	Th-rsday	Fr-day	Sabbath	S-nday <i>Lev.23:11,15,16</i>
<b>Passover</b>							<b>Day 1 of 50</b>
	<b>Passover</b>						<b>Day 1 of 50</b>
<b>Yeshua's Week</b>		<b>Passover</b>					<b>Day 1 of 50</b>
			<b>Passover</b>				<b>Day 1 of 50</b>
				<b>Passover</b>			<b>Day 1 of 50</b>
					<b>Passover</b>		<b>Day 1 of 50</b>
<b>Joshua's Week</b>						<b>Passover</b>	<b>Day 1 of 50</b>

So why would today's Judaism do it differently than our Savior Yeshua's own explicit example by always beginning their count at the conclusion of the High Day on the 15<sup>th</sup> going into the 16<sup>th</sup> and counting 7 "weeks" from there instead of counting 7 "Sabbaths" as the Scriptures require?

Let me ask you this, if you were a Jew in the first centuries that only knew "Yeshua" as a person the Romans killed Jews over, and fed to lions and burned as torches, would you

want your holy day falling on the same day the followers of that person said He was resurrected on and ascended to the Father on?

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

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

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

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## **NOTES**