

Counting the Omer 2021

In the midst of the more well known festivals of Passover and Unleavened Bread, there is an interesting command given to count the days from the lesser known feast of Yom HaBikkurim (Early First Fruits – when the sheaf/omer of Barley is presented) leading up to Shavuot! No other festival has a command attached to it like this, making this concept unique and enigmatic at the same time. It has become associated with a season of introspection, teshuva (repentance), cleansing, and preparation for the festival of Shavuot. What all does this season of counting entail?

To understand that, we have to understand the role Israel was expected to step into at Shavuot! **Exodus 19:6** – “And ye shall be unto me a kingdom of priests, and an holy nation.” This is still the desire and the role waiting for those who are willing – **1 Peter 2:9** – “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:”

Shavuot is about empowering a priesthood/kohanim! The term kohen כֹּהֵן is formed by inserting the ה (to reveal, something released or breathed, creative power) into the כן root which means to establish a standard! To be a kingdom of priests was to be a people who would have breathed into them the character and nature of Yahweh, in order to establish His standard upon the earth!

Kohen =75, the same value as Heylel הַיְלֵל Lucifer! From day one it's been a battle over who is able to operate as the kohen upon the earth – therefore establish the standard and have the right and authority to release SEED (Word). The 50 days then become quite pivotal in preparing Israel to step into this role, lest it be left vacant and therefore open for the enemy to usurp!

The generation of Israel that left Egypt missed this! Every firstborn was to operate in this role, representing the whole house. Yet due to their rebellion with the Golden Calf, only Levi chooses to step forward!

*Firstborn/Bekowr (בְּכוֹר) 228 – Levi (לֵוִי) 46 = a difference of 182, the value of #1233 beqia' בְּקִיעַ fissure, breach, cleft; from the roots meaning to break up, to cleave, divide, rip open, conveys both the idea of invading as well as something born! This is also the same letters that form the name Jacob/Ya'aqob, as well as the same value as the phrase bema'alam בְּמַעַלְמָם “in their treachery”.

Could it be that the moment Israel as a whole refuses to walk in this, in their treachery they've allowed a breach/crack/rip within the house of Jacob that will allow something/someone else in, something else to be birthed? The culmination of which I believe will be seen in the days ahead, a battle between two orders vying for ultimate

control all centered around the concept of functioning as a priesthood and temple structure.

Leviticus 23:15:16

In Hebrew the phrase for counting the omer is Sefirat Ha'Omer ספירת העומר with a numerical value of 1,071. There are several interesting numerical connections found here!

1,071 is the value of the verse **Psalms 119:17** – “Gimmel – Deal bountifully with thy servant, that I may live and keep thy word.”

Deal Bountifully: Strong's #1580 Gamal גָּמַל to deal fully with, recompense; to wean a child; or to bear ripe (fruit), to ripen

*This is about the house growing up – maturing and being weaned in order to be entrusted with this responsibility!

Romans 8:19 – “For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

Interesting that the term gamal is specifically connected with identifying those capable of functioning as that Kingdom of Priests. **Numbers 17:8** – “...the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded/gamal almonds.”

*Numbers 17 is dealing specifically with a rebellion among Israel regarding who has the authority to function in the role of the priest...could this be pointing towards a future battle over which “priesthood” will be empowered?

When Israel leaves Egypt, the intent is for the nation as a whole to operate in this capacity but they cannot immediately step into this role; there must be a season of maturation and a renewing of their minds! The earmark/sign of those capable of functioning in this role deals with one able to produce good mature fruit!

Almonds: Strong's #8247 shaqed שָׂקֵד almond tree, almonds; this term for almonds is seen only in a few key places! It is seen in the description of the Menorah (source of the Light/WORD/Seed of the Creator), which is fashioned after the almond tree, Aaron's Rod, and in **Genesis 43:11** regarding one of the key items Jacob sends his sons with to Egypt in order to buy food! (*Remember this key connection).

*From the root #8245 shaqad שָׂקַד to wake, watch, be alert, to watch at or guard the threshold! The 2 letter root שָׂקַד mesh, sackcloth, garment worn in mourning or humiliation; specifically connected with being worn upon the loins area.

Notice the powerful picture being revealed within the Hebrew – those seen as being capable of functioning as a kingdom of priests are those who remove the sackcloth of shame and humiliation and instead choose to put on the Light/WORD, which not only changes their own status but generations (the area of the loins, what's produced and continues on) as they watch and guard the threshold ensuring nothing else crosses to once again bring that shame! This is what the counting of the omer is about!

Let's look at this phrase "counting the omer/sheaf"

Count: Strong's #5608 caphar כָּפַר to count, recount, relate, declare, rehearse; to inscribe letters on a stone, to narrate; פֶּתַח a threshold, a doorway, describes one who functions as the doorkeeper; פֶּה the fruit of the lips; when we're commanded to "count"/caphar, it's revealing that we're entering a season where we are to guard what we allow to cross the threshold of our lips – guard our words! Our words have just as much ability to reproduce and create as the physical act of a child being born!

*What will cleave/rend in this season? Will it be the bursting forth of the promises or will it be a season where the threshold isn't guarded therefore allowing an invasion and a breaching by something that should not be in the house?

Sheaf: Strong's #6016 'omer עֹמֶר sheaf, omer; from #6014 'amar עָמַר to bind sheaves, or to manipulate, deal tyrannically with, to treat as a slave, to subdue, to make a servant – the exact scenario Israel is currently exiting!

Looking further into this term 'amar, it is only used in this manner (subduing) in Deuteronomy 21:14 & 24:7 translated as "merchandise" in the prohibitions regarding selling a fellow Israelite as a slave.

Deut. 24:7 – "If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise/'amar of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you."

Selleth: Strong's #4376 makar מָכַר to sell, exchange, handing over or surrendering something

This is the same term used to describe how Esau sold the birthright as well as how the brothers sold Joseph into Egypt! Could the counting of the omer season be about Israel recognizing the very choices that caused them to be enslaved in the first place? The brothers sold Joseph into slavery...therefore the birthright and the blessing was sold to Egypt! Remember the almonds that were sent by Jacob into Egypt? The light was covered/shrouded/hidden in the humiliation and slavery of Egypt!

The birthright and the blessing are intricately intertwined with the role of functioning as the kohen/priest! The birthright entailed both position and inheritance, by birthright the firstborn inherited the leadership of the family and the judicial authority of the Father, and was responsible for carrying on the Name (continuing to build the House). The birthright is the responsibility of the Covenant, the duty to take care of the entire house, to ensure they were provided for, and also to guide the direction of the house!

*Hence the reason the role of the kohen was initially to be represented and filled by the firstborn of all of Israel!

This counting of the 50 days, this journey, is about Israel learning to take back the blessing that was rejected and sold lest they be seen in the category of Esau who also sold and despised his birthright!

The same letters that form makar/selleth, rearranged form the word komer (#3649) כֹּמֵר priest, idolatrous priest, Chemarims (2 Kings 23:5, Hosea 10:5, & Zeph. 1:4); from the root meaning blackness, sadness, one who goes about in black attire (seeming to indicate the opposite of one clothed in the Light of the Presence). Perhaps light enshrouded with grave clothes?

John 11:43-44 - "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Yeshua saith unto them, Loose him, and let him go." Lazarus is the Greek rendering of the Hebrew name Eleazar/Eliezer! Eleazar: #499/#461 אֱלֵעָזָר God is Help/God has helped; Eliezer until Isaac came was recognized as the heir of Abraham!

Genesis 15:2 - "And Abram said, Adonai Yahweh, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?"

*Isaac is the Promised Son (representation of Messiah), Eliezer is the steward, the one who maintains and guards the inheritance while waiting for the Son of Promise to arrive! We should be functioning as Eliezer's in the Kingdom - a helpmeet to our Husband, one who guards the promise waiting for His return! Yet so often, we are found bound in grave clothes!

Notice that though the Messiah resurrected Lazarus, He did not remove the grave clothes...hmm perhaps revealing the pattern of Passover and this season of counting the omer? Israel is redeemed by the mighty hand of Yahweh but it is not up to them during this 50 day journey to Sinai to choose to remove the slave garments/mindset!

Damascus: Strong's #1834 Dammeseq דַּמָּשֵׁק silent is the sackcloth weaver; as long as Abraham/Israel/you and I remain silent, not capharing/declaring and proclaiming the Word that brings Light and Life, we found ourselves woven/covered/enshrouded in sackcloth - silent is the one who weaves this...do you see the significance yet of this command to caphar/declare/to count the days?!

Remember the verse we opened with? **1 Peter 2:9** - "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:"

It's interesting to note that in Neo-Hebrew, the term komer designates a Catholic Priest! It's no accident that Rome is connected to Esau, and has an alternate priesthood ready and in place to usher in Heylel/Lucifer for the final battle between the Priesthoods and the birthright - between those of the Chemarims and those after the Order of Melchi-Tzedek, those who represent and serve the Messiah, the King of Righteousness! Yet will we find ourselves lumped into the category of the chemarims, shrouded in grave clothes and bondage, unable to speak, or will we be seen as one capable of being empowered and entrusted with the affairs of the Kingdom in this pivotal moment?

The value of Sefirat Ha'Omer (1,071) is also the same value as "joint-heirs" (Romans 8:17) #4789 sunkleronomoi συγκαληρονόμος – the promise of being joint-heirs with Messiah, having access to the Promise and the blessings/inheritance!

It's also the same value as the phrase found in Psalms 37:29 – "the righteous shall inherit the land." ארץ יירשו צדיקים

Inherit: Strong's #3423 yaras שָׂרַשׁ to seize, dispossess, inherit, take possession of, occupy, or be an heir; important to note that there are 2 terms to describe inheritance (nachalah and yaras) – nachalah describes the natural flowing and continuation of the inheritance (promises/blessings) from one generation to the next. But yaras means to seize, to drive something/someone out in order to inherit and take possession!

It seems that the season of the counting of the omer points towards the journey required to be transformed from slaves to a kingdom of Kings and Priests! A season where collectively we are to be rising up into those who are qualified to function as joint-heirs with Messiah, capable to handling the affairs of the Kingdom! To put forth the effort to seize and take possession of what He's promised! Yet there's some qualifications stipulated...it's the righteous who shall occupy and be seen as an heir.

Righteous: Strong's #6662 tsadiyq צַדִּיק just, lawful, righteous; צ = righteousness, also represents the mate or the reflection of the נ connected to the קִיָּן root which means to lay siege against something, connected to the root meaning to thresh or break in pieces; the ones capable of possessing the promises/empowerment waiting at Shavuot, are those who reflect the image of the נ (Elohim/the Husband), by laying siege against and breaking anything within that would mar that image! Removing the sackcloth and grave clothes?

How can Israel dispossess the enemies and the giants in the land from their physical inheritance if they are incapable of dealing with their own minds and hearts to possess it? How can they walk as a kingdom of priests if they are unwilling to apply that same standard they should be representing to their own lives?

Could the point be that Yahweh was looking, watching, and waiting to see if this people who had been for all intents and purposes dead in bondage and decay (and had produced and reproduced bondage and decay, slave mentality), that when brought out, when given the chance, would they be willing to put forth the effort (count the omer) to possess the promises and the blessings waiting for those willing to take on the mantle of kings and priests?