

## Sefirat Ha'Omer 2026

We currently find ourselves in the midst of the season known as the counting of the omer, or the sefirat ha'omer. A season of 7 sabbaths that lead from Yom HaBikkurim (First Fruits) to the 50<sup>th</sup> day, the mo'edim of Shavuot! It is a season of transition that takes us from redemption and deliverance to empowerment and inheritance. Yet this is the season or space between...where what was familiar and comfortable has been removed, but what has been promised is not yet fully tangible or seen (the wilderness season). This is one of the reasons why understanding the cycles and calendar of Yahweh is so significant because it not only reveals His character and plans for His people, but it also gives insight into what is expected of you and me! When doubts begin to creep in, when circumstances try to choke out the word that was given, when I'm uncomfortable and feel like I'm wavering – count the days...**Psalms 90:12** – “So teach us to number our days, that we may apply our hearts unto wisdom.”

To dive into what this season is about, let's take a moment to look at the overall pattern revealed via Israel's journey! At Passover, Israel is set free, redeemed, bought with a price, at Unleavened Bread we learn that our house (hearts and mind) must be cleaned up, pride removed regarding what we think we are capable of in our own might to understand the true source of our strength and very identity, then Yom HaBikkurim deals with resurrection and is seen in the pattern both of Israel crossing the Red Sea as well as the resurrection of our Messiah. Yet this same pattern is what we are to walk out as well - **2 Corinthians 5:17** – “Therefore if any man be in Messiah, he is a new creature: old things are passed away; behold, all things are become new.”

\*This is the launching point of our count, the moment of our own resurrection!

Creature: Strong's #2937 (Greek) ktisis κτίσις the act of founding, establishing, or building; from the root indicating to make habitable or to create and is directly connected to the Hebrew term bara' בָּרָא (#1254) to create, shape or form; first seen in **Gen. 1:1** – “Bere'shiyth bara'” בָּרָא שֵׁית בָּרָא this verb infers the notion of breaking, cutting, or separating; from this stem and concept comes the Hebrew word beriyth/covenant – so called from the idea of cutting, since it was the custom in making solemn covenants to pass between the divided parts of the sacrifices.

This pattern is seen embedded in the opening Hebrew phrase בָּרָא שֵׁית בָּרָא in the midst of the cutting is the Hebrew word shiyth שֵׁית to put, set, place, to design, order, ornament, can indicate a settled or fixed foundation; from this same root comes the term for garment, but not just any garment but one upon which a profession rests – a garment that identifies one's station.

\*The Hebrew language seems to indicate that covenant deals with creating a “habitation” that is being built upon a settled or fixed foundation wherein the parties who have agreed to it now dwell, it is made habitable! And those who dwell

within this habitation will be identified by specific garments they are given, that are put upon them identifying their station. This is directly connected to what takes place at Yom HaBikkurim and the start of the omer count, we've been given access to this dwelling place!

This concept of covenant creating a place of habitation is reinforced by **Isaiah 45:18** – “For thus saith Yahweh that created/bara’ the heavens; Elohim himself that formed the earth and made it; he hath established it, he created/bara’ it not in vain (tohu’), he formed it to be inhabited: I am Yahweh; and there is none else.”

Interesting to note because in **Gen. 1:2** immediately upon the heels of this covenant creating process (bara’), the earth is made tohu’ v’bohu – waste and desolate! What has happened to the space created (the garment)? Garment/Shiyth 710= שׂיִת, tohu’ v’bohu = 430, the numerical difference between the two = 280, the value of he’erah הֶעֱרָה to be made naked, uncovered, bare, and can also infer to expose the foundation of a house! When the garment is removed, when we choose to circumvent what has been fixed or settled, it opens the door to waste and desolation! 430 is not only the value of the phrase tohu’ v’bohu but it’s also the number of years associated with Israel’s slavery and exile in Egypt, indicating they too have been guilty of stepping outside of this garment!

Isaiah declares the ‘erets was formed to be “inhabited” לְשֶׁבֶת (lashevet) from the root yashav יָשָׁב to dwell, remain, sit, abide; yet here it has appended to it the letters ל and ת which together have a numerical value of 430 – the value of תהו ובהו tohu v’bohu, the same as the number of years associated with Israel’s slavery and exile in Egypt! A covenant is established, but the habitation becomes waste and desolate – not only the ‘eretz/earth, but it’s the same picture regarding Israel!

Notice that the phrase lashevet לְשֶׁבֶת has encoded within it Shabbat שַׁבָּת! In fact, the word Shabbat is a cognate of #7675 shebet שֶׁבֶת a seat, a dwelling place, to be inhabited – the ‘erets was created to be inhabited, the ‘erets was created to Shabbat – to form a covenant habitation where His Presence would dwell. Notice that Shabbat שַׁבָּת and the term for Garment/Shiyth שׂיִת both contain the שׁ root inferring foundation! Is Shabbat an aspect of this garment created? The letters added to this root to form these 2 distinct words is the ך and the ב, together they form the phrase בִּי “on me” – it’s the garment on me, His Presence (י) within the House (ב)! Shabbat both connects me to and teaches me how to dwell in this place of Covenant!

Is it any wonder then that as Israel is being restored to this place of covenant, to this garment, that they are commanded to count 7 sabbaths – the season of the omer count?! These appended letters in the phrase lashevet (ל and ת) also form the root of the Hebrew term letek לֶתֶק a measure of grain, specifically half an omer (counting the omer connection?); and is listed as part of the price Hosea pays for Gomer, the harlot Bride (Israel) – who has become tohu’ v’bohu!

If this is the case, then could it be that the season of counting of omer has everything to do with learning what it means to walk in that covenant that we are now restored to, to dwell in that place that has been created guarding against the encroachment of tohu v'bohu (waste and desolation) where we have been guilty in the past of allowing access to it? It's a restoration of our garments and our identity! Passover reveals the one who walks between the pieces on our behalf (our Messiah) to restore and build a house, but the season of the omer count reveals who is willing to stay and dwell there, to become an heir of that dwelling place, to wear the garment!

\*To wear this garment requires other things to cease, to desist, to be removed! Most are willing to get in the house as it represents a place of refuge and protection when faced with destruction and death. Yet when that immediate threat is lifted, how many are willing to do the work to stay? To deal with the grave clothes we've been comfortable wearing?

The gematria of Sefirat Ha'Omer ספירת העומר is 1071, the same value as the phrase "He shall cause to inherit" yinchelina ינחלנה & the same value as the phrase "the righteous shall inherit the land" Tsaddiqim yiyreshu-'erets (Psalm 37:29) צַדִּיקִים יִירְשׁוּ־אֶרֶץ – once again connecting that this season of counting the omer is about the righteous sons and daughters being revealed who are ready and capable of inheriting and taking hold of the promises and blessings from the Father! The trials of the wilderness reveal those heirs and exposes the remnant of Egypt that's still in us.

Psalms 37 regarding those heirs specifically connects the 'erets as part of the inheritance – the same 'erets that became waste and desolate in Gen. 1:2 directly on the heels of the bara'! Why is this important? The 'erets/earth, heir to that covenant is now exiled and in a "dead"/exiled condition. If this is establishing the pattern that is once again seen in Israel's restoration, is there a connection to this season we find ourselves in – the counting of the omer?

Genesis 2:6 – "But there went up a mist from the earth/'erets, and watered the whole face of the ground/'adamah."

Mist: Strong's #108 מִטְּלָה mist, exhalation, vapor; from the root #181 'uwd אָוַד brand, firebrand, a wooden poker used to stir the fire; this mist exhales (releases breath) stirring or rekindling the embers of the 'adamah – what Adam is formed from, perhaps indicating not just dirt, but a fiery place hence he is later called man/'iysh אִישׁ from the root 'esh אֵשׁ fire!

The מִטְּלָה root stems from the מִן root indicating to put forward or thrust forth, can indicate with our words as we profess or confess openly; this is also the root of the term meaning to praise, celebrate, or sing (Yehudah/Yadah). The breath of the 'erets – what has been made desolate is stirring, petitioning, professing, praising before the 'adamah – the Altar throne of Yahweh! 'Adamah אָדָמָה has the numerical value of 50!! 50 days leading up to Shavuot, a season of Jubilee or restoration of an inheritance that has been lost! It's revealing the pattern of the omer count! For 50 days, we as the house who have been made desolate are charged with declaring the covenant promise of restoration and resurrection before His

Throne and standing faithful to the covenant promise we've been given, that there is in a fact a yovel on the horizon, a restoration of the inheritance lost.

**Watered:** Strong's #8248 Shaqah שָׁקַח to give to drink, to irrigate, to water; here it is written as vehisheqah שִׁהַשְׁקָה the exact same as the wording in **Numbers 5:27** – “And when he hath made her to drink the water...” referring to the woman accused of adultery made to drink the bitter waters! Yet here the “cup” that should be reserved for the one who is tohu v'bohu is being administered (drank/watered) to the 'adamah – a picture of Messiah taking on the penalty to see His Bride restored!

In fact, this same word is used to describe bones that are damp or moist (indicating health and life) (**Job 21:24**). Immediately it calls to mind the dry bones of Ezekiel 37 – the exiled ones who have no life/breath! Could the fiery mist in the Garden have been designed to exhale (release, give breath/voice) in order to restore life and health to the dry bones? Revealing that from Yom HaBikkurim when we are “resurrected”/given new life or breath, that then we in turn are charged with declaring the covenant promises and as His Word is released it restores our dry bones!

**Leviticus 23:15** – “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:”

**Count:** Strong's #5608 saphar סָפַר to count, recount, relate, declare, rehearse; the 2 letter root forms saph סָפ (#5592) threshold, sill, doorway, can also indicate one who is functioning as a doorkeeper

Remember this season of the omer count has to do with dwelling in the habitation (covenant) that has been built (bara'), and the very instructions we are given reveals that this season focuses on what we will bring into this dwelling! What am I willing to allow to cross the threshold, what am I attempting to resurrect that is best left in Egypt? Or are the words I'm releasing capable of stirring and getting the attention of the 'adamah (Messiah)? This root is connected to the Hebrew letter ר = Rosh – principal, chief, beginning, or head (as the first or highest in place on account of the senses therein lodged – your ability to hear, see, speak, and understand); it's an admonishment to guard the threshold of your mind – to renew our minds in this season!

In fact the term sheaf/'omer עֹמֶר is written with the same Hebrew letters as 'aram אֲרָם often translated in the beginning chapters of Genesis as “naked” describing the condition of Adam and the woman before the fall, yet the meaning is subtle, shrewd, crafty, prudent, one who takes careful thought of his ways, seems to infer a condition of the mind – while in this condition they were not ashamed (**Gen. 2:25**).

\*There is absolutely no question regarding the fact that they have been delivered, death is unable to cross the blood threshold, Egypt is swallowed and cut off by the sea, but the pieces of Egypt in their own hearts and mind is what is being addressed in this season! Will they carry that into this new dwelling, this new season? The slave mindset, characteristics, thought and speech patterns must be dealt with!

Here the phrase saphar is conjugated as usefartem וְסָפַרְתֶּם the ו prefix has a unique grammatical feature that can change the tense of a verb from past to future or future to past. It indicates a change in time reference, or literally reverses time, connecting the future with the past, and the past with the future! It indicates it contains within it the ability to make what is future (unseen) manifest and tangible, as well as restore what has been lost!

Suffixed to saphar is the סָפַר root meaning to finish, complete, perfect, indicates soundness and integrity; the plural form of this root is Thummim תְּמִימִים (Urim and Thummim – Lights and Perfections), according to *Parkhurst* the stones are called ‘urim on account of their luminous splendor, but as the oracle is given from Yahweh to the High Priest, they are Thummim – from the completeness or perfection of said oracles never failing, always accomplished!

Yahweh is giving clear instructions and providing the remedy – that’s why we’re given 50 days! If we will declare His Word, renew our minds (**Romans 12:2** - “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Yah.”) then you’ll see what has been promised made manifest in your life as you’re transformed from a slave into a mature son and daughter – an heir capable of handling what you’re entrusted with!

\*What a startling thought that I could be redeemed but never fully access the depths of that redemption which entails a full restoration of every aspect of our life! Yet it can only be released when we have matured to properly handle it! This is the purpose of the entire feast circuit – it reveals the pattern providing wisdom (number our days, apply our hearts to wisdom) so that we can properly direct and administer the covenant and redemption that we have accessed!

The first time this term saphar is seen is found in connection with Abram in **Genesis 15:5** – “And he brought him forth abroad, and said, Look now toward heaven, and tell/saphar the stars, if thou be able to number/saphar them: and he said unto him, So shall thy seed be.”

\*It is interesting to note that the epitome of the covenant of the pieces ritual is seen in Genesis 15 right upon the heels of this in response to Abram’s question regarding having an heir.

**Genesis 15:8** – “And he said, Adonai Yahweh, whereby shall I know that I shall inherit it?”  
**Shall I Know:** Strong’s #3045 yada’ יָדָע to know, perceive, be revealed; here it is written as ‘ada’ אָדָע containing the יָדָע two letter root – the fiery mist! Abram is following the pattern! Saphar – declaring what is written, what has been promised, and just as the mist petitioned before the ‘adamah, so he petitions Yahweh regarding the release and restoration of this promise!

The promise was that his seed would become the physical manifestation of the redemption promise written in the stars – they would experience life and resurrection, be cleansed from the dead fallen condition, and just as the stars (the mazzeroth) function as a

tabernacle for the sun/Bridegroom (**Psalm 19**), so Israel would become a living tabernacle for His Presence – the purpose of the divine appointment of Shavuot!

Remember this season starts with Israel crossing the Red Sea. With every stop of the wilderness journey conveying a message, a lesson, then we must take a closer look at this start of the journey especially with its link to the start of our omer count!

**Exodus 13:17-18** – “And it came to pass, when Pharaoh had let the people go, that Elohim led them not through the way of the land of the Philistines, although that was near; for Elohim said, Lest peradventure the people repent when they see war, and they return to Egypt: But Elohim led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt.”

Philistines: Strong's #6430 Pelishti פְּלִשְׁתִּי immigrants; from #6429 pelesheth פְּלִשְׁתָּה land of sojourners; from #6428 palash פָּלַשׁ to roll, wallow in ashes describes a rather hysterical action, induced by grief (associated with death), notice the root stem on the end – שַׁת garment, a foundation!

\*AFTER Israel's redemption moment at Passover, there was still an opportunity to put on this garment – a garment of death, the fleshly carnal nature, and to choose to dwell in this place. Yet Yahweh makes it very clear that's not the purpose for why He redeemed them and is bringing them out! He does not lead them that route!

Instead, they are led through the way of the wilderness of the Red Sea!

Red: Strong's #5488 Suph סוּף reed, rush, or water plant; notice it's the same root as saphar! And once again it indicates a threshold, the creation or marking of a border between two distinct realms.

\*A boundary line is being established – a distinction between the carnal fleshly “dead” man and the living heir of His promises and covenant who is garmented and identified as a dwelling place for His Presence! The wilderness way will divide and separate these two realms! Israel is given the instructions to saphar, count the days, declare His word, because changing mindsets, breaking habits, and truly walking out this transformation requires time and effort.

The first stop upon crossing the Sea highlights this very point! It only took 3 days for the slave mindset to be exposed. **Exodus 15:23** – “And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.” - once again this directly connects us to the bitter waters of Numbers 5 – yet they've already been shown the one who drinks this cup on their behalf (the Lamb)!

Marah: Strong's #4785 Marah מָרָה bitter; it's a cognate of #4171 muwr מוּר to change, exchange, to buy; the connection in the Hebrew infers that the bitterness being expressed is a direct result or a consequence of change! The reality is beginning to set in – I can't keep these same garments and dwell in His house. This journey, this season, is about transformation....