

Counting of the Omer

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Counting the Omer is the requirement for the setting of **Feast of Weeks (Chag HaShavu'ot)**. By counting we establish when this day is. This is the only Chag we count to determine. We are also commanded to **count the days** and **weeks**. We will look at the texts concerning this and determine where we start counting from.

Vayiqra / **Leviticus 23:9-16**

9. YHWH spoke to Moshe, saying:

10. Speak to the Israelite people and say to them: When you enter the land that I am giving to you and you reap its harvest, you shall bring the first sheaf of your harvest to the priest.

11. He shall elevate the sheaf before **YHWH** for acceptance in your behalf; the priest shall elevate it on the day after the sabbath.

12. On the day that you elevate the sheaf, you shall offer as a burnt offering to **YHWH** a lamb of the first year without blemish.

13. The meal offering with it shall be two-tenths of a measure of choice flour with oil mixed in, an offering by fire of pleasing odor to **YHWH**; and the libation with it shall be of wine, a quarter of a *hin*.

14. Until that very day, until you have brought the offering of Eloheykha, you shall eat no bread or parched grain or fresh ears; it is a law for all time throughout the ages in all your settlements.

15. And from the day on which you bring the sheaf of elevation offering—the day after the sabbath—you shall count off seven weeks. They must be complete:

16. you must count until the day after the **seventh week—fifty days**; then you shall bring an offering of new grain to **YHWH**.

Let us examine this text here to understand what it is telling in English really reflects what is said in Hebrew.

9 And spoke YHWH to Mosheh to say,

10 Speak to Sons of Yisrael and you say to them when you come to the land, which I give to you reap/shorten it harvest and have brought in sheaf of the beginning of your harvest to the priest.

11 And He shall wave the sheaf before YHWH for your acceptance **on the morrow** of the Shabbat shall wave it the priest.

12 And shall prepare you in the day you wave the Sheaf a ram, a whole one [no blemish], a son of a year, for a burnt offering to **YHWH**.

9 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:

10 דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי-תָבֹאוּ אֶל-הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת-קִצְרֵיהָ וְהִבֵּאתֶם אֶת-עֹמֶר רֵאשִׁית קִצְרֵיכֶם אֶל-הַכֹּהֵן:

11 וְהִנִּיף אֶת-הָעֹמֶר לְפָנַי יְהוָה לְרִצְוֹנְכֶם מִמִּזְחֶרֶת הַשָּׁבֹת יִנִּיפֶנּוּ:

<p>13 And its food offering two tenths of flour mixed with oil, a fire offering to YHWH a fragrance soothing and its drink offering, of wine a fourth of a hin.</p> <p>14 And bread or roasted grain or carmel (fully ripe) not eat you until same day this until brought you the offering of Eloheykhem a statute for all time to your generations in all dwellings yours.</p> <p>15 And you shall number/count to you on the morrow the shabbat from the day you bring the Sheaf of the wave offering seven Shabbatot whole they shall be.</p> <p>16 Until on the morrow the shabbat seventh, you shall number/count fifty days. And you shall bring a food offering new to YHWH.</p>	<p style="text-align: right;">הַפֶּהֶן:</p> <p>12 וְעֲשִׂיתֶם בַּיּוֹם הַנִּיפְכֶם אֶת־הָעֹמֶר כֶּכֶּשׁ תְּמִים בֶּן־שָׁנָתוֹ לְעֹלָה לַיהוָה:</p> <p>13 וּמִנְחָתוֹ שְׁנֵי עֶשְׂרִינָיִם סֹלֶת בָּלוּלָה בַשֶּׁמֶן אֲשֶׁה לַיהוָה רִיחַ נִיחַח וְנִסְכָּה יִזֶּן רְבִיעֵת הַהֵיזֶן:</p> <p>14 וְלֶחֶם וְקָלִי וְכֶרֶמֶל לֹא תֹאכְלוּ עַד־עֶצֶם הַיּוֹם הַזֶּה עַד הִבִּיאְכֶם אֶת־קֶרְבֵּן אֱלֹהֵיכֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מִשְׁבְּתֵיכֶם: ס</p> <p>15 וְסִפַּרְתֶּם לָכֶם מִמִּזְחַרְת הַשַּׁבָּת מִיּוֹם הִבִּיאְכֶם אֶת־עֹמֶר הַתְּנוּפָה שִׁבְעַת שַׁבָּתוֹת תְּמִימַת תִּהְיֶינָה:</p> <p>16 עַד מִמִּזְחַרְת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה:</p>
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The points to consider from this section is:

1. **What is the morrow?**
2. **Why use Shabbatot and not Shavu'ot?**
3. **Why use the seventh Shabbat and not the Seventh week?**
4. **We are not to eat of the new grain or roast grain until the sheaf is waved.**
5. **We are to count both complete Shabbats and days.**

The other place we find the reference to counting is:

Devarim / **Deuteronomy 16: 9-10**

9 You shall count off seven weeks; start to count the seven weeks when the sickle is first put to the standing grain.

10 Then you shall observe the Feast of Weeks for YHWH Eloheykha, offering your freewill contribution according as YHWH Eloheykha has blessed you.

<p>9 Seven Weeks (shavu'ot) you shall number/count for you from begin the sickle the standing grain begin you to number seven (weeks) shavu'ot.</p>	<p>9 שְׁבַעַה שָׁבַעַת תִּסְפָּר-לָךְ מִהַחֵל תְּרַמֵּשׁ בְּקֹמָה תֵּחַל לְסֹפֵר שְׁבַעַה שָׁבַעוֹת:</p>
<p>10 And perform you the Feast of Weeks (Shavu'ot) to YHWH Eloheykha enough a volitive offering you hand which you give according as blesses you YHWH Eloheykha.</p>	<p>10 וְעָשִׂיתָ חַג שְׁבַעוֹת לַיהוָה אֱלֹהֶיךָ מִסֹּת נֹדֶבֶת יָדָךְ אֲשֶׁר תִּתֶּן כֶּאֱשֶׁר יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ:</p>

Notice here the word weeks is used. Shavu'ot is used here because he is reminding them of the previous reference in Leviticus. The way to could count the weeks is by counting shabbatot/Sabbaths. Each week would end in a shabbat as it does weekly.

So let's look at what is *the Morrow*.

Morrow in Hebrew is Macharat. It is reference number **4283** and is a feminine **noun**. The Hebrew is Mem-Chet-Resh-Tav. It is from the **verb** root Mem-Chet-Resh which is Machar and reference number **4279**. The verb mean "to morrow" or *towards morrow*. The feminine noun is morrow so as a thing, it is a specific object. In this case, it is a time of day.

We can see that this is the period after sunrise.

Yonah/**Jonah 4:7**

6 **YHWH** Elohim provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant.

7 **But the next day at dawn (ba'alot hashachar lamacharat - in the rising of dawn of the morrow)** Elohim provided a worm, which attacked the plant so that it withered.

We also see that they rose early the morrow.

Shemot/**Exodus 32:6**

5 When Aaron saw this, he built an altar before it; and Aaron announced: "Tomorrow (**machar 4279**) shall be a festival of YHWH!"

6 **Early next day (vayash'kiymu mimacharat - And rose up in the morrow)**, the people offered up burnt offerings and brought sacrifices of well-being; they sat down to eat and drink, and then rose to dance.

Shofetim/**Judges 6:38**

37 here I place a fleece of wool on the threshing floor. If dew falls only on the fleece and all the ground remains dry, I shall know that You will deliver Israel through me, as You have said."

38 And that is what happened. **Early the next day (vayash'kem mimacharat)**, he squeezed the fleece and wrung out the dew from the fleece, a bowlful of water.

Shemu'el Aleph/1 Samuel 5:3-4

3 Early the next day (vayash'kimu mimacharat), the Ashdodites found Dagon lying face down on the ground in front of the Ark of **YHWH**. They picked Dagon up and put him back in his place;

4 but early the next morning (vayash'kimu baboqer mimacharat), Dagon was again lying prone on the ground in front of the Ark of **YHWH**. The head and both hands of Dagon were cut off, lying on the threshold; only Dagon's trunk was left intact.

So we see from this that **the morrow after the Shabbat** is the daylight portion of the day following the day in question.

So after the Shabbat ends, the next morning is the morrow. So that leaves us with a question. **What Shabbat is it?**

Well according to the Rabbis the Shabbat is the first day of Chag HaMatzot (Feast of Unleavened Bread). The reasoning for this is that since work is restricted on that day, save cooking, then it must also be a Shabbat since working forbidden on Shabbat. They don't make the leap that cooking; *as work*, would also be forbidden so therefore they are not the same. They are using **analogy** to make the first and last days of the Feast Shabbats also. So they start the count of the Omer on the morrow of the first day of unleavened bread. So in the references to the first and seventh day of Chag HaMatzot does it ever refer to them as shabbatot/Sabbaths? Let's look.

Vayiqra/**Leviticus 23:4-8**

4 These are the set times (mo'adey) of **YHWH**, the sacred occasions (miqra qodesh), which you shall celebrate each at its appointed time (bamo'adam):

5 In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to **YHWH**,

6 and on the fifteenth day of that month **YHWH**'s Feast of Unleavened Bread. You shall eat unleavened bread for seven days.

7 On the first day you shall celebrate a sacred occasion (miqra qodesh): you shall not work at your occupations.

8 Seven days you shall make offerings by fire to **YHWH**. The seventh day shall be a sacred occasion (miqra qodesh): you shall not work at your occupations.

Notice that shabbat nor Shabbaton are used here while later in the same chapter the word Shabbaton is used for Yom Teru'ah, Yom Hakippurim, and the First and Eighth of Sukkot.

Leviticus 23:24, 32, 39

24 Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe **complete rest (shabbaton)**, a sacred occasion (miqra qodesh) commemorated with loud blasts. (Yom Teru'ah)

32 It shall be a **sabbath of complete rest (shabbaton)** for you, and you shall practice self-denial; on the ninth day of the month at evening, from evening to evening, you shall observe this your sabbath. (Yom Hakippurim)

39 Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of YHWH [to last] seven days: **a complete rest (shabbaton)** on the first day, and **a complete rest (shabbaton)** on the eighth day. (Sukkot and the eighth day)

So you can see that here we see that the end of the growing season the miqra qodesh or mo'adey (**appointed times**) are shabbaton or/ shabbat whereas the beginning of the growing season the miqra qodesh or mo'adey are not. This is the only place where we see the word shabbaton used in reference to a miqra qodesh. Therefore, we see that the only Shabbat possible is the one that occurs in conjunction with the weekly Shabbat and the Chag HaMatzot.

So, we need to count from the morrow after the Shabbat that falls during the Feast of Unleavened Bread. That day would be the **first day of the week** which in Hebrew is **Yom Rishon** and in the Gregorian calendar as **Sunday**. Counting the individual days up to **49** and the weeks up to **7** complete shabbatot we then keep **Chag HaShavu'ot** on the first day of the week from which we started the counting.

For **2007** the count will be:

April 1	April 2	April 3 Pesach in Erev	April 4 FDUB	April 5	April 6	April 7 Shabbat
April 8 Day 1 Week 1 Morrow after shabbat	April 9 Day 2 Week 1	April 10 Day 3 Week 1 LDUB	April 11 Day 4 Week 1	April 12 Day 5 Week 1	April 13 Day 6 Week 1	April 14 Day 7 Week 1
April 15 Day 8 Week 2	April 16 Day 9 Week 2	April 17 Day 10 Week 2	April 18 Day 11 Week 2	April 19 Day 12 Week 2	April 20 Day 13 Week 2	April 21 Day 14 Week 2
April 22 Day 15 Week 3	April 23 Day 16 Week 3	April 24 Day 17 Week 3	April 25 Day 18 Week 3	April 26 Day 19 Week 3	April 27 Day 20 Week 3	April 28 Day 21 Week 3
April 29 Day 22 Week 4	April 30 Day 23 Week 4	May 1 Day 24 Week 4	May 2 Day 25 Week 4	May 3 Day 26 Week 4	May 4 Day 27 Week 4	May 5 Day 28 Week 4
May 6 Day 29 Week 5	May 7 Day 30 Week 5	May 8 Day 31 Week 5	May 9 Day 32 Week 5	May 10 Day 33 Week 5	May 11 Day 34 Week 5	May 12 Day 35 Week 5
May 13 Day 36 Week 6	May 14 Day 37 Week 6	May 15 Day 38 Week 6	May 16 Day 39 Week 6	May 17 Day 40 Week 6	May 18 Day 41 Week 6	May 19 Day 42 Week 6
May 20 Day 43 Week 7	May 21 Day 44 Week 7	May 22 Day 45 Week 7	May 23 Day 46 Week 7	May 24 Day 47 Week 7	May 25 Day 48 Week 7	May 26 Day 49 Week 7
May 27 Day 50 Morrow after shabbat						

FDUB = First Day Unleavened Bread ~ **LDUB** = Last Day Unleavened Bread

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יהוה

The name of our Creator is made up of four, Hebrew **VOWELS**, **Y H W H** יהוה (source: Flavius Josephus - *Antiquities of the Jews*)

The letter ה (h) when used as a vowel, usually has the "ah," "ha," or the "huh" sound. The ה is the *definite* article, or **THE, SPECIFIC, to the EXCLUSION of ALL others.**

This is exemplified in showing the difference between the word "eretz," meaning land, and the words "ha Eretz," meaning **THE Land of Israel, to the exclusion of all others.**

In Hebrew, the letters י (y) and ו (v)(w) are used interchangeably, and when located in the first, second, or third position in a word, indicate the tense of the word, either past, future, or continuing.

Being placed in the first and third positions, the י and ו indicate that the name is **both past and future**, or, - *Eternal*.

The ה preceding **both** the י and the ו means that the name is specifically, to the exclusion of all others, both *past* and *future*, or **THE Eternal**.

Furthermore, being *singular*, and *being found twice*, the ה would also allow the addition of the word, **ONE**, as a descriptor.

The Name, **YHWH**, could then be logically rendered as **The Eternal ONE**, because **He** has eternal existence, **to the exclusion of all others.**

It is pronounced in one, long breath, like the wind, with the accent on the middle syllable. .

eeeeeeaaaaaa UUUUUU' waaaah