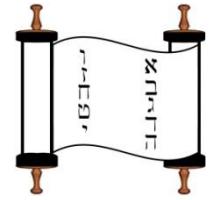




# FEAST OF WEEKS AND THE COUNT TO SHABUOT



## WHEN IS THE SCRIPTURAL 1<sup>ST</sup> DAY OF THE OMER COUNT?

– Written By –

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**Updated on 2-5996s.c**

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יהוה

יהושע

**Yahuah**

**The Heavenly Father**

**Yahusha**

**Our Moshiach/Messiah**

What is the day of **Shabuot**? All of Yahuahs Moadim/Feast Days are for either a Remembrance of Past Events or looking towards Future Events. **Shabuot is unique, it is Both.** It is a day of **Remembrance of Yisrael's 1<sup>st</sup> Marriage to Yahusha** the lamb (*the lesser YHWH seen in the Tanach/1<sup>st</sup> Covenant*) and it is also a Day looking towards the **Future Marriage of Yisrael to Yahusha** our Moshiach and soon Returning Melech.

The body of Yisrael, is always referred to as a bride in Scriptures. After the 1<sup>st</sup> Shabuot, when Yisrael rebelled, and served other elohim, (*i.e. the golden calf*) this was the same as a married woman who whored herself to other men. This is the reason that Yahusha came and died for **All of Our Sins, then and today**, as members of the House of Yisrael **we are all guilty**. If He had not come and died, the marriage vow would not have been completed, and Yisrael could not be remarried back to Him, and would be forever lost. But His Love for Yisrael was so Great, that He came and Died so that we might be saved. **YIREMYAHU 3:1-25 & ROMIYAH 7:2-4**

## FEAST OF WEEKS: THE BASICS

First Let's cover some basics about what Shabuot concerns:

**SHEMOTH 19:1** In the **third month**, when the children of Yisrael had gone forth out of the land of Mitzrayim, **the same day** they came into the wilderness of Senai. 2 For they were departed from Rephidim, and were come to the desert of Senai, and had camped in the wilderness; and there Yisrael camped before the mount. 3 And Moshe went up to Elohim, and YHWH called to him out of the mountain, saying, *This shall you say to Beit Yaakov, and tell the children of Yisrael; 4 You have seen what I did to the Mitzrim, and how I bore you on eagles' wings, and brought you to Myself. 5 Now therefore, if you will obey My voice indeed, and shomer My brit, then you shall be a peculiar treasure to Me above all peoples: for all the earth is Mine: 6 And you shall be to Me a malchut of Kohanim, and a kadosh nation. These are the words that you shall speak to the children of Yisrael. 7 And Moshe came and called for the zechanim of the people, and set before them all these words that YHWH commanded him. 8 And all the people answered together, and said, **All that YHWH has spoken we will do.** And Moshe returned the words of the people to YHWH. 9 And YHWH said to Moshe, *See, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you le-olam-va-ed. And **Moshe told the words of the people to YHWH.** 10 And YHWH said to Moshe, *Go to the people, and **set them apart today and tomorrow, and let them wash their clothes,** 11 And be **ready by the third day:** for **on the third day YHWH will come down** in the sight of all the people upon **HarSenai*****

**SHEMOTH 19:14** And Moshe went down from the mount to the people, and set-apart the people; and they washed their clothes. 15 And he said to the people, **Be ready for the third day: approach not your wives in intimacy.** 16 And it came to pass **on the third day** in the **morning** (**Strongs Concordance #1242**), that there was thunder and lightning, and a thick cloud upon the mount, and the voice of the shofar exceedingly loud; so that all the people that were in the camp trembled. 17 And Moshe brought forth the people out of the camp to

meet with Elohim; and they stood at the foot of the mountain. 18 And Har Senai was altogether in smoke, because YHWH descended upon it in fire: and the smoke of it ascended as the smoke of a furnace, and the whole mount shook greatly.

In **SHMOTH 19:19 – 20:17** YHWH spoke to Moshe, up on the mount, and gave him His Commands. Then Moshe went down and spoke to the people, and told them what YHWH had Commanded of them.

**SHMOTH 19:18** And all the people saw the thundering, and the lightning, and the noise of the shofar, and the mountain smoking: and when the people saw it, they moved back, and stood at a distance. 19 And they said to Moshe, You speak with us, and we will listen: but let not Elohim speak with us, lest we die. 20 And Moshe said to the people, Fear not: for Elohim is come to test you, and that His fear may be before your faces, that you sin not. 21 And the people stood far off, and Moshe drew near to the thick darkness where Elohim was. 22 And YHWH said to Moshe, *This you shall say to the children of Yisrael, You have seen that I have talked with you from the shamayim.*

**SHMOTH 24:3** And Moshe came and told the people all the words of YHWH, and all the mishpatim: and all the people answered with kol echad, and said, **All the words that YHWH has said we will do.**

## BUT EXACTLY WHAT DAY OF THE MONTH DID THIS OCCUR?

Some say that this was on the 19<sup>th</sup> day of the month instead of the 6<sup>th</sup> day of the month. They get this by saying **Shemoth/Exodus 19:1** refers to the 3<sup>rd</sup> Month and the 16<sup>th</sup> day, instead of the 3<sup>rd</sup> month 3<sup>rd</sup> day. They use "...the same day..." saying it was referring to when they left Mitzrayim/Egypt on the 16<sup>th</sup>, then three days later would bring them to the 19<sup>th</sup>.

First off, this thought line seems very confusing, and does not seem to be what is being spoken here in these verses.

The simplest way to read this verse 19:1 "the third month... the same day" is that it was the 3<sup>rd</sup> month and the 3<sup>rd</sup> day. And then three days later, would bring us to the **3<sup>rd</sup> month 6<sup>th</sup> day**, being the day that the Commandments were given. Reading this verse in this manner does not require interjection or opinion to be inserted.

But to make sure that the simplest reading is the correct reading, we need a second witness to clarify exactly what day of month this is. But what is a 2<sup>nd</sup> Witness to Torah?

**SEFER YAHSHAR**, also known as the **SCROLL OF YAHSHAR (JASHER) 82:6** And in the **third month** from the children of Yisrael's departure from Mitzrayim, on the **sixth day of it**, YHWH gave to Yisrael the ten mitzbot on Mount Sinai.

This confirms that this was indeed, the **3<sup>rd</sup> month and 6<sup>th</sup> day**. We will also add further proof of this later when looking closely at the exact days counted from start to finish.

## WHAT WAS IT THAT TOOK PLACE BETWEEN YAHUAH & YISRAEL ON THE 3<sup>RD</sup> MONTH 6<sup>TH</sup> DAY?

**SHMOTH/EXODUS 24:4** And Moshe wrote all the words of YHWH, and rose up **early in the morning**, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Yisrael.

**SHMOTH/EXODUS 24:7** And he took the scroll of the brit/covenant, and read it in the audience of the people: and **they said, All that YHWH has said will we do, and be obedient.** 8 And Moshe took the dahm/blood, and sprinkled it on the people, and said, See the **dahm/blood of the brit/covenant**, that YHWH has made with you concerning all these words. 9 **Then went up Moshe, and Aharon, Nadav, and Avihu, and seventy of the zechanim/elders of Yisrael:** 10 And **they saw the Elohim of Yisrael:** and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of the shamayim/heavens in His clearness. 11 And **upon the nobles of the children of Yisrael** He laid not His hand: **also they saw Elohim, and did eat and drink.**

What is happening in this exchange between Yahuah & Yisrael? This is the 1<sup>st</sup> marriage brit (covenant) being confirmed. Moshe is acting as the intermediary (minister) between Yahuah and the people of Yisrael. Yahuah tells Moshe/Moses His Commands and blessings (which are the marriage vows) Moshe tells Yisrael the vows which Yahuah had spoken to him. Yisrael replies "...all that YHWH has said will we do, and be obedient..." This was the exchange of vows between YHWH and His chosen bride, Yisrael. Then afterword "9 **Then went up Moshe, and Aharon, Nadav, and Avihu, and seventy of the zechanim of Yisrael:** 10 And **they saw the Elohim of Yisrael:** and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of the shamayim in His clearness. 11 And **upon the nobles of the children of Yisrael** He laid not His hand: **also they saw Elohim, and did eat and drink.**" Here we see Moshe, Aharon, Nadav, & Avihu, plus the 70 Zechanim/Elders, who were all the "Nobles", going to the wedding feast to eat & drink with Yahusha the groom. This was the 1<sup>st</sup> Marriage supper confirming that the marriage has now taken place between the Lesser Yahuah (Which is Yahusha) and Yisrael.

*Note: The Greater Yahuah is Yahuah the Abba/Father, which is Ruach/Spirit. But when Yahuah is physically seen here by Moshe, and earlier by Abraham, it is actually Yahusha, who is the Lesser Yahuah of the Tanach.*

## WAS THIS THE 1<sup>ST</sup> BRIT/COVENANT BETWEEN YHWH & YISRAEL?

The 1<sup>st</sup> blood sacrifice brit (covenant or promise) was given to Abraham **BERESHEETH 15:9-18**. This was the first blood brit (covenant or promise), which YHWH was renewing with Yisrael in Mitzrayim, exactly 400 years from Yitzchak/Isaac, and exactly 430 years from the blood sacrifice promise to Abraham in **BERESHEETH 15:9-18**. This **renewal of the covenant** in the **Pesach** seen in Mitzrayim was a **betrothal or engagement** between YHWH and Yisrael.

## BETROTHAL & MARRIAGE

In the Hebraic mindset when a woman is betrothed to a man, it is the same as them being married, except the marriage hasn't been consummated. If for some reason they do not get married, the man still has to give a 'get' which is a divorce paper to the woman who he was betrothed to, the same that he would have to do if they were 'married'.

Now since we can understand that the Pesach in Mitzrayim/Egypt was when Yisrael was betrothed, which in the Hebraic and Scriptural context, is the same as marriage (except it hasn't been consummated). We must now understand why YHWH brought Yisrael out with such a mighty hand. To understand that we must turn to:

**DEVARIM 24:5** When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and **shall cheer up his wife** which he has taken.

What does this verse have to do with the marriage of Yisrael to YHWH? Yisrael had to leave Mitzrayim, that was everything that they, who were alive at that time, had known. They left mothers and fathers (the elohim of Mitzrayim), and everything that was familiar to them and were supposed to cleave to YHWH their husband. YHWH knowing that they had to leave everything behind, brought them out with riches, herds, and with great joy. And when the army of Pharaoh came against Yisrael, and when they had need of food, water, etc etc. Yahuah didn't tell them to go out and find it for themselves, or to fight against the armies on their own. Yahuah performed many miracles to "...**cheer up his wife**..." Even though Yisrael murmured and complained, just as we do today, YHWH tried to bless them and to make their path easy.

## NOW WHAT DOES ALL THIS HAVE TO DO WITH SHABUOT?

**WAYIQRA 23:15** *And you shall count from the next day after the Shabbat, from the day that you brought the omer of the wave offering; **seven full weeks**: 16 Until the next day after the last week shall you **number fifty days**, and you shall offer a new grain offering to YHWH.*

**Why 7 Full weeks, plus 1 day making 50 Days total?**

7 weeks consisting of 7 days each, so  $7 \times 7 = 49 + 1 = 50$

Why does this pattern sound familiar?

**WAYIQRA/LEVITICUS 25:8** *And you shall number **seven Shabbats of years**, **seven times seven years**; and the space of the seven Shabbats of years shall be to you **forty-nine years**. 9 Then shall you cause the shofar of the yobel/jubilee to sound on the tenth day of the seventh month, on the Yom HaKippurim shall you make the shofar sound throughout all your land. 10 And you shall **set-apart the fiftieth year**, and proclaim liberty throughout all the land to all the inhabitants of it: it shall be a **yobel** to you; and you shall return every man to his possession, and you shall return every man to his mishpacha.*

Here again in **WAYIQRA/LEVITICUS 25:8** we see  $7 \times 7 = 49 + 1 = 50$  pattern. But this time it is talking about years. 7 weeks of years, plus 1 year bring us to year 50 which is the Year of Yobel (Jubilee).

How does this fit in with Feast of Weeks? To prove my point, I will now have to bring in a tidbit of information from another teaching, The Restoration of the Scriptural Year. Mankind is allotted six days or six thousand years, to rule this earth. The 7<sup>th</sup> day or 7 thousand year millennial kingdom is YHWHs. With that in mind:

**BERESHEETH/GENESIS 6:3** *And YHWH said, My Ruach shall not always strive with man, for that he also is flesh: yet his days shall be **one hundred twenty years**.*

Now we know that there were many men, who lived much longer than 120 years old after this point in the Scriptures. Such as Abraham who died at 175 years old. Even today there are a few who do so. So what was this Scripture talking about? The 6 days or 6000 years of mans rule.

$6000 \text{ years} \div 50 = 120$  - There are exactly 120 Yobel (Jubilee) years, in mans allotted 6000 year time period to rule! So **1 year** of the **120 Yobels**, is the end of **1 Yobel Cycle**, which is **50 years!** **7 weeks of years, plus 1 = 50**. A day per year scenario. From the time after they left Mitzrayim/Egypt, to the day of Shabuot was **50 full days**, or a **representation of 1 Yobel Year**. One year YHWH the husband, cheered up His wife Yisrael. Shabuot is the day that the 1<sup>st</sup> marriage was finalized and consummated between YHWH and Yisrael.

## NOW THAT WE HAVE COVERED THE BASICS...

When does the count of the Omer begin? Simple enough question right? But have we truly understood what the Scriptures Teach. **Have we made an assumption that nothing has changed since the days of Moshe/Moses?**

## WHY ARE WE TOLD TO COUNT THE FEAST OF WEEKS TO THE DAY OF SHABUOT?

Why did YHWH want us to count to a Moadim (Feast Day)? Why didn't He just tell us what day to keep it, like He did for all the other Moadim? Was there a change which made this count necessary?



Again we have to bring in information from another subject. If you have read the teaching “Hizqiyahu, The Sundial of Ahaz, and the 29/30 Day Month” You know when the sign that was given to Hizqiyahu, of the sundials shadow moved backwards 10 degrees, that it changed the days of the month. Before Hizqiyahu’s Sign, All Months Always had 30 Days. Ever Since Hizqiyahu’s Sign, months have had either 29 or 30 days.

**NOTE: IF YOU HAVEN’T READ “HIZQIYAHU, THE SUN DIAL OF AHAZ, AND THE 29/30 MONTH”  
STOP NOW, AND GO READ IT AT [WWW.YHRIM.COM](http://WWW.YHRIM.COM)**

But what does the sign given to Hizqiyahu have anything to do with the days of Moshe? The Exodus from Mitzrayim/Egypt occurred in the year 2448s.c. which is 900 years before Yahuah gave Hizqiyahu the Sign of the sundial in 3349s.c. So what does that mean? In the days of Moshe and the Exodus of Yisrael, All Months contained 30 Days, all year long. Therefore when counting to Shabuot, it would always occur on the 3<sup>rd</sup> month and the 6<sup>th</sup> day. Now I am sure that Yisrael at that time was somewhat confounded on why they had to count the weeks, only to come to the same day every year. However YHWH knew that in the progression of time, that one day (900 years later) He would give a sign to Hizqiyahu, and move the sundial 10 degrees backwards.

The sign of the sundial that YHWH gave to Hizqiyahu, just like the sign of the rainbow given to Noah, was/is a sign to every generation of Yisrael since that time of YHWHs Promises. The rainbow was a promise that YHWH would never again destroy the earth by water. The sign of the sundial returning backwards 10 degrees was a sign to Hizqiyahu that he would be healed. Because of the sign that YHWH gave to Hizqiyahu, the sun’s position was changed. This in turn changed the calendar, from that very day to current present time, we no longer have 30 days every month. There is some months with 29 days and other months with 30 days. Also this created the 13 month which is found approx every 3 years, which keeps the moadim/feast days in the proper season. Which the 13<sup>th</sup> month can not be added at will, but only when the sun and moon create it when we are looking for the “Turn of the Year” which is another teaching.

Because of this change in the months, this is the very reason that Yahuah Commanded Yisrael to Count the Feast of Weeks to the Day of Shabuot, in Shemoth/Exodus. If this change had never occurred, then Shabuot would never change, and it would be the **same day ever year**. Which would have ment there would be no reason to count.

**Remember: All months before Hizqiyahu’s time All contained 30 days Each.**

**SINCE THE MONTHS ALL CONTAINED 30 DAYS IN THE DAYS OF MOSHE...**

With this new understanding of when the 29 day month came into existence, Are there some assumptions which we all made thinking that the 29 day month was already in existence when it was not? Specifically, in the Days after the 1<sup>st</sup> Exodus of Yisrael, the Days of the Chayim/Life of Moshe.

The Exodus of Yisrael was 900 years before the day when YHWH moved the sun back 10 degree’s as a sign to Hizqiyahu. So in Moshe’s time, All Months Contained 30 Days.

**What can this possibly change that would in any way affect us in modern times?**

## THE COUNTING OF THE OMER

We as the returning House of Yisrael have always based our counting of the Omer on what the Scripture states, to the best of Our Understanding. Also we may have even peaked over at the Jewish Calendar in past years to see when they had it written down, which they may have also keeping it to the best of their understanding.

**Many people have always assumed, and tried to count, the 7 weeks plus 1 day would always end up on the 3<sup>rd</sup> month and 6<sup>th</sup> day, just as it did in Moshe's Time. But is this still true today?** With our new understanding of YHWH's yearly Calendar, and the witness of Hizqiyahu of when YHWH changed the month from 30 days every month, to 29 and 30 day months. **Do we need to re-examine the verses of Scripture which we thought made Shabuot on the 3<sup>rd</sup> month and 6<sup>th</sup> day?**

### Lets Read:

**SHEMOTH 19:1** In the **third month**, when the children of Yisrael had gone forth out of the land of Mitzrayim, **the same day** they came into the wilderness of Senai. 2 For they were departed from Rephidim, and were come to the desert of Senai, and had camped in the wilderness; and there Yisrael camped before the mount. 3 And Moshe went up to Elohim, and YHWH called to him out of the mountain, saying, *This shall you say to Beit Yaakov, and tell the children of Yisrael;* 4 *You have seen what I did to the Mitzrim, and how I bore you on eagles' wings, and brought you to Myself.* 5 *Now therefore, if you will obey My voice indeed, and shomer My brit, then you shall be a peculiar treasure to Me above all peoples: for all the earth is Mine:* 6 *And you shall be to Me a malchut of Kohanim, and a kadosh nation. These are the words that you shall speak to the children of Yisrael.* 7 And Moshe came and called for the zechanim of the people, and set before them all these words that YHWH commanded him. 8 And all the people answered together, and said, **All that YHWH has spoken we will do**. And Moshe returned the words of the people to YHWH. 9 And YHWH said to Moshe, *See, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you le-olam-va-ed.* And **Moshe told the words of the people to YHWH**. 10 And YHWH said to Moshe, *Go to the people, and set them apart today and tomorrow, and let them wash their clothes,* 11 *And be ready by the third day: for on the third day YHWH will come down* in the sight of all the people upon **Har Senai**

**SHEMOTH 19:14** And Moshe went down from the mount to the people, and set-apart the people; and they washed their clothes. 15 And he said to the people, **Be ready for the third day: approach not your wives in intimacy**. 16 And it came to pass **on the third day** in the morning that there was thunder and lightning, and a thick cloud upon the mount, and the voice of the shofar exceedingly loud; so that all the people that were in the camp trembled.

Now as in verse 19:1 states 3<sup>rd</sup> month the same day. Then in verses 11- 15 state three more days. Are we sure that this bring us to the 3<sup>rd</sup> month 6<sup>th</sup> Day?

### For Further Proof Let's Read:

**Sefer Yahshar 82:6** And in the **third month** from the children of Yisrael's departure from Mitzrayim, on the **sixth day of it**, YHWH gave to Yisrael the ten mitzbot on Mount Sinai.

So without dispute, **this is the 3<sup>rd</sup> month 6<sup>th</sup> day here in the time of Moshe.** This is the **Exact day** that the **Brit Between YHWH and Yisrael was confirmed.** This Brit was the **Torah/Marriage Contract that YHWH gave to Yisrael to which they agreed to keep and serve YHWH.** To which we see was directly followed by the marriage supper just a few verses later, where Moshe and the chosen elders sat and ate at the dinner prepared by Yahusha/Lesser YHWH.

Now let's turn to:

**WAYIQRA/LEVITICUS 23:15** *And you shall count **from** the **next day after the Shabbat**, **from** the day that you brought the **omer of the wave offering**; **seven full weeks**: 16 **Until** the **next day** after the **last week** shall you **number fifty days**, and you shall offer a new grain offering to YHWH.*

First, Why Does Wayiqra/Leviticus tell us to count 7 full weeks **Until** the Next Day after the last week, to number 50 days?

Some people claim that the word number here means to "add" another 50 days. But this is not True, as ALL Scriptures about a subject have to agree. And if we turn to:

**Devarim/Deuteronomy 16:9** **Seven weeks** shall you number: begin to number the seven weeks from such time as you begin to put the sickle to the corn. 10 **And you shall shomer/observe the Chag/Feast Shabuot** to YHWH your Elohim with a tribute of a terumah/free-will offering from your hand, which you shall give to YHWH your Elohim, according to how YHWH your Elohim has blessed you"

Here we can clearly see that there is Not an additional 50 days added after the 7 weeks. It plainly states 7 weeks, and then observe Shabuot. Therefore, for these two verses to be in agreement, **Wayiqra/Leviticus 23:16** must be speaking that the next day after the 7<sup>th</sup> week is the 50<sup>th</sup> day-Shabuot.

For a third point: I don't like using man's books, but YHWH hasn't Restored the Pure Language yet among His People. So sometimes we can look up a Hebrew word and find further clarity. If we look up for "Number" in the Strong's Concordance, it states: 5608 caphar *saw-far'* a primitive root; properly, to **score with a mark as a tally or record**, i.e. (by implication) to **inscribe**, and also to **enumerate**; **intensively, to recount**, i.e. celebrate:--commune, (ac-)count; declare, number, + penknife, reckon, **scribe**, show forth, speak, talk, tell (out), writer.

So YHWH is telling us to **Recount or Intensively Search Out** and make certain that Our 50 Day count is indeed Exactly 50 Days "**from** the day that you brought the **omer of the wave offering**" This is what Wayiqra/Leviticus 23:15-16 is telling us.

In other words, we don't want to keep the **49<sup>th</sup> day or the 51<sup>st</sup> day**, Counting to the **Correct 50<sup>th</sup> day** is the **Command from YHWH**. The day of the month that the 50<sup>th</sup> day lands on is not important, **As Long as we begin the 1<sup>st</sup> day of the count from the Correct Point and continue to count 50 full days.** Bringing us to the **correct 50<sup>th</sup> day**, which is the day of Shabuot.

## WHEN IS THE CORRECT 1<sup>ST</sup> DAY OF THE COUNT?

**So what day do we begin the count?** Why not the day of the wave offering, which we know is the 16<sup>th</sup> of Abib. Is this the 1<sup>st</sup> day of the count? What does it mean to count “*from*” or “*Start On*” that day? These Questions must be asked, as they bring us right back to Shemoth/Exodus and Moshe/Moses.

We have specific information from several sources that the **3<sup>rd</sup> Month and 6<sup>th</sup> Day** was the Day that Yisrael received and confirmed the Brit/Covenant which was also the Brit/Marriage Between YHWH and Yisrael. We also must remember that there **were always 30 days each and every month in this time period**, again this was exactly **900 years before** YHWH moved the sun backwards 10 degrees for Hizqiyahu.

### **What happens when we put both of these Seemingly Separate Teachings together?**

When we combine the understanding that in this time there were always 30 days every month and the marriage of Yisrael to YHWH was on the 3<sup>rd</sup> month 6<sup>th</sup> day?

### **We find the True 1<sup>st</sup> Day of the Count of the Omer.**

Is the **1<sup>st</sup> day of the Omer Abib 16<sup>th</sup>?** **No, it is not possible.** Why? **What have we been missing that is written right in the very Command Given By YHWH??**

**WAYIQRA 23:15** *And you shall count from the next day after the Shabbat, from the day that you brought the omer of the wave offering; seven full weeks: 16 Until the next day after the last week shall you number fifty days, and you shall offer a new grain offering to YHWH.*

**Seven FULL Weeks.** Why does it state “*full*” weeks? Why not just 7 weeks? **What is a Full Week?** A full week Must consist of 7 full days. **What is a full day? A full day is from sunset to sunset.** How does this affect the count? **How does this prove that the 16<sup>th</sup> cannot be Day 1 of the count?**

**How can one begin to count the Omer, before the Omer offering has even been waved?** The Omer was not brought to the priest until the 16<sup>th</sup> during the daytime when the sacrifices were made. How do we know this? We must bring another piece of information from another teaching which also is available on our website “**The Wave Sheaf**”. **Yahusha fulfilled the wave sheaf offering, with the first fruits.** Who are the First Fruits? The first fruits were those who arose after Yahusha, and went into the city and appeared unto many. **When did Yahusha take this first fruit sheaf and appear before YHWH?** Well, if we look at the verses given in Mattityahu/Matthew, Yochanan Moshe/Mark, Luka, & Yochanan/John, **we find that the women came in the morning of the 16<sup>th</sup>.**

FOR MORE INFO ON “**THE WAVE SHEAF**” GO TO: [WWW.YHRIM.COM](http://WWW.YHRIM.COM)

**And What did Yahusha tell the Women: Yochanan/John 20:17** “Yahusha said to her, **Touch Me not; for I am not yet ascended to My Abba/Father:** 5 *but go to My Yisraelite brothers, and say to them, I ascend to My Abba, and your Abba; and to My Eloah, and your Eloah.*”

Here we see, and again point blank confirmed in Yochanan Moshe/Mark 16:1-2, that this is morning of the 16<sup>th</sup>, **but yet Yahusha had not yet ascended to His Abba/Father YHWH with the Wave Sheaf.** Now I know that some will say, “*Well He didn’t have to do it at the exact same time that the priests waved the sheaf.*” Well, Yahusha died in the exact same hour that the priests killed the lamb, why would He take the sheaf at a different time than the exact time when the priests waved the physical omer/sheaf



before YHWH? **Is not all days and times of YHWH very Specific and are supposed to be performed at His Exact Time?** Just as kol Yisrael was delivered from Mitzrayim/Egypt on the **exact day** of their entry 430 years later. YHWHs time is Perfect and in Order.

YHWH placed this here, so that we would know when the Sheaf was brought and waved before YHWH. **Again how does this prove that the 16<sup>th</sup> cannot be the 1<sup>st</sup> day of the count?**

If you begin counting with the 16<sup>th</sup> as day 1, then you begin your count the previous evening at sunset, which is at the ending of the 15<sup>th</sup> day Shabbat. **But the wave sheaf offerings were not brought until the next morning. We Can Not Count Part of a Day, and then Claim it is part of a "Complete/Full Week".** The **17<sup>th</sup> is the 1<sup>st</sup> day which can be counted as a full day**, after the wave sheaf has been brought and offered on the 16<sup>th</sup>.

We do **begin** or **start on** or **count from** the 16<sup>th</sup> just as Scripture Teaches. But the 16<sup>th</sup> cannot be counted as "Day 1", as again **we would be counting part of a day and not a full day**, breaking the **count of the 1<sup>st</sup> full week**. The Scriptures is very clear that the count is **7 Full Weeks**, and then on the next day we are to recount or number 50 Full (sunset to sunset) consecutive unbroken days (which includes the 30<sup>th</sup> days and Rosh Chodashim/New Moons) and make sure we have arrived at the correct 50<sup>th</sup> day of the count.

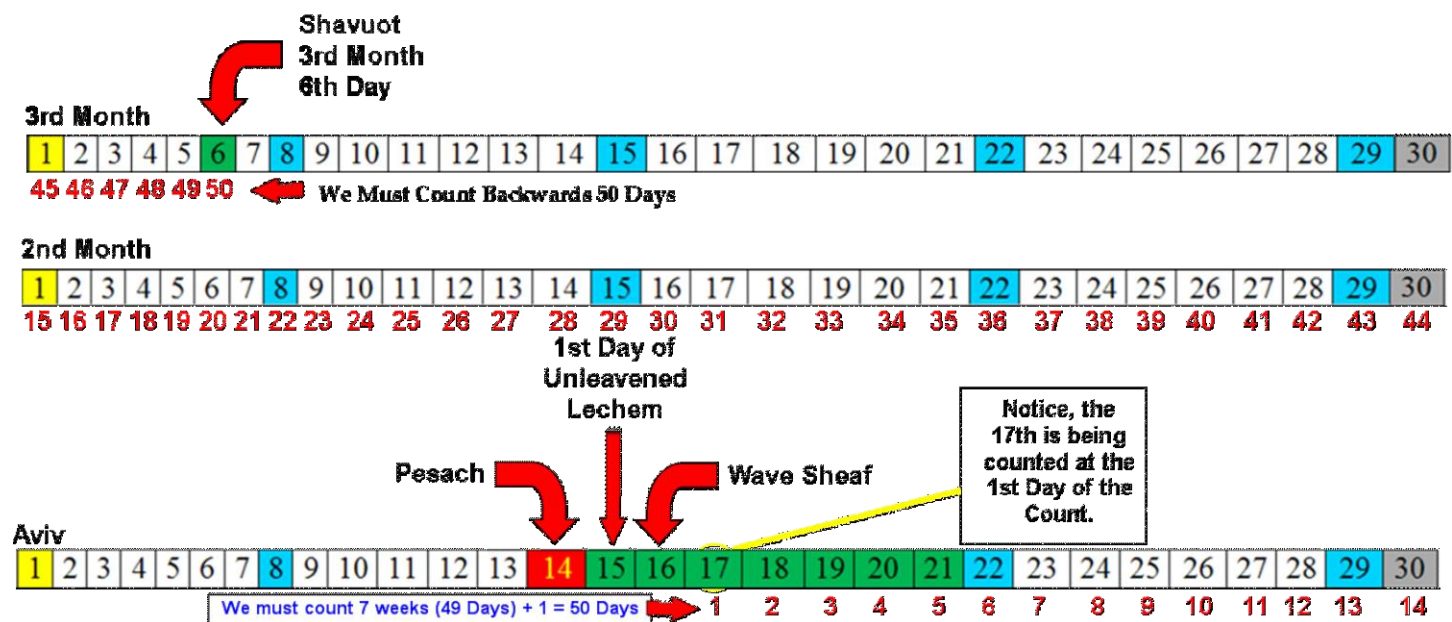
**If this is True,** Then there must be a given example in Scripture to show us exactly when the count began and ended, which also agrees with and clarifies our understanding of the Other Scriptures pertaining to Shabuot. **Does this exist? Yes, it does indeed.**

## MOSHE AND THE BRIT/1<sup>ST</sup> MARRIAGE IS OUR EXAMPLE

Once again we must return to the Days of Moshe. Since we know that the 50<sup>th</sup> day in Moshe's Time was the 3<sup>rd</sup> month 6<sup>th</sup> day. **Can't we simply take the 3<sup>rd</sup> month 6<sup>th</sup> day and count backwards fifty days?** If we do this, **will not arrive at the actual "Day 1" of the count** that Moshe and Yisrael did as per YHWHs Command in Later Chapters as a Remembrance of this Exact Day when the Commands/Marriage Vows were Given? To count backwards is a Simple enough task right?

*~ Continues on Next Page ~*

We Know from the Scriptures Covered Earlier, that the Brit/Covenant was made between YHWH and Yisrael on the **3<sup>rd</sup> month and the 6<sup>th</sup> day** in Moshe's Time. We also know from the Sign to Hizqiyahu teaching, that in Moshe's Time **Every Month had 30 days**. So if we take this information, and count backwards from the 3<sup>rd</sup> month 6<sup>th</sup> day, what day do we find that YHWH shows us is Day 1 of the count? **Let's Follow this very specific Time Period given to us in the Word:**



This is yet another very specific example given to us in detail, if we have the understanding of when the month changed, and if we are only willing to search it out. **Will we accept YHWH's count?** Or will we continue with a flawed opinion view?

We must allow the Word to speak for itself. And we have conclusively shown, that although they had to begin the count "from the 16<sup>th</sup> day", that the 17<sup>th</sup> was first full sunset to sunset day, and was the actual "Day 1" of the count of the omer. So now that we understand this, Should we not follow the examples given to us by YHWH in His Word? Yes, that is why YHWH protected these texts all through the ages, and has delivered them into our hands.

## HOW DOES THE UNDERSTANDING THAT THE 17<sup>TH</sup> IS DAY 1 OF THE COUNT CHANGE HOW WE COUNT TO SHABUOT TODAY?

Since we can now see and understand that the Word Clearly Shows that the 17<sup>th</sup> of Abib is counted as Day 1 of the Count of the Omer in the Days of the 1<sup>st</sup> Exodus. And since we also know they had 30 Days every month in that time, which also made Shabuot to always be the 3<sup>rd</sup> Month and 6<sup>th</sup> Day every year, **until** the Sign of the sundial was given to Hizqiyahu.

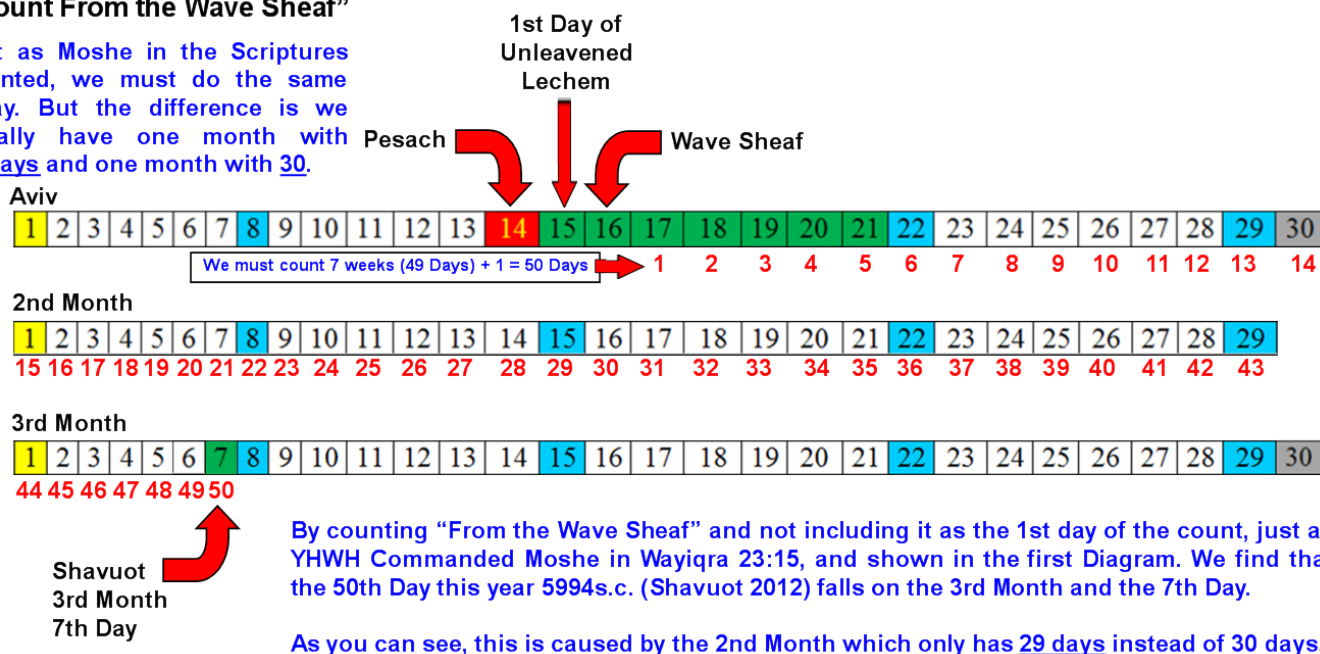
How does this change the way we count the omer to the 50<sup>th</sup> Day of Shavuot since we have **29 AND 30 Day Months??**

Now that we have these understandings from the Scriptures and Examples given in the Word. We must make a correction in our perspective of Scripture, and move to the correct Count by beginning the Count with the 17<sup>th</sup> as Day 1 as Yahuah intended.

This year Abib had 30 days, and the 2<sup>nd</sup> month had 29 days. This next Diagram shows the correct count, counting "from the 16<sup>th</sup>" with the 17<sup>th</sup> being 1<sup>st</sup> Full Day, for this year 5996 (Shabuot 2014):

### "Count From the Wave Sheaf"

Just as Moshe in the Scriptures Counted, we must do the same today. But the difference is we usually have one month with 29 days and one month with 30.



We must begin counting on the 16<sup>th</sup>, but since sheaf is not received and waved until the daylight portion, the 16<sup>th</sup> is not a full day. Therefore, as we have shown by several different ways, the 17<sup>th</sup> is the 1<sup>st</sup> Full Day of the Count, and is counted as "Day 1". This is the only way that we can count and reach the correct 50<sup>th</sup> day. Otherwise you will only reach the 49<sup>th</sup> day, and will be one day short.

Some people may say *"Well I'll count the best I can, and if I'm a day off then it's just one day."*

But we should know that All of the Moadim/Feast Days always carry a Great Significance, of things that have now occurred and are past, but also of things that still are yet to be fulfilled.

Again, as we stated in the beginning of this teaching, Shabuot is Unique, it is **both**.

The 1<sup>st</sup> marriage of Yisrael to Yahuah occurred on the 3<sup>rd</sup> Month 6<sup>th</sup> Day of 2448s.c. - the year of Yisrael's Exodus from Mitzrayim/Egypt.

But the time of the 2<sup>nd</sup> Marriage is hidden in the 1335 Days of Daniel. I go into this in the teaching "Restoration of the Scriptural Year: The 70 Weeks of Daniel & the 1290, 1335, & 2300 Days".

If you have ever read:

**Daniel 12:12** Blessed is he that waits, and comes to the **one thousand three hundred thirty fifth day**.

And thought "Why are they blessed if they wait until this 1335 day??"

I'm not going to go into detail here, but if you only reach the **49<sup>th</sup> day** (which is also the **1334<sup>th</sup> Day**) and quit or stop, then you will never reach the 2<sup>nd</sup> Marriage of Yisrael the Bride to Yahuah. And if you are not at the marriage, then you are not part of the Bride, you are not a member of the body, and you are not part of Yisrael. That is the seriousness of beginning the Count of the Omer, to reach the True 50<sup>th</sup> Day, The Day of Shabuot. Yes the yearly Moed/Feast Day of Shabuot is an annual Moadim and a rehearsal. But the yearly rehearsal of this 7 week plus 1 Day (50 Days) count is all about reaching the 2<sup>nd</sup> Marriage of Yisrael to Yahuah.

~Shalom

Yahusha ben Moshe E<sub>l</sub>iYahu

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**"No Scripture Ever Contradicts another Scripture, if it seems to we just need to adjust our perspective until we can see them clearly. Unless you can use All of Yahuahs Word without throwing any out, you can't Teach that subject Fully or Correctly."**

**Ahmos /Amos 9:9-11** "For, see, I will command, and I will sift Beit Yisrael among all nations, like corn is sifted in a sieve, yet the least kernel of grain shall not fall upon the earth. 10 All the sinners of My people shall die by the sword, who say, The evil shall not overtake nor find us. 11 In that day I will raise up the Sukkah of David that has fallen, and close up the breaches of it; and I will raise up its ruins, and I will rebuild it as in the days of old."

**Luka/Luke 21:28** "And when these things begin to come to pass, then look up, and lift up your heads; for your Geulah/Redemption draws near."



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**Hoshea/Hosea 14:1-9** “4 I will heal their backsliding, I will love them instantly: for My anger will be turned away from him.”