

Counting of the עֶזְרָא Omer, 2024,

Day 10

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Psalms 119: 73-80

In many respects, the *counting of the Omer*, עֶזְרָא, has been a fascinating experience for me to undertake as a believer in the inerrant and everlasting teaching and instructions of Yahweh made flesh, our Messiah. As Yahweh prompts me to take the time to meditate upon these selected Psalms, I am absolutely fascinated with the thoughts that He brings forth to my mind. For example, as I was considering today's reading, I found myself actually focusing on the Hebrew letter yod (י), the tenth letter of the Hebrew Alephbet, and many of the words that begin with that letter that are written in this passage. The word for fear, *yare*, יָרָא, really caught *my* attention, just before I was going to bed, and as I thought about the Commandment to *fear Yahweh*, I fell asleep. But when I woke up, I thought about those same *verses* and my mind was directed into another perspective. But before I comment on what I thought about, please take the time to read the following Psalms and reflect on their meaning for you.

Psalm 23:1-7

1 Yahweh is my shepherd; I shall not want. 2 He makes me to lie down in green pastures: he leads me beside the still waters. 3 He restores my soul: he leads me in the paths of righteousness for his Name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; Your rod and Your staff, they comfort me. 5 You prepare a table before me in the presence of my enemies: You anoint my head with oil; my cup runs over. 6 Surely, goodness and mercy shall follow me, all the days of my life: and I will dwell in the house of Yahweh for ever.

In the beginning of *verse 6*, the Psalmist says, Surely, goodness and mercy **SHALL** follow me, all the days of my life. How can he be so sure that Yahweh's טוֹב וְחֶסֶד יְרֵד־פְּנוּיָי, *Tov VaChesed YiRdephuni*, will follow him for all the rest of his days? First of all, we have to understand what the Psalmist is actually saying here, because the King James version does **NOT** give us the full picture, for there is much more said in these three words than goodness and mercy shall follow me. First of all, the word *Tov*, does indeed mean good, but it has a much more profound meaning than just, good, the word *Tov*, טוֹב, means, **to be good**, goodness, pleasing, he did good, he did well, **became better, was improved, ameliorated**, comely, fair, fine, beautiful, kindly, kindness, it means to function in a proper and agreeable manner, kind, welfare, prosperity, it means, **to function in the manner that YHVH created it or them, to function**. So based on the definition of the word *Tov*, it is or should be obvious that the Psalmist knows, that since He has chosen to believe, follow and obey the Words of the Father's Torah of Life, that he **IS** functioning in the manner that Yahweh wants all of His children to function. The next word is, the word, *Chesed*, חֶסֶד, and it means, to be kind, to be pious, he dealt kindly, he showed himself kind, kindness, goodness, mercy, affection, lovely appearance, it also means to be reproached, be ashamed, was put to shame, he reproached, shame, reproach, reviled, he insulted. This word tells us that the Psalmist can expect that Yahweh's goodness and

mercy will follow him, all the days of His life, **BECAUSE**, when someone willingly chooses to believe, follow and obey **ALL** the Words of the Father's Torah of Life, as the Psalmist tells us he is doing, then, their surrendered obedience, automatically ensures, that they are pious and doing acts of kindness, and being merciful to all people, even unto their enemies, which means, that they are building up their mercy and kindness bank accounts, so that when they, themselves actually need mercy and kindness, Yahweh will look into their lives, their mercy and kindness accounts, and see that they have actually done deeds of kindness and mercy in the past, and, because of their past actions, He will extend mercy and kindness to them. And finally we have the word, YiRdephuni, which is from the root word, Radaph, רדף, which means, to pursue, chase, to persecute, he rode behind another, he followed eagerly, he pursued ardently, it flowed rapidly, was oppressed, was synonymous, was driven away, scattered, was dispersed, pursuit, chase, persecution. This word tells us that the goodness and mercy of Yahweh, will not only **FOLLOW** this Psalmist, and all those that choose to walk as he walked, in total loving surrendered obedience to the Words of the Father's Torah of Life, it says that Yahweh's Goodness and mercy **will ardently pursue him**.

Deuteronomy 28:1-2 And it shall come to pass, IF you shall hearken (Shema) diligently unto the voice of Yahweh your Elohim (as this Psalmist is doing), TO OBSERVE AND TO DO ALL His Commandments, which I Command you this day, that Yahweh your Elohim WILL set you on high above ALL the nations of the earth: 2 AND, all these blessings shall come on you, and overtake you, (BUT ONLY) IF you shall choose to hearken (to Shema, to hear, listen, pay very close attention to, understand, believe, follow and obey) the Voice of Yahweh your Elohim.

Today's recommended additional reading is *Psalm 119:verses 73-80*, so lets go through it and see what we can glean out of it.

Psalms 119: 73 – 80

Your hands made me and fashioned me; give me understanding, that I may learn Your Commandments (Torah). May those who fear (Yareh) You, be glad when they see me, because I have hoped in Your Word. I know, O Yahweh, that Your judgments (Torah) are righteous, and that in faithfulness You have afflicted me. O may Your loving kindness comfort me, according to Your Word (Torah) to Your servant. May Your compassion come to me that I may live, for Your Torah (Law) is my delight. May the arrogant be ashamed, for they subvert me with a lie; but I shall meditate on Your precepts (Torah). May those who fear (Yirah) You turn to me, even those who know Your Testimonies (Torah). May my heart be blameless in Your statutes (Torah), so that I will not be ashamed.

Like most people, I suppose that many of you have not really given much thought as to how you were formed in your mother's womb, but here, the Psalmist tells us, the hands of Yahweh have **formed** each and every one of us. Now, stop and think about this for a moment, and let us meditate on that **FACT**.

I want you to get the thought fully lodged in your mind, that Elohim, **IS YOUR FATHER**. Now, I want you to put yourself in His place, as a Father, and since, you are **NOW** Elohim, **YOU** have the **OPPORTUNITY OF FORMING YOUR OWN CHILD**. What kind of **CARE and attention** do you think you would take, in making **absolutely sure** that everything you did was perfect? If you

answered like most people did, then your answer is, I would take the utmost care and attention, to ensure that my child, received the absolute best of everything.

Now come back to the fact that **IT IS** our heavenly Father that formed **YOU** in the womb. Do you think, He would take **ANY LESS CARE OR ATTENTION** in ensuring that everything He did for **YOU, HIS CHILD**, would also be, the very best. *Psalm 139:14 I will praise You; for I am fearfully and wonderfully made: marvellous are Your works; and that my soul knows right well.*

I hope that that gives you a very different perspective as to **WHO YOU ARE** in Elohim's eyes, for **YOU** are indeed **fearfully and wonderfully made**.

The word fearfully comes from the Hebrew root word *Yarah*, which is the basic root, for the word *Torah*, and the meaning of this word is *a flowing of the gut* and can be applied to **fear** or **reverence**, the feeling of something flowing from you, is the meaning of the word. Now let us ask ourselves, **WHAT** flows out of Yahweh's inward parts? Well, Scripture makes it very clear, that **WHAT** flows from Yahweh's inward parts, **IS** His Character, His inerrant and everlasting teaching and instructions, the Words of His Torah of Life, therefore, we have to realize that the Psalmist **IS TELLING US**, that we were formed with **EXTREME CARE AND ATTENTION** by what flows out of our heavenly Father, and what flows out of our heavenly Father, **IS HIS LOVE, HIS GRACE, HIS MERCY, HIS COMPASSION**, which are all synonymous terms for the **WORDS OF HIS TORAH, HIS LIVING WORD**. If you think about it, since it is the Word of Yahweh that has created all things, and formed **YOU**, therefore you could actually say, that **YOU ARE** a walking Torah, and that all you have to do, to activate the blessings found embedded in Yahweh's Torah of Life, **IS**, willingly choose to surrender your heart, mind soul and strength to our heavenly Father, in loving surrendered obedience, for that is the function, the reason and the purpose, that we were all created for, in the first place. We have to understand that **ALL** of Yahweh's blessings are only activated in our lives when we willingly choose to believe, follow and obey the Words of His Torah of Life. And, I can absolutely promise you, that **IF** you function in the manner that Yahweh formed all of us to function, which **IS**, in total loving surrendered obedience to **ALL** the Words of His Torah of Life, you will see and experience His blessings in every aspect of your Lives, for Yahweh has ordained it.

As this season of counting the Omer progresses, and we learn what it means to obey Yahweh's Commandments, let us not forget, that He is indeed our Father and that He wants the very best for each and every **ONE of US**, for we are His Children. Amen

Your homework for today is to go over the *verses* of *Psalm 119:73-80* and re-read what Yahweh has to say in these *verses* and then meditate on what you have read. Amen

73 Your hands have made me and fashioned me: give me understanding, that I may learn Your Commandments.

Here the Psalmist acknowledges that Yahweh **IS** the Creator of all things, and then, even though we have learned that the Psalmist tries as best as he can to keep the Commandments of the Creator, the Commandments of Yahweh, he still asks Him to give him understanding **SO THAT HE CAN LEARN** even more about Yahweh's wondrous Commandments, His inerrant and everlasting infinite

Words that gives us life. It is obvious that the Psalmist is in absolute awe of the Creator and His Ways.

74 They that fear You will be glad when they see me; because I have hoped, Yichalti, יִחַלְתִּי in Your Word.

*Psalm 111:10 and Proverbs 9:10 both tell us that the fear of Yahweh **IS** the beginning of wisdom; and, that the knowledge of the Holy One, **IS** understanding! And here, in verse 74 the Psalmist is saying those that have this **Wisdom**, the **Wisdom** that comes from Yahweh, will be glad when they see him. Why is that, why will they be glad to see the Psalmist? They will be glad to see him because, like the Psalmist, they also rely on the **Wisdom** of Yahweh for their lives, and that is evident because the Psalmist says I have hoped in Your Word, I have hoped in Your inerrant and everlasting teaching and instructions, Your Torah of Life. **Wisdom IS** Torah and Torah **IS Wisdom!***

75 I know, O Yahweh, that Your judgments are right, Tzedek, צֶדֶק, righteous and that You in faithfulness have afflicted me.

The word Tzedek, צֶדֶק, means *right, righteous, just, justly, justice* and here in this verse, the Psalmist expresses his knowledge of the fact that Yahweh's judgements **ARE** righteous, and the Psalmist recognizes that because he has erred, because he has sinned; Yahweh, in His just ways, in His righteousness, and in faithfulness to His own inerrant and everlasting Word, has afflicted him, or disciplined him, because Yahweh loves him and does not want him to continue in his sinful ways, and perish in his Sins.

76 Let, I pray You, Your merciful kindness be for my comfort, according to Your Word unto Your servant.

Here the Psalmist prays to Yahweh, saying, even though I have sinned and fallen short of the glory of Elohim, Your everlasting merciful kindness Yahweh, will comfort me, as You Yahweh, have promised to do in Your Word, for all the people who choose to repent of their Sins, their transgressions of the Words of Your Torah of Life, and lovingly commit to believe, follow and obey the Words of Your inerrant and everlasting Torah.

*77 Let Your tender mercies come unto me, that I may live: **FOR** Your Torah (Law) is my delight.*

Here the Psalmist pleads with Yahweh that His everlasting tender mercies come upon him, because the Psalmist knows that the Ways of Yahweh, His inerrant and everlasting teaching and instructions, are filled with the mercies of Yahweh, **AND**, that they give us Life, and then, He goes on to say that the mercies that are found in Yahweh's Torah, **ARE** his delight. In other words, the Psalmist is saying that he delights in keeping and following the Words of Yahweh's Torah, His inerrant and everlasting infinite Word, His Torah of Life, because it brings joy to his life.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in Your precepts.

One of the seven deadly sins **IS PRIDE**, and here, the Psalmist tells us that the proud, that is, the

people who are filled with pride, are dealing perversely with him. Why would the proud deal perversely with the Psalmist. It is because, proud people, will **NOT** bow down, nor submit to Elohim, or to anyone else for that matter, and they despise and abhor people who do, because, in their hearts, they believe **IT IS A SIGN** of weakness, and they despise weakness, therefore when they have disdain for people that have chosen to willingly surrender their wills to Yahweh, it appears, that they are doing it without cause, **BUT** in reality, **IT IS** because of their **PRIDE** that they despise all those who have chosen to surrender their wills to Yahweh in obedience to the Words of His Torah of Life.

79 Let those that fear You, turn unto me, and those that have known, Yada, יָדָע, Your Testimonies.

Here the Psalmist asks Yahweh to have the people that have chosen to follow the Wisdom of Yahweh, for the fear of Yahweh **IS** the beginning of wisdom, and all those that have an intimate relationship with the Holy One of Yisrael, and the Words of His everlasting teaching and instructions, His Torah of Life, come and have fellowship with him, turn to him, so that together, they can **KEEP** the Word of Elohim and benefit themselves and the rest of the people of the World.

80 Let my heart be sound in Your Statutes; that I be not ashamed.

Here the Psalmist pleads with Yahweh that his heart be **WELL** established in His Word, in Yahweh's inerrant and everlasting teaching and instructions, His Torah of Life. In essence the Psalmist is asking Yahweh to create in Him a **new heart**, so that he can learn to live by the Statutes of Yahweh, and **NOT** be ashamed, when, on judgement day, he has to stand in front of Yahweh and answer for the life that he has led. Amein

Therefore, it is of paramount importance that we all understand that the root of the word **FEAR** in Hebrew, **IS** the word *Yara* and that it means *to flow*, and is related to words meaning *rain* or *stream*, as a flowing of water. In Hebrew thought, fear can be what is felt when a person is in danger or what is felt in the presence of an awesome sight or person, and since, I only use the word **awesome** in association with Yahweh and nothing else, then it also means when we are in the awesome presence of Yahweh, the ultimate authority of the universe. These feelings flow out of the person through their actions, such as shaking when in fear and bowing down in awe of the One in authority, is the meaning of the word *Yara*.

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*