**Lev 23:15**  ‘And from the **morrow after the Sabbath**, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: **seven completed Sabbaths.**

**Lev 23:16**  **‘Until the morrow after the seventh Sabbath** you **count fifty days**, then you shall bring a new grain offering to יהוה.

According to Rabbinical Tradition the “morrow after the Sabbath” mentioned here in verse 15 refers to the High Sabbath of Nissan 15 which would make the Omer count begin on the 16TH\*.

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Pesach | Matsot 1 | Matsot 2 | Matsot 3 | Matsot 4 | Matsot 5 | Matsot 6 | Matsot 7 |
| 14 | HS 15 | 16\* | 17 | 15 | 19 | 20 | HS 21 |

Because of this, the rabbinical date for Shavuot (Feast of Weeks) is consistently on Sivan (סיון) 6. However, this is the only feast day of YHWH that He did not specifically give a date for, because Shavuot is supposed to be determined by the counting of the Omer.

The Omer Count is supposed to be determined by the counting of seven Complete Sabbaths. A Complete Sabbath is a reference to a period of seven days that begins on the first day of the week and ends on the Sabbath.

The rabbis would have us believe that a complete Sabbath is any seven-day period or week but the Hebrew word for a week is “shabua” with the plural being “shavuim” (masculine-the feminine plural is “shavuot” used only in reference to the feast days of the bride).

The Omer count must be exactly 50 days and must always end on the day after a Sabbath. According to the rules of mathematics, for the 50th day to land on the day after a weekly Sabbath (i.e. Sunday), the Omer count must also begin on a Sunday. (See chart)

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  | Sun | Mon | Tue | Wed | Thu | Fri | Sat |  |
|  | \* |  | 1 | 2 \*\* | 3 | 4 | 5 | 6 | S 7 |  |
|  |  |  | 8 | 9 | 10 | 11 | 12 | 13 | S 14 |  |
|  |  |  | 15 | 16 | 17 | 18 | 19 | 20 | S 21 |  |
|  |  |  | 22 | 23 | 24 | 25 | 26 | 27 | S 28 |  |
|  |  |  | 29 | 30 | 31 | 32 | 33 | 34 | S 35 |  |
|  |  |  | 36 | 37 | 38 | 39 | 40 | 41 | S 42 |  |
|  |  |  | 43 | 44 | 45 | 46 | 47 | 48 | S 49 | 50 |

As you can see from the chart above, for the 50th day to land on the first day of the week the first day of the count must also be in the week, mathematically. If let’s say, according to the rabbis, the count began on the day after the High Sabbath it could land on any day of the week.

If the High Sabbath began on a Friday \* and you counted to the day after seventh Sabbath, you get a total of 52 days. If the High Sabbath fell on a Monday \*\* and you counted to the day after the seventh Sabbath, you get a total of 49 days.

It is plain to see that the “morrow after the Sabbath” to the “morrow after the seventh Sabbath” is a reference to a count that begins on the Sunday after the weekly Sabbath and ends on the Sunday after the seventh weekly Sabbath.

This is another instance of where the rabbis are wrong and it is our responsibility, as Torah obedient believers in Messiah, to study to show ourselves approved and not listen to nor obey the traditions of rabbis, pastors or popes.