

A Short explanation of the Counting of the Omer.

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Why does the Torah direct us to count the days and weeks following the Sabbath that falls within the Week of Unleavened Bread, and then celebrate Pentecost on the 50th day / 7th week following that Sabbath? Good Question!!! I'm glad that you asked it! Here is my guess.

In all of the bible studies, it is good to remember that when the bible says “**thou shalt**” or “**thou shalt not**” regarding making and wearing **tzit-tzit**, rules of **divorce**, and **counting of the Omer** it is the same wording and degree of imperativeness as serving **ONLY YHWH** as your Elohim, not worshipping idols, keeping the Sabbath, not committing adultery, not murdering, honoring your father and mother, etc. When **YHWH** says “**Thou Shalt,**” or “**Thou Shalt NOT,**” He is **NOT** merely making a **suggestion**.

Participation in the **Counting of the Omer** is **absolutely free**. No fine flour to buy and take to the Levites as a sacrifice for sins. No portion to give to the Levites. **Absolutely** free. Counting the Omer is also **very easy**, and **not a burden**, at all. Any second grade student can count to 50, so there is no excuse for an adult to claim lack of ability. I do not know why the Almighty ONE commanded us to count the Omer, but I have figured out that **merely obeying our Creator has its own rewards**. **Perhaps** it is because the act of continuing an observance of events for almost two months can program a pattern of behavior into us that will last for several months, at least, like the increase of the U.S. Postal Service at the end of the year.

I know that we are currently without a Temple in Jerusalem, and until the Messiah re-institutes all of the sacrifices, we **do not** have authorization to do sacrifices (because we have no Levites or Kohanes), so the below list has holes in it, however, a brief summary of the events in these two months of observances during the times that we do have a temple, includes:

1. Finding the ripe barley
2. The next New moon begins the of month of Abib
3. Selecting the lamb (10th day after new moon, 4 days before Passover)
4. Preparing Seder (the Passover meal and observance)
5. Purging the leaven out of our houses
6. Observing Seder on the Abib 14
7. Beginning the observance of the Week of Unleavened Bread on Abib 15
8. On the Morrow After the Sabbath that falls during the week of unleavened bread, we begin the Counting of the Omer
9. Finish the Week of Unleavened Bread
10. Continue the Counting of the Omer
11. Finish Counting of the Omer
12. Shavuot (Pentecost), which may actually be the anniversary of Moses receiving the law on Mount Sinai.

Due to the variable time between the beginning for the search for the ripe barley and finding the barley, the time between finding the barley and the new moon, and the time between the beginning of the week of unleavened bread and the beginning of the counting of the Omer, and the time between the beginning of the counting until Pentecost, we are looking at a minimum of two months. When no barley is found before the anticipated new moon, we must wait another month, requiring a Hebrew “leap year” that has an extra month, the wait can sometimes be well over three months from beginning the search for barley (aviv) and Passover.

In my days as a Postal Clerk in Othello, Washington [99344], I remember that we had a tremendous increase in our work load beginning on 8 December and continuing right up to December 23, when the volume of incoming Christmas mail would *just die*. All during this time, the mail that would be coming in from all over the world, for us to deliver to the people who were served by the post office would rapidly increase, and remain at a very high level until shortly after New Year’s Day, when the letter mail would drop back to slightly below normal. The number of packages that came in for delivery would remain high until mid January. About the time that the package mail would begin to drop, the bills would start to arrive for all of the shopping that the Christmas-observers had done during November and December. The point to this line of thinking is that the efficiency of the postal workers would *increase* during the Christmas rush, and *remain at a higher level of efficiency* for a several months.

Using the analogy of the increase in the efficiency due to increased attention to work in the post office, we can see that the **habits** that we develop by **merely obeying the commandments** of **YHWH** during this part of the year should **help us stay focused** on His Law at least until **Yom Kippur** and the **Feast of Tabernacles**. Maybe I’ll be able to find some interesting information on the fall feasts, by that time!

I have an [Excel spreadsheet](#) that I like to share with anyone who has an interest in obeying Torah that shows how to calculate the days for the Counting of the Omer. You **edit one cell** in the spreadsheet to show the day that the **new moon** was sighted, and you **edit another cell** to show the **Gregorian Calendar day for the Sunday that falls during the Week of Unleavened Bread**. **That’s it! The precise wording of the prescribed daily statement for each day is printed out on two sheets of letter-size paper**. I have other files to share that show the biblical basis for why Hebrew Scripturalists (Karaites) calculate the Counting of the Omer in the way that they do.

In the year **1994**, I was at a seminar where the speaker made the comment, ***“We show who our God is by who’s law we study, and who’s law we keep.”***

Many blessings on those who study and keep the Law of **YHWH!**

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Please send any comments about this article to:

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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