

Counting of the Omer, 2024,

Day 11

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Psalms 119: 81 – 88

Perhaps one of the most fascinating benefits of taking the time to count the Omer עֶמֶר and reflect upon different passages of Scripture is the interesting trails the Spirit leads us on as we meditate on the Words of the Father's Torah of Life. If you have the time, the inclination, and if you have some Scripture study resources, then, your pursuit of His eternal Truth, contained in the Words of His Torah of Life, can definitely be enhanced. This is not to say that He requires any of these tools to commune with us, His children, because He **IS NOT** at all limited to lexicons, dictionaries, Scripture software programs, or concordances. However, if you do have the opportunity to avail yourself of some of these assets, especially when it comes to attempts of understanding the original languages, I would recommend that you consider adding them to your library. Today as I took the time to consider the selected *verses* from *Psalms 119*, I found that some of these tools were very useful. But before I comment on my walk through this Psalm, perhaps you can take the time to read through the following verses and prepare your heart to count the Omer.

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 last part of *verse 6*, the Psalmist says that He will live in the house of Yahweh, forever. How can he make that claim? Isn't it up to Yahweh, who will live in His house forever? Yes, it is indeed up to Yahweh, whom He will allow to live in His house forever, **BUT**, He has **NOT** kept the Psalmist **NOR** us in the dark, which means, that we don't have to guess who will dwell in the house of Yahweh forever, because He has told us who **CAN**, and who **WILL**, dwell in His house forever.

*Psalm 15:1 Yahweh, **WHO** shall **abide** in Your tabernacle? Who shall **DWELL** in Your Holy Hill? 2 He that walks **uprightly**, and works **righteousness** (Torah), and speaks the **Truth**, (Torah) in his heart. 3 He that does **NOT** backbite with his tongue, **NOR** does evil (transgresses the Words of Your Torah) to his neighbour, **NOR** takes up a reproach against his neighbour.*

*Psalm 101:6 My eyes shall be upon the faithful of the land, **WHY?**, So that they may **DWELL** with Me: He that walks in a **perfect way** (obeys My Torah), he shall serve Me. 7 He that works deceit (rejects the Words of My Torah), shall **NOT DWELL** within My house: he that tells lies shall **NOT** tarry in My sight.*

*Psalm 140:13 **Surely** the **Righteous** (those who willingly choose to obey the Words of My Torah of Life) shall give thanks unto Your Name: the upright **SHALL DWELL** in Your presence.*

Yahweh has made it very clear, that the only people that will Live in His house, (*which is a metaphor for Yahweh's everlasting Kingdom*) **ARE** people that are Righteous, and righteousness is defined in Scripture, as willingly choosing to believe, follow and obey all the Words of Yahweh's Torah of Life. (*Deuteronomy 6:25*) Therefore, according to Yahweh's decree, the only ones that **WILL** be living in His house forever, **ARE**, the people that have committed to believe, follow and obey **ALL** the Words of His Torah of Life. Amen

Psalms 119: 81- 88

Psalm 119:81 My soul faints (כָּלָתָהּ לְתִשׁוּעָתֶךָ) for Your salvation: but I hope in Your Word. 82 My eyes fail (כָּלָהּ) for Your Word (Torah), saying, When will You comfort me? 83 For I am become like a bottle in the smoke; yet I do not forget Your Statutes (Torah). 84 How many are the days of Your servant? When will You execute judgment on them that persecute me? 85 The proud have dug pits for me, which are not after Your Torah (Law). 86 All Your Commandments (Torah) are faithful: they persecute me wrongfully; help me. 87 They had almost consumed (כָּלָהּ) me upon the earth; but I did NOT forsake Your Precepts (Torah). 88 Quicken me after Your lovingkindness; so shall I KEEP the Testimony (Torah) of Your mouth.

My soul faints for Your salvation (כָּלָתָהּ לְתִשׁוּעָתֶךָ, Kalta LiTshuatka,): but I hope in Your Word. The word *faint* used here in *verse 81*, is the Hebrew word Kaltah, כָּלָתָהּ, and, it is from the root word Kilah, כָּלָהּ, which means *to end, to cease, to complete*. There is another word with the exact same spelling in Hebrew and it is the word Kalah, כָּלָהּ, meaning, *bride*, and the connotation **IS**, when Adam was given Chava (Eve) as his bride, **HE WAS THEN COMPLETE**; and the word LiTshuatka, is from the word, Teshuah, תְּשׁוּעָה or תִּשְׁוָעָה, which means, *help, deliverance, salvation, victory*, it is from the root word Shuah, שׁוּעָה, which means a cry for Help and it is the root word of the name of our Saviour, Yeshua.

So what do you think the Psalmist is saying, when he says, my soul faints for your **salvation**? The Psalmist is saying, through your **salvation** heavenly Father, I am made whole, I am complete, because I have now become the betrothed of your Son, our Messiah, the Words of Your Living Torah made flesh, and it is no longer I that live, **BUT** it is Messiah, the Words of Your Living Torah made flesh, that lives in me, and, **IF** I continue to obey the Words of Your Torah of Life, I will remain at His side, in Your House which is in Your everlasting Kingdom, forevermore.

Now in *verse 82* the same word, Kelah is used. What do you suppose the Psalmist is telling us by the use of the word Kelah in these *verses*? *My eyes fail (כָּלָוּ עֵינַי, Kalu Eynay) for Your Word (Torah), saying, When will You comfort (תִּנְחַמֵנִי, TeNachameni, from the word Nacham, נָחַם) me?*

The Psalmist is in despair, and he says, כָּלָוּ עֵינַי, Kalu Eynay, my eyes fail, (כָּלָוּ, Kalu) which means, my eyes are at their end, because all they see, **IS** the evil that surrounds me on every side, and I see no end to this evil. Now, in that desperate state of mind, He asks Yahweh, when will you comfort me?

(תִּנְחַמֵנִי, TeNachameni, is from the word Nacham, נָחַם, which means, to have compassion, to console oneself, he was sorry, suffered grief, repented),

The Psalmist is saying to Yahweh, when will you have compassion on me and comfort me, and then he goes on to say to Yahweh in *verse 83 I am become like a bottle in the smoke; yet do I not forget Your Statutes.*

He is saying that even though I have **NOT** forgotten Your Statutes Yahweh, I cannot see an end to this evil that surrounds me, and there does **NOT** seem to be any relief from their evil deeds against me. The Psalmist feels trapped and that is why he says he is like a bottle that is in the smoke, which means, that he cannot see, any end to this evil that surrounds him, or any way out of it.

*Verse 84 How many are the days of Your servant? **WHEN** will You execute judgment on them that persecute me?*

The Psalmist is sick and tired of all the evil that surrounds him every day, and he asks Yahweh, **WHEN** will You do something about these evil people that persecute me, since I have **NOT** forgotten your Torah? The Psalmist is now challenging Yahweh, because Yahweh promised us in His Word, that He would even make the enemies of the people that Keep His Torah, to be at peace with them. Then he says:

*Verse 85 The proud have dug pits for me, which does **NOT** line up with the Words of Your Torah,*

Here the Psalmist is saying that the evil people have put stumbling blocks, and pits in his way to stop him from keeping the Words of Yahweh's Torah of Life.

86 All Your Commandments are faithful, they persecute me wrongfully; help me.

As you can see, the Psalmist is convinced that **ALL** of Yahweh's Commandments are **faithful, just and true, BUT**, there is still a lot of evil in the world, and then he says, what many of us have probably said many times, **WHEN**, Father, will you help me?

The Psalmist continues on and says in *verse 87 They had almost consumed me (כִּלּוּנִי, Kiluniy) upon earth; but I did **NOT** forsake Your Precepts (Your Torah).*

The Psalmist is saying, the people around me, do **NOT** follow nor obey the Words of Your Torah, they are void of understanding, and they have almost consumed me, made an **end** of me, upon this earth. I did not stray away from Your Word, Heavenly Father, and therefore I know that at the **end** (כִּלָּה), I can expect to be at Your side forevermore as the Bride (כִּלָּה, Kalah) of Messiah.

Yahweh has used His Hebrew language to hide all kinds of gems within it. The word **end** Kilah, כִּלָּה, for example, is one of those gems. It means to be complete in Yahweh, and that is the **GOAL** that our heavenly Father wants **ALL** of us to achieve, and He gives us His Holy Spirit, to **CAUSE** every surrendered contrite obedient heart that will **allow** Him, to walk out His Torah, which in turn will lead us to the end that He wants for all of us, (*Ezekiel 36:27*), it will lead us unto eternal life at His side as the Bride of Messiah.

So the next time you see the word **end** (כִּלָּה, Kilah or Kalah) in Scripture, dig a little deeper and see what message our heavenly Father is giving you, for the desire of His heart, is that you become the Bride (כִּלָּה) of Messiah, to rule and reign with Him for eternity, for **IT IS** our heavenly Father's

wish that **NOT EVEN ONE** person perishes. That, my friends, **IS** the heavenly Father that we serve. Amen,

For your meditation pleasure I would like you to go over each *verse* of *Psalms 119:81-88* and see for yourself what Yahweh has to say to you.

Verse 81 My soul faints, Kaltah, כָּלִּתָהּ, for Your salvation, LiTshuatka, לְתִשׁוּעָתֶךָ: BUT I hope in your word.

Here the Psalmist tells us that his *soul faints for Yahweh's salvation* and the word translated as faint, is the Hebrew word כָּלִּתָהּ, Kaltah; which is from the word, Kalah, which has a lot of meanings, it means, *finish, remove, ended, bride, annihilation, destruction, was determined, all of her, all of it, as nothing, accomplish, he has ended, consumed, failed, finished, completely, wholly*. Based on all these definitions, what do you think the Psalmist is telling us, by using this particular Hebrew word, Kaltah, כָּלִּתָהּ? I believe that the Psalmist is telling us that his soul, is **like a determined bride**, a bride that is **completely consumed** by her desire to be with her bridegroom, **like a bride** who with **her whole heart** is looking forward to **end** her betrothal waiting period, and finally be with her husband, **like a bride** that is looking forward to **accomplishing** what she has dreamt about for her whole life, **like a bride** that is wholly prepared to be with her bridegroom when He comes to take her away; in other words, the Psalmist's soul, **is consumed with being part of Yahweh's salvation plan**.

Furthermore, we can see by the use of the Hebrew word *LiTshuatka*, that the Psalmist is telling us, that his soul, his whole being, waits on Yeshua, his bridegroom to be. We can also see, in the King James version of the Scriptures, that they have inserted the word **BUT** into the text, and as far as I am concerned, it takes away from the impact of the Psalmist's statement. If we are to add a word to this beautiful statement, it should be the word **therefore** rather than the word **but**, and then the true feelings of the Psalmist will be displayed. *Verse 81 My soul faints for Your salvation: therefore I hope in your word*. Please allow me to paraphrase what I believe the Psalmist is saying, *My soul longs, is consumed by, it cries out and is determined to wait for Your salvation because, I hope, believe and trust in your inerrant and everlasting Word, wherein is embedded the road to salvation*.

Verse 82 My eyes fail for Your WORD, saying, When will You comfort me?

Here in *verse 82*, it says כָּלִּי עֵינַי, Kalu Eynay, my eyes fail, and it is from the very same root word, the word Kalah, כָּלָה. So, when the Psalmist says, that his eyes **fail** for Yahweh's Word, the Psalmist is showing us his deep seated desire to be with Yahweh, and his longing for the blessed event of his salvation to come, but instead of saying the Word salvation, he uses the word, *Word*. By using the word, **Word**, I believe that the Psalmist is trying to make us aware of the Fact, that **THE SALVATION** of Yahweh, and His **WORD, ARE, ONE AND THE SAME ENTITY**. We must learn to shema the Word of Elohim, we must learn to hear, listen, pay very close attention to, understand, believe, follow, and obey all the Words of Yahweh, everyday of our lives. Furthermore, like the rest of us, the Psalmist is very anxious to have this happen, and he boldly asks Yahweh, when Yahweh, when will this happen. I am so happy to read these words, because I too am very impatient and would like Yahweh to reveal more of His things, His Words, His treasures to me, but, He is the infinite intelligence and He knows when any of us are ready, and therefore, He does things in His own timing.

*Verse 83 For I am become like a bottle in the smoke; yet do I **not** forget Your Statutes.*

What is a bottle in the smoke? A bottle in the smoke is a bottle that has been tossed aside, a bottle that is apparently good for nothing, a bottle that has been abandoned. The Psalmist is telling Yahweh that he feels abandoned, because he feels that his prayers are not being answered in the time frame that **he wants them answered**, and yet, he states, he will **NOT** forget Yahweh's Torah, which means, that he will continue to **KEEP** and **OBEY** it on a daily basis.

Verse 84 How many are the days of Your servant? When will You execute judgment on them that persecute me?

Again the Psalmist is showing us his impatience, in that he wants everything to happen **NOW**, which reminds me of me. In his impatience, he asks Yahweh, how long will I live? Will your salvation happen soon, please tell me so that I know? He wants Yahweh's salvation plan to come to fruition in his life, **NOW**, and he therefore asks Yahweh, **WHEN** will this blessed event happen? And then he asks Yahweh, **WHEN** will You punish the people that are hindering me from accomplishing this goal (כִּלָּה, Kilah) of salvation.

Verse 85 The proud have dug pits for me, which are not after Your Torah (Law).

The people around him, don't believe him, nor do they believe the Words of Yahweh, and these people have put obstacles in his way, obstacles that make it difficult for him to surrender himself to Yahweh, the Psalmist says, they are doing things to me that are **NOT** according to Your Word, and the only way that the Psalmist can know that these things are **NOT** according to the Words of Yahweh's Torah, **IS IF** he has studied and knows the Torah.

*Verse 86 All Your Commandments are **faithful**: they persecute me wrongfully; help me.*

Here the Psalmist acknowledges that **ALL** of Yahweh's Commandments are **faithful**. What does that mean, what does it mean to be **faithful**? It means to *be trustworthy, loyal, dependable, worthy to be believed*. Therefore, the Psalmist is telling us, that the Commandments of Yahweh are **TRUSTWORTHY, LOYAL, DEPENDABLE, AND WORTHY TO BE BELIEVED**. Have you ever thought of Commandments, as a blessing, rather than something you **HAVE** to do? **IF NOT, THEN IT IS HIGH TIME** that you change your attitude and understand that **ALL** of Yahweh's Commandments, **ARE** filled with countless blessings, and **IT IS** a privilege to be able to obey them. As you can see, the Psalmist is asking Yahweh to help him to obey them. Do you think that Yahweh would be inclined to help him **IF** the Psalmist decided **NOT TO KEEP** His Commandments?

*Verse 87 They had almost consumed me upon earth; **BUT I DID NOT** forsake Your precepts.*

The people the Psalmist is talking about, are all those that refuse to **KEEP** the Commandments of Yahweh and count **ALL** the Ways of Yahweh, the Words of His written Torah of Life, as worthless or unnecessary in today's so called sophisticated society, regardless of what time period we are talking about, whether it was in Biblical days or even today. The Psalmist feels confident in asking for Yahweh's help, because, he has **NOT** forsaken the Precepts of Yahweh; he has **NOT** forsaken any of the Words of Yahweh's inerrant and everlasting teaching and instructions, His Torah of Life.

*Verse 88 Quicken me after Your lovingkindness; so shall I **KEEP** the Testimony of Your mouth.*

Rejuvenate me; bring life back into my being, into my bones, because of your loving kindness that You speak of in Your Word. I will **KEEP** Your Testimonies, Your Torah, the Words of Your inerrant and everlasting teaching and instructions, ***because they are Life to me.*** Amein

Studying and keeping Torah together as a community.

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