

The Refiner's Fire Omer Count Schedule - 2022

(Note: The Omer is counted AFTER sunset of the Calendar date shown)
(See "Explanation of why these Dates" at the end of this document)

Begin each night's count with the blessing:

Hebrew: "Baruch atah YAHWEH Eloheinu Melekh Ha-olam asher kid'shanu b'mitzvotav v'tzivanu al S'firat Ha-omer."

(English: Blessed are You, YAHWEH our Elohim, King of the Universe who sanctified us with His commandments and commanded us to count the Omer.)

After reading the Scripture, "announce" the day count in English or in Hebrew. (Hebrew transliteration is provided.)

Note: These Psalm readings are only suggestions. It is traditional to begin with Psalm 119, read over several days. Psalms are all about praise and recognizing our joy in Torah, but you can read others if you like.

(Remember – the count is after sunset each night)

- | | | | | |
|--------------------------|----------|--------------------|----------------|--|
| <input type="checkbox"/> | 1st day, | Saturday evening, | April 16, 2022 | read: Psalm 67 and Psalm 119:1-8 |
| | | | | Say: Today is the 1st day of the Omer. |
| | | | | היום יום אחד לעומר: |
| | | | | (Ha-yom yom e-chad la-omer) |
| <input type="checkbox"/> | 2nd day, | Sunday evening, | April 17, 2022 | read: Psalm 119:9-16 |
| | | | | Say: Today is the 2nd day of the Omer. |
| | | | | היום שני ימים לעומר: |
| | | | | (Ha-yom sh'nay yamim la-omer) |
| <input type="checkbox"/> | 3rd day, | Monday evening, | April 18, 2022 | read: Psalm 119:17-24 |
| | | | | Say: Today is three days of the Omer. |
| | | | | היום שלשה ימים לעומר: |
| | | | | (Ha-yom sh'losa yamim la-omer) |
| <input type="checkbox"/> | 4th day, | Tuesday evening, | April 19, 2022 | read: Psalm 119:25-32 |
| | | | | Say: Today is four days of the Omer. |
| | | | | היום ארבעה ימים לעומר: |
| | | | | (Ha-yom arba-a yamim la-omer) |
| <input type="checkbox"/> | 5th day, | Wednesday evening, | April 20, 2022 | read: Psalm 119:33-40 |
| | | | | Say: Today is five days of the Omer. |
| | | | | היום חמשה ימים לעומר: |
| | | | | (Ha-yom chami-sha yamim la-omer) |

6th day, Thursday evening, April 21, 2022 read: Psalm 119:41-48
Say: Today is six days of the Omer.
היום ששה ימים לעומר:
(Ha-yom shi-sha yamim la-omer)

7th day, Friday evening, April 22, 2022 read: Psalm 119:49-56
Say: Today is seven days, which is one week of the Omer.
היום שבעה ימים שהם שבוע אחד לעומר:
(Ha-yom shiv-a yamim, shehaym shavu-a e-chad la-omer)

8th day, Saturday evening, April 23, 2022 read: Psalm 119:57-64
Say: Today is eight days, which is one week and one day of the Omer.
היום שמונה ימים שהם שבוע אחד ויום אחד לעומר:
(Ha-yom sh'mona yamim, shehaym shavu-a e-chad v'yom e-chad la-omer)

9th day, Sunday evening, April 24, 2022 read: Psalm 119:65-72
Say: Today is nine days, which is one week and two days of the Omer.
היום תשעה ימים שהם שבוע אחד ושני ימים לעומר:
(Ha-yom tish-a yamim, shehaym shavu-a e-chad ushnay yamim la-omer)

10th day, Monday evening, April 25, 2022 read: Psalm 119:73-80
Say: Today is ten days, which is one week and three days of the Omer.
היום עשרה ימים שהם שבוע אחד ושלושה ימים לעומר:
(Ha-yom asara yamim, shehaym shavu-a echad ushlosa yamim la-omer)

11th day, Tuesday evening, April 26, 2022 read: Psalm 119:81-88
Say: Today is eleven days, which is one week and four days of the Omer.
היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעומר:
(Ha-yom achad asar yom, shehaym shavu-a echad v'arba-a yamim la-omer)

12th day, Wednesday evening, April 27, 2022 read: Psalm 119:89-96
Say: Today is twelve days, which is one week and five days of the Omer.
היום שנים עשר יום שהם שבוע אחד וחמשה ימים לעומר:
(Ha-yom sh'naym asar yom, shehaym shavu-a echad vachami-sha yamim la-omer)

13th day, Thursday evening, April 28, 2022 read: Psalm 119:97-104
Say: Today is thirteen days, which is one week and six days of the Omer.
היום שלשה עשר יום שהם שבוע אחד וששה ימים לעומר:
(Ha-yom sh'losa asar yom, shehaym shavu-a echad v'shisha yamim la-omer)

14th day, Friday evening, April 29, 2022 read: Psalm 119:105-112
Say: Today is fourteen days, which is two weeks of the Omer.
היום ארבעה עשר יום שהם שני שבועות לעומר:
(Ha-yom arba-a asar yom, shehaym sh'nay shavuot la-omer)

15th day, Saturday evening, April 30, 2022 read: Psalm 119:113-120

Say: Today is fifteen days, which is two weeks and one day of the Omer.

היום חמשה עשר יום שהם שני שבועות ויום אחד לעומר:

(Ha-yom chami-sha asar yom, shehaym sh'nay shavuot v'yom echad la-omer)

16th day, Sunday evening, May 1, 2022 read: Psalm 119:121-128

Say: Today is sixteen days, which is two weeks and two days of the Omer.

היום ששה עשר יום שהם שני שבועות ושני ימים לעומר:

(Ha-yom shi-sha asar yom, shehaym sh'nay shavuot ushnay yamim la-omer)

17th day, Monday evening, May 2, 2022 read: Psalm 119:129-136

Say: Today is seventeen days, which is two weeks and three days of the Omer.

היום שבעה עשר יום שהם שני שבועות ושלושה ימים לעומר:

(Ha-yom shiva asar yom, shehaym sh'nay shavuot ushlosha yamim la-omer)

18th day, Tuesday evening, May 3, 2022 read: Psalm 119:137-144

Say: Today is eighteen days, which is two weeks and four days of the Omer.

היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעומר:

(Ha-yom shemonah asar yom, shehaym sh'nay shavuot v'arba-a yamim la-omer)

19th day, Wednesday evening, May 4, 2022 read: Psalm 119:145-152

Say: Today is nineteen days, which is two weeks and five days of the Omer.

היום תשעה עשר יום שהם שני שבועות וחמשה ימים לעומר:

(Ha-yom tisha asar yom, shehaym sh'nay shavuot va'chamisha yamim la-omer)

20th day, Thursday evening, May 5, 2022 read: Psalm 119:153-160

Say: Today is twenty days, which is two weeks and six days of the Omer.

היום עשרים יום שהם שני שבועות וששה ימים לעומר:

(Ha-yom esrim yom, shehaym sh'nay shavuot v'shi-sha yamim la-omer)

21st day, Friday evening, May 6, 2022 read: Psalm 119:161-168

Say: Today is twenty-one days, which is three weeks of the Omer.

היום אחד ועשרים יום שהם שלשה שבועות לעומר:

(Ha-yom e-chad v'esrim yom, shehaym shlosha shavuot la-omer)

22nd day, Saturday evening, May 7, 2022 read: Psalm 119:169-176

Say: Today is twenty-two days, which is three weeks and one day of the Omer.

היום שנים ועשרים יום שהם שלשה שבועות ויום אחד לעומר:

(Ha-yom sh'nayim v'esrim yom, shehaym shlosha shavuot v'yom echad la-omer)

23rd day, Sunday evening, May 8, 2022 read: Psalm 1 (all)

Say: Today is twenty-three days, which is three weeks and two days of the Omer.

היום שלשה ועשרים יום שהם שלשה שבועות ושני ימים לעומר:

(Ha-yom sh'losha v'esrim yom, shehaym shlosha shavuot ushnay yamim la-omer)

24th day, Monday evening, May 9, 2022 read: Psalm 11 (all)

Say: Today is twenty-four days, which is three weeks and three days of the Omer.

היום ארבעה ועשרים יום שהם שלשה שבועות ושלשה ימים לעומר:

(Ha-yom arba-a v'esrim yom, shehaym shelosha shavuot u'shelosha yamim la-omer)

25th day, Tuesday evening, May 10, 2022 read: Psalm 15 (all)

Say: Today is twenty-five days, which is three weeks and four days of the Omer.

היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעומר:

(Ha-yom chami-sha v'esrim yom, shehaym shelosha shavuot v'arba-a yamim la-omer)

26th day, Wednesday evening, May 11, 2022 read: Psalm 19:7-14

Say: Today is twenty-six days, which is three weeks and five days of the Omer.

היום ששה ועשרים יום שהם שלשה שבועות וחמישה ימים לעומר:

(Ha-yom shi-sha v'esrim yom, shehaym shelosha shavuot va-chamisha yamim la-omer)

27th day, Thursday evening, May 12, 2022 read: Psalm 25:4-11

Say: Today is twenty-seven days, which is three weeks and six days of the Omer.

היום שבעה ועשרים יום שהם שלשה שבועות וששה ימים לעומר:

(Ha-yom shiva v'esrim yom, shehaym shelosha shavuot v'shi-sha yamim la-omer)

28th day, Friday evening, May 13, 2022 read: Psalm 63:1-8 (2-9 some ver.)

Say: Today is twenty-eight days, which is four weeks of the Omer.

היום שמונה ועשרים יום שהם ארבעה שבועות לעומר:

(Ha-yom shemonah v'esrim yom, shehaym arba-a shavuot la-omer)

29th day, Saturday evening, May 14, 2022 read: Psalm 67 (all)

Say: Today is twenty-nine days, which is four weeks and one day of the Omer.

היום תשעה ועשרים יום שהם ארבעה שבועות ויום אחד לעומר:

(Ha-yom tisha v'esrim yom, shehaym arba-a shavuot v'yom e-chad la-omer)

30th day, Sunday evening, May 15, 2022 read: Psalm 70 (all)

Say: Today is thirty days, which is four weeks and two days of the Omer.

היום שלשים יום שהם ארבעה שבועות ושני ימים לעומר:

(Ha-yom shloshim yom, shehaym arba-a shavuot ushnay yamim la-omer)

31st day, Monday evening, May 16, 2022 read: Psalm 78:1-8

Say: Today is thirty-one days, which is four weeks and three days of the Omer.

היום אחר ושלשים יום שהם ארבעה שבועות ושלשה ימים לעומר:

(Ha-yom e-chad u'sheloshim yom, shehaym arba-a shavuot u'shelosha yamim la-omer)

32nd day, Tuesday evening, May 17, 2022 read: Psalm 93 (all)

Say: Today is thirty-two days, which is four weeks and four days of the Omer.

היום שנים ושלשים יום שהם ארבעה שבועות וארבעה ימים לעומר:

(Ha-yom sh'nayim u'sheloshim yom, shehaym arba-a shavuot v'arba-a yamim la-omer)

33rd day, Wednesday evening, May 18, 2022 read: Psalm 95:1-7

Say: Today is thirty-three days, which is four weeks and five days of the Omer.

היום שלשים ושלשים יום שהם ארבעה שבועות וחמשה ימים לעומר:

(Ha-yom sh'losha u'sheloshim yom, shehaym arba-a shavuot vachamisha yamim la-omer)

34th day, Thursday evening, May 19, 2022 read: Psalm 96 (all)

Say: Today is thirty-four days, which is four weeks and six days of the Omer.

היום ארבעה ושלשים יום שהם ארבעה שבועות וששה ימים לעומר:

(Ha-yom arba-a u'sheloshim yom, shehaym arba-a shavuot v'shi-sha yamim la-omer)

35th day, Friday evening, May 20, 2022 read: Psalm 98 (all)

Say: Today is thirty-five days, which is five weeks of the Omer.

היום חמשה ושלשים יום שהם חמשה שבועות לעומר:

(Ha-yom chami-sha u'sheloshim yom, shehaym chami-sha shavuot la-omer)

36th day, Saturday evening, May 21, 2022 read: Psalm 99 (all)

Say: Today is thirty-six days, which is five weeks and one day of the Omer.

היום ששה ושלשים יום שהם חמשה שבועות ויום אחד לעומר:

(Ha-yom shi-sha u'sheloshim yom, shehaym chami-sha shavuot v'yom echad la-omer)

37th day, Sunday evening, May 22, 2022 read: Psalm 100 (all)

Say: Today is thirty-seven days, which is five weeks and two days of the Omer.

היום שבעה ושלשים יום שהם חמשה שבועות ושני ימים לעומר:

(Ha-yom shiva u'sheloshim yom, shehaym chami-sha shavuot ushnay yamim la-omer)

38th day, Monday evening, May 23, 2022 read: Psalm 101 (all)

Say: Today is thirty-eight days, which is five weeks and three days of the Omer.

היום שמונה ושלשים יום שהם חמשה שבועות ושלשה ימים לעומר:

a-yom shemonah u'sheloshim yom, shehaym chami-sha shavuot u'shelosha yamim la-omer)

39th day, Tuesday evening, May 24, 2022 read: Psalm 103:1-12

Say: Today is thirty-nine days, which is five weeks and four days of the Omer.

היום תשעה ושלשים יום שהם חמשה שבועות וארבעה ימים לעומר:

(Ha-yom tisha u'sheloshim yom, shehaym chami-sha shavuot va'arba-a yamim la-omer)

40th day, Wednesday evening, May 25, 2022 read: Psalm 103:13-22

Say: Today is forty days, which is five weeks and five days of the Omer.

היום ארבעים יום שהם חמשה שבועות וחמשה ימים לעומר:

(Ha-yom arba-im yom, shehaym chami-sha shavuot va'chamisha yamim la-omer)

41st day, Thursday evening, May 26, 2022 read: Psalm 105:1-11

Say: Today is forty-one days, which is five weeks and six days of the Omer.

היום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעומר:

(Ha-yom e-chad v'arbaim yom, shehaym chami-sha shavuot v'shi-sha yamim la-omer)

42nd day, Friday evening, May 27, 2022 read: Psalm 106:1-5

Say: Today is forty-two days, which is six weeks of the Omer.

היום שנים וארבעים יום שהם ששה שבועות לעומר:

(Ha-yom sh'nayim v'arbaim yom, shehaym shi-sha shavuot la-omer)

43rd day, Saturday evening, May 28, 2022 read: Psalm 111 (all)

Say: Today is forty-three days, which is six weeks and one day of the Omer.

היום שלשה וארבעים יום שהם ששה שבועות ויום אחד לעומר:

(Ha-yom sh'losa v'arbaim yom, shehaym shi-sha shavuot v'yom e-chad la-omer)

44th day, Sunday evening, May 29, 2022 read: Psalm 112 (all)

Say: Today is forty-four days, which is six weeks and two days of the Omer.

היום ארבעה וארבעים יום שהם ששה שבועות ושני ימים לעומר:

(Ha-yom arba-a v'arbaim yom, shehaym shi-sha shavuot ushnay yamim la-omer)

45th day, Monday evening, May 30, 2022 read: Psalm 121 (all)

Say: Today is forty-five days, which is six weeks and three days of the Omer.

היום חמשה וארבעים יום שהם ששה שבועות ושלשה ימים לעומר:

(Ha-yom chami-sha v'arbaim yom, shehaym shi-sha shavuot u'shelosha yamim la-omer)

46th day, Tuesday evening, May 31, 2022 read: Psalm 130 (all)

Say: Today is forty-six days, which is six weeks and four days of the Omer.

היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעומר:

(Ha-yom shi-sha v'arbaim yom, shehaym shi-sha shavuot v'arba-a yamim la-omer)

47th day, Wednesday evening, June 1, 2022 read: Psalm 133 & 134 (all)

Say: Today is forty-seven days, which is six weeks and five days of the Omer.

היום שבעה וארבעים יום שהם ששה שבועות וחמשה ימים לעומר:

(Ha-yom shiva v'arbaim yom, shehaym shi-sha shavuot va'chami-sha yamim la-omer)

48th day, Thursday evening, June 2, 2022 read: Psalm 146 (all)

Say: Today is forty-eight days, which is six weeks and six days of the Omer.

היום שמונה וארבעים יום שהם ששה שבועות וששה ימים לעומר:

(Ha-yom shemonah v'arbaim yom, shehaym shi-sha shavuot v'shi-sha yamim la-omer)

49th day, Friday evening, June 3, 2022 read: Psalm 148 (all)

Say: Today is forty-nine days, which is seven weeks of the Omer.

היום תשעה וארבעים יום שהם שבעה שבועות לעומר:

(Ha-yom tisha v'arbaim yom, shehaym shiv-a shavuot la-omer)

Shavuot, Saturday evening, June 4, 2022 read: Psalm 150 (all) and Ruth.

Attend services at your synagogue. If holding your own service, read the commandments given at Mt Sinai, Exodus 19:1-20:23 and the commandment to count the Omer and observe Shavuot, Leviticus 23:9-21. Meditate throughout the next day on what a blessing the Torah is for us! Shavuot is a High Holy day! (All day Jun 5th is Shavuot.)

Explanation of why these Dates

The Omer is counted **after** sunset on each date shown because *at sunset it becomes the next Hebrew day*. In essence, you are counting the Omer just as the new Hebrew day has begun. This may seem odd at first, as we are used to our “civil” day changing at midnight. In the Hebrew calendar, the day changes at sunset and soon it becomes “second nature” - at sunset, it is a “new day”.

The counting of the Omer is a commandment from Leviticus 23:15-16 *“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, until the day after the seventh week; you are to count fifty days; and then you are to present a new grain offering to YHWH.”*

Each year, the argument rages: **“Just which ‘day of rest’ is the ‘day after’ to begin the Omer count?”**

There are FOUR primary “camps” in this age-old battle for the understanding of the day of First Fruits. One camp says First Fruits is always Sunday because Leviticus 23:11 says that you “wave the sheaf on the day after the Shabbat”, and they posit the Shabbat can only be the weekly 7th day. Another camp says First Fruits is always the 16th of Nisan, because the “Shabbat” in Lev 23:11 is the High Holy Shabbat of the 1st day of the Feast of Unleavened Bread, which is always the 15th. Still another camp says the count begins AFTER the END of the week of the Feast of Unleavened Bread. And the fourth says the 15th of Nisan is the day to begin the count because it is the “morrow of Passover”!

The “winner is”: The 16th of Nisan! This is determined by scripture alone.

The proper day to begin the Omer count **is** in scripture if only you take the time to understand it. Leviticus Chapter 23 is broken into 3, very clear sections. *Many miss this fact*. It really is divided into separate sections and the sections are important to the understanding. But our modern English translations completely lose this section division, though some versions insert “section headings”, not from the original text, to identify the feasts being described at that point in the text. But in the original Hebrew text, even without vowels, or punctuation, we absolutely know the *intended* sections of Leviticus 23 because the original manuscripts use a “marking” to identify the sections. The JPS Tanakh explains:

The Hebrew Bible has two types of breaks: within a line (*setumot*, “closed”), and starting a new line (*petuhot*, “open”) – the latter suggesting a greater shift in content. Like many Bible printers, we have used the letters *samekh* (for *setumot*) and *peh* (for *petuhot*) as markers to show paragraph breaks in the source manuscript.

These section markings, the samekh and peh, found in the original Hebrew are lost in modern English translations. English translations simply do not reveal the separations of the sections!

What the sections mean

The original sections are very important. They absolutely define the importance of the Feasts and why the special *Shabbats (High Holy Days) of the Feasts are not to be confused with the weekly Shabbat*. The weekly Shabbat is, in fact, the 1st of the recurring appointments with YHWH, and is therefore not to be taken lightly.

Leviticus 23 Sections:

1st section. Verses 1-3. Chapter 23 begins with “YHWH said to Moshe. ‘Tell the people of Isra'el: ‘The designated times of YHWH which you are to proclaim as holy convocations are my designated times.’ ” (vs 1-2). Then comes the definition of the weekly Shabbat: “Work is to be done on six days; but the seventh day is a Shabbat of complete rest [Shabbat Shabbaton], a holy convocation; you are not to do any kind of work; it is a Shabbat for YHWH, even in your homes.” (v 3).

2nd section. Verses 4-32. It begins: “These are the designated times of YHWH, the holy convocations you are to proclaim at their designated times” (v 4). The remainder of the 2nd section describes all the special days, Scripture itself says this in the first verse of the section!

3rd section, starting in verse 33. A summary section beginning with the last of the major feasts - Sukkot. Then in verse 37-38 the summary concludes: “37 ‘These are the designated times of YHWH that you are to proclaim as holy convocations and bring an offering made by fire to YHWH -a burnt offering, a grain offering, a sacrifice and drink offerings, *each on its own day* - 38 *besides [separated from or apart from] the Shabbats of YHWH, your gifts, all your vows and all your voluntary offerings that you give to YHWH*” (vs 37-38). The remainder of the 3rd section closes with some discussion on the importance of the Festival of Sukkot to the memory of the people about what YHWH did for them.

The importance of the 3 sections

Notice the italicized & bolded part above in verse 37-38 . The Holy Days described in these verses are here clearly identified as “*each on its own day - besides [separated from or apart from] the Shabbats of YHWH*”. This clearly shows that the “weekly Shabbat” is special on its own, and is defined first in verse 3. It is thus clear that “Shabbat” in verse 11 is **not** the “weekly Shabbat” as the special Shabbats of the Feasts are “*each on its own day*”.

The simple recognition that the weekly Shabbat is a Shabbat Shabbaton and is identified and set aside as a special day *on its own*, the “problem” of the word “Shabbat” in verse 11 is eliminated because the 1st and last day of the Feast of Unleavened bread which are “shabbats”, are not a “shabbat shabbaton”. The word “Shabbat” whether it means the “weekly, 7th-day Sabbath”, or a “count of 7-days”, or a “count of 7-years” (as it sometimes does – see Leviticus 25:8), or as simply a “special day of rest”, *depends entirely on the context in the original Hebrew*. Therefore it is not enough to simply see the word “Shabbat” in verse 11 and assume it only means “the weekly 7th day”. The English translation of the Hebrew always as the single word “Shabbat” is thus wrong, since the single word “Shabbat” in English *fails to convey its context-meaning*. This has led many astray because without this understanding, the word “Shabbat” in Leviticus 23:11 becomes easily mistaken as the “weekly 7th day” instead of what it actually means which is “the special Sabbath day” identified in verses 6-7, the 1st day of the Feast of Unleavened Bread – which is by definition and context “a” Shabbat.

I should end here but there will still be those who are not convinced. So let me offer the following additional evidence.

As indicated, the argument for First Fruits always being on a Sunday is 100% from the part of Leviticus 23:11 which says: “*the cohen is to wave it on the day after the Shabbat.*” And the rationale is that they insist the word “Shabbat” must mean “the weekly 7th day”. But I would ask them to go look at verse 27 to 32 of the same chapter, which is describing Yom Kippur.

This High Holy Day, Yom Kippur, is identified as the 10th of the month of Tishri, and verse 32 says (about it): “*It will be for you a Shabbat of complete rest [Shabbat Shabbaton], and you are to deny yourselves; you are to rest on your Shabbat from evening the ninth day of the month until the following evening.*” So here we have the

same Hebrew phrase, "Shabbat shabbaton", yet here it is clearly understood as describing Yom Kippur as "its own day" and NOT as the "7th day of the week". So the premise that the word "Shabbat" in verse 11 must be the weekly Shabbat is already negated within the same Chapter of Leviticus.

It is simply wrong to insist that the use of "Shabbat" in verse 11 must be referring to the weekly 7th day. If "Shabbat" can only mean "weekly 7th day", then Leviticus is saying Yom Kippur can only be on Saturday! But absolutely no one argues that. Thus the only conclusion must be that where the word "Shabbat" is used in Leviticus 23, *in any verse after verse 3*, must be understood *in its context* as "a special day of rest", a High Holy Day, as the identified important day of the Feast, just as we see for Yom Kippur.

Recognizing this concept also completely eliminates the erred understanding of the counting of the Omer, found in Leviticus 23:15-16. While some argue the scripture says to "count Sabbaths", we see that the scripture is actually saying to "count weeks", that is, "periods of 7 days". This follows, in part, from the fact that if First Fruits were intended to always fall the day after the weekly Shabbat, scripture would not have had to say "count 50 days"! Counting 50 days becomes completely unnecessary if you are "counting weeks by 7th-day Sabbaths". Verse 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", becomes completely unnecessary as it says to count until the day after the 7th week, which, if you were counting weeks by the weekly Sabbath, there is no need whatsoever to also count "50 days".

While we see that verses 15-16 provide additional confirmation that we are counting 50 days, in 7-day periods, and not counting weeks from weekly Sabbats, some still refuse to give up the idea that First Fruits is NOT a Sunday. They insist that the "Messiah rose on First Fruits", so they "require" First Fruits to be on Sunday. For those, I would ask that they look at just what "First Fruits" are. You will find that "**First Fruits**" don't "rise" – they are instead "*presented*" at the beginning of the spring harvest after Pesach, Leviticus 23:10; at beginning of the summer harvest, Shavuot, Leviticus 23:16 & Numbers 28:26; at fall harvest Sukkot, Leviticus 23:39 & Deuteronomy 16:13. And this is the *symbolism* of the Messiah as First Fruits. The Messiah "**was**" First Fruits – simple as that. He was "**presented**" as first of the "crop" of those who believed and obeyed (Rev 12:17). Since First Fruits don't "rise", there is no reason to require the Messiah to "rise" on First Fruits. But that is an entirely separate topic.

And finally, if one goes through the book of Exodus, starting with Chapter 12, verse 29, we find that the first (original) Passover was the 15th of Abib (today called "Nisan"), i.e., the time after sunset of the 14th when then day changes), and the Exodus began well after midnight that very night. This means even if the mass of people began moving on the 15th, the "first day" of the exodus was the 16th of Abib, for on the 15th, they were all still in their homes in Egypt, packing-up and plundering the Egyptians. We keep reading Exodus till the 10 Commandments are given in Exodus 20 verse 1 and we carefully count the days from when the Exodus began (Exodus 12 verse 29), and we find the Commandments were presented to Israel 50 days after the exodus began. Indeed, this is the relationship to Shavuot, the 50th day after counting the Omer. Therefore, by simply counting the days of the Exodus, we find that the 50 day count began on 16 Abib that original year of the Exodus. Thus, each year this event is commemorated by also counting the Omer from the 16th of Abib.

Notice this year (2022) the Omer count began at sunset on April 16th, meaning the daytime of April 17th is the "1st day of Omer". This is "in-sync" with the traditional calendar this year despite its reliance on the "average moon".

In the traditional Hebrew calendar which all of traditional Judaism of today follows, the first day of the month is **calculated**, and is not necessarily tied to the actual day of the New Moon. This, plus the fact that "postponements" are added to prevent Yom Kippur from falling on a Friday or a Sunday, AND a rigid (scheduled) intercalation of the leap month, means they don't follow the true Lunar-Solar calendar, which dictates the 1st day

If one starts the Hebrew month on the correct sunset after lunar conjunction, the middle of the month will be greeted with a full moon rising at or very near sunset on the 14th or 15th. All too often though, in the traditional calendar, the night Pesach arrives, the moon is seen to rise *clearly* past full -often well after sunset - a very clear "sign" your calendar is off.

Sadly, calendar studies have shown how even the ancient Hebrews could know FOUR YEARS in advance just what (future) month would be the month of Abib, and hence what future full moon would be the Pesach moon! Simply using all the available signs, the proper calendar could be kept years in advance without the use of a single modern computer!

A calendar by "sighting the crescent" is also wrong! By waiting to "sight" the new crescent, the month is automatically 1-3 days off! Thus, in the same way, sighting the crescent pretty much automatically means you will miss the actual middle of the lunar month and a beautiful significant sign of Pesach and Sukkot.

The good thing is that whichever Hebrew calendar you choose to follow, at least you are trying to follow the mitzvot of our Creator and not some man-made observance which in no way honors the commanded moedim.

Blessings!

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