

## When Is The Waving of The Omer?

The Waving of the Omer and First Fruits of the Barley Harvest are two terms that are synonymous with one festival. It is a festival to which the Torah does not describe a month and day. We have five explicit references in the Bible (Leviticus 23:15-22, Numbers 28:26-31, Deuteronomy 16:9-12, Romans 8:23, and I Corinthians 15:20-23). There is some controversy of when it occurs. This is one opinion based on scriptural evidence.

Like the Feast of Weeks, Scripture does not assign a month and day to the observance. In fact, part of this opinion is based on how scripture explains when to observe the Feast of Weeks (Shavuot).

Leviticus 23:15-16 (KJ2000) And you shall count unto you from the day after the sabbath, from the day that you brought the sheaf of the wave offering; seven sabbaths shall be completed: Even unto the day after the seventh sabbath shall you number fifty days; and you shall offer a new grain offering unto the LORD.

Leviticus 23:15 and 16:

מִיּוֹם	הַשַּׁבָּת	מִמָּחֳרַת	לָכֶם	וּסְפַרְתֶּם
miy-yôm	hăš-šāb-bāt	mim-mā-h'ôrăt	lā-kēm	û-s'pār-tēm
from	the day of the	sabbath	from	the next day of
			for	you (all) and
				you shall count

תְּמִימֹת	שִׁבְעַת	שַׁבָּתוֹת	הַתְּנוּפָה	אֶת־עֹמֶר	הַבִּיאֲכֶם
t'ê-mî-mōt	šāb-bā-tōt	šē-bă'	hăt-t'ê-nû-pā(h)	'ēt-'ō-mēr	h'ā-hî-'ā-kēm
full	weeks	seven	the	wave offering	[obj] the sheaf of bringing
					you (all)

תְּהִינָה:  
tih-yê-nā(h)  
they shall be

חֲמִשִּׁים	תְּסַפְּרוּ	הַשְּׁבִיעִת	הַשַּׁבָּת	מִמָּחֳרַת	עַד
h'ā-miš-šîm	tis-p'rû	hăš-š'ê-bî-'it	hăš-šāb-bāt	mim-mā-h'ôrăt	'ād
fifty	you shall count	the	seventh	the	sabbath from
				the next day of	until

יוֹם  
yôm  
day[s]

There are two words to notice in the Hebrew (Sabbath and Sabbatot). One identifies a particular day (Sabbath - the seventh day of the week); one identifies a period of time (Sabbatot - a week of seven days). Based on the interlinear definition, the scripture literally states that after the Shabbat one shall counts seven full weeks (49 days) and on the fiftieth day one is to observe the Feast of Weeks (Shavuot) which will be on the day after a Shabbat. Since there are no High Holy days as Sabbaths near Shavuot, the only way for Shavuot to follow a Shabbat year after year is for Shavuot to follow a weekly Shabbat every year. The only way for that to occur is for the Waving of the Omer to be on the first day of the week every year.

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The second supporting reason for my belief is from the Apostolic writings (New Testament).

1 Corinthians 15:23 (KJ2000) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Revelation 14:4 (KJ2000) These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb wherever he goes. These were redeemed from among men, being the first fruits unto God and to the Lamb.

Romans 8:23 (KJ2000) And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body.

These verses point to Yeshua as the first fruit and the believers as the first fruits that come after. The Waving of the Omer and Shavuot are shadows of this. The giving of the Torah and the falling of the Spirit of God upon the people at Pentecost (Shavuot) are pictures foretold by this counting.

We know from scripture that Yeshua was not raised from the dead on the 16<sup>th</sup> of Nissan (Abib). Why, Because He was crucified and placed in the Grave at the Close of the 14<sup>th</sup> of Nissan to fulfill scripture. He was in the grave three days and three nights. He could arise no earlier than the 17<sup>th</sup> of Nissan (Abib) and fulfill scripture.

Yeshua must be the Passover lamb and the First Fruit of the Waving of the Omer to fulfill scripture as the Messiah. To be both, in the year that Yeshua was crucified, Yeshua had to arrive in Jerusalem on the 10<sup>th</sup> of Nissan (either on Sabbath or a first day that week), the Passover had to occur no later than the fifth day of the week and the resurrection (Waving of the Omer) had to occur three days later (on the First day of the following week). On that year, the Feast of Unleaven Bread (15<sup>th</sup> of Nissan) was on the fifth day or sixth day of the week (Thursday or Friday) and the Waving of the Omer was on the day following the weekly Sabbath (first day of the week -Sunday). The Feast of Unleaven Bread is always on the 15<sup>th</sup> of Nissan. We know from scripture the year Yeshua was crucified that the resurrection and therefore Waving of the Omer was on the 17<sup>th</sup> or 18<sup>th</sup> of Nissan depending on how you count three days and three nights.

For these two reasons, I am convinced that the Waving of the Omer is to occur every year on the first day of the week after the weekly Sabbath that follows the Feast of Unleaven Bread and not necessarily on the 16<sup>th</sup> of Nissan. In fact, the Waving of the Omer will rarely be on the 16<sup>th</sup> of Nissan. The waving of the Omer will be on Nissan 16<sup>th</sup> only when the Feast of Unleaven Bread (Nissan 15<sup>th</sup>) is on a weekly Shabbat (the seventh day of the week).

There are too many variables to arrive at a scriptural answer to the day of the Waving of the Omer in the Old Testament alone and too many variables to be certain of the day of the week of Yeshua's resurrection from the New Testament alone. Both questions can be solved when the Waving of the Omer is seen as a picture of the resurrection of the Messiah. Then it becomes clear that on the year of the crucifixion of our Lord Yeshua, the Waving of the Omer and the Resurrection of the Lord was on the first day of the week which occurred on the 17<sup>th</sup> or 18<sup>th</sup> of Nissan and not the day immediately following the Feast of Unleaven Bread (i.e. not the 16<sup>th</sup> of Nissan).