

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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Preview is on next two Pages
(laid out in book order)

Sun			Mon			Tue			Wed			Thu			Fri			Sab			
N	A	B	N	A	B	N	A	B	N	A	B	N	A	B	N	A	B	N	A	B	C
33	5	5	32	4	5	31	3	5	30	2	5	29	1	5	28	7	4	27	6	4	4
34	6	5	33	5	5	32	4	5	31	3	5	30	2	5	29	1	5	28	7	4	4
35	7	5	34	6	5	33	5	5	32	4	5	31	3	5	30	2	5	29	1	5	5
36	1	6	35	7	5	34	6	5	33	5	5	32	4	5	31	3	5	30	2	5	5
37	2	6	36	1	6	35	7	5	34	6	5	33	5	5	32	4	5	31	3	5	5
38	3	6	37	2	6	36	1	6	35	7	5	34	6	5	33	5	5	32	4	5	5
39	4	6	38	3	6	37	2	6	36	1	6	35	7	5	34	6	5	33	5	5	5
40	5	6	39	4	6	38	3	6	37	2	6	36	1	6	35	7	5	34	6	5	5
41	6	6	40	5	6	39	4	6	38	3	6	37	2	6	36	1	6	35	7	5	5
42	7	6	41	6	6	40	5	6	39	4	6	38	3	6	37	2	6	36	1	6	6
43	1	7	42	7	6	41	6	6	40	5	6	39	4	6	38	3	6	37	2	6	6
44	2	7	43	1	7	42	7	6	41	6	6	40	5	6	39	4	6	38	3	6	6
45	3	7	44	2	7	43	1	7	42	7	6	41	6	6	40	5	6	39	4	6	6
46	4	7	45	3	7	44	2	7	43	1	7	42	7	6	41	6	6	40	5	6	6
47	5	7	46	4	7	45	3	7	44	2	7	43	1	7	42	7	6	41	6	6	6
48	6	7	47	5	7	46	4	7	45	3	7	44	2	7	43	1	7	42	7	6	6
49	7	7	48	6	7	47	5	7	46	4	7	45	3	7	44	2	7	43	1	7	7
50			49	7	7	48	6	7	47	5	7	46	4	7	45	3	7	44	2	7	7
			50			49	7	7	48	6	7	47	5	7	46	4	7	45	3	7	7
						50			49	7	7	48	6	7	47	5	7	46	4	7	7
									50			49	7	7	48	6	7	47	5	7	7
												50			49	7	7	48	6	7	7
															50			49	7	7	7
																		50			7

Example. In 2024 A.D., Nisan 16 will be on Wednesday, March 27 (as shown on the NISAN 16 CHART). In the chart on the preceding page, I have shaded the column N under Wednesday. Let's say the count is on day $N=27$. The corresponding numbers are $A=6$, $B=4$, $C=4$. The blessing then goes as follows:

Blessed are you Adonai YHWH who sent your Son as the first-fruits of the resurrection and enjoined on us to count the Omer. Today is the 6th day of the 4th Shavua IN THE DAY AFTER THE

CEASING, even the 27th day IN THE DAY AFTER THE 4th of the Sabbaths which are complete and perfect.

The blessing is based on Lev. 23:11-16 and Deut. 16:9. It is designed to cover every aspect of the commandments to count.

You shall count seven sevens¹ for yourself—from when the sickle is made halal² in the standing grain, you shall begin to count seven sevens³. (Deuteronomy 16:9)

(1) “Seven sevens” are to be counted. This could also be translated “seven weeks.” But the Hebrew word is “שִׁבְעֵת,” which is really a passive plural of “seven,” שֶׁבַע. So it means a period of seven of something. In this case periods of seven days. See also Ex. 34:22; Num. 28:26. So to count seven sevens means to count seven days seven times. And it also means to count “sevens” (weeks) unit wise. Thus, 1st day of 1st seven unto 7th day of 7th seven (i.e. the 49th day). Then after the 7th day of the 7th seven is complete, the 50th day is the feast of Shavuot (sevens/weeks).

(2) The hiphil infinitive construct הִחִיל means “to make profane,” or “to make common.” The same root also means “to begin,” and is used that way in the second clause of the verse. The Arabic cognate means “free from obligation,” which is used by Arabs as roughly equivalent to, “Kosher.” Sometimes in Jericho or other dry places in Israel it was necessary to harvest the grain before Nisan 16. However, it was not legal to eat it (cf. Lev. 23:11-14) until a sheaf of it was waved in the Temple by the priest. Thus before Nisan 16 the grain was not “common.” It was not “free from obligation.” When the sheaf was waved, it became “common” or “profane” . . . that is legal for human consumption.

(3) The grain becomes common for eating after the sheaf is waved in the morning of Nisan 16. Thus we know that the counting begins in the morning, and not the night before as the Rabbis explain. The sickle does enter the grain before this time, but it may not be eaten. Farmers bring a sheaf to the feast to be waved by the priest, and as soon as the waving is done, the grain market in Jerusalem opens. So from the moment of the waving in Nisan 16, it is time to count the 1st day of the 1st seven (week).

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