

Counting of the Omer to Shavu'oth

Regarding the counting of the omer to determine the date of Shavu'oth (Pentecost/Feast of Weeks), we rely on the methodology discussed in the Yom Qodesh Preface as set forth in Vayiqra (Leviticus) Chapter 23:

*And Yahuah spoke unto Mosheh, saying, **10** Speak unto the children of Yashar'el, and say unto them, When ye are come into the land which I give unto you, and shall reap תא eth-the harvest thereof, then ye shall bring תא eth-a sheaf of the firstfruits of your harvest unto the priest: **11** And he shall wave תא eth-the sheaf before **Yahuah**, to be accepted for you: **on the morrow after the Shabbath** the priest shall wave it. **12** And ye shall offer that day when ye wave תא eth-the sheaf a he lamb without blemish of the first year for an ascending smoke offering unto **Yahuah**. **13** And the oblation thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto **Yahuah** for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of a hin. **14** And ye shall eat neither bread, nor parched grain, nor green ears, until the selfsame day that ye have brought תא eth-an offering unto your **Elohiym**: it shall be a statute forever throughout your generations in all your dwellings.*

Vayiqra (Leviticus) 23:9-14

While there is no direct dating as to which Shabbath is being discussed in this passage, there are two premises upon which we rely:

First, the discussion of Matstsah (Unleavened Bread) which precedes this passage does not refer to the first and seventh days as Shabbath days, but rather as *miqra qodesh* – holy assemblies – upon which no servile work should be performed. But the passage in Vayiqra 23:11 uses expressly the word Shabbath (שבת).

The chapter opens with an early description of Shabbath:

*Six days shall work be done: but the seventh day is the Shabbath of rest, a holy assembly; ye shall do no work therein: it is the Shabbath of **Yahuah** in all your dwellings.*

Vayiqra (Leviticus) 23:3

So the Shabbath is the seventh day of a seven-day sequence.

Second, the Pecach and Matstsah are discussed ahead of the firstfruits offering (Bikoor); therefore, the Shabbath count could begin either on the Shabbath within Matstsah, or the Shabbath thereafter.

Whichever is accurate is the Shabbath upon which the counting of the omer begins and the fixing of the date of Shavu'oth.

*And ye shall count unto you from the morrow after the Shabbath, from the day that ye brought ~~the~~ the sheaf of the wave offering; seven Shabbaths shall be complete: **16** Even unto the morrow after the seventh Shabbath shall ye number fifty days; and ye shall offer a renewed oblation unto **Yahuah**.*

Vayiqra (Leviticus) 23:15-16

There are other testimonies that are relevant to fixing this date:

And it came to pass on the second Shabbath after the first, that he went through the fields; and his Talmidiym plucked the heads of grain, and did eat, rubbing them in their hands.

Luqas (Luke) 6:1

This phrase second Shabbath is a curious Greek term – *deuteroproto* – which actually means *the second after the first*.

*Upon the first Shabbath, let every one of you lay by him in store, as **Yahuah** has prospered him, that there be no gatherings when I come.*

Qorintiym Ri'shon (1 Corinthians) 16:2

There is in the Brit Chadasha (New Testament) a specific designation of a *first Shabbath* and a *second Shabbath*. These are to be recognized annually, not monthly (or in the case of the inaccurate translations of most English bibles, *weekly*). These are terms of art: ***mian sabbaton*** and ***deuteroproto sabbaton***. We see that the heads of grain were plucked on the second Shabbath – something possible with the barley in *aviyv*.

Therefore, our determination for Shavu'oth in the years set forth in the 3rd Edition Yom Qodesh are:

May 12, 2019

May 31, 2020

May 16, 2021

June 5, 2022

May 28, 2023

May 19, 2024