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## NEW TESTAMENT PROOF ON COUNTING THE OMER TO PENTECOST

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Our Father in heaven, thank you for your wonderful works and great plan of salvation, answered prayers, and the Omer count. By the power of your Holy Spirit help us to develop your holy righteous, Godly character. We thank you for your words of truth and your wonderful promises. We look to you for all things and give you all honor, praise and glory in the name of Yesuha, Jesus Christ the Messiah, our Lord and Savior who is at your right hand and in whose name we pray. Amen.

Welcome to Bible study. The new moon is most likely to be on Monday which will be the first day of Iyar. As you all know, we started the Omer count on the second day of Unleavened Bread (the day after Passover/*Pesach*—April 6). This is week 2, and day 6 and the 13<sup>th</sup> day of the Omer count. We are using the daily meditation, a practical guide by Rabbi Simon Jacobson found on [aish.com](http://aish.com). There are seven basic emotions that make up the spectrum of human experience. Each of the seven weeks between Passover and Shavuot is dedicated to examining and refining one of them.

To enter God's kingdom, we must learn to be over-comers by learning to discipline self and develop strength of character. "After the miraculous Exodus from Egypt, the Jewish people spent 4 days preparing for the most awesome experience in human history—the giving of the Torah at Mount Sinai. Just as the Jewish peoples' redemption from Egypt teaches us how to achieve inner freedom in our lives; so too, this 49-day period, called '*Sefirat Ha-Omer*' the counting of the Omer, is a time of intense character refinement and elevation." God is teaching us how to interact with one another. These characteristics of God are listed in various passages of the Bible:

Chesed – Loving kindness  
Gevurah – Justice and discipline  
Tiferet – Harmony, compassion  
Netzach – Endurance  
Hod – Humility  
Yesod – Bonding  
Malchut – Sovereignty, leadership

Day six is **Yesod of Gevurah: Bonding in Discipline**. "For discipline to be effective it must be coupled with commitment and bonding. Both in disciplining yourself and others there must be a sense that the discipline is important for developing a stronger bond. Not that I discipline you, but that we are doing it together for our mutual benefit—parent and child and teacher and student. *Exercise for the day*: Demonstrate to your child or student how discipline is an expression of intensifying your bond and commitment to each other." God wants us to have strong, righteous character. After the miraculous Exodus from Egypt, the Israelite people spent

49 days preparing for the most awesome experience in human history—the giving of the Torah to the whole nation by God himself from Mt. Sinai. They had to change their thinking of themselves as slaves that had to conform to Egyptian laws and ways to that of servants of God. They had to go through trials and tests in the desert to become like God wanted them to be— a holy, righteous nation. At Mt. Sinai, God told them what their purpose in life was (Exodus 19) and why he had made them into a nation.

Years ago, I used to work for my Dad in the summer during high-school and then later during college. He began to invest in property and was a builder of houses after he retired from the navy. Both my brother and I would work with him in laying foundations. We would construct the forms and pour the concrete into the forms which involved raising a rod up and down in the concrete to be sure that the water and concrete mixed thoroughly and bonded and leave no dry spots. This was necessary to assure a strong foundation without weak spots. This is what the Omer count is all about today—bonding in discipline and building a strong foundation. God said, “If you will indeed obey my voice and keep my covenant, then you shall be a **special treasure to me** above all people; for all the earth is mine. And you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel.”

**1 Peter 2:9, 11**—Peter says to the church, “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.” “Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.” It is a process of building righteous character that has been laid out for us.

Reference: Chumash, Stone edition, a Jewish commentary on the books of the Torah and the Half-Torah (the Law and the Prophets). Leviticus 23, page 685, talks about the Omer count. The Chumash says in verse 11, “You are to bring a wave sheaf on the morrow of the rest day (1<sup>st</sup> day of *Pesach/Passover*), a Sabbath, because ordinary work is forbidden. Although the word Shabbat ordinarily refers to the weekly Sabbath day, this cannot be the case here because the verse does not specify which of the 52 weekly Shabbats is meant. In the Hebrew it just says *ha Shabbat*. The Sabbath in question here is the first Sabbath of the days of Unleavened Bread, Nisan 15 which is an annual Shabbat, or annual Sabbath day. This term, Shabbat became one of the major points of controversy between the Sages, the Pharisees, and the heretical Boethuseans (the Sadducees). The Boethuseans interpreted the term Shabbat literally, as referring to the weekly Sabbath.” Thus claiming the Omer count has to be brought on a Sunday, therefore, they count seven Sundays until they come to a Pentecost on a Sunday every year.

That is contrary to Orthodox Judaism and the law of the *Torah*. I will give you the evidence to back that up, so that we will know that we are doing it right. We need to do this every year so that we do not become led by false teachers who are everywhere today. Reference: *Commentary by Keihl and Delzsch*, Vol. 1, pg. 613. The Israelites were to bring a sheaf as first-fruits of their harvest to the priest after the first day of *Mazzoth*. According to Josephus and Philo, it was a sheaf of barley; but this is not expressly commanded, because it would be taken for granted in

Canaan, where the harvest began with the barley. In the warmer parts of Palestine the barley ripens about the middle of April, and reaped in April or the beginning of May, whereas the wheat ripens two or three weeks later. The priest was to wave the sheaf before Jehovah with the ceremony of waving without burning any of it upon the altar.” “(The morrow after the Sabbath) signifies the next day after the first day of the feast of *Mazzoth*, i.e., the 16<sup>th</sup> Abib (Nisan) not the day of the Sabbath which fell during the seven days’ feast of *Mazzoth*, as the Boethuseans supposed, still less the 22<sup>nd</sup> of Nisan, or the day after the conclusion of the seven days feast, which always closed with a Sabbath.”

*Foot note 1*—“The view advocated by the Boethuseans, which has been lately supported by W. Schultz, is refuted not only by **Joshua 5:11**, but by the definite article used (meaning the Sabbath) which points back to one of the feast-days already mentioned, and still more decisively by the circumstance, that according to v.15 the seven weeks at the close of which the feast of Pentecost was to be kept, were to be reckoned from this particular Sabbath which is the first day of Unleavened Bread—Nisan 15, the day after when we began counting—Nisan 16. If the Sabbath was not fixed, but might fall upon any day of the seven days’ feast of *Mazzoth*, as much as five or six days after the Passover, the feast of Passover itself would be forced out of the fundamental position (head of the feast days) which it occupied in the series of annual festivals.” Pentecost would no longer rely on Passover, but on a weekly Sabbath day for its computation.

(Continued, pg. 614)—“The Sabbath does not mean the seventh day of the week, but the day of rest although the weekly Sabbath was always the seventh or last day of the week, but the day of atonement (the tenth of the seventh month), is called *Sabbath*,” and “*Shabbath shabbathon*: (v.32,ch:31). As a day of rest, on which no laborious work was to be performed (v.8), the first day of the feast of *Mazzoth* is called “Sabbath,” irrespectively of the day of the week upon which it fell; and the “morrow after the Sabbath” is equivalent to “the morrow after the Passover” mentioned in **Joshua 5:11**, where “Passover” signifies the day at the beginning of which the paschal meal was held, i.e., the first day of unleavened bread to the Lord their God, and practically to acknowledge that they owed the blessing of the harvest to the grace of God. This offering was fixed for the second day of the feast of the Passover, that the connection between the harvest and the Passover might be kept in subordination to the leading idea of the Passover itself (see Exodus 12:15).”

*Commentary by Keihl and Delzsch, Vol. 2*, pg. 44, **Joshua 5:10-14**. “The Passover at Gikal”—“When the whole nation had been received again into covenant with the Lord by circumcision, they kept the Passover, which had no doubt been suspended from the time they left Sinai (Num.9:1) on the 14<sup>th</sup> of the month (Nisan) in the evening (according to the law in Ex. 12:6, 18, Lev. 23:5, Num. 28:16, Deut. 16:6). The next day, i.e., on the 16<sup>th</sup>, or the day after the first feast-day, they ate unleavened loaves and parched corn (roasted grains) of the produce of the land. They were forbidden any of the produce of the land until they offered the wave sheaf offering.” So that means that they had to offer the wave sheaf offering that day on the 16th of Nisan. Then they could eat the produce of the land. The green corn of that year was what they ate for the first time on that day. The manna ceased to fall on that day forward. “*The morrow after the Passover* is used in **Numbers 33:3** for the 15<sup>th</sup> of Nisan: but here it must be understood as signifying the 16th as the produce of the land, of which they ate not only on that day, but according to v. 12

throughout that year, cannot men the corn of the previous year but the produce of the same year, i.e., the new corn and they were not allowed to eat any of that till it had been sanctified to the Lord by the presentation of the wave sheaf on the second day of the Passover (Lev. 23:11).” “According to **Lev. 23:11**, the presentation was to take place on the day after the Sabbath i.e., the first day of the feast of *Mazzoth*, which was kept as a Sabbath, or the 16th of Nisan, as the seven days’ feast of *Mazzoth* commenced on the 15<sup>th</sup> (Lev.23:6; Num 28:17). On the morrow after the Passover: is the same as ‘on the morrow after the Sabbath’ in **Lev. 23:11**.”

The Temple: Its Ministry and Services, by Alfred Edersheim tells us about the feast of the first fruits and the counting to Pentecost. Page 203, bottom paragraph, *The Morrow after the Sabbath*: “The expression ‘the morrow after the Sabbath’ (Lev.23:11) has sometimes been misunderstood as implying that the presentation of the so-called ‘first sheaf’ was to be always made on the day following the weekly Sabbath of the Passover-week. This view, adopted by the ‘Boethusians’ and the Sadducees in the time of Christ, and by the Karaite Jews and certain modern interpreters, rests on a misinterpretation of the word ‘Sabbath’ (Lev. 23:24, 32, 39). It means not the weekly Sabbath, but the day of the festival. The testimony of Josephus (Antiq. 3.248-249), of Philo (Op.ii.294) and of Jewish tradition, leaves no room to doubt that in this instance we are to understand by the ‘Sabbath’ the 15<sup>th</sup> of Nisan, on whatever day of the week it might fall. Already, on the 14<sup>th</sup> of Nisan, the spot whence the first sheaf was to be reaped had been marked out by delegates from the Sanhedrin by tying together in bundles, while still standing, the barley was to be cut down.”

“On the evening of the 15<sup>th</sup> of Nisan (even though it were a Sabbath), just as the sun went down, three men, each with a sickle and basket would first ask the bystanders three times each of these three questions: ‘Has the sun gone down?’ ‘With this sickle?’ ‘Into this basket?’ ‘On this Sabbath’ (or the first Passover-day)?—and, lastly, ‘Shall I reap.’ Having each time been answered in the affirmative, they cut down the wave sheaf offering.” There is evidence in the New Testament on this subject, and more evidence in the Old Testament. I wrote an article a few years ago on “*The New Testament Proof of Pentecost*”. It covers how to count to Pentecost, and what day to count from. It is counted from the day after Passover like the Jews have always done. The following will cover some of the sources to prove that.

**Luke 6:1-2**—“Now it happened on the second Sabbath after the first that Christ went through the grain fields. And his disciples plucked the heads of grain and ate them, rubbing them in their hands. And some of the Pharisees said to them, ‘Why are you doing what is not lawful to do on the Sabbath?’ ” The first day of Unleavened Bread is the high holy day of Passover, Nisan 15. Then the weekly Sabbath occurs during the Feast of Unleavened Bread. Then the final day of Unleavened Bread would be the third Sabbath. Both the first day and the last day of Unleavened Bread are annual Sabbath days. But the one in the middle is a weekly Sabbath day, but they are all Sabbath days. It is clear in Luke 6:1-2 that the Sabbath mentioned in Luke 6 must have been a Sabbath during Unleavened Bread during Passover week.

At no other festival during the festivals of God are there two or three feast Sabbaths. Pentecost is a festival of just one day. Feast of Tabernacles is seven days, but only the first day is a Sabbath day and it is possible that the second day could be a Sabbath, but not three. However, this *deutero proton* was in the spring and the disciples were walking through the grain field

harvesting grain. That pinpoints this festival as being in the spring, or Passover time when the barley and the wheat begin to ripen. It could not have been the Feast of Tabernacles. That is after the harvest in the fall. It had to be the spring harvest. What did the disciples do on this harvest day in the spring? They plucked grain and they ate it.

Now let's turn to **Leviticus 23:10** and see what God says. "When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it." This is the famous *wave sheaf offering*. Notice the priest had to wave it on the day after the Sabbath. **Verses 14-15**—explain a vital element here. Verse 14—"You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings." Can we clearly get that? (1) The first annual Sabbath in the New Year during the feast time is Nisan 15, the Passover Sabbath. Then, during the Feast of Unleavened Bread, there is the weekly Sabbath, and then at the end of the Feast, a Sabbath. *Deutero proton* is the name of the second Sabbath during the Feast of Unleavened Bread when the disciples were going through the grain field gathering and eating grain. Now the second feast Sabbath in the spring would have to be the weekly Sabbath (the Sabbath after the Passover Sabbath) and the second Sabbath during Unleavened Bread. But Leviticus says the grain of the Feast cannot be eaten until the wave sheaf offering has been waved, which is offered the day after the Sabbath.

So, if the Karaites and the Sadducees were right then that Sabbath, the disciples would have been breaking two laws according to the Jews. They would have been partaking of the harvest before the wave sheaf offering, if that sheaf had been waved on Sunday in violation of the Torah as well as harvesting grain (working) on the Sabbath day. The Pharisees did not correct them or say that they were wrong in partaking of the harvest before the first fruits. Why? It was because the first-fruits wave sheaf offering was done the day after Passover on Nissan 16. So they had already had the wave sheaf offering that year when the disciples were picking and eating grain in the field on the Sabbath day. They were not violating any law in regard to the harvest and that weekly Sabbath day. This proves the Karaites, Boethuseans and the Sadducees were wrong. The Jews (Pharisees) were right. Traditional Judaism is right.

Take a look at what the scriptures also say on this subject. (1) What did Christ say regarding the Boethuseans and the Sadducees, the ones who counted from the weekly Sabbath? **Matthew 22:29**— He said to them, "**You are mistaken, not knowing the Scriptures nor the power of God.** For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven." These Sadducees denied the resurrection, as well as other errors. Well, if they did not know the scriptures, how could they interpret them correctly? Why would a person follow those who do not know the Scriptures? (2) **Acts 23:6**—'when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Men *and* brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!"

**Acts 26:5**—Paul said "According to the strictest sect of our religion I lived as a Pharisee."  
**Philippians 5:4-6**—to the Philippians he said, "I was circumcised the eighth day, of the stock of

Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; **concerning the righteousness which is in the law, blameless.**” To the Jews in Jerusalem he said in **Acts 22:3**—“I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous toward God as you all are today.” What does this tell us brethren? It tells us that the Pharisees interpreted the law and counted the Omer and Pentecost correctly. Paul lived his life as a Pharisee and became a Christian following Christ and still interpreted the law as the Pharisees. He said this long after he had been preaching the Gospel—years later.

Finally, Christ himself said in **Matthew 23:2-3**—“The scribes and the Pharisees sit in Moses’ seat. Therefore whatever they tell you to observe **that observe and do, but do not do** according to their works; for they say, and do not do.” Let me make this plain. Christ never once criticized the Pharisees on how they counted Pentecost. However, he found a lot fault with the Pharisees. In **Matthew 23:13**—“But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.”

However, Christ said that the Pharisees sit in Moses seat and taught according to the Law of Moses. Nowhere in the New Testament does he, Peter, James, John, Paul or Jude ever criticize the Pharisees counting to Pentecost. Instead Paul who said he was a Pharisee, confirmed it and was taught the law of God blamelessly without fault.

Reference: *The Matthew-Henry Commentary* on this passage in **Luke 6**, “This story here has a date which we had, and not the other evangelists, that Dr. Whitby thinks is pretty clear—the first Sabbath after the day of Unleavened Bread is what is meant.” This annotated Bible says these six words, “**the second Sabbath after the first**” are only from one Greek word—“*deuteroproton*” (the second first Sabbath)—the ordinary weekly Sabbath following the special Sabbath that began the Feast of Unleavened Bread regardless of what day of the week it fell upon.” Deuteroproton means the second Sabbath that fell during the Feast of Unleavened Bread.

*Adam Clarke’s Commentary* also comments on Luke 6 and explains about the word *deuteroproton* and says it should read, the Sabbath after the first day of Passover. On the 14<sup>th</sup> day of Nisan the Passover (lamb) was killed. The next day, the 15<sup>th</sup> day of Nisan was the first day of *Unleavened Bread*, the annual Sabbath Day. The following day, the 16<sup>th</sup> day of Nisan, the wave sheaf was offered pursuant to the Law on the morrow after that Sabbath—the annual Sabbath.” So the Sabbath here in Luke 6, is not the seventh day of the week. Rather, the Sabbath that we count from is the first day of Unleavened Bread. But the next Sabbath is *deuteroproton*—the second Sabbath of the Days of Unleavened Bread. The Sabbath then, on which the disciples plucked the ears of corn, was the weekly Sabbath after that second day of Unleavened Bread. Nisan 15, the second day was the annual Sabbath day of Passover. “This Sabbath day the disciples picked the ears of corn could not fall before the Passover, because until the second day of the feast no Jew might either bread or parched corn or green ears, so said the Law (Lev. 23:14).”

“If the disciples had gathered these ears of corn on any Sabbath before the Passover, or that is before the *wave sheaf offering*.” they would have broken two laws instead of one. And for the breach of these two laws, would have infallibly been accused of by the Pharisees. Whereas, they only broke one law in the eyes of the Pharisees —the law of harvesting on the Sabbath day, because the Pharisees said that Nisan 16 was the day of the wave sheaf offering.” In **Deuteronomy 16:9**—God says to each one of us, “**You shall count seven weeks for yourself.**” This is a journey of counting daily. “Begin to count from the time you put the sickle to the grain.” That is the 16<sup>th</sup> of Nisan—seven weeks of seven periods of seven. Doing that this year, the holy day fell on a Sunday. So *Nisan 16*, the day we count from, fell on a Monday. This year Pentecost will fall and be celebrated on a Monday. Seven weeks brings us to a Sunday in 49 days and the fiftieth day is Pentecost which will be a Monday. Now the Catholic Church has that Sunday as *Whit Sunday* as their Pentecost, and all those churches that count from Easter Sunday are going to wind up keeping their Pentecost on a pagan Whit Sunday of the Roman Catholic Church counted from Easter Sunday.

Do you want to be like the pagans and have God’s condemnation? God says what he thinks of pagan worship In **Ezekiel 8:3-6**—“the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy. And behold, the glory of the God of Israel was there, like the vision that I saw in the plain. Then He said to me, ‘Son of man, lift your eyes now toward the north.’ So I lifted my eyes toward the north, and there, north of the altar gate, was this image of jealousy in the entrance. ‘Son of man, do you see what they are doing, the great abominations that the house of Israel commits here, to make me go far away from my sanctuary?’ ”

**Verses 10-15**—“Now, Go in, and see the wicked abominations which they are doing there. So I went in and saw, and there—every sort of creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around on the walls. And there stood before them seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up. Then He said to me, ‘Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, “The Lord does not see us, the Lord has forsaken the land.” Turn again, you will see greater abominations. Turn again, and you will see greater abominations that they are doing.’ So He brought me to the door of the north gate of the Lord’s house; and to my dismay, women were sitting there weeping for Tammuz. ‘Have you seen this, O son of man? Turn again, you will see greater abominations than these.’ So He brought me into the inner court of the Lord’s house; and there, at the door of the temple of the Lord between the porch and the altar, were about twenty-five men with their backs toward the temple of the Lord and their faces toward the east, and they were worshiping the sun toward the east.”

They were celebrating Easter sunrise services. God calls all this an abomination.

**Verses 17-18**—“Have you seen this, O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have filled the land with violence; then they have returned to provoke me to anger. Indeed they put the branch to their nose. Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in my ears with a loud voice, I will not hear them.” The Catholic *Whit Sunday* is a pagan festival of the goddess of Floralia, the goddess of fertility.

Brethren, let's do like Jude said. “Contend earnestly with all of our strength for the faith once delivered to the saints.” Stand before the Lord our God in pure garments of righteousness and obedience. Thank God for his truth!