

# Counting of the עֶמֶר, Omer, 2026

## Day 20

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### *Psalms 119: 153 – 160*

Sometimes, even with my best efforts, things happen that keep me from following the plans that I laid out for myself, even when I arise before the dawn! Therefore, the key to not getting upset, is to be flexible. Without being able to handle change, these unexpected changes could drive a person mad. So, because I know that I can trust Yahweh for all things, then, when something upsets my scheduled time with my heavenly Father, such as setting time aside to prepare this teaching for this day of counting the Omer, I don't let it bother me, I simply handle it as best I can, as if it were something that I had planned, and turn it over to Yahweh, and return to the task at hand of counting the Omer, because, when we turn to His Word, in search of nourishment, He doesn't disappoint, He revives us with His Word and our meditations feed our souls and spirits. But before commenting on the *rest* of the Psalm, pun is intended, if you are led, please take the time to read the following Psalm selections in order to prepare your heart to be reminded that salvation is indeed far from the wicked.

### *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.*

According to these *verses* when Elohim blesses us, then **ALL** the ends of the earth will **FEAR** Him. The word **fear** used here, is the Hebrew word Yirah, which is a sister word to the word Yarah which is the base or the foundation or root word, for the word Torah, which happens to be, the Words of Yahweh's inerrant and everlasting teaching and instructions, therefore the Psalmist is actually telling us, that when Yahweh blesses us, all the ends of the earth will **learn to obey the Words of His Torah**, because they will want to receive the same blessings that Yahweh is pouring upon us, and that is prophesied to happen in the seventh millennium.

The English words translated as *shall bless us*, is from one Hebrew word, ViyBarkenu וַיְבָרְכֵנוּ, it is from the root word Barak, בָּרַךְ, which does mean to bless, but, it also means to kneel down. When Yahweh blesses us, the picture that is painted, as I have told you many times before, is one of our heavenly Father, coming to us, and kneeling down before us, His children, and presenting gifts to us, in the same manner that my earthly father used to do for me when I was a small child.

The English word praise, is translated from a few Hebrew words. I have chosen two of them. Halal, הָלַל, and Yada, יָדָה; the word Halal is spelled with a Hey and two Lameds. The Paleo Hebrew pictographic letter Hey is sometimes pictured as a small stick man with his hands lifted up to heaven, as if pointing to an amazing sight, and the letter Lamed, ל is a picture of a shepherd's staff, which is used to move the flock in a certain direction, and it also means authority. The verbal root of the word Halal, הָלַל, means, *to boast, to praise, to shine*.

*Isaiah 13:10 For the stars of heaven and the constellations thereof shall **not give**, לֹא יִהְיוּ לָהֶן, Lo YaHelu, from the word Halal, their light: the sun shall be darkened in his going forth, and the moon shall **NOT** cause her light to shine.*

Since the beginning of time, men, including the Nomadic Hebrews, have used the stars as their guide for travelling. The Stars are lights that shine in the heavens, and they are *looked upon* as a guide to direct a person on his or her journey. The word, Yada, is from the root word for hand, Yad, and it is a picture of one's hands extended towards heaven in praise and worship to Yahweh for His many blessings, and a picture of a hand seeking the Hand of the Creator, the ultimate authority of heaven and earth.

So no matter which word we use, whether it is Halal, or Yada, we are to lift our hands to heaven to praise and worship Yahweh at every opportunity that comes our way, and ask Him, the supreme authority, to come and make His abode with us.

### ***Psalms 119: 153 – 160***

***Consider mine affliction, and deliver me*** (רְאֵה-עֲנֵי וְחַלְצֵנִי), Re'eh, consider, behold, Anyiy, my affliction, my misery, VeChaltzeniy, save me, deliver me, set me free): *for I do not forget Your Torah (Law). Plead my cause, and **deliver me*** (וְנִצְּלֵנִי, UGaleniy, Redeem): ***quicken me*** (חַיֵּנִי, Chayeniy, give me life) *according to Your Word (Torah). Salvation is far from the wicked: for they do **NOT** seek Your Statutes (Torah). Great are Your tender mercies, O Yahweh: **quicken me*** (חַיֵּנִי, Chayeniy, give me life) *according to Your Judgments (Torah). Many are my persecutors and my enemies; yet do I not decline from Your Testimonies (Torah). I beheld the transgressors, and was grieved; because they did **NOT** keep Your Word (Torah). Consider how I love Your Precepts (Torah): **quicken me,*** (חַיֵּנִי, Chayeniy, give me life), *O Yahweh, according to Your lovingkindness. Your Word (Torah) is **TRUE** from the beginning: and every one of Your righteous Judgments (Torah) endures **FOR EVER.***

The English words *quicken me* happens to be one Hebrew word, חַיֵּנִי, Chayeniy, it is from the root word חַיָּה, Chayah, meaning life, so the Psalmist is saying, give me life, resurrect me, and please note that it is used three times; and the number three in Scripture is the number that represents resurrection, coming from death to Life.

The Psalmist is pleading with Yahweh to deliver him, and to that, the Psalmist must, first of all, believe that Yahweh exists, or he would not bother to ask Yahweh to deliver him and save his

life. Secondly, the Psalmist must believe that the One he is petitioning, is actually capable of delivering him, or again, he would not ask Yahweh to do so.

Now, we have to ask ourselves, why does the Psalmist believe he has a right to call on Yahweh, and why does he think that Yahweh will even hear him, or Shema His words? The Hebrew word Shema, means, to hear, listen, pay very close attention to, understand, believe, follow, obey and **DO** what has been requested or commanded of you. When we speak to Yahweh, we request things of Him, and when Yahweh speaks to us, He Commands. The Psalmist believes he has a right to call on Elohim, because of his steadfast faithfulness in obeying the Words of His Torah of Life, and that is based upon by his declared actions, his actual obedience to Yahweh's Commands:

***I DO NOT forget Your Torah***

***I DO NOT decline from Your Testimonies***

***I LOVE Your Precepts***

***Your Word (Torah) IS TRUE***

***Your righteous Judgments (Torah) ENDURES FOR EVER.***

It is obvious that the Psalmist understands that Yahweh is omniscient, omnipotent and omnipresent, because of what He asks Yahweh to do. The Psalmist asks Yahweh to please consider what I am going through, *deliver me, plead my cause, redeem me, revive me* (resurrect me, and ***HIS request is repeated three times***), *consider how I love your Precepts (Torah), I know that Your Word is True, and that all of Your Judgements are righteous and endure forever.*

In the Psalmist's own words, we can see his heart; we can see that he loves Yahweh and His Word. He calls on Yahweh to deliver him, to redeem him, because He **TRUSTS** Yahweh. Can you make the same claim? If you analyze your own life, could you say that **YOU TRUST** Yahweh to the extent that the Psalmist does? ***IF NOT, WHY NOT?***

At this special time of the year, why not take the time and ask yourself, how can I improve my relationship with Yahweh, and where do I need to make changes in my life, that will please you and our heavenly Father.

When I ask myself those questions, I am overwhelmed with the areas of my life that need to change. As I have said many times before, I am a work in progress, and the key word in this statement ***IS progress***, I am progressing in my surrendered life to our heavenly Father, ***and***, I need to learn, that day in and day out, I must humble myself before Yahweh, in order that the presence of Yahweh, the Elohim of Abraham, Yitzchaq and Ya'aqov, and His Ways may increase in my life and my ways decrease.

I won't bore you with the details of what I need to change or improve in my life, because the list is too long and complicated. Suffice it to say, that I am, as I said before, a work in progress and I do **REALIZE** that I need to change, and implement more of His Righteous Ways into my life, ***IF*** I want to get closer to my heavenly Father. Knowing that one needs to change, ***IS*** the beginning of change, for if one denies that he needs to change, then change will never happen.

Yahweh can and will work with a heart that is willing, **BUT HE WILL NOT WORK** with the unwilling heart, instead, Yahweh will simply strengthen what is found in the unsundered heart of that person, and unfortunately for them, that means that they will continue to refuse to obey the Words of Yahweh's Torah of Life, which means, they will miss the day of their visitation, and unfortunately for them, they will also miss out on an everlasting Life in the kingdom of Elohim, unless they have a change of heart, and choose to surrender their will to Yahweh in total loving surrendered obedience to the Word of Yahweh's Torah of Life. Every person has to understand, that it **really IS UP to each and every individual to choose**; we are indeed in charge of our own destiny, **BUT**, there are only two potential outcomes to everyone's destiny, **either we will work out our own salvation and be with Yahweh for eternity** because we have learned to surrender our hearts to Yahweh, the Elohim of Abraham, Yitzchaq and Ya'aqov, in total loving surrendered obedience to the Words of His Torah of Life, **OR**, we will miss the day of His visitation, and be in the other camp, and I am sure you know what awaits the person that ends up there.

You have already begun obeying Yahweh, by counting the Omer according to His Commandments, why **NOT GO A LITTLE FURTHER** and see what other areas in your life might need some change, and or some improvement. Amein. Happy soul searching.

Your meditation project for today is to spend more time in the beautiful words of *Psalm 119:153-160* and try and understand what Yahweh is communicating to you through these beautiful words.

*153 Consider my affliction, and deliver me: for I do not forget Your Torah (Law).*

Here the Psalmist is asking Yahweh to consider his affliction, and when Yahweh has considered it, then the Psalmist asks Him, to please deliver him from it. The word *consider* is the Hebrew word *Reah*, רָאָה, and it means *to see, to ponder, to behold, to consider*, and the word *affliction* is the Hebrew word, Anyiy, עֲנִיּוֹ, which means, *my affliction, my wretchedness, my misery, my depression*, and finally the words *deliver me* is the Hebrew word, Chaltzeniy, חַלְצֵנִי, which means, *extricate me, strip me, depart from me*. The Psalmist is telling Yahweh that even though he is afflicted, and is in miserable, wretched and depressing circumstances, he will **NOT** forget the Words of Yahweh's inerrant and everlasting teaching and instructions, the Words of His Torah of Life. However, he does ask Yahweh to intervene and extricate him out of, or strip him of, or have his wretched circumstances depart from him. He asks Yahweh to change his circumstances, and the only reason that the Psalmist feels confident in asking Yahweh to do so, **IS** because the Psalmist knows that Yahweh has promised to do so, for all people who call upon Him in loving, surrendered obedience to His Word.

*154 Plead my cause, and deliver me: quicken me according to Your Word.*

The Psalmist is asking Yahweh to plead his cause and then, once He has done that, the Psalmist asks Yahweh to please deliver him from these wretched circumstances. Here, however, we have a different Hebrew word translated as *deliver*; it is the Hebrew word, UGaleniy, וְגַאֲלֵנִי, which is from the root word Ga'al, גָּאַל, which means, *Redeem*, or Go'el, גּוֹאֵל, which means, *Redeemer*. Therefore this tells us that the Psalmist recognizes that Yahweh **IS** his Redeemer,

and he asks Yahweh to intercede for him, and redeem him, quicken him, bring life back into his circumstances, and he asks Yahweh to do it according to His Word, according to how our heavenly Father has prescribed in His inerrant and everlasting teaching and instructions.

*155 Salvation is far from the wicked: for they **DO NOT** seek Your Statutes (Torah).*

Here the Psalmist is stating the obvious, and that is, that salvation, Yeshua, יְשׁוּעָה, is as far from the wicked, as the east is from the west, which tells me, that the Psalmist wants to put a lot of distance between him, and all wickedness. The reason that salvation is far from the wicked, is because, **THEY** have made the conscious decision, **NOT TO SEEK NOR OBEY** the Words of Yahweh's Torah of Life, upon which Yahweh's redemption onto salvation plan is based. However, we understand that **IF** these wicked people, were ever to turn away from their wickedness, and then willingly choose to turn to Yahweh, with surrendered contrite obedient hearts to His Words of Life, that Yahweh, through His forgiving Grace and Mercy, would welcome them with open arms. That my friends is Yahweh, the Elohim that we serve, He is full of forgiveness, compassion, mercy and love.

*156 Great are Your tender Mercies, O Yahweh: quicken me according to Your Judgments.*

The word *great* is the Hebrew word Rabiym, רַבִּימִם, which is from the root word, Rav, רַב, and it means *to abound, great, chief, mighty, more, much, master, many, enough*, and the words *tender mercies* is the Hebrew word, Rachameyka, רַחֲמֵיךָ, meaning *your compassion* and it is from the root word Recham, רַחַם, which means, *mercy* and the root word Rechem, רֶחֶם, means *womb*. This paints such a beautiful picture for me, because the womb, **IS** the picture of *compassion, nurturing, mercy, safety, and protection*. Therefore, the Psalmist is comparing Yahweh's tender mercies, to what a baby feels in his mother's womb, and that is, the heart beat of his mother, giving him the rhythmic sound of security and comfort. Next the Psalmist says Chayenyi, חַיֵּינִי, quicken me, which means, make me come alive, כְּמִשְׁפָּטֶיךָ, KeMishpateyka, and according to Your judgements, the Words of your inerrant and everlasting teaching and instructions, Your Torah of Life.

*157 Many are my persecutors and my enemies; yet do I **NOT** decline from Your Testimonies (Torah).*

Here the Psalmist confirms that he lives among enemies and people that constantly persecute him, people that want to harm and maybe even kill him, but the Psalmist says that he does **NOT** decline from obeying Yahweh's inerrant and everlasting teaching and instructions, because he realizes, that that **IS WHERE** he gets all of His protection from, for the Psalmist knows, that obedience to the Words of Yahweh's Torah of Life, **IS** better than sacrifice, and that obedience to Yahweh's Word activates all of Yahweh blessings, including His shield of protection, that are all hidden in Yahweh's Word. Obedience **NOT ONLY** gives him life, but, as I said above, it also protects him from his enemies, *Proverbs 16:7 When a man's ways please Yahweh, he makes even his enemies to be at peace with him.*

*158 I beheld the transgressors, and was grieved; because they did **NOT** keep Your Word (Torah).*

Here the Psalmist shows his deep seated love for the Word of Yahweh, and he says, I am **grieved** because the transgressors do not keep the Words of Yahweh's Torah, His Words of Life. The Psalmist also knows that it is Yahweh's wish that **NOT** even One person perishes, but that instead, Yahweh wants **ALL** wicked persons to turn from their wicked ways, and embrace the Words of His Torah of Life, so that they might live. Therefore, the Psalmist is not only grieved because they transgress the Torah of Yahweh, he is also grieved because, he knows the location of their final destination, he knows that they will be lost forever, and it grieves him in the same way that it grieves our heavenly Father, because the Psalmist loves our heavenly Father, and in the Scriptures we are Commanded to love what Yahweh loves, and hate what He hates, therefore, the Psalmist is grieved **BECAUSE** these people, whom Yahweh loves, will be lost for ever and because it grieves our heavenly Father.

*159 Consider how I love Your Precepts (Torah): quicken me, O Yahweh, according to Your lovingkindness.*

Here again the word *consider* is used, and the word *consider* is the Hebrew word, Reah, רָאָה, which means *to see, to ponder, meditate on, behold, to consider*. The Psalmist is asking Yahweh to ponder or meditate on, the fact that he loves the Words of Yahweh's inerrant and everlasting teaching and instructions, His Torah of Life, and he asks Yahweh to make his spirit come alive through, and by Yahweh's Holy Spirit, and according to Yahweh's lovingkindness. Please take a moment and think of the implication of what the Psalmist is asking Yahweh here. And, while you are thinking about it, let me ask you a question, have you ever been in love with someone or some activity that you simply enjoyed and rejoiced in doing, or, being with that certain person? If so, did you want to spend all your time with that person or doing that activity, because of how wonderful it made you feel? Well, the Psalmist is expressing that kind of love for the Word of Yahweh, and he wants to, not only meditate on it, **BUT** he wants his spirit to learn how to walk in, and by, the Word of Yahweh, he wants this so much, that he pleads with the Creator of the universe, to help him, by making his spirit **COME ALIVE**, by Yahweh teaching the Psalmist's spirit, to keep the Words of Yahweh in the manner that Yahweh designed it to be kept.

*160 Your Word is true from the beginning: and every one of Your righteous Judgments (Torah) endures for ever.*

According to Scripture, the beginning was at creation, and here the Psalmist says that Yahweh's Word is **TRUE from the beginning of time**, from creation through to today and forever. Furthermore, when the Psalmist says, Your Word, he means **EVERY** Word that has proceeded forth out of the mouth of Yahweh, and that my friends, **IS ALL** of the Words of Yahweh's inerrant and everlasting teaching and instructions, the Words of His Torah, His directives for living a righteous life, Words that **WILL** eventually lead **ALL** who willingly obey them, obey His Directives with surrendered contrite obedient loving hearts, onto His everlasting Kingdom, and so that there will be no possibility of error, the Psalmist tells us, that **EVERY ONE** of Yahweh's **righteous judgements are FOREVER**, which means that **TRUTH IS** everlasting for Yahweh's Word, according to Scripture, **IS HIS TRUTH**. Amen,

*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!*