

Counting of the עֶמֶר, Omer, 2026

Day 16

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Psalms 119: 121 – 128

If you have been following along on this wonderful journey of faithfully counting the Omer on a daily basis and preparing your hearts for *Shavuot* or the Feast of Weeks, you will undoubtedly be feeling pretty good about yourself, and so you should. However, it is easy to let the cares of this world interfere with being obedient to the Word of Elohim, because, most of us lead busy lives, and there are many things that can and often do take our attention elsewhere, and they seem to happen quite frequently. I can assure you, that the enemy will do all that he can to distract all of us from being obedient to Yahweh's Commandments. Dealing with the struggle, between the Spirit and the flesh, is something that all true Believers contend with every day, whether they realize it or not. So while you may be a little proud of yourself for obeying Yahweh, in taking the time to count the Omer, please be ever so vigilant about your time, for the enemy will indeed come and try to steal that time away from you, by making you busy at doing other things, and you will find yourself to busy to do or keep the Word of Elohim. Before I comment on what Yahweh recommends, please take the time to reflect on these Psalm passages and see if you can discern His voice.

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.*

Today is the sixteenth day of counting the Omer and while you are taking the time to spend with our heavenly Father, stop and think for a moment, what this is doing for your Spirit? Yesterday we spoke about what the Psalmist meant when he said, the man that he was talking about is like a tree planted by the rivers of water, and today, we are going to discuss the fact that the leaves of that tree will not wither, and that, whatever the man that this tree represents, does, will prosper. The Psalmist is saying that the man that delights in believing following and obeying the Words of our heavenly Father's Torah of Life, will not be affected by the illnesses or plagues of this world, and that, whatever he puts his hand to, will prosper. Has that been your experience? In *Devariym 7:12-15*, Yahweh says that **IF** anyone willingly chooses to Harken to the Words of His Torah, then, Yahweh Himself, will ensure that any and all sickness that affects that person, will be taken away, and furthermore, Yahweh said, He would not put any of the evil diseases (plagues) of Egypt upon that man, but, He would put those diseases upon all the people that profess to hate him. That alone should be reason enough to believe, follow and obey the Words of His Torah of Life. The added bonus is, **IF** someone does choose to Shema Yahweh's Words of Life, not only are they assured to stay healthy, but Yahweh also says, I will personally make sure that everything they do, will prosper.

In *Psalm 67:1* the Psalmist implores Yahweh to cause His **Face to shine upon us**. What do you suppose that means, and what good would it do, to have Yahweh's **Face shine upon us**? The word *shine* used here in this *verse*, is the Hebrew word Ya'er, יָאֵר, which means *He will or He shall illuminate*. What do you suppose it is that Yahweh will illuminate for us, or within us? According to the Psalmist, **IT IS** His Face, His Paniym, that Yahweh illuminates upon us. That's great, but what does it mean? The word Face in Hebrew is the word Panyim, פָּנִים, and in the Hebrew language, nouns denote objects of action. The action behind the word Panyim is the expression of emotion, character and personality found in the face. Let me give you an example of the use of the word Panyim in another context. In *Exodus 33:14* *And he said, My presence (Panyim) shall go with you, and I will give you rest*. This tells us that in this particular instance, the word Paniym is translated as the presence of Yahweh. Therefore when the Psalmist says *cause Your Face to shine upon us*, he is asking Yahweh to cause His **presence**, the **essence of who You are Father**, your **character**, your **pureness**, your **righteousness TO SHINE UPON US**, that your Way, the Words of Your inerrant and everlasting teaching and instructions, Your Torah of Life, may be known on the earth. So the next time that you ask Yahweh to have His **FACE SHINE UPON YOU**, please understand, the magnitude of what you are asking, and **IF** Yahweh does indeed make His **FACE** or **His Paniym, His Presence** shine upon you, I am convinced that you will be blessed beyond belief. Amein

Psalms 119: 121 – 128

*I have done justice and righteousness; do not leave me to my oppressors. Be surety for Your servant for good; do **not** let the arrogant oppress me. My eyes fail with longing for Your salvation and for Your righteous Word (Torah). Deal with Your servant according to Your lovingkindness and teach me Your Statutes (Torah). I am Your servant; give me understanding, that I may know Your Testimonies (Torah). It is time for Yahweh to act, for they have broken Your Torah (Law). Therefore I love Your Commandments (Torah) above gold, yes, above fine gold. Therefore I esteem right **ALL** your Precepts (Torah) concerning everything, I hate every false way.*

As I read these *verses* in *Psalm 119* I asked myself, can I make the same claim as the Psalmist? Can I say of my life, that I have done **justice** and **righteousness**, have I **longed for Yahweh's salvation and for His righteousness in my life, do I esteem the Word of Yahweh's Torah of Life, above all other things, do I hate EVERY false way?**

Wow, that's a lot to think about, and how I should answer those questions? Let me begin with this; in my past life, before coming to this Hebraic understanding of Yahweh's marvellous Word, I can claim none of these attributes. While I did do some *good* things, it was only when the situation warranted it, and I felt I should do something, it was not a way of life. At that time, the Word of Yahweh was **NOT** ingrained on my heart, so it was a hit and miss situation, sometimes I did what was right and other times I did not. I am certainly not proud of the moments where I should have stepped up to the plate and spoken out about what was wrong, but did not do so, nevertheless that was my life back then.

Now, I believe, I have a surrendered spirit to Yahweh, but do I now display the attributes that I mentioned above in this so called surrendered life of mine? After a lot of soul searching, the answer is **NO, NOT COMPLETELY YET.**

Let me explain what I mean. As I read the Psalmist's words, and see the heart with which he speaks these beautiful words, the passion that is contained between the lines, is overwhelming to me. **SO**, the question that I asked myself is, do I have the **same passion** that the Psalmist has, can I say that in every aspect of my life, I do what is right according to Elohim's Word? I am ashamed to say, no I do not. However, before you take me out behind the barn and stone me, for what I have just said, let me explain what I mean when I say, *no I do not*.

The standard or the measuring stick that I have chosen to judge myself by, **IS NOT** my own standard, **IT IS** the pure Word of Elohim, as lived by Messiah, the Prophets and the Apostles, when they were here on earth. And therefore, I asked myself, am I living up to the standards that Messiah set for us?

Am I truly walking a totally surrendered life to our heavenly Father as Messiah did, and taught us to do,

Am I totally surrendered in obedience to the Words of the Father's Torah, in **EVERY** aspect of my life, In my relationships with my wife, my children, my friends and our congregation,

In how I choose my political affiliations,

In how I handle my finances,

In how I conduct business, and

In my life in general?

The answer **IS NO**, I do not, but as I said before, I am a work in progress and like all work that is in progress, there has to be some improvement happening all the time or **it is no longer a work in progress**. On that point, I am truly happy to say, that, *be it ever so small*, I am improving every day, and learning more and more about myself, and my weaknesses, What about you? As you read what I have said about myself, have you tried to use Messiah's standard, His Torah obedient life and compared it to your own life? And if you did, how did you fare?

My friends, we are all works in progress and the more we can learn about ourselves in the process, the easier it becomes to surrender our whole lives to our heavenly Father, so that He can mold our hearts into what He wants us to be. Wherever you are in your life today, please remember that by reading these *verses*, you are being obedient to Yahweh's Commandment of counting the Omer, which means that you have already begun to surrender your heart in complete obedience to our heavenly Father, and I am convinced beyond a shadow of a doubt, that He is proud of **YOU**, His child, for your obedience.

It is by daily surrendering a little more of ourselves to Yahweh, that we will eventually be able to surrender **ALL** to Him. Therefore, be encouraged, because the journey to complete surrender, begins with obeying **ONE** Commandment and then another, and another. By being obedient to the Commandment of counting the Omer today, you are demonstrating that you are on the journey that will eventually lead you to a completely surrendered life to our heavenly Father, and like Messiah, you too will be a Light onto the nations of this world, a light that is desperately needed in the world we now live in, a world that is mired in darkness. Amein!

Your meditation project for today is to spend more time in the beautiful words of *Psalm 119:121-128* and try and understand what Yahweh is communicating to you through these beautiful words.

121 I have done judgment and justice: leave me not to my oppressors.

We have to understand that the only way **to do judgement and justice according to Scripture, IS BY**

choosing to willingly and lovingly following and obeying all the Words of Yahweh's Torah of Life, His inerrant and everlasting teaching and instructions. Therefore, here in this *verse*, the Psalmist is saying that **he has and continues** to willingly and lovingly obey the Words of the Torah of Yahweh, for therein is found **Judgement and Justice**, and since he has done that, since he has followed and obeyed the Words of the Torah which lead him **TO DO JUDGMENT AND JUSTICE**, he now asks Yahweh, to **NOT** leave him.

What gives the Psalmist the confidence to come into Yahweh's presence and ask Him, **NOT** to leave him to his oppressors? The Psalmist is well aware of what Yahweh promises us in His Word, *Genesis 28:15 And, behold, I am with you, and will keep you in all places where you go, and I will bring you again into this land; for I will NOT leave you, until I have done that which I have spoken to you of.*

Hebrews 13:5 Let your conversation be without covetousness; and be content with such things as you have: for He has said, I will never leave you, nor forsake you.

Therefore the Psalmist is quite confident, as we all should be, that Yahweh will agree to the Psalmist, and or our request, of **NOT** being left to his oppressors, because Yahweh has promised us in His inerrant and everlasting Word that that is what He would do, for all people that willingly choose to believe follow and obey the Words of our heavenly Father's Torah of Life.

122 Be surety for Your servant for Good: let not the proud oppress me.

The English word *surety* is the Hebrew word *Arav*, אָרַב, which means *mixture, mixed company, become surety, occupy, undertake for, give pledges, pledge, be sweet, be pleasing, become evening, raven*. The word *oppress* is the Hebrew word *Ashaq*, אֶשַׁק; which means, *defrauded, oppressed, guilty*. Therefore the Psalmist is asking Yahweh to become a pledge for him, to undertake the task of protecting him from those who would do him harm; the Psalmist wants Yahweh to mix or join Himself to him, and pledge or guarantee to never let go of him, and allow the enemy, and those that have chosen to follow satan, to deceive and oppress him and or find him guilty of sinning. The Psalmist understands that his eternal future depends on Yahweh's love, grace and mercy, and therefore, he wants the assurance that since he commits to continue in the Ways of Yahweh, as His servant, that Yahweh will always guard and protect him from the enemy.

123 My eyes fail Callu, כָּלוּ, for Your Yeshuatecha, יְשׁוּעָתְךָ, Your salvation and for the word of Your righteousness.

The word *fail* is the Hebrew word *Callu*, כָּלוּ, which means, *longed for, exhausted, failed, ended, were consumed, they perished*. The phrase, *the Word of your righteousness* means Yahweh's inerrant and everlasting teaching and instructions, the Words of His Torah of Life. *Deuteronomy 6:25 And it shall be our righteousness, IF we observe to do ALL these Commandments before YHVH our Elohim, as He has Commanded us.*

Therefore the Psalmist is telling us, that his eyes have longed for Yahweh, and that he has now ended his search, because he has seen the salvation, the *Yeshuatecha*, of Yahweh. The word *Callu*, כָּלוּ is related to another Hebrew word with quite similar spelling, the word *Calah*, which means, *Bride*, כָּלָה,

therefore, Yahweh is telling us through these words, that the Psalmist is using, that when we long for Yahweh, when we search for Him and obey the Words of His inerrant and everlasting teaching and instructions, His Torah of Life with our whole hearts, we will find Him, and eventually become His Bride through our continued obedience.

124 Deal with Your servant according unto Your mercy, and teach me Your Statutes.

Here the Psalmist understand that there is no greater **mercy** than Yahweh's mercy, and he pleads with Yahweh to deal with him according to His mercy, which is unfathomable and he also asks Yahweh, to teach him the Words of His inerrant and everlasting teaching and instructions, His Statutes for everlasting life, so that He can be at Yahweh's side for eternity as His bride.

125 I am Your servant; give me understanding, that I may know, Yada, יָדָע, Your Testimonies.

There is no lack of commitment here by the Psalmist. He says **I AM Your servant**. The Psalmist has willingly submitted His will to Yahweh, because he knows what the Torah (Law) of the servant, which is found in *Exodus 21:5*, says: *And if the servant shall plainly say, I love my Master, my wife, and my children; I will NOT go out free: 6 Then his Master shall bring him unto the judges; He shall also bring him to the door, or unto the door post; and his Master shall bore his ear through with an awl; and he shall serve Him for ever.*

Now that the Psalmist has made the commitment to become Yahweh's servant, he asks Yahweh to give him understanding, so that he may **KNOW, YADA**, Yahweh's Testimonies, the Words of His inerrant and everlasting teaching and instructions, His Torah of Life. The word **know** used in this *verse* is the Hebrew word Yada, יָדָע, which means to *be intimate with*. The Psalmist knows that the Word **IS** Yahweh and Yahweh **IS** the Word, for they are One and the same, they are echad, therefore the Psalmist is asking Yahweh to give him understanding so that he, the Psalmist **MAY BE INTIMATE with YAHWEH**.

126 It is time for You, Yahweh to work (Asah, עָשָׂה): for they have made void (abolished, HePheru, הִפְרִי) Your Torah (Law).

The word *work* is translated from the Hebrew word, Asah, which means, *to do, or to make, achieve*, and the word *void* is the Hebrew word HePheru, הִפְרִי, which means *to abolish, make void*. The Psalmist is saying to Yahweh, it is time Yahweh, for You to put Your mighty strength to work, to defeat **ALL** those that come against Your Words of Life, the Words of Your inerrant and everlasting teaching and instructions, which leads all people, who willingly and lovingly choose to obey it, to become doers and or followers of Your Word. And when they do become followers of the Words of Your Torah of Life, it automatically leads them onto eternal life. However, the leaders of the secular world and the leaders of the man made Religions of this world, are doing their utmost to tell the peoples of the world, that the Words of Your Torah, heavenly Father, Your inerrant and everlasting Words of Life **HAVE BEEN CHANGED AND OR ABOLISHED** in whole or in part, and that Your ancient Words, are no longer relevant for today's sophisticated society. That warning was given by King David and **IT IS STILL** very applicable today, because **IT IS NOT** only the world that has banished the Words of Yahweh's Torah of Life, from their personal lives, **BUT** the people of the so called houses of the Elohim of Abraham, Yitzchaq, and Ya'aqov have also done so, in the past, **AND**, they are still doing it

today, even as you are reading this teaching. David has warned us, therefore, we have no excuse, so, let us stand fast in keeping and doing the Words of Yahweh's inerrant and everlasting teaching and instructions in the manner that Yeshua did and taught us to do, when He was here on earth with us. Amein.

127 Therefore I love Your Commandments above gold; yea, above fine gold.

Is there anyone, hearing or reading this, that does not like money and what it can do for you? Phyllis Diller, the comedienne once said, money isn't everything, but it ranks right up there with oxygen, which means that being without it could be deadly. The Psalmist understands the need that man has for money, he understands that some people will love money more than life itself, and seek to get money with every fiber of their being, he also understands that **ALL** men have a level of greed and that some have, and I am sad to say, that there are many, many people that would actually sell their souls just to have money. Therefore, the Psalmist says, I love Yahweh's Commandments above Gold, yes even above **MUCH FINE GOLD**. Those words flow off the tongue very easily, but can any of us truly say that we love Yahweh's **WORDS, MORE** than we love money? That is a question that all of us need to meditate on and arrive at a conclusion in our own lives, because **IF** there is any doubt as to what should come first, you have already sinned in your heart. Amein

128 Therefore I esteem (Pequdey, פִּקְדוֹתַי, count, reckon) all Your precepts concerning all things to be right; and I hate every false way.

The Psalmist is telling us that Yahweh's precepts, which are part of Yahweh's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, are of **paramount importance** in his life, and that **NOTHING** ranks higher than Yahweh's Word for him, and because of that, the Psalmist says that he hates, he abhors, he detests, every way that does **NOT** line up with Yahweh's Ways, he detests every way that does **NOT** line up with the Words of Yahweh's inerrant and everlasting teaching and instructions, His directives for everlasting Life.

That is the attitude that we all need to learn to develop in our own lives. We are to learn to hate what Yahweh hates, and since **IT IS** Yahweh's heart felt desire that **NOT ONE PERSON PERISH**, and since **SIN** causes people to perish, and **SIN**, according to *1John 3:4, IS TRANSGRESSION OF THE WORDS OF YAHWEH'S TORAH, THEN* we are to **HATE SIN** as Yahweh **HATES SIN**, and therefore that means that we **ARE TO KEEP AND DO HIS TORAH OF LIFE**. 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, שְׁלוֹם עֲלֵיכֶם, Shalom Aleykem. Amein!