

Counting of the Omer, עֹמֵר

Day 14

by Marc Gravelle

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Psalms 119: 105 – 112

Sometimes the Internet, the e-mails and articles that we read, have a profound influence on our thinking. When I read and meditated on the *verses* that are the recommended readings for today, I somehow knew and or sensed that the Righteous **Path** that our heavenly Father wants us to walk on, the Path of surrendered obedience to the Words of His Torah of Life, and more specifically, His Commandment to count the Omer, would be a pleasant thought to pursue. But then as I went over some of the emails that arrived since yesterday, about some business that I am involved in, my focus shifted for a while before taking the time to meditate upon the selected portion of *Psalms 119*. Although I know and am wary of some of the obvious snares to avoid, it was a reminder that distractions come in so many delectable packages, served up for our flesh to consume. Still, when I think of or I am reminded of the fact that I am to meditate on His Words, in order to be obedient to His Commandment, to read the Words of His Torah, His testimonies, it brings joy to my heart, and then, the temptation to consider other things, other testimonies before Him, becomes easier and easier to set aside, until I have satisfied my desire to delved into His wealth of wisdom contained in the Words of His Torah of Life, to see what He will reveal to me today. But before going any further, with telling you my thoughts, if you are led, please consider reflecting on the following Psalms for your personal edification.

Psalm 1:1-6

*1 Blessed is the man that does **NOT** walk in the counsel of the ungodly, **NOR** stands in the way of Sinners, **NOR** sits in the seat of the scornful. 2 But his delight, **IS** in the Torah of Yahweh, in His Torah, does he meditate day and night. 3 And he shall be like a tree planted by the rivers of water, a tree that brings forth his fruit in its season; his leaf also shall **NOT** wither; and whatsoever he does shall prosper. 4 The ungodly are **NOT** so: **BUT** are like the chaff which the wind drives away. 5 Therefore the ungodly, shall **NOT** stand in the judgment, nor sinners in the congregation of the righteous. 6 For Yahweh knows the way of the righteous: **BUT** the way of the ungodly, shall perish.*

So far we have spoken of the man that does **NOT** walk in the **counsel** of the ungodly nor stands in the **way** of sinners, and today, I want to talk about the man that does **NOT** sit in the seat of the scornful, and today we are going to talk about the man whose **חֵפֶזוֹ**, Chephetzo, whose, whose Chephetz, **חֵפֶץ**, whose delight, pleasure, and desire, is found in the Words of the Torah of Yahweh.

Now we have to ask ourselves what kind of man would delight, take pleasure in, and desire the Words of Yahweh's Torah of Life? Well to begin with, it would be someone that willingly chooses to spend a lot of time, reading and studying, and meditating on the Words of Torah of Yahweh, and all of the Scriptures. And the Psalmist says, that such a man, would be like a tree planted by the rivers of water. What picture do you get in your mind's eye when you see a tree that is planted by a stream, a river or a pond? First of all, we have to understand that Scripture often compares trees to men, and since this tree, is strong and well nourished, and since it drinks from the water that is provided to it, by the Creator, and the water itself, is a shadow picture of the water of the Word of Yahweh's Torah of Life, and since water is also, often compared to the Holy Spirit of Yahweh, then it is no wonder that this tree, or this person, will bring forth his fruit in its season. The word season used here, is a shadow

picture of the life of this man that is well watered by the water of the Word of Yahweh, and that is why he continues to produce fruit of the water of the Word of Yahweh, for he delights in drinking, or soaking up the water of Yahweh's Word, which means, that this man or tree, delights in spending time studying, meditating on, and implementing the Words of the Torah of Yahweh into his daily life.

Psalms 119: 105 – 112

*Your Word (torah) is a lamp to my feet and a light to my path. I have sworn and I will confirm it, that I will keep Your **righteous** ordinances (Torah). I am exceedingly afflicted; revive me, O Yahweh, according to Your Word (Torah). O accept the freewill offerings of my mouth, O Yahweh, and **teach me** Your ordinances (Torah). My life is continually in my hand, **yet** I do not forget Your Torah (Law). The wicked have laid a snare for me, **yet** I have not gone astray from Your precepts (Torah). I have inherited Your testimonies (Torah) forever, for they are the joy of my heart. I have inclined my heart to perform Your statutes (Torah) forever, even to the end.*

Have you ever sat down in the evening and start watching a TV program, or a movie that you like, and suddenly, the power goes off? Can you remember how frustrating it was to be in complete darkness and not being able to move around freely in your own house? Do you remember maybe even bumping your shin or your knee on a coffee table or bumping into other furniture, because you could **NOT SEE** in the dark? Well, the Psalmist is telling us, that **Life**, can be like that. And without the Words of Yahweh Elohim's Torah in our lives to guide us, we are indeed walking in the **DARK**, and when we try to navigate in the dark, we can and more likely, will get hurt by bumping into a host of things, things like false man made religious denominational doctrines and or theologies, the ways or cares of this world, the deceitfulness of riches, the lusts of the flesh etc. However, the Psalmist gives us a solution that will dispel the darkness, that surrounds our daily lives; he says, that the Word of Elohim's Torah, **IS A LAMP** to our feet **AND A LIGHT TO OUR PATH**.

In the scenario mentioned above, do you recall when the power went off and you were in total darkness, what would you have given to have a good flashlight in your hand at that minute, to light your way? Well, the Psalmist is telling us that Elohim **IS** offering you His **FLASHLIGHT, BUT**, unlike the flashlights of this world, the batteries in Elohim's flashlight are **NOT** the Eveready brand, they are **MUCH** better than that, **BECAUSE** they are powered by Yahweh's **EVERLASTING WORD**, and **IF** you **KEEP** Yahweh's Flashlight (the Words of His Torah) at your side, at all times, then, you will **NEVER** walk in darkness.

As you know, the writer of *Psalm 119* is King David, and King David had a very good relationship with our heavenly Father, it was so good as a matter of fact, that our heavenly Father said that David, **was a man after His own heart**. David had been King for a while when he wrote this Psalm, and we can see, by what he wrote, that he was using Elohim's **FLASHLIGHT** on a daily basis. He even went as far as to swear that he would **KEEP** Elohim's righteous ordinances (*Yahweh's flashlight*) unto the end.

What does that mean to us here in 2025? Well, **IF** Elohim **IS Everlasting**, as Scripture emphatically confirms that He is, and since Scripture confirms that Yahweh Elohim does **NOT** change, **THEN** that means, that what He **DID** for David, He will also **DO** for **US** also, on a continual basis, and **IF** we can learn, as David did, to **KEEP** Yahweh's **Flashlight** at our side at all times, **THEN** we will be

prepared for anything that the world throws at us, for the Word of Elohim **IS NOT ONLY OUR LIGHT, IT IS ALSO OUR SHIELD of PROTECTION.**

Today, as you are being obedient to Yahweh's Commandment of counting the Omer, I am sure that it will give you a certain sense of satisfaction to know that you are doing Elohim's Will, and that, in doing so, you are drawing nearer and nearer to Him. Why then, not take it one step further, and take Elohim's **FLASHLIGHT**, and **THEN**, shine it on **ALL** the other areas of your life, and see what you find. I can assure you, that **IT WILL BE A DIFFICULT AND HUMBLING EXPERIENCE, BUT** the rewards in doing so, for being honest with yourself, are truly out of this world. Just think about this for a moment, **IF** you can shine Elohim's **Flashlight** on every aspect of your life, then you will **NEVER** again experience darkness in any area of your life. Amein.

For your meditation pleasure today, I would like you to go over each *verse* of *Psalm 119:105-112* and see for yourself what Yahweh will reveal to you.

105 Your Word is a Lamp unto my feet, and a Light unto my path.

A lamp illuminates a person's surroundings so that he or she can see more clearly; and light according to Scripture, **IS** Yahweh's **TRUTH**, His inerrant and everlasting teaching and instructions, His Words of life. Messiah, who **IS** the Words of the Living Torah of our heavenly Father, **IS** indeed the **Light of the world**, and that is exactly what Yahweh wants us **ALL TO BECOME**, He wants **US**, to become like Messiah, and **BE a LIGHT** unto the people of nations of the world, that are truly mired in darkness. That my friends is our Elohim given **Mandate**, as believers in the Elohim of Abraham, Yitzchaq and Ya'aqov. Therefore, we too are to become **LIKE** the Living Word made flesh, we are to walk in the very same obedient manner to our heavenly Father, that Messiah did, when He was here on earth with us, for Scripture emphatically states that Messiah **WALKED IN TOTAL LOVING SURRENDERED OBEDIENCE TO THE WORDS OF OUR HEAVENLY FATHER'S TORAH**, fully surrendered in every aspect of His life to the Father, thereby becoming a Light unto the nations. Amein

106 I have sworn, Nishbatiy, נִשְׁבַּעְתִּי and I will perform it, Va'aQayemah, וְאֶקְיְמָהּ, that I will KEEP Guard, Li'Shмор, לְשָׁמֹר, Your righteous judgments.

The English word translated as *sworn* is from the Hebrew word *Nishbatiy*, נִשְׁבַּעְתִּי and it means, *I have sworn* or *I swore*, it is from the root word *Shevuat*, שְׁבַעַת, which has many meanings, it means, *oath, seven, weeks, fullness of, you are sated*. The English words *I will perform* is translated from the Hebrew word, *Va'aQayemah*, וְאֶקְיְמָהּ, which means *I will stand up, establish, confirm*, and it is from the root word *Qum*, which means *to arise* and this word *Qum* is translated into the Septuagint as the Greek word *Anastasis*, and then, from the Greek it is translated into English as the word *Resurrection*. And finally the English word *keep* is the Hebrew word, *Li'Shмор*, לְשָׁמֹר, which means *to guard*, and when you guard something, it means that you are **KEEPING** it close to you and protecting it, keeping it from being stolen, misused, profaned or harmed in any way. By using these Hebrew words the Psalmist is telling us that he has made an **oath** and **swore** by everything that he holds dear, that he will **guard** Yahweh's righteous Judgments, **AS** his most prized possession, because, he knows, that by them, by the Words of Yahweh's Living Torah, He will be **resurrected** onto a New and Everlasting life, a life where he will become the bride of Messiah for eternity.

107 I am afflicted very much: quicken me, ChaYeini, חַיֵּינִי, (keep me alive) O Yahweh according unto Your Word.

Here the Psalmist tells Yahweh and us, that he is very much afflicted. Affliction in Scripture leads to death, and it usually comes upon a person, because of rebellious disobedience to the Words of Yahweh's Torah of Life, and the Psalmist asks Yahweh, to quicken, *revive him* or *keep him alive* according to what Yahweh has promised in His Word, for the Word of Yahweh, His inerrant and everlasting teaching and instructions, His Living Torah **IS LIFE**, to all who choose to willingly and lovingly obey it. And, now that the Psalmist has chosen to obey the Word of Yahweh, He asks Yahweh to make good on His promise of Life.

108 Accept, I beseech You, the freewill offerings of my mouth, O Yahweh, and teach me Your Judgments.

Here, after asking Yahweh to keep him alive, the Psalmist pleads with Yahweh to accept the offerings of his mouth that he gives to Yahweh of his own free will. In other words, he is asking Yahweh to accept all of his worship and his prayers. The Psalmist understands that he has transgressed the Commandments of Yahweh, the Words of His Torah of Life, and, that **IF** he does **NOT** change his ways, that what Yahweh says in *Proverbs 28:9 He that turns away his ear from hearing the Torah (Law), even his prayer shall be abomination;* will apply to him, and therefore, it is evident by the Psalmist's request, that he has indeed decided to change his ways, and walk according to the Words of the Torah of Yahweh, His inerrant and everlasting Words of Life.

109 My soul is continually in my hand: yet do I not forget Your Torah (Law).

Here the Psalmist accepts responsibility for all of his actions, he doesn't place the blame on satan, devils, circumstances or anything else, for that matter; he understands that he is in control of his own actions, and that from now on, he must respond to everything in the manner that Yahweh wants all of us to respond, and that is, with a surrendered, obedient, repentant and contrite heart to the Words of His Torah of Life. The Psalmist wants to show us, and Yahweh, that he means what he says, therefore he tells Yahweh that he has **NOT** forgotten any of the Words of Yahweh's inerrant and everlasting teaching and instructions that lead to Life, Life everlasting, but that he has and continues to apply Yahweh's Words of Life to his own life. *James 4:7 Submit yourselves therefore to Yahweh. Resist the devil, and he will flee from you.*

110 The wicked have laid a snare for me: yet I did NOT err from Your Precepts.

The Psalmist is warning all of us, that the wicked **WILL** try and entrap us with their ways, their false man made secular or religious denominational doctrines, their oral torah, their lies and their promises which are called a **SNARE** in Scripture. The Psalmist understands that the only way **NOT** to fall victim to these **SNARES, IS by** willingly choosing to follow and obey **ALL** the Words of Yahweh's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, and the Psalmist knows that when he keeps Yahweh's Word, **IT WILL POINT OUT WHERE ALL** the **SNARES** of the enemy are found, and teach us **HIM and US, HOW** to avoid them.

111 Your Testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart.

An inheritance is something that you can spend, squander away and or lose as the prodigal son did,

but a *heritage* is something that *is forever*. For example your ethnicity, IS part of your heritage and you cannot lose, squander nor spend it, it is yours for eternity, and that *IS* what the Psalmist is conveying to us here; the Testimonies of Yahweh, His inerrant and everlasting teaching and instructions, the Words of His Torah of Life *IS* our *HERITAGE*, and *IT IS FOR EVER*, and all we have to do, *IS* accept it, as the *TRUE WONDERFUL GIFT THAT IT IS*, and willingly choose to follow and obey it, and *NOT* rebel against it, because according to the Psalmist, it will be the *rejoicing* of our heart.

112 I have inclined my heart to perform Your Statutes always, even unto the end.

Here the Psalmist says that he has determined in his heart, and of his own free will, *to PERFORM, to KEEP, to DO* the Words of the Torah of Yahweh, *ALL* of His Commandments, and he willingly commits to do so, until the end of his life. What came to mind for me, when I read this *verse*, is the words of *James 1:23 For if any person be a hearer of the Word, and NOT a DOER, he is like unto a man beholding his natural face in a glass: 24 For he beholds himself, and goes his way, and straightway FORGETS what manner of man he was. 25 But whoso looks into the PERFECT TORAH (Law) OF LIBERTY, and CONTINUES THEREIN, he being NOT a forgetful hearer, but a DOER of the work, this man SHALL BE blessed in his deed.*

This means that we are to learn to obey Yahweh, obey the *PERFECT* Words of Yahweh's Torah of Life, and I guarantee *YOU*, that *IF* anyone willingly chooses to do that, they will indeed be blessed by our heavenly Father, *for the Perfect Torah of Liberty IS Yahweh's eternal TRUTH*, and Scripture tells us that when we *KNOW and OBEY YAHWEH's TRUTH, IT SETS US FREE*, and that *IS* why the Torah is called the *PERFECT TORAH (LAW) of LIBERTY Amein!*

Studying and keeping Torah together as a community.

Have a great Elohim blessed Day and may Yahweh bless your every thought, and your every deed. Until we meet again tomorrow. Shalom Alechem! Amein