

50 Days



As we look out at a world that grows darker, as the hearts of men grow cold toward one another and the beast system is lifted up over man, one may wonder if any spiritual light remains. As the great apostasy rises in anticipation of the revealing of the man of lawlessness - that man of sin and son of perdition - questions arise in the heart concerning the soundness of scriptural doctrine and a worldview which is predicated on the sanctity of the Word of Elohiym.

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For those of us who seek to come out of Babylon - to be separate and apart from the transforming world and to live our lives in accord with instruction of Yahuah, a light still remains; a powerful light, a menorah shining brightly, glowing brilliantly with the light of the world! The sevenfold candlestick called the menorah was given to us with an express instruction, that we might see a visual representation of the sevenfold doctrine of all creation (Chanoch 93:12).

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This doctrine is revealed first in the narrative of creation, for in six days Elohiym did work and on the seventh day he rested. We are therefore given the practice of the seventh day of rest - the Shabbath modeled after the very work of creation itself. But Yahuah gives us even more understanding in the practice of the believers to also keep his appointed assemblies as they also reveal the glory of Yahuah in creation.

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In this darkened world, there remains a light, and it is the servant light of Elohiym, the center light of menorah called the Shamash, and this light is practiced with the observance of Shevu'oth, the 50th day following the waving of the sheaf known in the Christian world as Pentecost. For the Berean students of scripture, this was the day of the founding of the called out assembly in Yerushalayim marked by the bringing of the Ruach Ha'Qodesh like tongues of fire on the Talmidiym assembled together for this solemn assembly. But this day commemorates another day, when Moshe brought to the whole of the house of Yashar'el the great covenant of Yahuah - the Ten Devariym: handwritten on caphire by the very finger of Yah, the instruction in the covenant of life was also given on the 50th day.



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A painting depicting a group of men in traditional Jewish attire, including robes and head coverings with flames, gathered around a central figure who is seated and holding a scroll. The scene is set in an ornate room with white walls and a red curtain. The men are looking at the central figure with various expressions of interest and concern. The overall style is classical and detailed.

50 Days

The Counting of the Omer
to Shevu'oth

50 Days



And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: 16 Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a renewed oblation unto Yahuah.

- Vayiqra (Leviticus) 23:15-16

50 Days

We begin with trying to understand “*the day that ye brought the sheaf of the wave offering*” as provided in the verse. When exactly is this time? How do we know that?

*And Yahuah spoke unto Mosheh, saying: 2 Speak unto the children of Yashar’el, and say unto them, Concerning the feasts of Yahuah, which ye shall proclaim to be holy assemblies, even these are my feasts. 3 Six days shall work be done: **but the seventh day is the Shabbath of rest, a holy assembly; ye shall do no work therein: it is the Shabbath of Yahuah in all your dwellings.***

- Vayiqra (Leviticus) 23:1-3

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Why is it important that we understand that the very first feast identified in this passage is the seventh day Shabbath?

4 These are the feasts of Yahuah, even holy assemblies, which ye shall proclaim in their appointed times. 5 In the fourteenth day of the first month at even is Yahuah's Pecach. 6 And on the fifteenth day of the same month is the Feast of Matstsah unto Yahuah: seven days ye must eat matstsah. 7 In the first day ye shall have a holy assembly: ye shall do no servile work therein. 8 But ye shall offer an offering made by fire unto Yahuah seven days: in the seventh day is a holy assembly: ye shall do no servile work therein.

- Vayiqra (Leviticus) 23:4-8

50 Days

Why is it important that we understand that the very first feast identified in this passage is the seventh day Shabbath?

4 These are the feasts of Yahuah, even holy assemblies, which ye shall proclaim in their appointed times.

- Vayiqra (Leviticus) 23:4

אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם
בְּמוֹעֲדָם:

Eyleh moedi Yahuah miqra'ey qodesh asher-tiqro (t'qara'o) otam v'moedam.

The holy assemblies – Miqra'ey Qodesh – are not identified as Shabbathoth, but rather as Miqra'ey Qodesh.

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Why is it important that we understand that the very first feast identified in this passage is the seventh day Shabbath?

7 In the first day ye shall have a holy assembly [מִקְרָא־קֹדֶשׁ]: ye shall do no servile work therein. 8 But ye shall offer an offering made by fire unto Yahuah seven days: in the seventh day is a holy assembly [מִקְרָא־קֹדֶשׁ]: ye shall do no servile work therein.

- Vayiqra (Leviticus) 23:7-8

Again, the holy assembly is identified as a Miqra-Qodesh, not as a Shabbath.

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We begin with trying to understand “*the day that ye brought the sheaf of the wave offering*” as provided in the verse. When exactly is this time? How do we know that?

*9 And Yahuah spoke unto Mosheh, saying: 10 Speak unto the children of Yashar’el, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: 11 And he shall wave the sheaf before Yahuah, to be accepted for you: **on the morrow after the Shabbath** the priest shall wave it.*

- Vayiqra (Leviticus) 23:1-3

50 Days

Enter the Qatsiyr:

10 Speak unto the children of Yashar'el, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest:

- Vayiqra (Leviticus) 23:1-3

דְּבַר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי-תָבֹאוּ

אֶל-הָאָרֶץ אֲשֶׁר אָנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת-קְצִירָהּ וְהִבֵּאתֶם
אֶת-עֹמֶר רֵאשִׁית קְצִירְכֶם אֶל-הַכֹּהֵן:

Dabar el-beni Yashar'el v'amartah al'tem: kee-t'bo'u al-ha'arets asher
ani Nathan lachem u'q'tsar'tem eth-q'tsirah va'ha'bo'tem eth-omer
reyshiyth q'tsir'kem el-ha'cohen.

50 Days

Enter the Qatsiyr:

10 Speak unto the children of Yashar'el, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest:

- Vayiqra (Leviticus) 23:1-3

דַּבַּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי-תָבֹאוּ אֶל-הָאָרֶץ אֲשֶׁר אָנִי

נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת-קְצִירָהּ וְהֵבֵאתֶם אֶת-עֹמֶר רֵאשִׁית קְצִירְכֶם אֶל-הַכֹּהֵן:

Dabar el-beni Yashar'el v'amartah al'tem: kee-t'bo'u al-ha'arets asher
ani Nathan lachem u'q'tsar'tem eth-q'tsirah va'ha'bo'tem eth-omer
reyshiyth q'tsir'kem el-ha'cohen.

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What is an Omer:

10 Speak unto the children of Yashar'el, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest:

- Vayiqra (Leviticus) 23:1-3

Omer (עֶמֶר) H6016; properly, a heap, i.e. a sheaf; also an omer, as a dry measure:—omer, sheaf.

From H6014 (עָמַר) amar; a primitive root; specifically (as denominative from H6016) properly, apparently to heap; figuratively, to chastise (as if piling blows); to gather grain:—bind sheaves, make merchandise.

50 Days



Let us bring in the sheaves!

Sowing in the morning, sowing seeds of kindness, Sowing in the noontide and the dewy eve;
Waiting for the harvest, and the time of reaping, We shall come rejoicing, bringing in the sheaves.

Bringing in the sheaves, bringing in the sheaves, We shall come rejoicing, bringing in the sheaves,
Bringing in the sheaves, bringing in the sheaves, We shall come rejoicing, bringing in the sheaves.

Sowing in the sunshine, sowing in the shadows, Fearing neither clouds nor winter's chilling breeze;
By and by the harvest, and the labor ended, We shall come rejoicing, bringing in the sheaves.

Going forth with weeping, sowing for the Master, Though the loss sustained our spirit often grieves;
When our weeping's over, He will bid us welcome, We shall come rejoicing, bringing in the sheaves.

Bringing in the sheaves; Knowles Shaw, 1874

50 Days

This feast of Qatsiyr follows the Shabbath within the week of Matstsah. This year, this sabbath was found on April 16, marking the seven week count as April 23, April 30, May 7, May 14, May 21, May 28, and June 4. Shevu'oth is therefore on June 5.

16 And the Feast of Qatsiyr, the first fruits of your labors, which you have sown in the field: and the Feast of Aciyph, which is in the end of the year, when you have gathered in your labors out of the field.

- Shemoth (Exodus) 23:16

50 Days

This feast of Qatsiyr follows the Shabbath within the week of Matstsah. This year, this sabbath was found on April 16, marking the seven week count as April 23, April 30, May 7, May 14, May 21, May 28, and June 4. Shevu'oth is therefore on June 5 – the fiftieth day.

16 And the Feast of Qatsiyr, the first fruits of your labors, which you have sown in the field: and the Feast of Aciyph, which is in the end of the year, when you have gathered in your labors out of the field.

- Shemoth (Exodus) 23:16

50 Days

Where does Shevu'oth first appear?

8 And Elohiym spoke unto Noach, and to his sons with him, saying: 9 And I, behold, I establish my covenant with you, and with your seed after you; 10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. 11 And I will establish my covenant with you; neither shall all flesh be cut off anymore by the waters of a flood; neither shall there anymore be a flood to destroy the earth. 12 And Elohiym said: This is the sign of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a sign of a covenant between me and the earth.

- Bere'shiyth (Genesis) 9:8-13

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Where does Shevu'oth first appear?

15 And he gave to Noach and his sons a sign that there should not again be a flood on the earth. 16 He set his bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the Feast of Shavu'oth in this month once a year, to renew the covenant every year.

- Yovheliym (Jubilees) 6:15-17

So we see that the Shamash gives its light first with the Covenant to Noach!

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Moshe also brought forth the Caphires of Testimony on this day of Shevu'oth, as Moshe had left the camp, being gone for forty days and waiting yet another seven leading up to 50 days beyond the sabbath of Matstsah.

18 And he gave unto Mosheh, when he had made an end of communing with him upon Mount Ciynai, two caphires of testimony, caphire stones, written with the finger of Elohiym.

- Shemoth (Exodus) 31:18

The Shamash gives its light again with the Covenant of Yahuah to Yashar'el!

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On this day, however, Moshe had discovered their golden calf and their idolatry.

7 And Yahuah said unto Mosheh: Go, get you down; for your people, which you brought out of the land of Mitsrayim, have corrupted themselves: 8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said: These be your elohiym, O Yashar'el, which have brought you up out of the land of Mitsrayim.

- Shemoth (Exodus) 32:7-8

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On this day, 3000 were lost.

26 Then Mosheh stood in the gate of the camp, and said: Who is on Yahuah's side? Let him come unto me. And all the sons of Leviy gathered themselves together unto him. 27 And he said unto them: Thus says Yahuah Elohai of Yashar'el: Put every man his sword by his side and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. 28 And the children of Leviy did according to the word of Mosheh: and there fell of the people that day about three thousand men.

- Shemoth (Exodus) 32:26-28

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Moshe's command on the day of Shevu'oth:

29 For Mosheh had said: Consecrate yourselves today to Yahuah, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

- Shemoth (Exodus) 32:29

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However, we see Shevu'oth again in the Cepheriym Brit Chadasha:

6 When they therefore were come together, they asked of him, saying: Adonai, will you at this time restore again the Kingdom to Yashar'el? 7

And he said unto them: It is not for you to know the times or the seasons, which the Father has put in his own power. 8 But ye shall receive power, after that the Ruach Ha'Qodesh is come upon you: and ye shall be witnesses unto me both in Yerushalayim, and in all Yahud, and in Shomeron, and unto the uttermost part of the earth.

- Ma'asiym (Acts) 2:6

50 Days

However, we see Shevu'oth again in the Cepheriym Brit Chadasha:

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said: Ye men of Galiyl, why stand ye gazing up into heaven? This same Yahusha, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

- Ma'asiym (Acts) 1:6

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However, we see Shevu'oth again in the Cepheriym Brit Chadasha:

And when the day of Shavu'oth was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Ruach Ha'Qodesh, and began to speak with other tongues, as the Ruach gave them utterance.

- Ma'asiym (Acts) 2:1-4

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However, we see Shevu'oth again in the Cepheryim Brit Chadasha:

5 And there were dwelling at Yerushalayim Yahudiym, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marveled, saying one to another: Behold, are not all these which speak Galiyliym? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Madai, and Eylamiym, and the dwellers in Aram Naharayim, and in Yahud, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Mitsrayim, and in the parts of Libya about Cyrene, and strangers of Rome, Yahudiym and proselytes, 11 Cretes and Araviym, we do hear them speak in our tongues the wonderful works of Elohiym.

- Ma'asiym (Acts) 2:5-11

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Let us compare the practice of Shevu'oth with the practice of Pentecost:

The word *Pentecost* comes from the Greek word *pentekoste* which means fiftieth. The holiday is celebrated on the seventh Sunday after “Easter” (the day marking the resurrection of Mashiach) which is also fifty days after said day, hence the name. Since its date depends on the date of the resurrection, Pentecost is a moveable feast, that is, the date is not fixed. It commemorates the descent of the Holy Spirit (Ruach Ha'Qodesh) on the Apostles (Talmidiym) and other followers of Jesus Christ (Yahusha Ha'Mashiach) while they were in Yerushalayim celebrating the Feast of Weeks (Sevens). This important event in the Christian faith is described in the Acts of the Apostles (Acts 2:1–31).

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Let us compare the practice of Shevu'oth with the practice of Pentecost:

In Eastern Orthodox Christianity, Pentecost can refer to the entire fifty days of "Easter" through Pentecost (i.e., the counting of the Omer). Pentecost is also called "White Sunday" or "Whitsunday." In the United Kingdom, traditionally, the next day, Whit Monday, was also a public holiday. In Germany, Pentecost is called "Pfingsten" and often coincides with the beginning of many outdoor and springtime activities (secularized days). These include festivals and organized outdoor activities by youth organizations. The Monday after Pentecost is a legal holiday in many European nations.

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This then begs the question as to the day of the resurrection.

62 Now the next day, that followed the day of the preparation (15th), the chief priests and Parashiym came together unto Pilate, 63 Saying: Sir, we remember that that deceiver said, while he was yet alive: After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his Talmidiym come by night, and steal him away, and say unto the people: He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them: Ye have a watch; go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

- Mattithyahu (Matthew) 27:62-66

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This then begs the question as to the day of the resurrection.

But late in the day of the Shabbath, as it began to grow light to that one Shabbath to come, came Miryam of Migdal and the other Miryam and beheld the sepulchre. 2 And, behold, there was a great earthquake: for the angel of Yahuah descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the guarders did shake and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Yahusha, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where Adonai lay.

- Mattithyahu (Matthew) 28:1-6

50 Days

This then begs the question as to the day of the resurrection.

But after the day, then the Sabbath as it began to grow light into the first Sabbath, came Miryam of Migdal and the other Miryam and beheld the sepulchre.

- Mattithyahu (Matthew) 27:62-66

Mt 28:1 ¶ οψε δε σαββατων τη επιφωσκουση εις μιαν σαββατων
ηλθεν μαρια η μαγδαληνη και η αλλη μαρια θεωρησαι τον ταφον
Opse sabbaton te epiphoskouse eis mian sabbaton (first sabbath)
elthen (came) maria (Maria) e Magdalene kai e alle maria (Maria)
theoresai (beheld) ton taphoan (tomb)

50 Days

Take a look at another interpretation:

But after the day, then the Shabbath as it began to grow light into the first Shabbath, came Miryam of Migdal and the other Miryam and beheld the sepulchre.

- Mattithyahu (Matthew) 27:62-66

Mt 28:1 ¶ οψε δε σαββατων τη επιφωσκουση εις μιαν σαββατων ηλθεν μαρια η μαγδαληνη και η αλλη μαρια θεωρησαι τον ταφον
Opse sabbaton te epiphoskouse eis mian sabbaton (first sabbath)
elthen (came) maria (Maria) e Magdalene kai e alle maria (Maria)
theoresai (beheld) ton taphoan (tomb)

50 Days



Is there a first Shabbath?

2 Upon the first Shabbath [μιαν σαββατων] let every one of you lay by him in store, as Elohiym has pros-pered him, that there be no gatherings when I come.

- Qorintiym Ri'shon (1 Corinthians) 16:2

7 And upon the first Shabbath, when the Talmidiym came together to break bread, Pa'al preached unto them, ready to depart on the morrow; and continued his speech until midnight.

- Ma'asiym (Acts) 20:7

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If there is a second sabbath, then there must be a first.

And it came to pass on the second Shabbath [εν σαββατω δευτεροπρωτω] after the first, that he went through the fields; and his Talmidiym plucked the heads of grain, and did eat, rubbing them in their hands.

- Luqas (Luke) 6:1

δευτερόπρωτος (deuteróprōtos), G1207; second-first, i.e. (specially) a designation of the Sabbath immediately after the Paschal week (being the second after Passover day, and the first of the seven Sabbaths intervening before Pentecost):—second ... after the first.

From G1208 (δεύτερος deúteros,) and G4413 (πρῶτος prōtos).

50 Days

What is the practice of Shevu'oth?

15 And ye shall count unto you from the morrow after the Shabbath, from the day that ye brought the sheaf of the wave offering; seven Shabbaths shall be complete: 16 Even unto the morrow after the seventh Shabbath shall ye number fifty days; and ye shall offer a renewed oblation unto Yahuah.

- Vayiqra (Leviticus) 23:15-16

50 Days

What is the practice of Shevu'oth?



15 And ye shall count unto you from the morrow after the Shabbath, from the day that ye brought the sheaf of the wave offering; seven Shabbaths shall be complete: 16 Even unto the morrow after the seventh Shabbath shall ye number fifty days; and ye shall offer a renewed oblation unto Yahuah. 17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto Yahuah.

- Vayiqra (Leviticus) 23:15-17

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What is the blessing of Shevu'oth?

31 Behold, the days come, says Yahuah, that I will cut a Renewed Covenant with the house of Yashar'el, and with the house of Yahudah: 32 Not according to the covenant that I cut with their fathers in the day that I took them by the hand to bring them out of the land of Mitsrayim; which my covenant they broke, although I was a husband unto them, says Yahuah: 33 But this shall be the covenant that I will cut with the house of Yashar'el; After those days, says Yahuah, I will put my Torah in their inward parts, and write it in their hearts; and will be their Elohiym, and they shall be my people. 34 And they shall teach no more every man his neighbor, and every man his brother, saying: Know Yahuah: for they shall all know me, from the least of them unto the greatest of them, says Yahuah: for I will forgive their iniquity, and I will remember their sin no more.

- Yirmeyahu (Jeremiah) 31:31-34

50 Days

What is the blessing of Shevu'oth?

Behold, the days come, says Yahuah, that I will cut a Renewed Covenant with the house of Yashar'el, and with the house of Yahudah: 9 Not according to the covenant that I cut with their fathers in the day that I took them by the hand to bring them out of the land of Mitsrayim; which my covenant they broke, although I was a husband unto them, says Yahuah: 10 But this shall be the covenant that I will cut with the house of Yashar'el; After those days, says Yahuah, I will put my Torah in their inward parts, and write it in their hearts; and will be their Elohiym, and they shall be my people. 11 And they shall teach no more every man his neighbor, and every man his brother, saying: Know Yahuah: for they shall all know me, from the least of them unto the greatest of them, says Yahuah: for I will forgive their iniquity, and I will remember their sin no more.

- Ivriym (Hebrews) 8:8-11



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