

An “*Omer*” was a unit of dry measurement used in ancient Israel. It was a specific amount and thus each person who brought an offering of their harvest brought the same quantity, i.e. an *omer of grain*. Thereby, no one offered more than anyone else. The omer of grain was given to the Priest who offered it as a *wave-offering*. There were actually four different offerings commanded for this day:

1. wave-offering - תנופה
2. burnt-offering - עולה
3. meal-offering - מנחה
4. drink-offering - נסכה

While the fathers surely counted the days until *Shavuot*, as the scripture requires, they would not have considered it as “*counting the omer*”; this is a tradition that developed during the period of Rabbinical Judaism. The most significant aspect of bringing the omer of grain is that it is lifted up and waved/shook, in order to be accepted. This action is not repeated on any of the other days, nor does the omer have any mention after the first day, so there was no counting of it. *The omer of grain was a wave-offering that was presented once only, not 49 times!*

The use of the terminology *counting of the omer*, is cultural and interpretive in origin, resulting in it being passed on from generation to generation as tradition as though it is actually referenced in the scriptures. Different societies give their own particular view of what the significance of the 49 days is and even when the count itself begins, so who is to judge the correctness of a specific viewpoint?

“[Karaites](#) and [Israelite Samaritans](#) begin counting the *Omer* on the day after the weekly Sabbath during the Feast of Unleavened Bread – [Passover](#), rather than on the second day of [Passover](#) (the 16th of Nisan). There are several reasons for this. On the one hand, Shavuot is the only holiday for which the date is not expressly given in the Torah. Instead, the Torah tells us to determine the date of Shavuot by counting 50 days from the "morrow after the day of rest" (Leviticus 23:15–16).”¹

Because an offering is brought each day of the *Feast of Unleavened Bread*, it doesn’t seem reasonable to me that the *Omer* and the other offerings would be brought during the course of those 7 days, meaning that the *Sabbath* day after which these

¹ https://en.wikipedia.org/wiki/Counting_of_the_Omer

offerings are brought would be the one immediately after the seventh day of the *Feast of Unleavened Bread* in my estimation.

The 15th verse of Leviticus 23 in its entirety in some modern English translation says:

“And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;”²

However, the King James Bible and many other translations read differently:

“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;”³

The Hebrew in the Masoretic reads:

וּסְפַרְתֶּם לָכֶם, מִמּוֹחֶרֶת הַשַּׁבָּת, מִיּוֹם הַבִּיאָכֶם, אֶת-עֹמֶר הַתְּנוּפָה : שִׁבְעַ שַׁבָּתוֹת, תִּמְיַמַּת תִּהְיֶינָה.

Clearly, the Hebrew words שבת, and its plural, שבתות, are used, and not the commonly used word for “weeks”, שבועות, meaning that it was/is the *Sabbaths* which are to be counted, not the weeks! In the course of preparing this writing I came across the following article concerning the mistranslation of certain Hebraic terms in the scriptures:

“Thus there are FOUR VERSES in which the JPS deliberately refused to translate the Hebrew word "shabbath" correctly. And those four verses are ALL IN LEVITICUS CHAPTER 23! Besides verses 15-16, which we have seen above, they have also mistranslated the word "shabbath" in verses 24 and 39.⁴

Now it is correct that from certain Scriptures we know that the Sabbath is to be a day of rest; but the word "Sabbath" itself does NOT mean "rest" or "rest day"! The word "Sabbath" really means "Day of CESSATION" (i.e. of work and other activities), and it is beyond question THE NAME FOR THE SEVENTH DAY! When God created the Sabbath in Genesis 2, what God did

² <https://biblehub.com/niv/leviticus/23.htm>, <https://biblehub.com/nlt/leviticus/23.htm>,
<https://biblehub.com/esv/leviticus/23.htm>

³ <https://biblehub.com/kjv/leviticus/23.htm>, https://biblehub.com/nasb_/leviticus/23.htm,
<https://biblehub.com/amp/leviticus/23.htm>

⁴https://www.franknelte.net/article.php?article_id=22#:~:text=Thus%20there%20are%20FOUR%20VERSES%20in%20which%20the%20JPS%20deliberately%20refused%20to%20translate%20the%20Hebrew%20word%20%22shabbath%22%20correctly.%20And%20those%20four%20verses%20are%20ALL%20IN%20LEVITICUS%20CHAPTER%2023!%20Besides%20verses%2015%2D16%2C%20which%20we%20have%20seen%20above%2C%20they%20have%20also%20mistranslated%20the%20word%20%22shabbath%22%20in%20verses%2024%20and%2039.

was that "He STOPPED DOING THINGS" that He had been doing for the previous six days. This is explained in more detail in my article on Genesis 2:2-3.⁵

Everywhere else in the whole Old Testament the Jewish Translation ALWAYS and without fail translates the Hebrew "shabbath" as "sabbath". But in Leviticus chapter 23 they have translated this Hebrew word FOUR DIFFERENT WAYS: as "sabbath" in verse 3, and as "day of rest" and as "solemn day" and as "week". WHY have they not consistently translated "shabbath" as "Sabbath"?

The reason should be obvious!

They are desperately trying to obscure the presence of the word "shabbath" in this chapter. Thus, unless someone actually bothers to check the Hebrew text, it is very easy to miss how often the word "shabbath" is actually used in this chapter. Readers of this Jewish Translation would not have the slightest difficulty in knowing what the word "Sabbath" is supposed to convey, but the translators have presented a facade to their readers. If someone does checkup, he could still be satisfied with the translations "day of rest" and "solemn rest", and for Jewish readers the bias in favour of the national traditions would also make "week" appear as a valid translation. And so the presence of the word "Sabbath" has been effectively disguised."⁶

The book of Leviticus doesn't actually give a name to the 50 day period nor to the holy day itself, this is found in the book of Exodus 34:22 and in Deuteronomy 16:10. The word for "weeks", שבועות, doesn't appear in Leviticus either; what we do find is the word "seven"/שבע: "seven sabbaths shall there be complete", and שבע/seven is the root of the word שבועות/weeks, which implies a connection that we should investigate.

Seven - שבע: swear; oath – Literally to seven oneself. A common practice was to make seven declarations when making an oath. This declaration can be making the oath seven times or doing seven things to show the sincerity of the oath.⁷

The abundant presence of the number *seven* in the instructions given to the Children of Israel can be better understood when we are aware of the meaning of the Hebrew root שבע in its ancient context. The Israelites either did things *seven* times to confirm an oath to YHWH or were stopped from doing something *seven* times in order to prevent their making an oath/commitment to something; i.e., you only work at your trade/job 6 days to acquire that which sustains you physically; the *seventh* day is YHWH's, wherein you should focus on that which sustains you spiritually, for *man doth*

⁵ https://www.frankel.net/article.php?article_id=22#:~:text=Now%20it%20is,2%3A2%2D3.

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https://www.frankel.net/article.php?article_id=22#:~:text=Everywhere%20else%20in,been%20effectively%20disguised.

⁷ *The Ancient Hebrew Lexicon of the Bible*, by Jeff A. Benner, ISBN 1-58939-776-2, 2005 by Virtualbookworm.com, pg. 451

not live by bread only, but by everything that proceeds out of the mouth of YHWH does man live! (Deuteronomy 8:3)

The emphasis in Leviticus on the Sabbath is understandable with this knowledge; every Sabbath is consecrated to YHWH, therefore counting and acknowledging *seven* of them is essentially vowing an oath of dedication to HIM! For the Israelites a *week* is *seven* days, culminating in the *Sabbath*, thus- within the context of a rigid interpretation of the scriptures in Exodus 34 Deuteronomy 16- we arrive at the same meaning; this period of time is one of giving *oaths of commitment* to YHWH, culminating in the presentation of the new offering on the 50th day:

“**16** even unto the morrow after the seventh *Sabbath* shall ye number fifty days; and ye shall present a new meal-offering unto YHWH.”⁸”

That the root שבע carried this understanding for the Israelites can be seen in the meaning of the name of the modern city of Beersheva and the story behind it.

“**Beersheba** or **Beer Sheva**, officially **Be'er Sheva** ^[2] (Hebrew: בְּאֵר שֶׁבַע, romanized: Bə'ēr Ševa', IPA: [ˈbe(ʔ)ɛʁ ˈʃeva(ʔ)] (listen); Arabic: بئر السبع, romanized: Bi'r as-Sab', lit. 'Well of the Oath/the Seven') is the largest city in the Negev desert of southern Israel.”⁹

“**27** And Abraham took sheep and oxen and gave them unto Abimelech; and they two made a covenant.

28 And Abraham set *seven* ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham: 'What mean these *seven* ewe-lambs which thou hast set by themselves?'

30 And he said: 'Verily, these *seven* ewe-lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this well.'

31 Wherefore that place was called Beer-*sheba*, because there *they swore* both of them.”¹⁰

⁸ <https://mechon-mamre.org/p/pt/pt0323.htm#:~:text=16%20even%20unto%20the%20morrow%20after%20the%20seventh%20week%20shall%20ye%20number%20fifty%20days%3B%20and%20ye%20shall%20present%20a%20new%20meal%20offering%20unto%20the%20LORD.>

⁹ <https://en.wikipedia.org/wiki/Beersheba>

¹⁰ <https://mechon-mamre.org/p/pt/pt0121.htm>

For the Jewish people the 49 day period represents the time that the Israelites spent in the wilderness before receiving the Torah at Mt. Sinai; it was a period of preparation for entering into the covenant with YHWH at Mt. Sinai.¹¹ This idea is supported if we accept that the root שבע is to remind the Israelites of the importance of keeping the oaths they make- especially to their God- and not simply counting the passage of weeks or days!

Shavuot is also known as the *Feast of First Fruits*:

22 And thou shalt observe the feast of weeks, even of *the first-fruits of wheat harvest*, and the feast of ingathering at the turn of the year.¹²

16 even unto the morrow after the seventh *Sabbath* shall ye number fifty days; and ye shall present a new meal-offering unto YHWH.

17 Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be *baked with leaven, for first-fruits* unto YHWH.¹³

The *first-fruits* in this case are the two wave-loaves made from the flour that was a product of the wheat harvest. They are *baked with leaven*, which indicates that *leaven* in this case is not viewed negatively:

leav·en¹⁴

1. a substance, typically yeast, that is used in dough to make it rise.
2. a pervasive influence that modifies something or transforms it *for the better*.

¹¹ https://en.wikipedia.org/wiki/Counting_of_the_Omer#:~:text=The%20idea%20of,their%20own%20life.

¹² <https://mechon-mamre.org/p/pt/pt0234.htm#:~:text=22%20And%20thou%20shalt%20observe%20the%20feast%20of%20weeks%2C%20even%20of%20the%20first%20fruits%20of%20wheat%20harvest%2C%20and%20the%20feast%20of%20ingathering%20at%20the%20turn%20of%20the%20year.>

¹³ <https://mechon-mamre.org/p/pt/pt0323.htm#:~:text=17%20Ye%20shall%20bring%20out%20of%20your%20dwellings%20two%20wave%20loaves%20of%20two%20tenth%20parts%20of%20an%20ephah%3B%20they%20shall%20be%20of%20fine%20flour%2C%20they%20shall%20be%20baked%20with%20leaven%2C%20for%20first%20fruits%20unto%20the%20LORD.>

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https://www.google.com/search?q=leaven&sxsrf=ALiCzsZMsLBVnOF7kqkhMZJsQXLgAWFWdQ%3A1653895659618&source=hp&ei=63GUyrHelYWRxc8PkP6koAg&iflsig=AjIK0e8AAAAAYpR_-6uUQGj6lumFcMQTx7c7cul85Es&oq=leav&gs_lcp=Cgdnd3Mtd2l6EAEYADIECCMQJzIFCAAQgAQyBQgAEIAEMgUllhCABDIFCAAQgAQyBQgAEIAEMgUllhCABDIFCC4QgAQyBQgAEIAEMgUIABCABDORCC4QgAQQsQMqgwEQxwEQQm6DgguELEDEIMBEMcBEKMCogsIlhCABBCxAxCDAToICC4QsQMqgwE6EQguEIAEELEDEIMBEMcBEKMCogsIABCABBCxAxCDAToLCC4QgAQQsQMqQ1AI6CAguEIAEELEDOg4ILhCABBCxAxDHARDRAzoICAAQgAQQsQM6CwguEIAEEMcBEK8BOggiABCxAxCDAAVAWLohYLIpaABWAHAgAH1AogBsQeSAQcwLjluMS4xmAEAoAEB&scient=gws-wiz#:~:text=for%20a%20word-,leav%2C%20B7en,-/%2CB%88lev%2C%2099n/

This period, after commemorating the deliverance from Egyptian captivity without the injection of any leavening, i.e., *The Feast of Unleavened Bread*, is when gratitude is shown for the many blessings YHWH has given to His people; our offerings contain acknowledgement of all the good that returning to Him has brought to our lives and we rejoice in the newfound freedom He has bestowed upon us! It is not by chance that both the State of Israel's *Independence Celebration* and our celebration of *Kingdom Passover* occur within this season; they both reflect an appreciation of the new freedom we enjoy and our continued dedication to keep the oaths/vows we have made to YHWH Most High to ensure He continues to shine His countenance upon us!

The *Feast of Oaths/Weeks/Shavuot* will be celebrated the 4th of June at evening in Israel or a week later on the 27th of the Quodash of Love at evening according to our new Israelite calendar (11th of June at evening)!