

Notes: Shabbat – May 3, 2014

Start: 10 am

**Order of Service:**

Meet and Greet  
Introduction (if new people)  
Announcements  
Open in Prayer for service  
Praise and Worship Songs  
Liturgy – Sh'ma  
Message  
Kaddash - Time of Prayer  
Aaronic Blessing  
Kiddush  
Oneg

**Introduction:** Counting of the Omer

Today is 14 days or two weeks of the Omer

*Baruch ata Adonoy, Eloheinu melech ha-olam, asher kid'shanu be'mitzvo'sav ve-tzivanu al sefiras ha'omer.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

Blessed are You, God, King of the Universe, Who made us holy with His commandments, and commanded us on the counting of the Omer.

Shavuot is the only moadim that does not have a set date. You will find that of the 7 feasts, not including the weekly Shabbat, there is only one way to determine its time.

You cannot look at the moon to see if it is full or new to determine when Shavuot occurs.

Likewise, the sun is no help either.

In order to know when Shavuot is, we are required to count...

**Lev 23:15** " From the day after the day of rest — that is, from the day you bring the sheaf for waving — you are to count seven full weeks,

**Lev 23:16** until the day after the seventh week; you are to count fifty days; and then you are to present a new grain offering to Adonai.

First fruits during Passover:

**Lev 23:10** "Tell the people of Isra'el, 'After you enter the land I am giving you and harvest its ripe crops, you are to bring a sheaf of the firstfruits of your harvest to the cohen.

**Lev 23:11** He is to wave the sheaf before Adonai, so that you will be accepted; the cohen is to wave it on the day after the Shabbat.

**Lev 23:12** On the day that you wave the sheaf, you are to offer a male lamb without defect, in its first year, as a burnt offering for Adonai.

I had been asked about the discrepancy on our Omer sheet and the calendar.

The difference between the calendar and our Omer sheet is 4 days.

This controversy is not insignificant, since Shavuot is one of the three *mo'edim* (appointed times) in which all males are directly commanded to appear before LORD in Jerusalem ([Exodus 23:14-17](#)).

**Exo 23:14** "Three times a year, you are to observe a festival for me.

**Exo 23:15** Keep the festival of matzah: for seven days, as I ordered you, you are to eat matzah at the time determined in the month of Aviv; for it was in that month that you left Egypt. No one is to appear before me empty-handed.

**Exo 23:16** Next, the festival of harvest, the firstfruits of your efforts sowing in the field; and last, the festival of ingathering, at the end of the year, when you gather in from the fields the results of your efforts.

**Exo 23:17** Three times a year all your men are to appear before the Lord, Adonai.

Since the date of Shavuot depends on the first day of the omer, starting the count on the wrong day would imply that festival would be observed at the wrong time. Eventually three main viewpoints developed regarding the meaning of the phrase "after the Sabbath":

- The *Tzaddukim* (Sadducees) believed that the word "Sabbath" was used in its regular sense, as the seventh day of the week, and therefore began the countdown on the first Sunday after Passover (Talmud: Menachot 65). Now since Shavuot occurs 7 weeks later to the day, this implies that it also fell on a Sunday. Moreover, since the day of the week for Passover varies over the year, the date of Shavuot would likewise vary.
- The *Perushim* (Pharisees), on the other hand, believed that "the day after the Shabbat" referred to not the weekly Sabbath but to the first day of Passover (which is a shabbaton or day of work restrictions), and therefore began counting the following day, that is, the day after Passover (which is also the second day of Unleavened Bread). This is supported in [Joshua 5:11-12](#) when Israel first entered the land and ate of its firstfruits. Now since Passover always occurs on Nisan 15, this established a fixed date for Shavuot 49 days later on Sivan 6.

**Jos 5:11** The day after Pesach they ate what the land produced, matzah and roasted ears of grain that day.

**Jos 5:12** The following day, after they had eaten food produced in the land, the man ended. From then on the people of Isra'el no longer had man; instead, that year, they ate the produce of the land of Kena'an.

- The *Karaites* rejected both these methods but instead relied upon the sighting of the new moon (Rosh Chodesh) and the appearance of the first sheaves of barely to determine the month of Aviv and the festival of First Fruits, respectively. After these observations, the wave offering of the first fruits would then be presented at the temple on the day after the weekly Sabbath, and only then would the 49 day countdown to Shavuot begin. Therefore, since the appearance of the first barely sheaves is not constant, the date Shavuot could not be foreknown with any certainty.

Historically, the Pharisee's position prevailed in the Jewish tradition, and the modern Rabbinical calendar marks Shavuot on the fixed date of **Sivan 6** (in May/June), exactly 49 days after the second day of Passover (Nisan 16). This

accords with the testimony of first century historians Josephus and Philo, who both state that the "day after the Sabbath" meant the day after the holiday Sabbath.

I find it interesting that the Sadducees didn't believe in the resurrection, yet held to the correct understanding of how the counting was to begin in order to determine Shavuot. Affirming Yeshua's time of resurrection.

During the first 50 days in the desert many things happened for Israel,

- Adonai parted the sea
- Manna was given
- Water came from a rock
- Culminating with the giving of Torah

Likewise, during the Omer, many significant things have happened.

- Iyyar 5 (May 14<sup>th</sup>) – Israel becomes a nation again – Yom Ha-atzma'ut
- Iyyar 4 – Yom Hazickaron (Israel's Memorial Day)
- Nissan 27 – Yom Hashoah – remembrance of those who perished in the Holocaust
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If you believe the time-line of Yeshua's death, burial and resurrection, then first fruits during the Passover season, was on the first day of the week:

**Joh 20:1** Early on the first day of the week, while it was still dark, Miryam from Magdala went to the tomb and saw that the stone had been removed from the tomb.

**Mat 28:1** After Shabbat, as the next day was dawning, Miryam of Magdala and the other Miryam went to see the grave.

Being on the first day of the week, after the weekly Sabbath during Passover, you would begin counting Sabbaths.

**Act 2:1** The festival of Shavu`ot arrived, and the believers all gathered together in one place.

The Omer is a time that we can also relate directly to Yeshua's resurrection. We count 50 days from His resurrection to Shavuot, where the promise of Adonai is realized in receiving the power behind the New Covenant.