

**The Counting of the Omer  
to  
Shavuot**

*Fifty Daily Devotionals*



**Dr. Steve D. Coyle**

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## **Introduction:**

When I look back at the period of time in my life when I was preparing myself for the pastoral ministry through formal education, I find something rather odd. In the curriculum of my college courses and in the studies of my seminary classes, at no time did I ever hear a professor speak of nor did I read about the time honored practice of, “the Counting of the Omer.” I’m sure there was a reason for that. All of my courses of study were Christian based, and the fact that the practice of Counting the Omer is not a Christian activity meant there was no need to know or learn about it.

Then several years later, while studying the annual Feasts of the Lord, I ran across the Jewish term, “Counting the Omer,” for the first time. I was somewhat surprised to discover that it pertained to the fifty days between Passover and Pentecost. Though my Christian commentaries did not cover the topic, I found much Jewish literature that spoke in detail about the meaning and purpose of this unique period of time and the practice of Counting the Omer. The end result was, that when the season of the Spring Feasts of the Lord came, I began to Count the Omer. I taught this practice to my congregation and led them in the Counting of the Omer.

The day came in 2014 that I formally retired from the full time pastoral ministry at my congregation. My retirement brought with it many changes for me. One was in the area of the Counting of the Omer. I no longer had a congregation to join me in Counting the Omer. But then I discovered Facebook. I began to Count the Omer and post the daily counting with a short devotional thought for the day. To draw attention to my post, I included a photo from my tours to Israel.

What I have now done is take the Counting of the Omer daily Facebook posts and compiled them so they can be read without going on the internet. The daily Facebook posts were not written with my intent of ever putting them in a book form. Thus, as you read them you will notice that I could have done better at arranging the flow of topics. However, throughout, you will read my thoughts about the significance of the fifty days as related to two events. First, the time period between the Israelite’s Exodus from Egypt and their arrival at Mount Sinai. Then, the days that followed the resurrection of Yeshua leading up to the Day of Pentecost.

I’ve included a Mini-Logos about the Counting of the Omer as a way of giving a broader explanation of what the Omer and the counting are all about. As a part of the daily counting of the omer we are also to read Psalm 67. I have chosen to include seven different biblical versions of Psalm 67 that will be read through the course of each week. Two of the versions are from Messianic Bibles, two are from Jewish Tanachs and three are from the Christian Old Testament.

My prayer is that as you read this devotional and participate in the Counting of the Omer you will be richly blessed of Adonai Elohim. We have been instructed by Adonai to count these specific fifty days and in our obeying Him, I believe something special can happen in our lives. May these days of anticipation for Shavuot (Pentecost) prepare you for receiving the enriching renewal of the indwelling power of the Ruach HaKodesh (Holy Spirit). Remember, more than counting the days, make the days count.

*Dr. Steve D. Coyle*

## Counting the Omer

*What is Counting the Omer?*

**Text:** Leviticus 23:10-15 and Deuteronomy 24:19

### **Introduction:**

With the beginning of each new biblical year, anticipation starts to build as I look forward to the celebration of the annual Feasts of the Lord. I suppose it is because there was a time when I didn't know the background or have an understanding of what these biblical feasts were about. I had been led to believe that they were all Jewish celebrations which meant if you weren't Jewish, they were off limits. Gentiles or Christians weren't suppose to participate in them. I could read about the Feasts of the Lord in the Bible and discuss them in Bible studies, but that was as far as it went.

Then came the day when the Ruach HaKodesh (Holy Spirit) began to draw me into a deeper study of the feasts and gave me a revelation of their fulfillment by Yeshua HaMashiach (Jesus Christ). I soon realized that the Feasts of the Lord were not only for the Jews to enjoy, but were also for those who had been "grafted in" to the Israel of God through Yeshua (Romans 11:17). That meant I could now celebrate them and do so based on their relationship to Yeshua's fulfillment. It is Yeshua who gives the annual feasts their meaning and purpose.

There was now a desire within me to begin keeping the Feasts of the Lord. Yet, I was soon faced with a dilemma. How do I keep the feasts? What was I suppose to do? Where do I start? As a result of Christianity's deliberate rejection of it's Hebraic heritage in the fourth century, and refusal to celebrate the biblical feasts anymore, there were no instructions to be found in my Christian resources. I reasoned, the Jewish community that had faithfully kept the feasts for approximately 3,500 years could surely help me know what to do. I was right. There is a wealth of Jewish information to draw from in order to respectfully celebrate each of the annual feasts.

One matter I was soon confronted with while reading about the Jewish customs for celebrating the feasts was trying to understand new terminology. Over the years, the Jews have developed terms, sayings and ways of identifying certain practices that are unfamiliar outside their community. So, when reading about the Jewish practices and methods, it can sometimes be a little intimidating to try to understand just what you are suppose to do. However, with a little study and research I have been able to get a grasp of the terminology and begin honoring the Torah observance of the Lord's feasts. Having said all that, it is one such unfamiliar term and practice which relates to the Spring Feasts that I would like to talk about in this mini-Logos. It may be, that as you have been discovering your Hebraic heritage, you have run across the term or practice known as "The Counting of the Omer" and being unaware of what it means, you wonder what it is.

## **What Is The Omer?**

If you are like me, you want to know the meaning of unusual words and terms before you get too far into a discussion about them. I would suspect that the word “omer” is not one that you use very often. So, let’s begin with learning what an “omer” is.

First, the word “omer” is a Hebrew word that has been transliterated into the English language. Omer is used thirteen times in the Tanach, and as you will see, it can be used in two different ways. One meaning of omer and the first way it is used in Scripture is that of a “unit of dry measure.” In Exodus chapter sixteen, God is explaining to Moses and the nation of Israel about His provision of manna. In the instructions for gathering the manna, each person was told to gather one omer of manna each day (Exodus 16:16). Moses knew what an omer was, but do you? I don’t. The Bible helps us by telling us in Exodus 16:36, “*Now an omer is a tenth of an ephah.*” If we knew what an “ephah” was we would then know what an “omer” was.

Both “omer” and “ephah” are ancient units of measurement used in the Bible. When converting them to modern measurements we learn that an “ephah” is a little less than a half of a bushel. An “omer,” being a tenth of an “ephah,” is approximately five pints or a little more than a half-gallon. So for an Israelite to say he has an omer of manna, it is like you saying you have a half-gallon of milk. While Israel was in the wilderness the “omer” was considered the amount of manna or food each person needed for daily sustenance.

The second meaning and usage of omer is that of “sheaf.” A “sheaf” refers to the amount of stalks of grain (barley or wheat) that a man can wrap his arms around and tie together for carrying. Thus, there are times when the word “omer” is translated into English as “sheaf” when used in the context of harvesting grain. What we’ve learned is that omer has two literal meanings and can be used to identify a “unit of dry measure” (approximately five pints), and a “sheaf” which is a bundle of grain stalks. Now, that we know the meaning of omer, it doesn’t sound so strange anymore. But just when we get the meaning of omer properly understood, here comes a third usage of the word omer which has developed within Judaism in the context of the Spring Feasts.

## **The Omer Offering**

While exploring my Hebraic heritage, Leviticus chapter twenty-three became an essential passage as I learned about the annual Feasts of the Lord which are also known as God’s appointments or appointed times. In this one chapter God gives a chronological listing of the feasts along with an explanation of how and when they were to be observed. The chapter begins by introducing Shabbat as a weekly appointed time to be kept (vs. 3). Then it records the seven annual feasts commencing with Passover (Pesach) (vs. 4). It is the third feast that I want to draw your attention to, the Feast of First Fruits (Chag ha-Bikkurim). Here is how the Torah introduces it.

*“Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf (omer) of the firstfruits of your harvest to the priest, and he shall wave the sheaf (omer) before the LORD, so that you may be accepted. On the day after the Sabbath the priest shall wave it (omer)”* (vss. 10,11 ESV). I’m sure you noticed the word omer next to sheaf. I added omer for emphasis to show that sheaf was translated from the Hebrew word omer.

As can be seen in the passage, the Feast of First Fruits is comprised of two specific ceremonies. First, a sheaf (omer) of the firstfruits of the grain harvest is gathered from the fields. In ancient Israel, it would have been the barley crop that was ready for harvest at this season. Thus, the sheaf of grain gathered as the firstfruits would have been barley. Second, the sheaf (omer) of grain was brought to the priest at the Tabernacle and later on at Temple in Jerusalem. The priest would then wave the sheaf (omer) before the Lord as an offering.

Notice also that a specific day was identified for when this sheaf (omer) of grain wave offering was to be presented before the Lord. It was to be *“on the day after the Sabbath...”* that the Feast of First Fruits was to take place. Now, if that sounds a little obscure, it is because it is. I’m sure God knew exactly what day He was talking about and Moses probably did to. But the wording has left room for much debate over precisely what day is being spoken of. More on this later.

The key thought that I want you to gain from this passage is that the Feast of First Fruits took place on a designated day and consisted of the presentation of a sheaf (omer) of firstfruits as a wave offering to the Lord. What was the purpose behind the formalities of the day? Was there a deeper meaning? In the Feast of First Fruits, God was communicating to His people that when they obey Him by giving the sheaf (omer) of firstfruits to Him first, He would then bless them by giving them the whole harvest.

Before going further, I would like to point out that within Judaism the firstfruits wave offering became known by its literal Hebrew term “omer”. So when reading Jewish literature, in the place of sheaf, grain or wave offering, you will see reference made to the Omer offering. Just keep in mind that omer is the Hebrew word for sheaf and in the context of the Feast of First Fruits it refers to the wave offering.

### **“You Shall Count Fifty Days...”**

As God set up His calendar for the feasts, He had a unique way of designating the days of the year that the appointments were to fall on. For example, Passover was to be on the fourteenth day of the first month, but First Fruits was not given a specific date. It was to be *“on the day after the Sabbath...”* When we come to the fourth feast of the year, Pentecost (Shavuot), it was not given a fixed date on the calendar. God uses yet another imaginative approach in arriving at His appointed time of Pentecost. Here is the Torah’s explanation. *“You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf (omer) of the wave offering. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD”* (Lev. 23:15,16 ESV).

What this passage is telling us is that with the observance of the Feast of First Fruits a counting of days to the next biblical festival also began. The Torah’s instructions are to count seven weeks (49 days) from the Feast of First Fruits, and then celebrate the festival of Shavuot (Weeks) on the 50th day (Pentecost). The day the Omer Offering was brought to the Temple was day one. The next day was day two and so on. Thus, there are fifty days between the Feast of First Fruits and Pentecost.

It is interesting to note, that during the fifty day interval, the wheat crop ripens. Then as scheduled, on the fiftieth day (Pentecost), a first fruits offering of the wheat crop is presented to the Lord. The

fifty day period begins with the first fruits offering of the barley crop and concludes with the first fruits offering of the wheat crop.

### **Counting The Omer**

At this point you may be wondering, why do the counting? What is significant about the fifty days? The answer to those questions are not found in the Leviticus passage, but are seen by stepping back and observing the over all picture. The Feasts of Passover, Unleavened Bread and First Fruits are all intricately linked together, and have come to be identified as the Passover season. With the initial Passover the exodus from Egypt began and fifty days later Israel was at Mount Sinai receiving God's Torah covenant. The counting of the fifty days is intended to remind you of the link between Passover, deliverance from slavery, and Shavuot, receiving God's covenant. It reminds you that redemption is followed by relationship.

Over the years, the counting of these fifty days has traditionally become known as "counting the omer" ("Sefirat Ha'Omer"). This tradition stems from the instructions that the counting of the fifty days was to begin on the day of the Omer Offering. So when you hear references made to the counting of the days between Passover and Shavuot you will usually hear the term "counting the omer." It's just a distinctive way of referring to this unique period of time on God's calendar.

When are you to start counting the omer? Remember the phrase "on the day after the Sabbath..." that is used to designate the Feast of First Fruits? This is the day you start counting. But what day is the day after the Sabbath? There are two viewpoints on this subject. One view is, the day after the Sabbath is the day following the High Sabbath day of Passover which means it is the sixteenth day of the first biblical month. The second view is, the day after the Sabbath is the day following the weekly Sabbath (Sunday) that comes during the Passover season. The prevailing view that was being practiced at the time of Yeshua and still is today is the first one. The Feast of First Fruits always falls on the sixteenth day of Nissan which means fifty days later is the sixth day of the month of Sivan.

### **Why Is It Significant to Me?**

I've been asked what the significance is in counting fifty days to Shavuot? We do not count between other festivals, so why this one? First and foremost, God's instructions are to count the days. Thus, out of obedience to Him it is significant that you should count the days. There is spiritual significance therefore, in the actual counting of the days of this preparation period between the two events, Passover and Pentecost.

The Counting of the Omer creates a counting of the days from Passover to Shavuot which has its fulfillment in Yeshua. There were fifty days between the resurrection of Yeshua (fulfillment of the Feast of First Fruits) and the outpouring of the Ruach HaKodesh (fulfillment of Shavuot). Passover has its fulfillment in our salvation through Yeshua and Shavuot has its fulfillment in the promise of the Ruach HaKodesh. *"And I will put My Spirit within you and cause you to walk in My statutes and you will be careful to observe My ordinances"* (Ezekiel 36:27 NASB).

When we follow God's timetable and pattern by literally counting the Omer, we move in harmony with the Holy Spirit in our lives. As we go through the process of marking off each day, we are dedicating that day for the Ruach HaKodesh to do His sanctifying work within us. This divinely appointed time period is for the purpose of evaluating our spiritual life, growth, purification and

preparation. When Shavuot arrives, we want to be ready for a refreshing renewal of His presence and power in our life.

As you and your family count the omer, may God's blessings overwhelm each of you. As you celebrate your newfound freedom in Yeshua our Passover lamb, may the blessings made in the covenants of Promise overtake you. As you rejoice in the outpouring of the Ruach HaKodesh on your life, may the blessing of His overcoming power engulf your life.

For in Yeshua HaMachiach, the Lamb of God, all of God's promises are "Yes and Amen." To the Jew first as well as the Gentile! ***Happy Omer Counting!***

## We Begin Counting

The Spring Feasts of the Lord are rich with history and prophetic fulfillment in Adonai Yeshua HaMashiach. For believers, who are discovering and enjoying the Hebraic heritage of their faith, there is always an opportunity to participate in meaningful activities that add to the celebration of the season. One of those unique occasions has come to be known as “The Counting of the Omer.” The Hebrew term “*omer*” identifies a certain amount or measure of barley that was brought to the temple as an offering on the Feast of First Fruits. The priest would mix the “*omer*” of grain with oil and frankincense, and then wave it up and down and from side to side. This was a prayer of thanksgiving to God for a successful harvest that was forthcoming.



Starting from this day, we count the days between the waving of the “*omer*” and Shavuot (Lev. 23:15,16). This seven week period has come to be known as “The Counting of the Omer.” Each morning a blessing and prayer are prayed followed by counting the days until the fiftieth day, Pentecost. In this way, there is the building of anticipation for the fourth Feast of the Lord.

## Counting the Days

In the counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 1 day of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count. The Hebrew text of Psalm 67 has 49 words, one for each day of counting the omer.

### **Psalm 67**

*For the leader. With stringed instruments. A psalm. A song:*

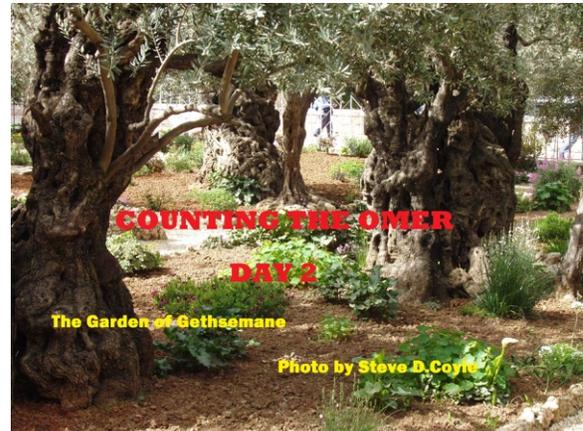
- 2 God, be gracious to us, and bless us.  
    May he make his face shine toward us, (Selah)
- 3 so that your way may be known on earth,  
    your salvation among all nations.
- 4 Let the peoples give thanks to you, God;

- let the peoples give thanks to you, all of them.
- 5 Let the nations be glad and shout for joy,  
for you will judge the peoples fairly  
and guide the nations on earth. (Selah)
- 6 Let the peoples give thanks to you, God;  
let the peoples give thanks to you, all of them.
- 7 The earth has yielded its harvest;  
may God, our God, bless us.
- 8 May God continue to bless us,  
so that all the ends of the earth will fear him.

*Complete Jewish Bible (CJB)*

## The Five Steps of Counting the Omer

In Orthodox Judaism, Counting the Omer traditionally consists of five distinct steps: (1) opening with a meditation, (2) saying the blessing, (3) reciting the count, (4) reading Psalm 67, and (5) closing with a prayer on behalf of those still in captivity. This ritual is typically practiced at night, and in some traditional communities, it is a custom not to work from sunset until dawn during the period of counting the Omer. And, among Sephardim (Spanish Jews), there is an especially strong custom that women not work at night during the Omer.



The reading of Psalm 67 is done each day in connection with the counting of the omer. Psalm 67 consists of seven verses and, in the original Hebrew, forty-nine words (like the number of days we are counting). Reading the Psalm allows us to see that the earth is already blessed and that the nations are called upon to praise God.

Let's read Psalm 67.

- 1 For the conductor with the neginos, a psalm, a song.
- 2 May God favor us and bless us, may He illuminate His countenance with us, Selah
- 3 To make known Your way on earth, among all nations Your salvation.
- 4 The peoples will acknowledge You, O God;  
the peoples will acknowledge You - all of them.
- 5 Regimes will be glad and sing for joy, because You will judge the peoples fairly and  
guide with fairness the regimes on earth, Selah.
- 6 The peoples will acknowledge You, O God;  
the peoples will acknowledge You - all of them.
- 7 The earth will then have yielded its produce; may God, our God, bless us.
- 8 May God bless us, and may all the ends of the earth fear Him.

*Stone Edition Tanach*

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

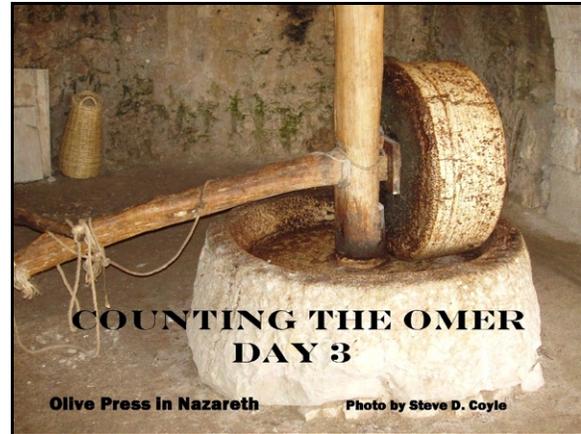
***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 2 days of the Omer.***

## Psalm 67 and Counting the Omer

I pointed out yesterday that it is customary to recite Psalm 67 each day as we count the Omer. The significance of Psalm 67 is found in that it was sung or recited each day by the priests as the morning sacrificial offering was being presented to Adonai. It would be good to have that ancient ceremony in mind as you read the psalm. The priests were gathered around the Alter with their stringed instruments singing the psalm of praise as the sacrifice goes up before El Shaddai.



As you begin to read the psalm, you notice that it has a striking familiarity about it. “*May God be gracious to us and bless us. May He cause His face to shine upon us...*” These are the opening declarations of the Aaronic Priestly Benediction (Numbers 6:24-26). When reading these wonderful words of blessing, think of them as lyrics to a song. Putting it to your own music, sing these words of blessing over yourself and receive the blessing of Adonai on your life.

Let's read or sing, **Psalm 67**

*An Invocation and a Doxology*

*To the Chief Musician. On stringed instruments. A Psalm. A Song.*

- 1 God be merciful to us and bless us,  
    And cause His face to shine upon us, Selah
- 2 That Your way may be known on earth,  
    Your salvation among all nations.
- 3 Let the peoples praise You, O God;  
    Let all the peoples praise You.
- 4 Oh, let the nations be glad and sing for joy!  
    For You shall judge the people righteously,  
    And govern the nations on earth. Selah
- 5 Let the peoples praise You, O God;  
    Let all the peoples praise You.
- 6 Then the earth shall yield her increase;  
    God, our own God, shall bless us.
- 7 God shall bless us, And all the ends of the earth shall fear Him.

*New King James Version*

***Happy Omer Counting!***

## **Counting the Days**

In counting the Omer, we recite a traditional blessing.

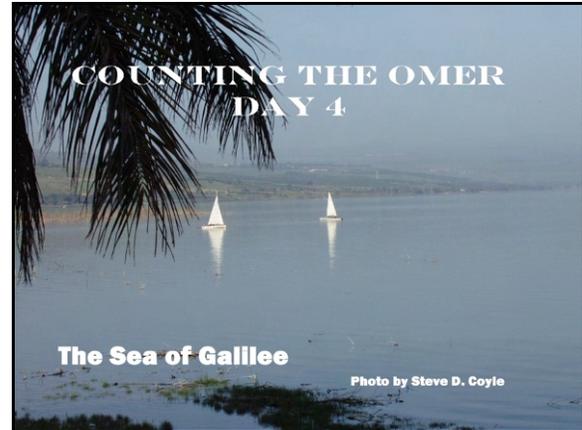


*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*

*Today is 3 days of the Omer.*

## Why Do the Counting?

One of the requirements Adonai has given us in regards to honoring the Feast of First Fruits is that on that day we are to begin to "... *count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD*" (Lev. 23:16 ESV). In reading this you may wonder, why do the counting? What is significant about the fifty days? The answer to those questions are not found in the Leviticus passage, but are seen by stepping back and observing the over all picture. The Feasts of Passover, Unleavened Bread and First Fruits are all intricately linked together, and have come to be identified as the Passover season. With the initial Passover the exodus from Egypt began and fifty days later Israel was at Mount Sinai receiving Adonai's Torah covenant. The counting of the fifty days is intended to remind you of the link between Passover, deliverance from slavery, and Shavuot, receiving Adonai's covenant. It reminds you that redemption is followed by relationship (Exodus 19:4-8). Over the years, the counting of these fifty days has traditionally become known as "counting the omer" ("Sefirat Ha'Omer"). This tradition stems from the instructions that the counting of the fifty days was to begin on the day of the Omer Offering (Lev. 23:15). So when you hear references made to the counting of the days between Passover and Shavuot you will usually hear the term "counting the omer." It's just a distinctive way of referring to this unique period of time on God's calendar.



## Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 4 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

### **Psalm 67**

*For the Leader; with string music. A Psalm, a Song.*

- 2 God be gracious unto us, and bless us;  
May He cause His face to shine toward us; Selah
- 3 That Thy way may be known upon earth,  
Thy salvation among all nations.

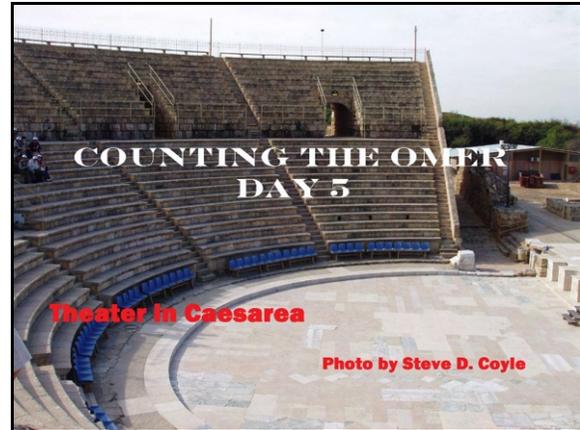
- 4 Let the peoples give thanks unto Thee, O God;  
Let the peoples give thanks unto Thee, all of them.
- 5 O let the nations be glad and sing for joy;  
For Thou wilt judge the peoples with equity,  
And lead the nations upon earth. Selah
- 6 Let the peoples give thanks unto Thee, O God;  
Let the peoples give thanks unto Thee, all of them.
- 7 The earth hath yielded her increase;  
May God, our own God, bless us.
- 8 May God bless us;  
And let all the ends of the earth fear Him.

*Jewish Publication Society (JPS)*

## Why Is It Significant to Me?

I've been asked what the significance is in counting fifty days to Shavuot? We do not count between other festivals, so why this one? First and foremost, Adonai's instructions are to count the days. Thus, out of obedience to Him it is significant that you should count the days.

There is spiritual significance therefore, in the actual counting of the days of this preparation period between the two events, Passover and Pentecost. The Counting of the Omer creates a count down from Passover to Shavuot which has its fulfillment in Yeshua. There were fifty days between the resurrection of Yeshua (fulfillment of the Feast of First Fruits) and the outpouring of the Ruach HaKodesh (fulfillment of Shavuot). Passover has its fulfillment in our salvation through Yeshua and Shavuot has its fulfillment in the promise of the Ruach HaKodesh (Holy Spirit). *"And I will put My Spirit within you and cause you to walk in My statutes and you will be careful to observe My ordinances"* (Ezekiel 36:27 NASB).



When we follow Adonai's timetable and pattern by literally counting the Omer, we move in harmony with the Holy Spirit in our lives. As we go through the process of counting each day we are dedicating that day for the Ruach HaKodesh to do His sanctifying work within us. This divinely appointed time period is for the purpose of evaluating our spiritual life, growth, purification and preparation. When Shavuot arrives we want to be ready for a refreshing renewal of His presence and power in our life.

As you and your family count the omer, may Adonai's blessings overwhelm each of you. As you celebrate your newfound freedom in Yeshua our Passover lamb, may the blessings made in the covenants of Promise overtake you. As you rejoice in the out pouring of the Ruach HaKodesh on your life, may the blessing of His overcoming power engulf your life. For in Yeshua HaMachiach, the Lamb of God, all of Adonai's promises are Yes and Amen. To the Jew first as well as the Gentile!

## *Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 5 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*Make Your Face Shine upon Us*

*To the choirmaster: with stringed instruments. A Psalm. A Song.*

May God be gracious to us and bless us  
and make his face to shine upon us, Selah

2 that your way may be known on earth,  
your saving power among all nations.

3 Let the peoples praise you, O God;  
let all the peoples praise you!

4 Let the nations be glad and sing for joy,  
for you judge the peoples with equity  
and guide the nations upon earth. Selah

5 Let the peoples praise you, O God;  
let all the peoples praise you!

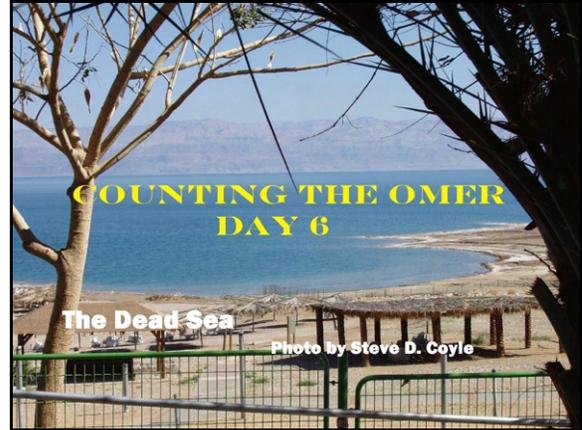
6 The earth has yielded its increase;  
God, our God, shall bless us.

7 God shall bless us;  
let all the ends of the earth fear him!

*English Standard Version (ESV)*

## Counting the Days til Pentecost

We are presently in the midst of the Spring Feasts of the Lord, and this is a unique time as we are in between Pesach and Shavuot. Having grown up attending a traditional denominational church I was never taught about the importance of this biblical season. Now having discovered my Hebraic heritage I appreciate what I have learned from the Torah concerning the Feasts of the Lord and how they are fulfilled in Yeshua HaMashiach.



Beginning with the Feast of First Fruits we are to count fifty days (Lev. 23:16). This fifty day period is a significant time for the agriculture in Israel. On the Feast of First Fruits the barely harvest begins and once it is completed attention turns to the wheat crop which has already been planted. During the days prior to Pentecost the wheat grows, ripens, and by the fiftieth day the wheat crop is ready for harvest. In the days before 70 CE the first fruits of the wheat crop were offered as a bread offering in the Temple (Lev. 23:17). What we have taking place is a series of agricultural events that include a harvest, sowing, ripening and another first fruits harvest all happening in fifty days.

Knowing that Yeshua is the fulfillment of the Feasts of the Lord what do we see in the fifty day count down that relates to Him? The resurrection of Yeshua took place on the Feast of First Fruits, and He represents the great harvest of those who will be resurrected from the dead (I Cor. 15:20-23). During the next forty days following His resurrection, Yeshua spent the time teaching His disciples which was a sowing and ripening experience for them (Acts 1:3-5). Then for an additional ten days the disciples waited and prayed in Jerusalem as they continued to ripen in preparation for the coming of the Ruach HaKodesh on the Day of Pentecost (Acts 1:12-14).

When the Day of Pentecost arrived, which was the day to present the first fruits of the wheat harvest, what do we see happen? There is an outpouring of the Holy Spirit. The 120 disciples were baptized with the Ruach HaKodesh as the first fruits of a great harvest of Believers who were to also experience the empowerment of the Holy Spirit. Furthermore, there were 3,000 saved as the first of a great harvest of souls to be saved in the years to come (Acts 2:1-41).

As you are now in the midst of counting the days to Shavuot, see it as your season to “ripen” in anticipation for the harvest day of Pentecost. Use this season wisely.

## *Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*

*Today is 6 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

***Let All Peoples Praise You***

***Psalm 67***

- 1 For the music director, with stringed instruments, a psalm, a song.
- 2 May God be gracious to us and bless us.  
    May He cause His face to shine upon us—Selah
- 3 so that Your way may be known on earth,  
    and Your salvation among all nations.
- 4 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 5 Let the nations be glad and sing for joy,  
    for You will judge the peoples fairly,  
    and guide the nations on the earth. Selah
- 6 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 7 The earth has yielded its harvest—  
    God, our God will bless us.
- 8 God will bless us,  
    and all the ends of the earth will fear Him.

*Tree of Life Version (TLV)*

## “I will be your God”

These fifty days of “counting the omer” take place during the season of the Spring Feasts of the Lord, specifically between Pesach and Shavuot. When we examine the Torah and look back at the time of the Exodus what do we discover taking place during these fifty days? There were some exciting events such as the parting of the Red Sea, daily provision of manna, bringing water from a rock, and the defeat of Amalek. Interestingly enough, the fiftieth day finds the children of Israel at the foot of Mount Sinai. Here Adonai is preparing to keep a promise that He had made to the children of Israel earlier. *“I will take you for My people, and I will be your God...”* (Exodus 6:7). Now, at Mount Sinai Adonai keeps His word and says, *“if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation...”* (Exodus 19:5,6).



As wonderful as release from slavery and gaining freedom from Egypt was for the children of Israel, it did not constitute a complete work of God. Adonai wanted more for Israel than to just get them out of Egypt. He wanted to have a covenant relationship with them. He wanted to be their God and for them to be His people. He wanted to bless them and make them into a great nation.

Likewise, Adonai wants more for you than just forgiving you of your sins. He wants to have a loving intimate personal relationship with you. He wants to bless you with His covenant blessings. He wants to empower you with His presence so you can live a victorious life. Use this season of “counting the omer” as a time to more fully enter into the loving relationship Adonai desires to have with you.

***Happy Omer Counting!***

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 7 days or 1 week of the Omer.***

**A Note:** Shavuot is the Hebrew word for “weeks.” During this season we are counting the weeks (seven weeks) leading up to Pentecost (fiftieth day) (Lev. 23:15,16). Thus, we are to celebrate the Feast of Weeks.

It is a time honored practice to read Psalm 67 after reciting the count.

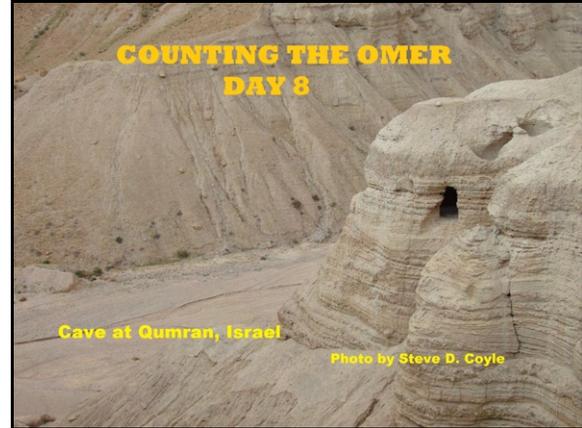
## **Psalm 67**

- 1 O God, in mercy bless us; let your face beam with joy  
as you look down at us.
- 2 Send us around the world with the news of your saving power  
and your eternal plan for all mankind.
- 3 How everyone throughout the earth will praise the Lord!
- 4 How glad the nations will be,  
singing for joy because you are their King  
and will give true justice to their people!
- 5 Praise God, O world!  
May all the peoples of the earth give thanks to you.
- 6-7 For the earth has yielded abundant harvests.  
God, even our own God, will bless us.  
And peoples from remotest lands will worship him.

*Living Bible*

## Count Fifty Days

In telling us when we are to celebrate Shavuot, Adonai instructs us to “...count for yourselves...there shall be seven complete Sabbaths...count fifty days to the day after the seventh Sabbath...” (Lev. 23:15, 16). The Lord was very clear in telling us that in order to know when we were to celebrate Shavuot we were to count the days leading up to it. My question is, why the counting? Think about it for just a moment, counting is used when there is an end result that we want. It refers to a certain time in the future that is anxiously anticipated and desired. It refers to a situation where we are presently in the here and now, but we desire to be "there" at the final destination. For example, we count the days to a wedding or a vacation. The days of the Counting of the Omer are a period of anticipation when we look forward to the coming the Shavuot festival.



Notice that Adonai said we are to “count up” to the fiftieth day rather than “count down.” There is a difference in the two methods. When you “count up” you add. When you “count down” you subtract. Have you noticed how often in our culture we use the “count down” method? The game clock in sporting events counts down to zero. When rockets are launched into outer space, the count down method is used. When baking a cake, we set the timer so the minutes will count down to zero. Isn’t it interesting how El Shaddai chose not to use the “count down” method?

In the case of Counting the Omer, we count upwards. The season of Counting the Omer is a time for growth, one day builds on the previous - 1,2,3, and so on until we have 50 days. When counting downwards, we are showing that the days until Shavuot are meaningless. We are merely counting the passage of time, which at the time of Shavuot will equal zero, nothing. By counting up over the entire seven weeks between Pesach and Shavuot we keep track of how much time has gone by, not how much remains ahead of us. As we continue to count each day, let’s do so with great anticipation for what Adonai has in store for us.

### ***Happy Omer Counting!***

#### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 8 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

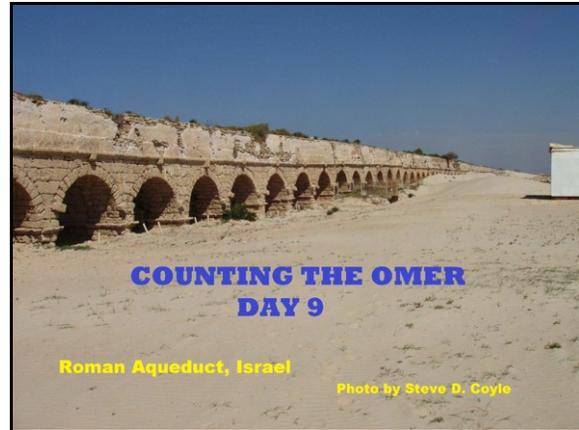
## **Psalm 67**

- 1 For the conductor with the neginos, a psalm, a song.
- 2 May God favor us and bless us,  
    may He illuminate His countenance with us, Selah
- 3 To make known Your way on earth, among all nations Your salvation.
- 4 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 5 Regimes will be glad and sing for joy, because You will judge the  
    peoples fairly and guide with fairness the regimes on earth, Selah.
- 6 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 7 The earth will then have yielded its produce;  
    may God, our God, bless us.
- 8 May God bless us, and may all the ends of the earth fear Him.

*Stone Edition Tanach*

## Why Fifty Days?

Why did Adonai say “count fifty days” and not forty or sixty days (Lev. 23:15)? In the Bible we find that numbers carry meaning. For example, the number seven stands for completeness or perfection. When Adonai speaks of seven complete Sabbaths He is identifying seven weeks or seven times seven which is forty nine days. The forty nine days speak of complete completion. The fiftieth day is Pentecost (Greek word meaning fiftieth) and is the appointed day for the feast. The number fifty stands for return, restoration, and liberty. In the fiftieth year of Jubilee land that had been sold was returned, debts were canceled, slaves were freed, and liberty proclaimed (Lev. 25:8-55). The seventh day is the completion of a week of the counting of the omer and brings the anticipation of the full completion of the seventh week.



During this season of completion and perfection why not make a list of the items you need to complete or have closure on in your life. Is there an unresolved conflict, unkept promise or task unfinished? Pray and ask Adonai to help you make this a “season of completion” in your life. Read Lev. 23:15,16; Matt. 6:9-15; Matt. 5:23,24 and II Cor. 13:9,11.

## *Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 9 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

### **Psalm 67**

*For the leader. With stringed instruments. A psalm. A song:*

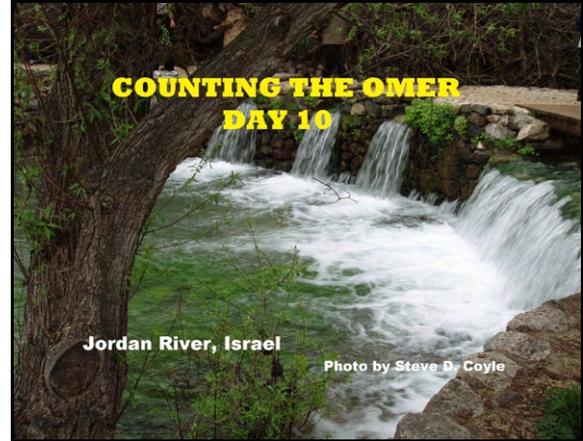
- 2 God, be gracious to us, and bless us.  
May he make his face shine toward us, (Selah)
- 3 so that your way may be known on earth,

- your salvation among all nations.
- 4 Let the peoples give thanks to you, God;  
let the peoples give thanks to you, all of them.
- 5 Let the nations be glad and shout for joy,  
for you will judge the peoples fairly  
and guide the nations on earth. (Selah)
- 6 Let the peoples give thanks to you, God;  
let the peoples give thanks to you, all of them.
- 7 The earth has yielded its harvest;  
may God, our God, bless us.
- 8 May God continue to bless us,  
so that all the ends of the earth will fear him.

*Complete Jewish Bible (CJB)*

## What Is an Omer?

In this season of “Counting the Omer” you may be wondering, “What is an omer?” If you are like me, you want to know the meaning of unusual words and terms before you get too far into a discussion about them. I would suspect that the word “omer” is not one that you use very often. First, the word “omer” is a Hebrew word that has been transliterated into the English language. Omer is used thirteen times in the Tanach, and as you will see it can be used in two different ways. One meaning of omer and the first way it is used in Scripture is that of a “unit of dry measure.” In Exodus chapter sixteen, Adonai is explaining to Moses and the nation of Israel about His provision of manna. In the instructions for gathering the manna, each person was told to gather one omer of manna each day (Exodus 16:16).



The second meaning and usage of omer is that of “sheaf.” A “sheaf” refers to the amount of stalks of grain (barley or wheat) that a man can wrap his arms around and tie together for carrying. Thus, there are times when the word “omer” is translated into English as “sheaf” when used in the context of harvesting grain. What we’ve learned is that omer has two literal meanings and can be used to identify a “unit of dry measure” (approximately five pints), and a “sheaf” which is a bundle of grain stalks. Now, that we know the meaning of omer, it doesn’t sound so strange anymore. But just when we get the meaning of omer properly understood, here comes a third usage of the word omer which has developed within Judaism in the context of the Spring Feasts.

To be continued...

## *Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 10 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

### Psalm 67

*An Invocation and a Doxology*

*To the Chief Musician. On stringed instruments. A Psalm. A Song.*

1 God be merciful to us and bless us,  
And cause His face to shine upon us, Selah

2 That Your way may be known on earth,  
Your salvation among all nations.

3 Let the peoples praise You, O God;  
Let all the peoples praise You.

4 Oh, let the nations be glad and sing for joy!  
For You shall judge the people righteously,  
And govern the nations on earth. Selah

5 Let the peoples praise You, O God;  
Let all the peoples praise You.

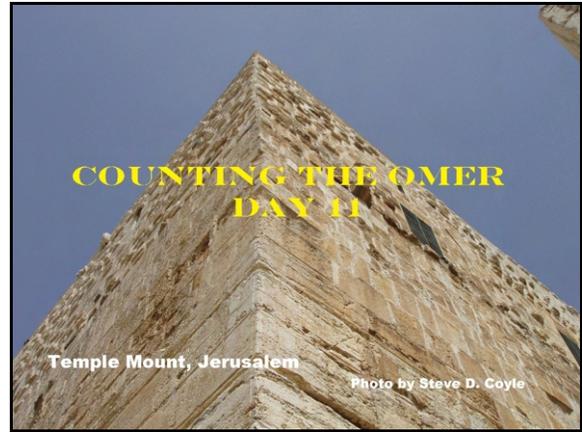
6 Then the earth shall yield her increase;  
God, our own God, shall bless us.

7 God shall bless us,  
And all the ends of the earth shall fear Him.

*New King James Version (NKJV)*

## What Is an Omer? (Part 2)

Yesterday we learned that the Hebrew word “omer” means both “a unit of dry measure” (about 5 pints) and “sheaf” (a bundle of grain stalks). Within Judaism there is a third usage of the word “omer.” First, let’s look at some background information. In the instructions Adonai gave us concerning the Feast of First Fruits, He says that an omer of the first fruits of the harvest were to be brought to the priests and presented as a wave offering to Adonai (Lev. 23:10,11). It is here that I would like to point out that within Judaism the first fruits wave offering has become known by its literal Hebrew term, “omer.” So when reading Jewish literature, in the place of sheaf, grain or wave offering you will see reference made to the “Omer Offering.” Just keep in mind that “omer” is the Hebrew word for measure or sheaf and in the context of the Feast of First Fruits it refers to the wave offering.



When we come to the fourth feast of the year, Pentecost (Shavuot), we find it was not given a fixed date on the calendar. God uses yet another imaginative approach in arriving at His appointed time of Pentecost (Lev. 23:15,16). What we learn is that with the observance of the Feast of First Fruits a counting of days to the next biblical festival began. The Torah’s instructions are to count seven weeks (49 days) from the Feast of First Fruits, and then celebrate the festival of Shavuot (Weeks) on the 50<sup>th</sup> day (Pentecost). The day the Omer Offering was brought to the Temple was day one. The next day was day two and so on. Thus, there are fifty days from the Feast of First Fruits until Pentecost.

Over the years, the counting of these fifty days has traditionally become known as "counting the omer" ("Sefirat Ha'Omer"). This tradition stems from the instructions that the counting of the fifty days was to begin on the day of the Omer Offering. So when you hear references made to the counting of the days between Passover and Shavuot you will usually hear the term “counting the omer.” Obviously there is no commandment to count omers of barley, but to count the days. “Counting the Omer” is just a distinctive Jewish way of referring to this unique period of time on God’s calendar.

***Happy Omer Counting!***

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 11 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*For the Leader; with string music. A Psalm, a Song.*

- 2 God be gracious unto us, and bless us;  
    May He cause His face to shine toward us; Selah
- 3 That Thy way may be known upon earth,  
    Thy salvation among all nations.
- 4 Let the peoples give thanks unto Thee, O God;  
    Let the peoples give thanks unto Thee, all of them.
- 5 O let the nations be glad and sing for joy;  
    For Thou wilt judge the peoples with equity,  
    And lead the nations upon earth. Selah
- 6 Let the peoples give thanks unto Thee, O God;  
    Let the peoples give thanks unto Thee, all of them.
- 7 The earth hath yielded her increase;  
    May God, our own God, bless us.
- 8 May God bless us;  
    And let all the ends of the earth fear Him.

*Jewish Publication Society (JPS)*

## When Do We Begin Counting?

Adonai instructed that we are to count fifty days and then celebrate Shavuot (Lev. 23:15,16). We know that we are supposed to count fifty days, but here's the question, "When do we begin the counting?" Well, El Shaddai tells us exactly on what day we are to start the counting. "...from the day after the Sabbath, from the day when you brought in the sheaf (omer) of the wave offering..." (Lev. 23:15). The day after the Sabbath He speaks of is the Feast of First Fruits.

So you begin the counting on the Feast of First Fruits. But this leads us to yet another question, What day is the "day after the Sabbath?" There are two viewpoints on this subject. One view is, the "day after the Sabbath" is the day following the High Sabbath day of the first day of the Feast of Unleavened Bread. What it means is, since the first day of the Feast of Unleavened Bread is a Sabbath and begins on the fifteenth day of the first biblical month, the Feast of First Fruits always begins on the sixteenth day of the month. The Pharisees, modern day Orthodox Jews and some Messianics follow this viewpoint. When using this method of counting by starting on the sixteenth day of Nisan it means that Shavuot is always on the sixth day of the month of Sivan.

The second view is, the "day after the Sabbath" is the day following the weekly Sabbath day (seventh day of the week) that comes during the Feast of Unleavened Bread. The day that follows the seventh day Sabbath is Sunday. Thus, the Feast of First Fruits is always observed on the first day of the week, Sunday. The Sadducees, present day Christians, Karaite Jews, and some Messianics follow this viewpoint. When using this method of counting it means that the fiftieth day will always fall on a Sunday.

This being the case, Pentecost will be celebrated by the various groups on two different days. So who is right? We'll have to wait until Yeshua returns to find out.

## *Happy Omer Counting!*

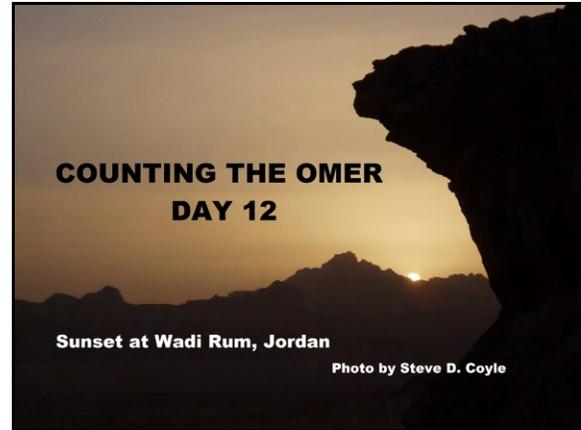
### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 12 days of the Omer.*



It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*Make Your Face Shine upon Us*

*To the choirmaster: with stringed instruments. A Psalm. A Song.*

May God be gracious to us and bless us  
and make his face to shine upon us, Selah

2 that your way may be known on earth,  
your saving power among all nations.

3 Let the peoples praise you, O God;  
let all the peoples praise you!

4 Let the nations be glad and sing for joy,  
for you judge the peoples with equity  
and guide the nations upon earth. Selah

5 Let the peoples praise you, O God;  
let all the peoples praise you!

6 The earth has yielded its increase;  
God, our God, shall bless us.

7 God shall bless us;  
let all the ends of the earth fear him!

*English Standard Version (ESV)*

## A Fifty Day Journey

I have already spoken of how the “Counting of the Omer” for fifty days refers to the span of time between Passover and Pentecost. When we look in the Book of Exodus to see what events took place during the initial fifty days between Passover and Pentecost, we can find them in chapters twelve through twenty. For the children of Israel those were trying and difficult days. There was a lot to process. What did this new found freedom from slavery truly mean for them? Was where they were going really going to be worth the journey? The fifty days proved to be a crucial time for the Israelites in that it turned out to be one major learning experience.



For example, in chapter sixteen, we find where after thirty days they had run out of food and in chapter seventeen, they had no water. Nothing could have been more disturbing to them than the thought of dying of starvation. God, however, saw these as opportunities for learning life changing spiritual lessons. You may recall what happened. Bread (manna) appeared on the ground every morning and water came from a rock. In a practical, literal manner, the starvation problem was solved, but we are to understand that we are not just talking about any kind of bread or rock, here.

I am sure you are familiar with how God used physical and material objects in the Torah as types, shadows, and symbols to represent spiritual truths. Take the Manna for example. Remember the story of how Yeshua fed the 5,000 with the loaves and fish? Do you also remember what happened the next day? When the people caught up with Yeshua in the neighboring town, He accused them of following Him because they wanted more bread. They had the idea that just as Manna was given every day to their fathers in the wilderness, Yeshua could give them bread. Now, Yeshua uses this as an opportunity to “connect the dots.” The Manna was a type or shadow of Yeshua who was “*the bread of God that is come down out of heaven and gives life to the world.*” “*I am the bread of life,*” Yeshua said (John 6:22-35).

The rock from which the water came was also a type and shadow. We learn this truth from the Apostle Paul in I Corinthians 10:4. The Rock was representing Yeshua the Messiah and the water symbolized spiritual water (John 4:14). So when you read about the Manna, Rock and Water, keep in mind Who you are reading about.

Now, during your fifty day journey you may go through a crisis of sorts. It may very well be that it is a “God opportunity” in which you can learn an important spiritual lesson of your own.

***Happy Omer Counting!***

## Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 13 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

### **Psalm 67**

*Let All Peoples Praise You*

- 1 For the music director, with stringed instruments, a psalm, a song.
- 2 May God be gracious to us and bless us.  
    May He cause His face to shine upon us—Selah
- 3 so that Your way may be known on earth,  
    and Your salvation among all nations.
- 4 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 5 Let the nations be glad and sing for joy,  
    for You will judge the peoples fairly,  
    and guide the nations on the earth. Selah
- 6 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 7 The earth has yielded its harvest—  
    God, our God will bless us.
- 8 God will bless us,  
    and all the ends of the earth will fear Him.

*Tree of Life Version (TLV)*

## Looking Towards Shavuot

For the past thirteen days in the daily posts, I have been writing about “Counting the Omer” in regards to its meaning, purpose, background, and significance to us today. What I would like to begin doing is focus on Shavuot (Pentecost). In doing this, I will first look at the Torah’s account of what Shavuot is, the Jewish approach to observing Shavuot and then turn to the events of the Day of Pentecost in Acts chapter two.



We have thirty six more days until we honor Shavuot. These are days of spiritual preparation. As we continue to count the days we move in harmony with the Ruach HaKodesh in our lives. With the marking off of each day we are dedicating that day for the Holy Spirit to do His sanctifying work within our life. This divinely appointed time period is for the purpose of evaluating our spiritual life, growth, purification and preparation. When Shavuot arrives we want to be ready for a refreshing renewal of Adonai’s presence and power in our life.

Let’s not just count the days, but let’s make these days count.

*Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 14 days or two weeks of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

### Psalm 67

- 1 O God, in mercy bless us; let your face beam  
with joy as you look down at us.
- 2 Send us around the world with the news of your saving power  
and your eternal plan for all mankind.
- 3 How everyone throughout the earth will praise the Lord!
- 4 How glad the nations will be,  
singing for joy because you are their King  
and will give true justice to their people!

5 Praise God, O world!

May all the peoples of the earth give thanks to you.

6-7 For the earth has yielded abundant harvests.

God, even our own God, will bless us.

And peoples from remotest lands will worship him.

*Living Bible*

## The Fulfillment of Shavuot

In Leviticus 23:15-21 Adonai established the festival known as Shavuot which is the Hebrew word for “weeks” and refers to the Feast of Weeks. It is also known as the Feast of Harvest and Pentecost. Shavuot is a one day spring harvest festival that is the fourth and final feast of the Spring Feasts of the Lord. Elohim does not give Shavuot a specific date on the biblical calendar like other feast days, but rather links it with the Feast of First Fruits and Passover.

Adonai instructs us to count fifty days from the Feast of First Fruits and the fiftieth day is to be the feast day (Lev. 23:15.16). Because Shavuot comes at the end of counting the 50 days, it brings to a conclusion the season of Passover and marks the beginning of a new season.



When we turn in the B’rit Chadashah (New Testament) to Acts chapter two we find that Shavuot becomes very significant to the Messianic Believer. It is here we see the fulfillment of the truth that is being represented and pictured in Leviticus. The spring feasts were fulfilled by Yeshua Messiah, our Passover Lamb, who died on the day of Pesach. He was without sin and is the Bread of Life as pictured in Hag HaMatzah. Yeshua rose from the dead on the Feast of First Fruits, He Himself being the first of those to rise from the dead and receive a resurrected body. Fifty days later, the Ruach HaKodesh was poured out upon all flesh during the Feast of Shavuot to gather all believers in the Messiah to be God's spring harvest in the earth.

The Feast of Shavuot can now be seen in the light of its new fulfillment as the Pentecostal power of the Holy Spirit has brought His miracle working power into the lives of Believers. Shavuot or Pentecost is a season of spiritual refreshing, renewal, anointing, and empowering. It brings a spiritual shift in your life where you begin to experience the fullness of the divine presence of the Holy Spirit who manifests Himself through you in powerful ways. Let this season of Pentecost be a season of power, victory, and abundance on every level of your life.

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 15 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

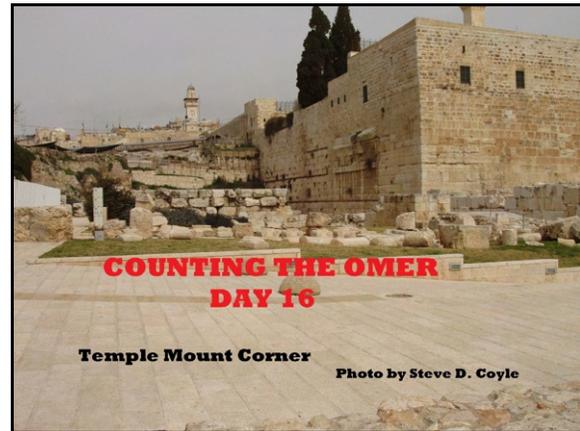
### **Psalm 67**

- 1 For the conductor with the neginos, a psalm, a song.
- 2 May God favor us and bless us,  
    may He illuminate His countenance with us, Selah
- 3 To make known Your way on earth,  
    among all nations Your salvation.
- 4 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 5 Regimes will be glad and sing for joy,  
    because You will judge the peoples fairly  
    and guide with fairness the regimes on earth, Selah.
- 6 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 7 The earth will then have yielded its produce;  
    may God, our God, bless us.
- 8 May God bless us, and may all the ends of the earth fear Him.

*Stone Edition Tanach*

## First Fruit Blessings of Shavuot

Shavuot celebrates the release of provision given by Adonai to meet our needs - spirit, soul and body. In Leviticus 23:17 Elohim instructed that two loaves of bread made of the wheat taken from the first fruits of the wheat harvest were to be presented to the priest and offered as a wave offering before Him. The loaves of bread represented the first fruits of the wheat crop, and were an expression of thanksgiving and praise for God's blessing on the upcoming harvest.



The farmer has no ability to make the earth produce a harvest. If El Shaddai does not open the windows of heaven and pour forth rain there would not be a harvest. The farmer must learn to trust Adonai.

In my first trip to Israel I had a conversation with a young Jewish man about some of the differences between the Moslems and Orthodox Jews. He had been to Gaza (prior to Gaza being turned over to the Palestinians) and he saw that the Palestinians did not have gardens or grow flowers and vegetables at their house. When he returned to Ashkelon he took notice of how so many of the Jews had gardens and grew flowers around their houses. He spoke to a Jewish friend of his about his observation and his friend told him of something he had learned.

The Moslem says, "Allah may send rain or he may not send rain. I don't think I will plant my garden, for Allah may not send rain." The Jew says, "HaShem may send rain or He may not send rain. I think I will plant my garden, for HaShem may send rain." The Jewish farmer has to trust in and must rely on HaShem if he has any hope of a harvest.

At the time of Shavuot, we are to recognize that our physical provision is a wonderful act of God's grace, and our trust is in Him to be our resource for every need in our life.

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 16 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

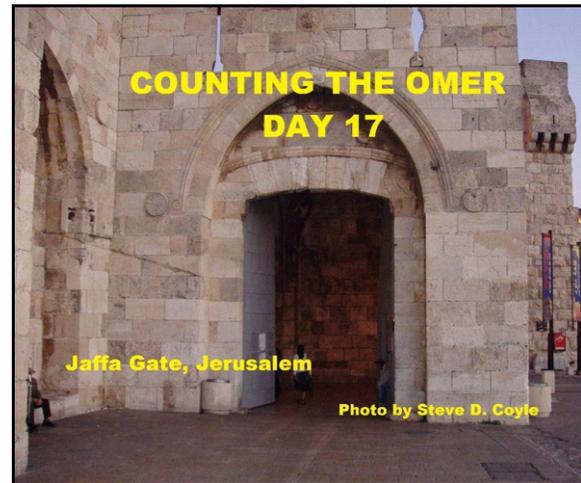
*For the leader. With stringed instruments. A psalm. A song:*

- 2 God, be gracious to us, and bless us.  
    May he make his face shine toward us, (Selah)
- 3 so that your way may be known on earth,  
    your salvation among all nations.
- 4 Let the peoples give thanks to you, God;  
    let the peoples give thanks to you, all of them.
- 5 Let the nations be glad and shout for joy,  
    for you will judge the peoples fairly  
    and guide the nations on earth. (Selah)
- 6 Let the peoples give thanks to you, God;  
    let the peoples give thanks to you, all of them.
- 7 The earth has yielded its harvest;  
    may God, our God, bless us.
- 8 May God continue to bless us,  
    so that all the ends of the earth will fear him.

*Complete Jewish Bible (CJB)*

## Shavuot and Acknowledging Adonai's Blessings

Shavuot was initially established by El Shaddai as a harvest celebration at the beginning of the wheat harvest (Lev. 23:16,17). As the two loaves of wheat bread were brought to Adonai, it was a step of faith expressing that they believed Him for a greater harvest that was to come later. They were acknowledging Elohim's blessings before He gave them. This established a principle of giving that is still being practiced today.



The gift is given by faith at the start of the season as an offering of praise for the greater harvest to come. At this point you have the hope of a good harvest to come in, but not the reality of the harvest. Anything could happen to destroy the crop - fire, locust, no rain or rain at the wrong time could mean disaster for the harvest. With the wave offering you were expressing your faith in the Almighty who would assure you of having a good harvest.

This practice in giving is different from tithing where you give according to what you have already received. With the tithe you give Adonai 10% of your income. You are to live on the remaining 90%.

Which requires more faith? To thank Adonai for something you don't have yet? Or, to give Him 10% of what you have already received? I hear from time to time Believers giving excuses about how they can't afford to give a tithe of 10%. It's not about the money. What they are really saying is, they can't trust Adonai to meet their needs. They trust the 10% more than they do El Shaddai. OOPS!!

### *Happy Omer Counting!*

#### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 17 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

#### **Psalm 67**

*An Invocation and a Doxology*

*To the Chief Musician. On stringed instruments. A Psalm. A Song.*

1 God be merciful to us and bless us,  
    And cause His face to shine upon us, Selah  
2 That Your way may be known on earth,  
    Your salvation among all nations.  
3 Let the peoples praise You, O God;  
    Let all the peoples praise You.  
4 Oh, let the nations be glad and sing for joy!  
    For You shall judge the people righteously,  
    And govern the nations on earth. Selah  
5 Let the peoples praise You, O God;  
    Let all the peoples praise You.  
6 Then the earth shall yield her increase;  
    God, our own God, shall bless us.  
7 God shall bless us,  
    And all the ends of the earth shall fear Him.  
                    *New King James Version (NKJV)*

## Are You Experiencing Lack?

Previously, I spoke of how on Shavuot a first fruits offering of two loaves of wheat bread were to be brought to Adonai as a step of faith expressing trust that He was going to bring a greater harvest in a matter of a few days. In doing this, it was acknowledging Elohim's blessings before He gave them, and this act established a principle of giving that is still being practiced today.

Are you experiencing lack in any area of your life? By lack I mean, is there a shortage, deficiency, poverty or inadequacy in any area of your life?

Would you like to have an abundant harvest to come into that area of your life? Sure you would. With an abundant harvest there is no longer a shortage or deficiency. You have more than enough. Using the principle of first fruits, think of what you can give as an expression of your faith in El Shaddai who will bring you the greater harvest.

If you need a harvest of love, give a first fruit of love to someone. If you need a harvest of kindness, encouragement, money, forgiveness...etc give the first fruit of it to someone. Begin to praise Adonai and acknowledge His blessings as if He has already given the harvest. By faith look forward to receiving your abundant harvest of blessing from El Shaddai.

## *Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



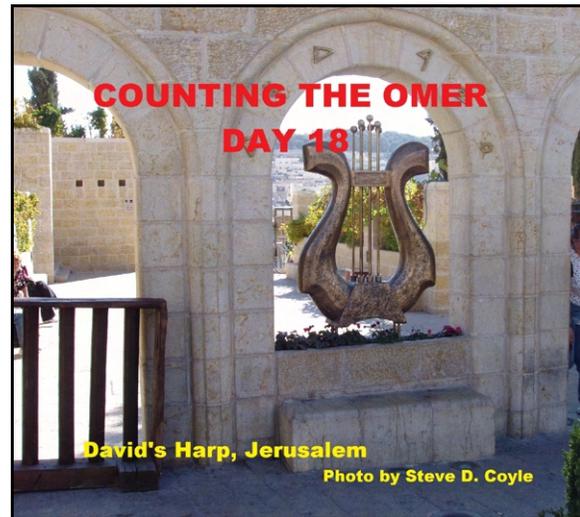
*Today is 18 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

### **Psalm 67**

*For the Leader; with string music. A Psalm, a Song.*

- 2 God be gracious unto us, and bless us;  
May He cause His face to shine toward us; Selah
- 3 That Thy way may be known upon earth,



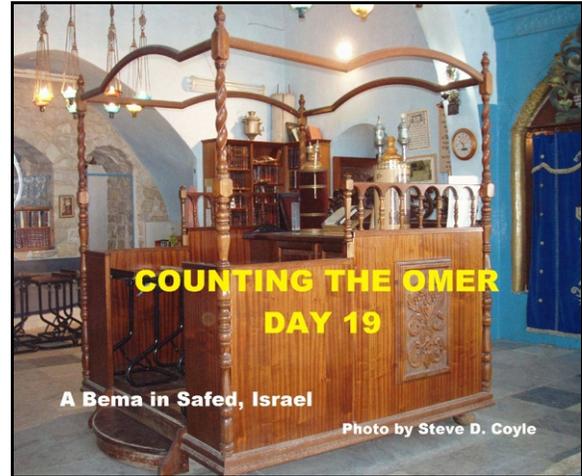
Thy salvation among all nations.

- 4 Let the peoples give thanks unto Thee, O God;  
Let the peoples give thanks unto Thee, all of them.
- 5 O let the nations be glad and sing for joy;  
For Thou wilt judge the peoples with equity,  
And lead the nations upon earth. Selah
- 6 Let the peoples give thanks unto Thee, O God;  
Let the peoples give thanks unto Thee, all of them.
- 7 The earth hath yielded her increase;  
May God, our own God, bless us.
- 8 May God bless us;  
And let all the ends of the earth fear Him.

*Jewish Publication Society (JPS)*

## Shavuot Celebrates the Giving of the Torah

One of the emphasis of Shavuot is that it celebrates the revelation of Adonai's covenant promises to His people. Fifty days after the first Passover experience in Egypt, El Shaddai met with the nation of Israel at Mount Sinai (Exodus 19). It was at that time He entered into a covenant with Israel based on the Torah. The word Torah actually means "the teaching or instruction of God." The Torah also refers to the first five books of the Bible and, in the Jewish way of thinking, has come to also identify all of the Scripture. Yet, when Adonai presented the Torah to Israel from Mount Sinai it was His way of saying, "I want to enter into a covenant relationship with you. I want to bless you and guide you through life."



Following the failed Simon Bar Kochba Revolt and the dispersal of the Jews throughout the Roman Empire, in 140 CE the Sanhedrin gave Shavuot a new emphasis of being the day the Torah was given to Moses on Mount Sinai. Thus, on Shavuot the theme of the day includes the giving of the Torah. To highlight this theme, it is a traditional practice in synagogue's to read the Torah all through the night as the fiftieth day is ushered in and Shavuot begins. You might like to read Exodus 19 today in order to recall the all important events that changed the course of Israel's history.

### *Happy Omer Counting!*

#### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



It is a time honored practice to read Psalm 67 after reciting the count.

#### **Psalm 67**

*Make Your Face Shine upon Us*

*To the choirmaster: with stringed instruments. A Psalm. A Song.*

May God be gracious to us and bless us

and make his face to shine upon us, Selah

2 that your way may be known on earth,

your saving power among all nations.

3 Let the peoples praise you, O God;  
Let all the peoples praise you!

4 Let the nations be glad and sing for joy,  
for you judge the peoples with equity  
and guide the nations upon earth. Selah

5 Let the peoples praise you, O God;  
let all the peoples praise you!

6 The earth has yielded its increase;  
God, our God, shall bless us.

7 God shall bless us;  
let all the ends of the earth fear him!

*English Standard Version (ESV)*

## The Torah Was Spoken in 70 Languages

In Exodus chapters 19 and 20 we have the account of what happened on Mount Sinai when Adonai gave the Torah to Israel. Notice there were thunder, lightening, cloud, trumpet sound, fire and smoke. I want to highlight a couple of thoughts from this passage.

The word translated as thunder comes from the Hebrew word “kolot” which is the plural for the Hebrew root word “kol.” “Kol” means “sound as in voice and speech.” It can also be “sound as in other sounds such as thunder.” In the text “kol” is in the plural, “kolot” which means “sounds as in voices.” If it is translated as “thunder” it should be plural “thunders.” With the primary meaning of “kol” being “sound as in voice,” and in the plural being “voices,” there are Rabbis who teach instead of there being thunder heard from the mountain there were voices heard.

With that in mind, some believe that when Adonai spoke the Torah from the Mount Sinai His voice was divided into 70 languages.

Why 70 languages? In Judaism it is believed that following the destruction of the Tower of Babel there were 70 languages given to 70 nations that were dispersed throughout the earth. Where do you find that in the Bible? In Genesis 10 we are given the genealogies of Noah’s sons Shem, Ham and Japheth. When you look at the descendants listed there are a total of 70 nations given. The very next chapter is about the destruction of the Tower of Babel and the scattering of the people abroad the earth (Genesis 11:8,9). As they were scattered they went according to their families and nations which spoke the same language. Thus, when Adonai spoke the Torah it was heard in the 70 languages and it is taught in Judaism that the Torah was even written in the 70 languages.

I wanted to point out the significance of this being taught and believed long before the events of the Day of Pentecost in Acts 2 took place. On the Day of Pentecost, in Acts 2, we see where an emphasis on languages is once more identified with Shavuot as the Ruach HaKodesh comes to speak, in a variety of languages, to a crowd gathered in Jerusalem (Acts 2:4-11).

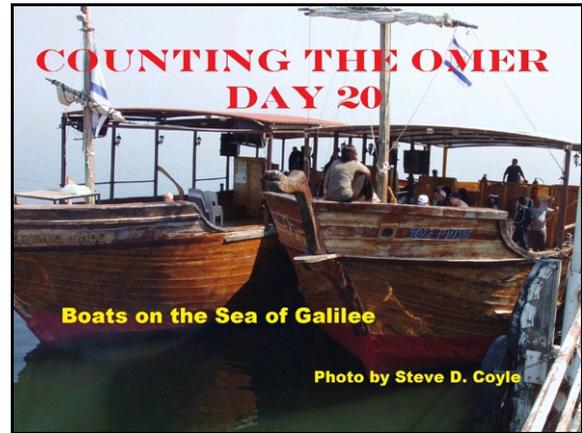
***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 20 days of the Omer.***



It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*Let All Peoples Praise You*

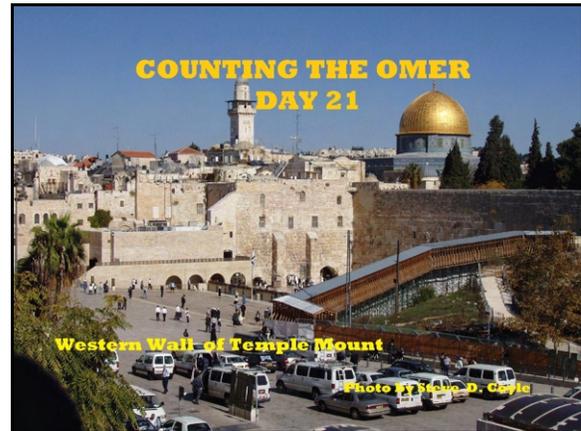
- 1 For the music director, with stringed instruments, a psalm, a song.
- 2 May God be gracious to us and bless us.  
    May He cause His face to shine upon us—Selah
- 3 so that Your way may be known on earth,  
    and Your salvation among all nations.
- 4 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 5 Let the nations be glad and sing for joy,  
    for You will judge the peoples fairly,  
    and guide the nations on the earth. Selah
- 6 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 7 The earth has yielded its harvest—  
    God, our God will bless us.
- 8 God will bless us,  
    and all the ends of the earth will fear Him.

*Tree of Life Version (TLV)*

## Yeshua and the Forty Days

### Following His Resurrection

When the God of Abraham laid out the chronological order of His annual feast days, He established that there were to be seven weeks between Pesach and Shavuot (Lev. 23:15,16). This forty-nine day span of time has come to be known in Judaism as the “counting of the omer” where each day is counted until you arrive at the fiftieth day. The fiftieth day is Pentecost and it is on this day that Shavuot is celebrated.



The unique significance of the fifty days can be found in both the Tanach and B’rit Chadashah. In the Tanach, the fifty days cover the period of time it took the nation of Israel to leave Egypt, following Passover, until they arrive at Mount Sinai to receive the Ten Commandments (Exodus 12:1-20:21). In the B’rit Chadashah, the fifty days cover the period of time following the resurrection of Yeshua the Messiah until the coming of the Holy Spirit on the Day of Pentecost (Luke 24:1-Acts 2:41).

After the resurrection of Yeshua, He met with His disciples during a forty day period of time. In the Apostolic Scriptures we find there are no less than eleven recorded appearances of Yeshua to individuals. The appearances were under a variety of circumstances, to different people in different places and from one person to a crowd of 500. In the following week, I will be speaking about the events that took place during the forty days Yeshua was with His disciples.

### *Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 21 days or three weeks of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

### Psalm 67

- 1 O God, in mercy bless us; let your face beam with joy as you look down at us.
- 2 Send us around the world with the news of your saving power

and your eternal plan for all mankind.

3 How everyone throughout the earth will praise the Lord!

4 How glad the nations will be,  
singing for joy because you are their King  
and will give true justice to their people!

5 Praise God, O world!

May all the peoples of the earth give thanks to you.

6-7 For the earth has yielded abundant harvests.

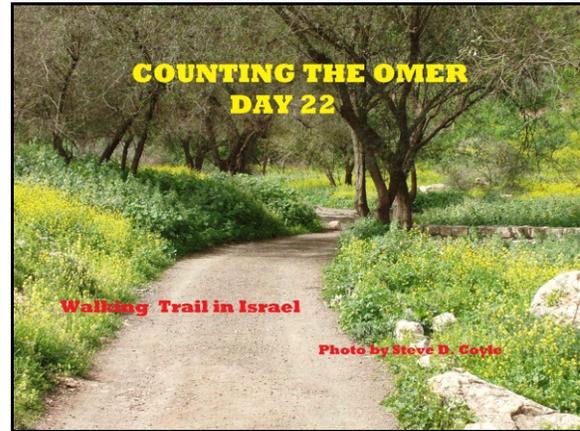
God, even our own God, will bless us.

And peoples from remotest lands will worship him.

*Living Bible*

## **Walking with Yeshua to Emmaus** *(An event that happened during the Counting of the Omer)*

The resurrection of Yeshua has taken place. The women have been to the tomb and spoken with the angel. John and Peter have run to the tomb and found it to be empty. The news is starting to spread, but many of the followers of Yeshua are still feeling depressed about the crucifixion. Luke tells us about one of the appearances of Yeshua with two men walking home from Jerusalem to Emmaus, a town seven miles west of Jerusalem (Luke 24:13-35).



Two disciples of Yeshua, one of whom is Cleopas, were conversing about events of the preceding days (vss. 13,14). I'm sure they talked about such things as Judas having betrayed Yeshua, the trials, the crucifixion and burial. Then, seemingly out of nowhere, Yeshua joins them as they walk (vs. 15). Interestingly enough, they didn't recognize Him (vs. 16)! These two men are characteristic of people today. Yeshua is present in our world, walking through the land, but He is not recognized. People are so preoccupied with their own life, feelings, and dreams that they don't recognize the presence of Yeshua in this world. They don't see Him working, changing lives, healing, delivering and restoring people.

As Yeshua joins them, He asked what they were talking about (vs. 17)? Cleopas at first is surprised that Yeshua was unaware of the front page news of the things that had been happening in Jerusalem over the weekend. Yeshua asked, "What things?" Cleopas began to explain to Yeshua about everything (vss.19-21). You can hear in his voice and words that he had lost hope. There was no Messiah and there was not going to be a kingdom built in Israel.

Many people today are centering their life around a dream or big plans they have made for themselves. As a result of a tragic situation in their life or the life of someone near to them, their dream is destroyed. They watch all they had hoped for crumble to pieces before their eyes. Now, they stand feeling empty and wondering which way to turn.

Then Yeshua speaks, "*O foolish men and slow of heart to believe...*" (vs. 25).  
To be continued tomorrow...

## ***Happy Omer Counting!***

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 22 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

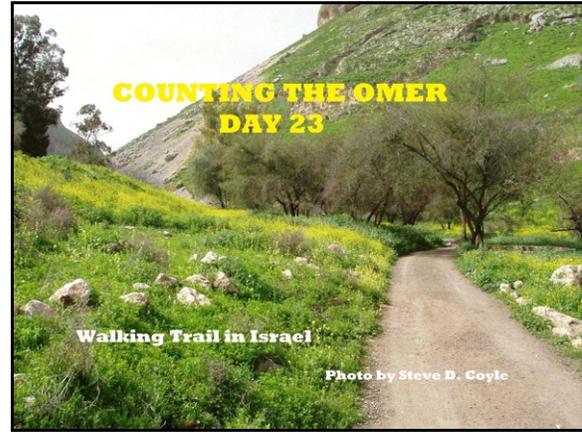
### **Psalm 67**

- 1 For the conductor with the neginos, a psalm, a song.
- 2 May God favor us and bless us,  
    may He illuminate His countenance with us, Selah
- 3 To make known Your way on earth,  
    among all nations Your salvation.
- 4 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 5 Regimes will be glad and sing for joy,  
    because You will judge the peoples fairly  
    and guide with fairness the regimes on earth, Selah.
- 6 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 7 The earth will then have yielded its produce;  
    may God, our God, bless us.
- 8 May God bless us, and may all the ends of the earth fear Him.

*Stone Edition Tanach*

## **Walking with Yeshua to Emmaus (Part 2)** *(An event that happened during the Counting of the Omer)*

Continuing from yesterday's devotional, we find that Yeshua responds to what the two men are feeling and saying. He is surprised at their lack of understanding of what the Scriptures have said about the Messiah (Luke 24:25,26). So, beginning with Moses and the prophets He explained to them the things concerning Himself in all the Scriptures.



Yeshua pointed out they were slow *"to believe all that the prophets had spoken"* (vs. 25). The word "ALL" is important here. The tendency is to be selective in our reading of Scripture. We look for and see only what we want to see when there is much more Adonai is trying to share with us. These two men knew part of the truth about the Messiah being a King, but failed to understand the second part of the truth that spoke of the Messiah's suffering. In Isaiah 9:6,7 we learn of how the Messiah is to be king, and in Isaiah 53:3-5 we learn how He is to suffer. Their despair was a result of not having a balanced knowledge of the truth. They should have known He would have to suffer as well as be the King.

We do the same by taking only part of El Shaddai's word and not balancing it with all the truth. We are to have a balance in the truth from Adonai's Word. For example, the Believer who knows he is saved and going to heaven is to be balanced with the Spirit filled life while living in this present day. The Believer who knows he has spiritual gifts is to be balanced with the fruit of the Spirit being produced from his life. The Believer who knows Satan is his enemy is to be balanced with knowing that Yeshua has destroyed the works of Satan and we are to walk in victory.

Do you have a balanced view of who Yeshua is? Do you see Him as your Savior and healer? Do you see Him as your Redeemer and deliverer? Do you see Him as your Lord and shepherd? Yeshua was trying to bring these men to having a full understanding of who He was. Not just knowing only part of what His ministry was, but all of what He was to go through and do.

To be continued...

***Happy Omer Counting!***

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 23 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

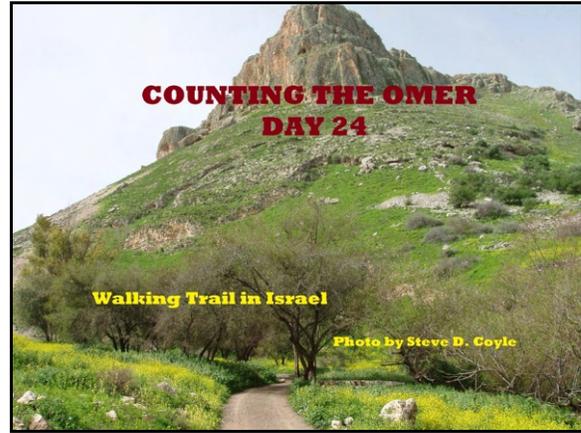
*For the leader. With stringed instruments. A psalm. A song:*

- 2 God, be gracious to us, and bless us.  
    May he make his face shine toward us, (Selah)
- 3 so that your way may be known on earth,  
    your salvation among all nations.
- 4 Let the peoples give thanks to you, God;  
    let the peoples give thanks to you, all of them.
- 5 Let the nations be glad and shout for joy,  
    for you will judge the peoples fairly  
    and guide the nations on earth. (Selah)
- 6 Let the peoples give thanks to you, God;  
    let the peoples give thanks to you, all of them.
- 7 The earth has yielded its harvest;  
    may God, our God, bless us.
- 8 May God continue to bless us,  
    so that all the ends of the earth will fear him.

*Complete Jewish Bible (CJB)*

### **Walking with Yeshua to Emmaus (Part 3)** *(An event that happened during the Counting of the Omer)*

Continuing from yesterday's devotional, we find that the three travelers reached Emmaus. Yeshua acted as if He was going further (Luke 24:28). The men invited Him to stay, the reason being it was getting late. Yeshua went in and stayed with them. What if they had NOT invited Yeshua to stay and come into their home? He would have continued on. They would have never known who He was. It would have been like they had walked seven miles with a stranger.



As Yeshua *“took the matzah, offered a bracha and, breaking it, gave it to them. Then their eyes were opened and they recognized Him...”* (vss. 30,31 TLV). It wasn't until they invited Him in that they realized who He was. It wasn't until they broke matzah with Him that they had a revelation of who He was. He was no longer just a stranger who joined in the walk along the road. He was Yeshua the Messiah. They knew Him and had a spiritual understanding they had never had before.

Their response was *“Didn't our hearts burn within us while He was speaking with us on the road, while He was explaining the Scriptures to us?”* (vs. 32). It is safe to say that these men had a life changing experience. So much so that they immediately walked seven miles back to Jerusalem to find the disciples and tell them about their meeting with Yeshua (vss. 33-35).

Have you received a revelation of Yeshua that has brought you beyond just knowing about Him and talking about Him? Have you received a revelation from the Scriptures that warmed your heart so that you know that you know who Yeshua is? Have you received a revelation knowledge of Yeshua that causes you to understand the intimate love relationship you can have with Him? If not, invite Him in for dinner and break bread with Him today.

***Happy Omer Counting!***

#### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 24 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*An Invocation and a Doxology*

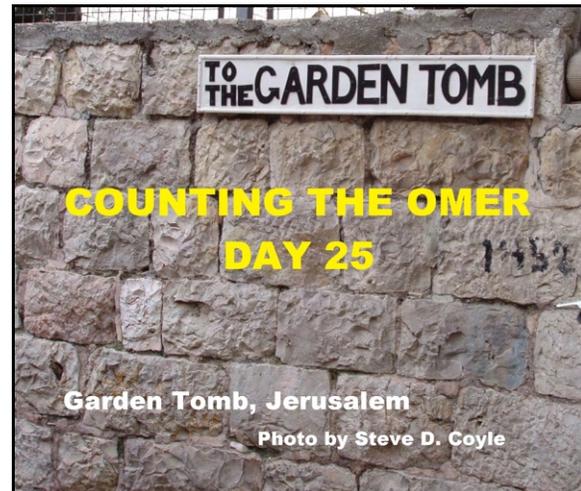
*To the Chief Musician. On stringed instruments. A Psalm. A Song.*

- 1 God be merciful to us and bless us,  
    And cause His face to shine upon us, Selah
- 2 That Your way may be known on earth,  
    Your salvation among all nations.
- 3 Let the peoples praise You, O God;  
    Let all the peoples praise You.
- 4 Oh, let the nations be glad and sing for joy!  
    For You shall judge the people righteously,  
    And govern the nations on earth. Selah
- 5 Let the peoples praise You, O God;  
    Let all the peoples praise You.
- 6 Then the earth shall yield her increase;  
    God, our own God, shall bless us.
- 7 God shall bless us,  
    And all the ends of the earth shall fear Him.

*New King James Version (NKJV)*

## Reactions to The Resurrection

During our time of Counting the Omer I am highlighting several of the events that took place during the forty days following the Resurrection of Yeshua the Messiah and also preceded Shavuot. In the Gospel of John 20:11-29 the Apostle John shares with us four specific reactions of individuals to the Resurrection. You would have expected the followers of Yeshua to rally around the risen Lord, and shout the good news throughout the streets of Jerusalem. However, we see a different response.



First, John tells us about the reaction of Mary Magdalene - feeling is believing. When Mary saw the empty tomb she began to weep. Then she heard Yeshua call her name and she throws her arms around Him hugging Him with all her strength (John 20:11-17). The reaction of the disciples - seeing is believing. The disciples were hiding behind closed doors when all of a sudden Yeshua appeared to them. He showed them His hands and His side. The disciples "*rejoiced when they saw the Lord*" (John 20: 19-23). The reaction of Thomas - proving is believing. Thomas wasn't present when Yeshua appeared to the disciples earlier. Just hearing his fellow disciples tell him Yeshua was alive was not convincing enough. He had to see Yeshua for himself (John 20:24-25). The reaction of Thomas - trusting is believing. The second time Yeshua appeared to the disciples Thomas was present. Yeshua presents Himself to Thomas and the response of Thomas was "*My Lord and My God*" (John 20:26-28).

I would imagine we could have easily fallen into either one of the four categories of reactions to the Resurrection of Yeshua if we lived at that time. It is the response of Yeshua to the declaration of Thomas that proves meaningful to us, "*Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed*" (John 20:29). Believing is seeing! Do you see Him?

## *Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 25 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*For the Leader; with string music. A Psalm, a Song.*

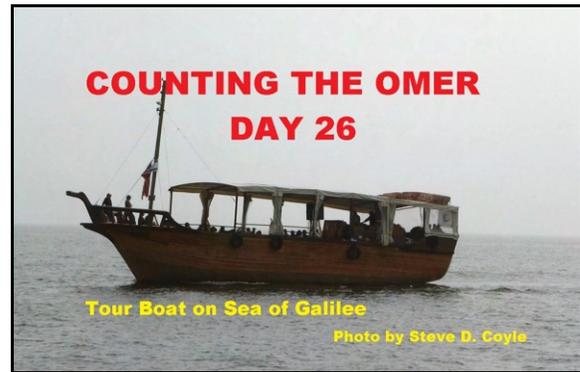
- 2 God be gracious unto us, and bless us;  
    May He cause His face to shine toward us; Selah
- 3 That Thy way may be known upon earth,  
    Thy salvation among all nations.
- 4 Let the peoples give thanks unto Thee, O God;  
    Let the peoples give thanks unto Thee, all of them.
- 5 O let the nations be glad and sing for joy;  
    For Thou wilt judge the peoples with equity,  
    And lead the nations upon earth. Selah
- 6 Let the peoples give thanks unto Thee, O God;  
    Let the peoples give thanks unto Thee, all of them.
- 7 The earth hath yielded her increase;  
    May God, our own God, bless us.
- 8 May God bless us;  
    And let all the ends of the earth fear Him.

*Jewish Publication Society (JPS)*

## **The Disciples Go Fishing**

*(An event that happened during the Counting of the Omer)*

Following the Resurrection of Yeshua the disciples were instructed by Yeshua to go to Galilee and it is in Galilee that Yeshua appeared to His disciples a third time (Matt. 28:7; John 21:14). The region around the Sea of Galilee was home territory to most of the disciples, so they certainly felt at home and more comfortable there. John tells us about how seven of the disciples went fishing one night and at dawn they saw Yeshua standing on the shore. It was Yeshua who actually gets the attention of the disciples first. To follow are three interesting statements made by Yeshua.



First, He asked a question. *“Children, you do not have any fish, do you?”* (John 21:5). The answer to His question was, No. Second, Yeshua gives them some instructions. *“Cast the net on the right-hand side of the boat, and you will find a catch”*. They obeyed Him and sure enough they caught a net full of fish (vs. 6). Once the disciples had made their way to the shore they found Yeshua cooking fish over a charcoal fire and had bread ready to eat. Yeshua gives them an invitation. *“Come and have breakfast”* (vss. 9,12).

In the Bible, eating suggests fellowship. For us eating is often a hurried thing. We go thru the “drive thru,” buy a hamburger and eat in the car. Yeshua wanted to spend some quality time with His disciples, and what better way than to serve these hungry fishermen a hot breakfast.

With that in mind, let’s pause in the midst of our busy day today and spend some quality time with Yeshua.

To be continued...

***Happy Omer Counting!***

## **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 26 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*Make Your Face Shine upon Us*

*To the choirmaster: with stringed instruments. A Psalm. A Song.*

May God be gracious to us and bless us

and make his face to shine upon us, Selah

2 that your way may be known on earth,  
your saving power among all nations.

3 Let the peoples praise you, O God;  
Let all the peoples praise you!

4 Let the nations be glad and sing for joy,  
for you judge the peoples with equity  
and guide the nations upon earth. Selah

5 Let the peoples praise you, O God;  
let all the peoples praise you!

6 The earth has yielded its increase;  
God, our God, shall bless us.

7 God shall bless us;  
let all the ends of the earth fear him!

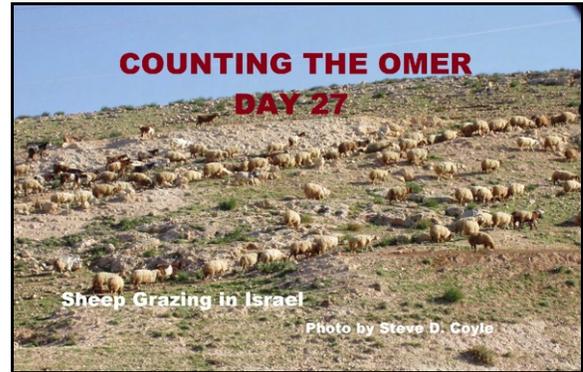
*English Standard Version (ESV)*

## Do You Love Me?

*(An event that happened during the Counting of the Omer)*

Continuing from yesterday's devotional where we left Yeshua having breakfast with His disciples, we now come to a very serious moment.

*"So when they had finished breakfast, Yeshua said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord; You know that I love You. He said to him, Tend My lambs. He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord You know that I love You. He said to him, Shepherd My sheep. He said to him the third time, Simon, son of John, do you love Me? Peter was grieved because He said to him the third time. Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Yeshua, said to him, Tend My sheep" (John 21:15-17).*



Three times Yeshua asked the same question - one question for each time Peter had denied Him. Notice that Yeshua didn't call him Peter, the rock, but Simon. With the name Simon, Yeshua takes Peter back to the beginning of their relationship and begins to rebuild the foundation. In spite of the denials, Yeshua was telling Peter, "I still want you to tend My sheep. I haven't given up on you. I haven't put you on the shelf."

Do you love Yeshua? In spite of all the wrong you may have done, when it comes down to it, the one thing Yeshua really wants to know is - *"Do you love Me?"*

What is your answer?

***Happy Omer Counting!***

## Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 27 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

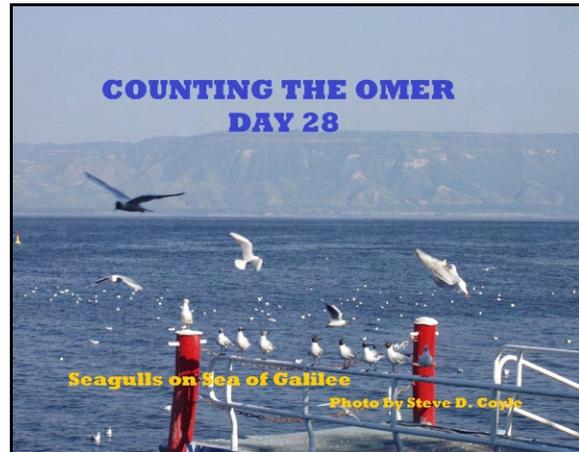
***Let All Peoples Praise You***

- 1 For the music director, with stringed instruments, a psalm, a song.
- 2 May God be gracious to us and bless us.  
    May He cause His face to shine upon us—Selah
- 3 so that Your way may be known on earth,  
    and Your salvation among all nations.
- 4 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 5 Let the nations be glad and sing for joy,  
    for You will judge the peoples fairly,  
    and guide the nations on the earth. Selah
- 6 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 7 The earth has yielded its harvest—  
    God, our God will bless us.
- 8 God will bless us,  
    and all the ends of the earth will fear Him.

*Tree of Life Version (TLV)*

## Renewing Our Joy in Counting

In our obedience to count the days leading up to Pentecost it's possible that our daily counting could become somewhat of a monotonous and boring process. Here we are on the twenty-eighth day and rather than the building of anticipation it may be the growth of impatience that you are feeling. Even reading my daily devotional on "Counting the Omer" and my photos taken in Israel have lost their appeal. The special feeling we had after the Pesach Seder is now a distant memory, and Shavuot is still three weeks away. It's too soon to begin making the necessary preparations for Shavuot. So, all we have left to do is count.



What I like to do in order to continue to find joy in the counting is to read and study about the events that took place in the initial fifty day period as given in the Book of Exodus and the events that happened following the Resurrection of Yeshua leading up to the Acts two Pentecost. If you have been reading my daily devotionals, you have been seeing the fruit of my personal reading. Recently, I have been reading the Gospel accounts of the appearances of Yeshua. You may be interested in knowing there were eleven recorded appearances that took place before His ascension into heaven. The following is the list of the eleven appearances. I share this because I know it will bring joy and meaning to the counting as you read and imagine what it must have been like for those blessed individuals to see their risen Adonai. Oh yeah, I like to imagine what it's going to be like when I get to see Him too.

1. Mary Magdalene (Mark 16:9)
2. The other Women (Matt. 28:9)
3. The Apostle Peter (Luke 24:34; I Cor. 15:5)
4. The Two Men Going to Emmaus (Luke 24:13-32)
5. The Ten Apostles Without Thomas (John 20:19-25)
6. The Eleven Apostles Including Thomas (John 20:26-31)
7. The Seven Apostles Fishing (John 21:1-24)
8. The Eleven Apostles in Galilee (Matt. 28:16,17)
9. The 500 Brethren (I Cor. 15:6)
10. James the Brother of Yeshua (I Cor. 15:7)
11. The Eleven Apostles (Mark 16:14; Acts 1:3,11)

***Happy Omer Counting!***

## Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 28 days or four weeks of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

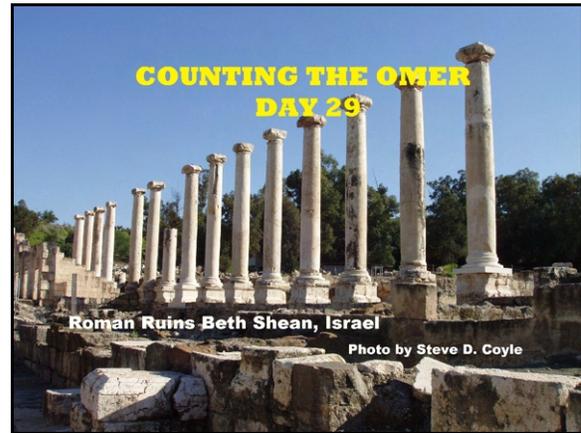
### Psalm 67

- 1 O God, in mercy bless us; let your face beam  
with joy as you look down at us.
- 2 Send us around the world with the news of your saving power  
and your eternal plan for all mankind.
- 3 How everyone throughout the earth will praise the Lord!
- 4 How glad the nations will be,  
singing for joy because you are their King  
and will give true justice to their people!
- 5 Praise God, O world!  
May all the peoples of the earth give thanks to you.
- 6-7 For the earth has yielded abundant harvests.  
God, even our own God, will bless us.  
And peoples from remotest lands will worship him.

*Living Bible*

## The Main Topic of Discussion for Yeshua (Part 1)

During the forty day period following the resurrection of Yeshua, we learn from the Gospel accounts that He met with His disciples. Wouldn't you like to know what they talked about? Luke, the writer of the book of Acts, tells us that when Yeshua met with His disciples, the main topic of discussion was, the Kingdom of God (Acts 1:3). On one occasion, after hearing what Yeshua taught about the Kingdom of God, they had one question. When? *"Lord, is it at this time You are restoring the kingdom to Israel?"* (vs. 6).



Both Yeshua and the disciples were talking about the Kingdom. Yeshua was talking about the "Kingdom of God." The disciples were talking about "restoring the Kingdom to Israel." My question is, were they talking about the same thing? Were Yeshua and the disciples talking about the same "kingdom." Are we to assume by the question asked by the disciples that Yeshua talked about there being a day when the Kingdom would be restored to Israel? Is the "Kingdom of God" the same "Kingdom" that is to be restored to Israel?

One way to find the answer to these questions, is to look at the Greek text and see what the wording is. In Acts 1:3 the Greek word for "Kingdom" is "basileias." In verse 6 the Greek word for "Kingdom" is "basileian." Both Greek words are from the same Greek root word, "basileia." "Basileia" is translated as *kingdom* and can be understood in two ways. The first meaning is "kingship, sovereignty, royal power, royal rule." The second meaning "denotes the territory or people over whom a king rules." Thus, the first speaks of the "king and his power" and the second speaks of "the realm and territory over which the king exercises his power."

Are we to think Yeshua was talking about becoming a king over a kingdom? But then, were the disciples thinking of Israel becoming a realm or kingdom all of its own apart from Roman rule?

The answer of Yeshua was, *"It is not for you to know times or seasons which the Father has fixed by His own authority"* (vs. 7). The answer Yeshua gave His disciples was, it was only a matter of time and it's not for you to know when. To be continued...

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 29 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

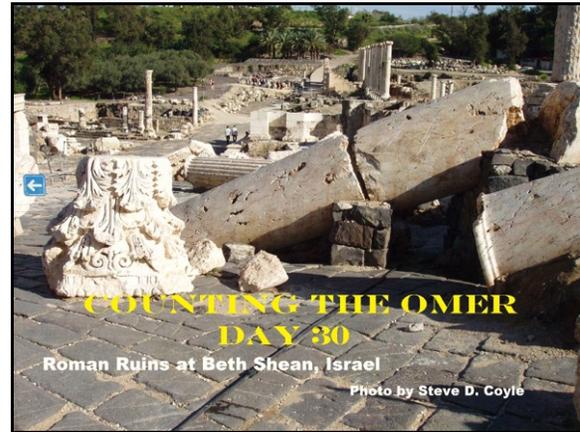
### **Psalm 67**

- 1 For the conductor with the neginos, a psalm, a song.
- 2 May God favor us and bless us,  
    may He illuminate His countenance with us, Selah
- 3 To make known Your way on earth,  
    among all nations Your salvation.
- 4 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 5 Regimes will be glad and sing for joy,  
    because You will judge the peoples fairly  
    and guide with fairness the regimes on earth, Selah.
- 6 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 7 The earth will then have yielded its produce;  
    may God, our God, bless us.
- 8 May God bless us, and may all the ends of the earth fear Him.

*Stone Edition Tanach*

## The Main Topic of Discussion for Yeshua (Part 2)

Continuing from yesterday's devotional, so if Yeshua wasn't talking about restoring the kingdom to Israel right then, what was He talking about concerning the Kingdom of God? We really don't know specifically what He was teaching the disciples about the kingdom during the forty days. There is no Scriptural account of His teachings on that subject. Yet, there is a way to know what He may have talked about and it is by looking back at His earthly ministry to see what He said about the Kingdom of God. Then we can look forward at the ministry of the Apostles and see what they had to say about the Kingdom of God.



The central theme and message of Yeshua the Messiah during His earthly ministry was *“The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel”* (Mark 1:15; Matt. 4:17). The phrase, *“the Kingdom of God”* occurs over 100 times in the four Gospels. Having been taught the prophecies of the coming kingdom over the generations, the Jews knew very well what Yeshua was talking about.

Their knowledge of the Kingdom of God was based on a series of prophecies given in the Hebrew Scriptures. A glorious and everlasting Kingdom is to be established over the whole earth (Daniel 7:14,18,27). This Kingdom is understood as meaning there would be a throne, king, and ruler who would reign over a literal physical kingdom with Israel as the ruling nation (Isaiah 9:6,7). In this Kingdom, it is also understood that the curse will be removed from the earth bringing a spiritual change, righteousness, and peace on earth (Isaiah 11:1-11).

When Yeshua arrived in the first century, Israel had been under the domination of oppressive rulers for hundreds of years. There had been the Assyrians, Babylonians, Persians, Greeks and now the Romans. The expectation of the Jews was that when the Messiah came, he would deliver them from the oppression of the Roman Empire, and become the king of Israel like Kings Saul, David and Solomon. As a result of their passionate desire for freedom, they had all but forgotten that the Messiah's true purpose was to bring them salvation. To be continued...

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 30 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*For the leader. With stringed instruments. A psalm. A song:*

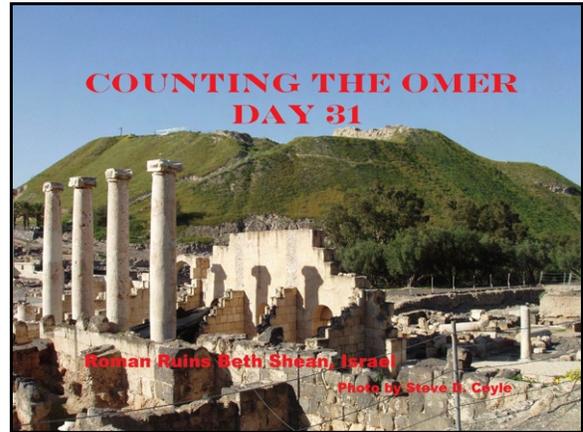
- 2 God, be gracious to us, and bless us.  
    May he make his face shine toward us, (Selah)
- 3 so that your way may be known on earth,  
    your salvation among all nations.
- 4 Let the peoples give thanks to you, God;  
    let the peoples give thanks to you, all of them.
- 5 Let the nations be glad and shout for joy,  
    for you will judge the peoples fairly  
    and guide the nations on earth. (Selah)
- 6 Let the peoples give thanks to you, God;  
    let the peoples give thanks to you, all of them.
- 7 The earth has yielded its harvest;  
    may God, our God, bless us.
- 8 May God continue to bless us,  
    so that all the ends of the earth will fear him.

*Complete Jewish Bible (CJB)*

## The Main Topic of Discussion for Yeshua ( Part 3)

Continuing from yesterday's devotional, Yeshua was the fulfillment of being the King or Messiah who brings in the Kingdom of God on earth (Luke 1:31-33). Yeshua made the announcement that the Kingdom of God had now come. How did Yeshua substantiate His claim that the Kingdom of God had come? There was a twofold pattern to the Messiah's ministry. The first was PROCLAMATION. He preached repentance and declared that the kingdom of God was at hand.

The second was DEMONSTRATION. He performed the signs of the kingdom which proved He was the King.



John the Baptist wanted to confirm that Yeshua was indeed the King. While in prison, John the Baptist sent two messengers to Yeshua. They asked Yeshua, "Are you he that is to come or do we look for another." Yeshua replied, "Go and show John again those things which you hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:4,5). Yeshua, Himself, said the very signs that were expected to be in the kingdom age were now manifesting through Him (Isaiah 35:5,6; 61:1). Could there be any doubt that the King had arrived?

The Jews had made up their mind concerning Yeshua. There were those who wanted Him to be King. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone" (John 6:15). They were ready for a kingdom and they wanted Yeshua to be the king. There were also those who didn't want Him to be their King. "And the chief priests and scribes sought how they might kill him; for they feared the people" (Luke 22:2). They were ready for a kingdom, but they didn't want Yeshua to be their king. You can not separate the king from his kingdom. Where the king is, there is the kingdom. There were those who accepted Yeshua as king and there were those who didn't.

To be continued....

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 31 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*An Invocation and a Doxology*

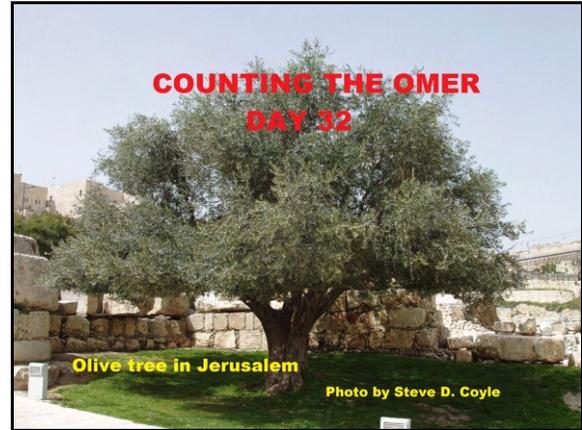
*To the Chief Musician. On stringed instruments. A Psalm. A Song.*

- 1 God be merciful to us and bless us,  
    And cause His face to shine upon us, Selah
- 2 That Your way may be known on earth,  
    Your salvation among all nations.
- 3 Let the peoples praise You, O God;  
    Let all the peoples praise You.
- 4 Oh, let the nations be glad and sing for joy!  
    For You shall judge the people righteously,  
    And govern the nations on earth. Selah
- 5 Let the peoples praise You, O God;  
    Let all the peoples praise You.
- 6 Then the earth shall yield her increase;  
    God, our own God, shall bless us.
- 7 God shall bless us,  
    And all the ends of the earth shall fear Him.

*New King James Version (NKJV)*

## The Main Topic of Discussion for Yeshua ( Part 4)

Continuing from yesterday's devotional, earlier I raised the question, what was Yeshua teaching His disciples when He was speaking of the things concerning the Kingdom of God? It is my personal conclusion, based on what is learned from Yeshua's ministry, that during the forty days following His resurrection, He talked to the disciples about the spiritual kingdom that He had established. They may still have had a desire for the physical kingdom to be restored to Israel, but before leaving them He communicated clearly what their role was to be in relationship to the Kingdom of God. There was to be the proclamation of the Kingdom of God being at hand and the demonstration of that truth being a reality.



We, as Messianic Believers of today, are to continue to proclaim that Yeshua is the Messiah and King of the Kingdom of God. It begins with our submitting to Him and allowing Him to rule and have dominion over our own lives. He is to be our personal Redeemer and Savior. We then are to tell the world that the Kingdom of God is at hand, and everyone can enter into that kingdom. By putting their faith and trust in Yeshua the Messiah as their Savior, they can be born again and receive the gift of eternal life.

In addition to the proclamation, we are to demonstrate that the Kingdom of God has come. With Yeshua in our life, wherever we go, we are to bring the presence of the Kingdom into that place. "Where the King is - there is the Kingdom." We are to understand that as we speak of the reality of God's Kingdom we can then introduce to people the power of that same Kingdom. In the Kingdom there is salvation, peace, restoration, healing, deliverance, provision, and removal of curses. Through the empowering presence of the Spirit of God, we can minister with authority and begin to see the lives of people impacted for all eternity. Wherever we may go, live or work we are to have a Kingdom lifestyle that bears witness to Yeshua being our Messiah.

### *Happy Omer Counting!*

#### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 32 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

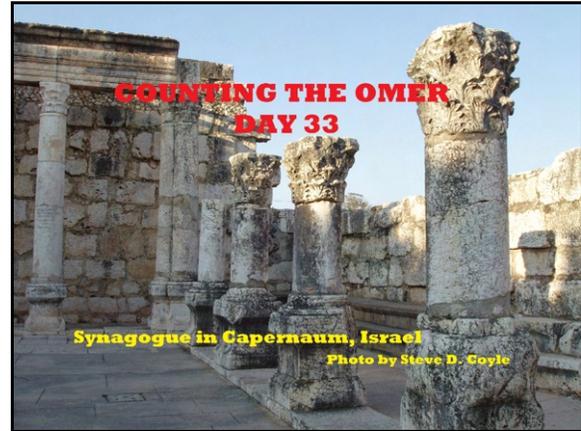
*For the Leader; with string music. A Psalm, a Song.*

- 2 God be gracious unto us, and bless us;  
    May He cause His face to shine toward us; Selah
- 3 That Thy way may be known upon earth,  
    Thy salvation among all nations.
- 4 Let the peoples give thanks unto Thee, O God;  
    Let the peoples give thanks unto Thee, all of them.
- 5 O let the nations be glad and sing for joy;  
    For Thou wilt judge the peoples with equity,  
    And lead the nations upon earth. Selah
- 6 Let the peoples give thanks unto Thee, O God;  
    Let the peoples give thanks unto Thee, all of them.
- 7 The earth hath yielded her increase;  
    May God, our own God, bless us.
- 8 May God bless us;  
    And let all the ends of the earth fear Him.

*Jewish Publication Society (JPS)*

## **Yeshua Confirms the Purpose of His Coming (An event that happened during the Counting of the Omer)**

In the closing chapter of his Gospel, Luke tells us about an important teaching session Yeshua had with His disciples (Luke 24:44-49). It was important because in a matter of days Yeshua would ascend back to Heaven and the disciples would have the full responsibility of carrying the message of the Kingdom of God to the world.



I find it interesting that as Yeshua begins to speak He goes back to the basics instead of introducing some new doctrine. He reminds His followers of the purpose of His coming which was to fulfill the Scriptures (vs. 44). Yeshua speaks of the Law, Prophets and Psalms. By the first century, the Scriptures had been divided into three sections - Law (Torah), Prophets (Nevi'im), Psalms (Ketuvim meaning Writings). Today these same Scriptures are known as the "TaNaKh" which is an acronym made up of the first letters of Torah, Nevi'im and Ketuvim.

Yeshua could have spoken of the Scriptures in general, but instead He specifically identified the Torah, Nevi'im and Ketuvim. Why not just say, "The Scriptures tell us..." Or "The Word of God says..." The answer is, He was following what the Torah instructs in Deuteronomy 19:15, "... on the evidence of two or three witnesses a matter shall be confirmed." By quoting from the three different sections of the TaNaKh He had His three witnesses. In this way, no one could argue with Him about the fact of His being the fulfillment of the Scriptures.

He was indeed the Messiah!

To be continued...

***Happy Omer Counting!***

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 33 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

***Make Your Face Shine upon Us***

***To the choirmaster: with stringed instruments. A Psalm. A Song.***

May God be gracious to us and bless us

and make his face to shine upon us, Selah

2 that your way may be known on earth,  
your saving power among all nations.

3 Let the peoples praise you, O God;  
Let all the peoples praise you!

4 Let the nations be glad and sing for joy,  
for you judge the peoples with equity  
and guide the nations upon earth. Selah

5 Let the peoples praise you, O God;  
let all the peoples praise you!

6 The earth has yielded its increase;  
God, our God, shall bless us.

7 God shall bless us;  
let all the ends of the earth fear him!

*English Standard Version (ESV)*

## Yeshua Opened the Minds of His Disciples

Continuing from yesterday's devotional, Yeshua was meeting with His disciples and sharing with them about how all the things written about Him in the TaNaKh must be fulfilled (Luke 24:44). Luke explains how as Yeshua taught from the TaNaKh about Himself, *"He opened their minds to understand the Scripture"* (Luke 24:45). This is Luke's way of saying the disciples received revelation knowledge about Yeshua from the TaNaKh. What they did not know before or understand from the Scriptures about Yeshua and the Messiah, now they did. If any of the disciples still had doubts or concerns about the identity of Yeshua, after this session with Him the doubts were all gone.



As Yeshua went through the TaNaKh identifying Himself in the verses, the disciples began to say, "Yes, now I see it!" In the Torah, Yeshua pointed out He was the Prophet like Moses (Deut. 18:18). In the Prophets, Yeshua pointed out He was the Messiah (Isaiah 7:14; 9:6,7; 11:1,2; 53:4; 61:1). In the Psalms, Yeshua pointed out how He was to suffer (Psalms 22:2,16-18). Yes, Yeshua fulfilled the Scriptures.

A revelation of truth began to come and they could say, "I know, that I know, that I know." There is nothing more thrilling than seeing the Truth in the Bible for the first time. Receiving revelation knowledge from Adonai is different from receiving knowledge from personal study. With revelation knowledge, in an instant you know something is true and you fully understand it without having had to search the matter out in various resources. Revelation knowledge is supernatural. It is a "God thing." It is my hope that you have experienced receiving revelation knowledge while reading the Scriptures in your times of personal Bible meditation.

Make it a practice that when you begin to read your Bible pray, "Yeshua, reveal Yourself to me from Your Word. Give me revelation knowledge of truth that You want me to know." You will be pleasantly surprised as to how you will begin to see spiritual truths and understand the Scriptures more clearly.

***Happy Omer Counting!***

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 34 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

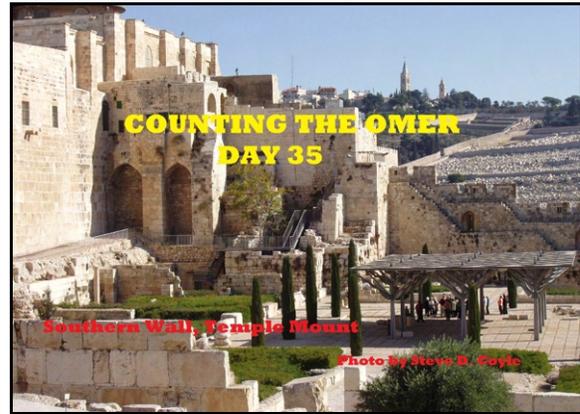
***Let All Peoples Praise You***

- 1 For the music director, with stringed instruments, a psalm, a song.
- 2 May God be gracious to us and bless us.  
    May He cause His face to shine upon us—Selah
- 3 so that Your way may be known on earth,  
    and Your salvation among all nations.
- 4 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 5 Let the nations be glad and sing for joy,  
    for You will judge the peoples fairly,  
    and guide the nations on the earth. Selah
- 6 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 7 The earth has yielded its harvest—  
    God, our God will bless us.
- 8 God will bless us,  
    and all the ends of the earth will fear Him.

*Tree of Life Version (TLV)*

## The Disciples Receive Their Commission (Part One)

In our “Counting of the Omer” this past week I’ve been highlighting some of the events that took place during the forty day period following the Resurrection of Yeshua and preceding His ascension. Knowing that He will soon be leaving His disciples, Yeshua begins to prepare them for continuing His Kingdom ministry without Him being present. One step in His preparation was to commission His disciples for service (Matthew 28:18-20). Being the Messiah who has been given all authority in heaven and earth, He authorizes and commissions His followers to minister. The commission includes four primary activities - Go, Make, Baptize, and Teach.



First, they are to “Go.” The land of Israel was not to be the only area they were to minister. Their ministry was going to be far reaching. Notice where they went.

1. **Bartholomew** - Preached the Gospel in Mesopotamia (Iraq), Persia (Iran), Turkey, Armenia and India.
2. **James, the Lesser** - Preached in Damascus (Syria). Died in Jerusalem.
3. **Andrew** - Preached in Georgia (Russia), Istanbul (Turkey), Macedonia and Greece.
4. **Peter** - Preached in Jerusalem, Judea, Antioch (Syria) and Rome.
5. **John** - Preached in Jerusalem, Asia Minor (an area around Turkey, Ephesus).
6. **Thomas** - Preached in Babylon (Iraq), Persia (Iran), China and India.
7. **James, the Great** - Preached in Iberia (Spain).
8. **Phillip** - Preached in Greece, Syria and in Turkey (Galatia, Phrygia and Hierapolis).
9. **Matthew** - Preached in Ethiopia (Africa), Judea, Macedonia, Syria and Parthia (northeast Iran).
10. **Jude Thaddeus** - Preached in Judea, Persia (Iran), Samaria, Idumaea (near Jordan), Syria, Mesopotamia (Iraq), Libya, Lebanon, Armenia and Turkey.
11. **Simon the Zealot** - Preached in the Middle East, North Africa, Egypt, Mauritania and Britain.

To be continued...

*Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 35 days or five weeks of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

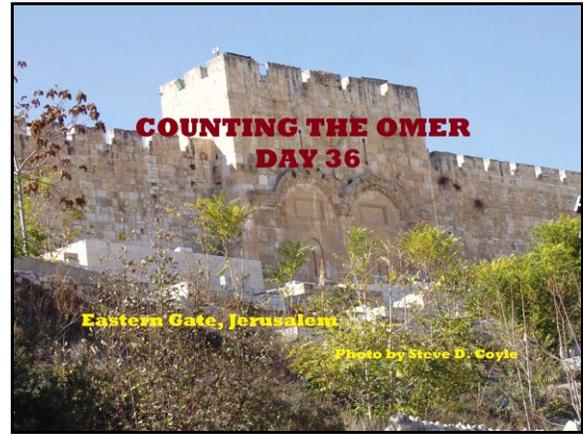
**Psalm 67**

- 1 O God, in mercy bless us; let your face beam  
with joy as you look down at us.
- 2 Send us around the world with the news of your saving power  
and your eternal plan for all mankind.
- 3 How everyone throughout the earth will praise the Lord!
- 4 How glad the nations will be,  
singing for joy because you are their King  
and will give true justice to their people!
- 5 Praise God, O world!  
May all the peoples of the earth give thanks to you.
- 6-7 For the earth has yielded abundant harvests.  
God, even our own God, will bless us.  
And peoples from remotest lands will worship him.

*Living Bible*

## The Disciples Receive Their Commission (Part 2)

Continuing from yesterday's devotional, the second part of the Great Commission Yeshua gave to His disciples, which also includes us, was to *"make disciples of all nations."* Notice that Yeshua said to *"make disciples"* and not converts. You can get a lot of converts when you use a sword or gun. Yeshua, however, being a Jewish Rabbi (teacher) had a different pattern of outreach. As He preached the message of *"repent for the Kingdom of God is at hand,"* He would teach and train those who responded in repentance. A disciple is a follower who, after first being a student and learner, would then go out to make other disciples.



The disciples were to come from, *"all nations."* The Jews have come to be known as the "Chosen People." Why were they chosen by Adonai? Israel was chosen to be *"a light for the nations"* (Isaiah 49:6). They are to be missionary representatives of the Kingdom of God reaching out to the nations. It has always been the intention of Adonai to bring salvation to everyone. Remember what He promised Abraham, *"I will make you a great nation...and in you all the families of the earth shall be blessed"* (Gen.12:2,3). El Shaddai repeated this promise again to Isaac and Jacob (Gen. 18:18; 22:18;26:4;30:13). Then again and again throughout the Tanach we see this message being repeated of how through the nation of Israel and the Messiah the nations would be brought into the Kingdom of God (Psalm 2:7-9; Isa. 60:1-3; Daniel 7:14). The prophet Jonah going to the Ninevites of Assyria preaching repentance is a picture of how Adonai wants to reach out to the nations.

Thus, when Yeshua commissioned His disciples to go to the nations, He was repeating what had been a long standing divine decree. The time had come when the promise given to Abraham centuries before was coming into fulfillment. The new disciples were to lead the way in reaching the world with the message of the Kingdom of God.

To be continued...

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 36 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

### **Psalm 67**

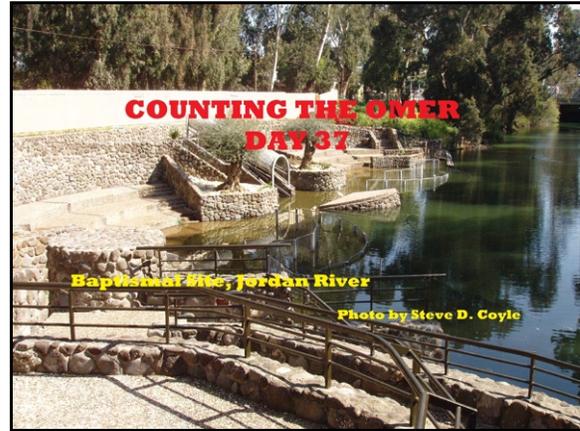
- 1 For the conductor with the neginos, a psalm, a song.
- 2 May God favor us and bless us,  
    may He illuminate His countenance with us, Selah
- 3 To make known Your way on earth,  
    among all nations Your salvation.
- 4 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 5 Regimes will be glad and sing for joy,  
    because You will judge the peoples fairly  
    and guide with fairness the regimes on earth, Selah.
- 6 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 7 The earth will then have yielded its produce;  
    may God, our God, bless us.
- 8 May God bless us, and may all the ends of the earth fear Him.

*Stone Edition Tanach*

## The Disciples Receive Their Commission (Part 3)

Continuing from yesterday's devotional, the third part of the Great Commission Yeshua gave to His disciples, which also includes us, was "*baptizing them (disciples) in the name of the Father and the Son and the Holy Spirit,*" (Matthew 28:19).

Including the practice of baptism in the commission was a very Jewish thing to do. The English word "baptism" comes from the Greek word "*baptizo*" which means "immersion." The Hebrew word for "immersion" is "*tevilah*." The Jewish practice of "*tevilah*" in a "*mikvah*" is found in the Torah and predated Yeshua's commission by approximately 1,500 years. The Hebrew word "*mikvah*" means "gathering of waters" and refers to a pool, pond, lake, or river of living water. In Jewish religious practice it refers specifically to the waters and place of immersion.



One of the main purposes of the "*mikvah*" was for "ritual purification." The Torah explains the various ways a person could become "ritually unclean" which meant the person could not enter the Tabernacle/Temple grounds in order to bring his offering. For the person to become "ritually clean" again he first had to immerse in the waters of the "*mikvah*." A second purpose of the "*mikvah*" is in relationship to when a Gentile wants to become a Jewish proselyte. As was the practice in biblical times and for today as well, in order for a Gentile man to become a Jew he must first be circumcised and then immerse in the waters of the "*mikvah*." As it states in the Talmud, "as soon as [the convert] immerses and emerges, he is a Jew in every way." (Yebamos 47b). A third purpose of immersing in the waters of the "*mikvah*" is to serve as a sign of repentance. This was certainly true in regards to the ministry of John the Baptist. Today, it is a custom to immerse before Yom Kippur and many Chasidim (ultra-Orthodox) immerse before Shabbat.

I say all that to emphasize the point that water baptism or immersion in the "*mikvah*" was not a Gentile or Christian invention. Yeshua was using something very Torah and Jewish as a way of having those who follow Him to outwardly acknowledge their repentance of sin and the change in their spiritual identity as a result of belief in Him as their Jewish Messiah and Redeemer.

To be continued...

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 37 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

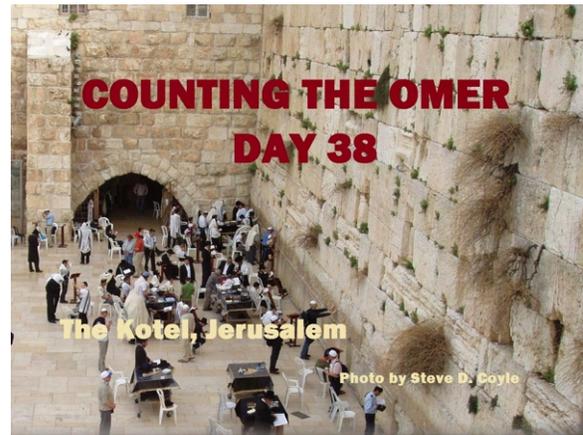
*For the leader. With stringed instruments. A psalm. A song:*

- 2 God, be gracious to us, and bless us.  
    May he make his face shine toward us, (Selah)
- 3 so that your way may be known on earth,  
    your salvation among all nations.
- 4 Let the peoples give thanks to you, God;  
    let the peoples give thanks to you, all of them.
- 5 Let the nations be glad and shout for joy,  
    for you will judge the peoples fairly  
    and guide the nations on earth. (Selah)
- 6 Let the peoples give thanks to you, God;  
    let the peoples give thanks to you, all of them.
- 7 The earth has yielded its harvest;  
    may God, our God, bless us.
- 8 May God continue to bless us,  
    so that all the ends of the earth will fear him.

*Complete Jewish Bible (CJB)*

## The Disciples Receive Their Commission (Part 4)

Continuing from yesterday's devotional, the fourth part of the Great Commission Yeshua gave to His disciples, which also includes us, was "*teach them to observe all that I command you;* (Matthew 28:20). I find it interesting that Yeshua specifically included in His discipleship training program the teaching of the new disciples to observe His commandments. This fourth instruction of the Great Commission is certainly consistent with the theme of Yeshua's ministry.



Remember what Yeshua said:

*"If you love me, you will keep my commandments."* John 14:15

*"Whoever has my commandments and keeps them, he it is who loves me."* John 14:2

*"If you keep my commandments, you will abide in my love,"* John 15:10

*"You are my friends if you do what I command you."* John 15:14

Let me raise this question, "Did the Apostles teach new followers to observe the commandments?" One example of them following Yeshua's Commission statement is found in the Apostle John's Epistle of I John.

*"And by this we know that we have come to know him, if we keep his commandments."* 1 John 2:3

*"Whoever says 'I know him' but does not keep his commandments is a liar, and the truth is not in him,"* 1 John 2:4

*"Whoever keeps his commandments abides in God, and God in him."* 1 John 3:24

*"For this is the love of God, that we keep his commandments. And his commandments are not burdensome."* 1 John 5:3

Why would Yeshua include in the Great Commission the teaching of the observance of His commandments if the commandments have been done away with and we don't have to obey them anymore? One important part of our discovery and participation in the Hebraic heritage of our faith is that we are able to observe our Lord's commandments and teach others to do the same.

*"Whoever then annuls one of the least of these commandments and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven."* Matthew 5:19

***Happy Omer Counting!***

## Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 38 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

### **Psalm 67**

*An Invocation and a Doxology*

*To the Chief Musician. On stringed instruments. A Psalm. A Song.*

- 1 God be merciful to us and bless us,  
And cause His face to shine upon us, Selah
  - 2 That Your way may be known on earth,  
Your salvation among all nations.
  - 3 Let the peoples praise You, O God;  
Let all the peoples praise You.
  - 4 Oh, let the nations be glad and sing for joy!  
For You shall judge the people righteously,  
And govern the nations on earth. Selah
  - 5 Let the peoples praise You, O God;  
Let all the peoples praise You.
  - 6 Then the earth shall yield her increase;  
God, our own God, shall bless us.
  - 7 God shall bless us,  
And all the ends of the earth shall fear Him.
- New King James Version (NKJV)*

## The Signs that Accompany the Believers

When Messianic Believers carry out the Great Commission of Yeshua powerful things happen. Along with the discipling, baptizing and teaching, the supernatural is to happen. Signs will follow the Believers. The signs served as evidence and confirmation of their commission, calling and ministry. They were also signs demonstrating that the Kingdom of God was at hand. The signs were testimony that the Believers were acting under the authority of Yeshua HaMashiach (Mark 16:15-18).



The signs that are to follow Believers include...

1. Cast out demons
2. Speak with new tongues
3. Not be harmed by serpents and deadly poison
4. Lay hands on the sick and they will recover

With the fact that the Great Commission has not been withdrawn by Yeshua, these signs are still valid today. That means these signs should accompany every Believer today. Are these signs following you? Are they happening around you? Are they evident in your life?

Every Messianic Believer has been commissioned by Yeshua which means you have been authorized and commanded by Yeshua to represent Him and the Kingdom of God on this earth. Every believer has been given the same commission which means we all have the same authority to minister in the name of Yeshua the Messiah. In just writing this, something is stirring in my spirit man. Let's go out today a represent the Kingdom of God with signs following.

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 39 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*For the Leader; with string music. A Psalm, a Song.*

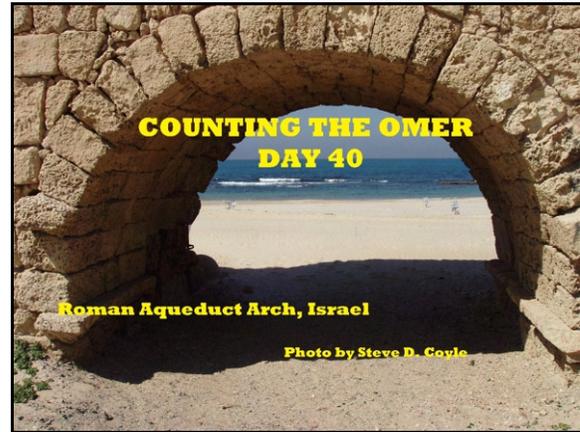
- 2 God be gracious unto us, and bless us;  
    May He cause His face to shine toward us; Selah
- 3 That Thy way may be known upon earth,  
    Thy salvation among all nations.
- 4 Let the peoples give thanks unto Thee, O God;  
    Let the peoples give thanks unto Thee, all of them.
- 5 O let the nations be glad and sing for joy;  
    For Thou wilt judge the peoples with equity,  
    And lead the nations upon earth. Selah
- 6 Let the peoples give thanks unto Thee, O God;  
    Let the peoples give thanks unto Thee, all of them.
- 7 The earth hath yielded her increase;  
    May God, our own God, bless us.
- 8 May God bless us;  
    And let all the ends of the earth fear Him.

*Jewish Publication Society (JPS)*

## Yeshua Ascends to Heaven

Today is the fortieth day of the Counting of the Omer. What is significant about this day in the B'rit Chadashah? It is the last full day Yeshua spent with His disciples before returning to heaven. It also means there are ten more days until we celebrate Shavuot.

If you are like me, reading that Yeshua was with His disciples for forty days following His resurrection brings to mind how often the number forty is used in the Bible. In fact the number forty is mentioned 146 times in the Bible. You may recall it rained for 40 days and 40 nights, Moses was on the mountain 40 days and 40 nights, the Israelites wandered 40 years, and Yeshua fasted in the wilderness for 40 days. Thus, for Yeshua to remain with His disciples for forty days was very much in line with the biblical order of things.



In reading the final words Yeshua shared with His disciples on the fortieth day we see that He was preparing them for the coming of Shavuot. *“And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high”* (Luke 24:49). *“...You shall be baptized with the Holy Spirit not many days from now...but you shall receive power when the Holy Spirit has come upon you and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria and even to the remotest part of the earth”* (Acts 1:5,8). After having taught on the Kingdom of God and issued the Great Commission, Yeshua now informs the disciples of their being empowered by the Ruach HaKodesh in a matter of days.

Luke tells us that after Yeshua said these things *“He was lifted up while they were looking on, and a cloud received Him out of their sight”* (Acts 1:9). That was certainly a jaw dropping moment for the disciples. But before they had time to get too disturbed about Yeshua leaving them, two angels give them some encouraging news. *“...This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven”* (Acts 1:11). He shall return!

What a dramatic way for Yeshua the Messiah to bring to a conclusion His earthly ministry and commence the Messianic ministry of His disciples.

## *Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*

*Today is 40 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*Make Your Face Shine upon Us*

*To the choirmaster: with stringed instruments. A Psalm. A Song.*

May God be gracious to us and bless us

and make his face to shine upon us, Selah

2 that your way may be known on earth,  
your saving power among all nations.

3 Let the peoples praise you, O God;  
Let all the peoples praise you!

4 Let the nations be glad and sing for joy,  
for you judge the peoples with equity  
and guide the nations upon earth. Selah

5 Let the peoples praise you, O God;  
let all the peoples praise you!

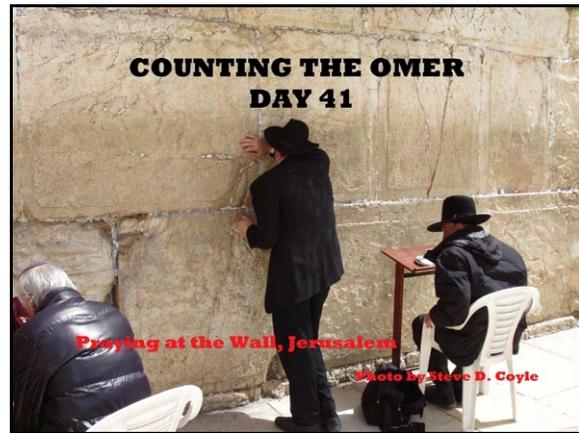
6 The earth has yielded its increase;  
God, our God, shall bless us.

7 God shall bless us;  
let all the ends of the earth fear him!

*English Standard Version (ESV)*

## The Upper Room Prayer Meeting

With Yeshua the Messiah now having ascended up into Heaven and seated at the right hand of the Father, the disciples returned to Jerusalem to wait as they had been instructed by Yeshua (Luke 24:49). We can only imagine what they were thinking and how they were feeling at this time. After being with their Rabbi and Messiah for over three years I'm sure they had grown to be dependent on Him, and now to be without Him brought a radical change in the way they were going to conduct their ministry. They had primarily been known as the disciples of Yeshua, but now that their Rabbi was gone their distinctive role has changed to that of an Apostle (sent one) (Acts 1:26).



Luke tells us they went up to the upper room which we may assume is the same room where they had the Last Supper/Seder with Yeshua. It was there they *“all with one mind were continually devoting themselves to prayer”* (Acts 1:13,14). What better way is there to spend the time waiting to be baptized with the Ruach HaKodesh than in corporate prayer? I find it interesting that the attendance to this upper room prayer meeting didn't just consist of the Apostles only, but there were 120 persons gathered together (Acts 1:15). WOW! That must have been some kind of prayer meeting.

We are also told that one day they interrupted their time of prayer long enough to have a business meeting. With Judas having betrayed Yeshua and then killing himself there was the need of a twelfth apostle to fill the vacancy left by Judas. Several qualifications were necessary for the candidate who was to be the new Apostle - he was to have been with Yeshua and the disciples from the time of John's baptism till the ascension, and also a witness of the Resurrection of Yeshua (Acts 1:21,22). There were two men, Joseph and Matthias, who qualified. The Apostles prayed for God to choose the one He wanted and then drew lots for them. The lot fell to Matthias and he was numbered with the Apostles (Acts 1:24-26).

Now we look to the next thrilling chapter of what was to come.  
Read Acts 2.

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 41 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

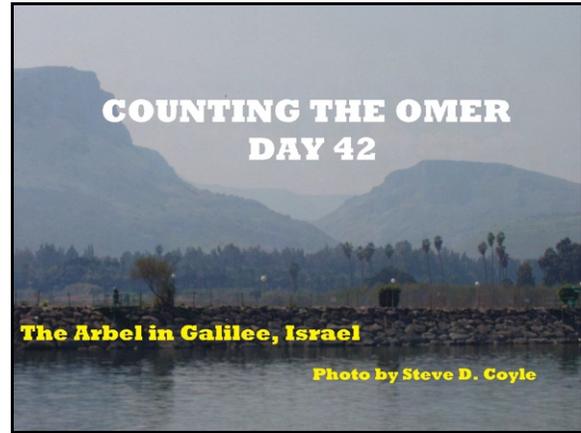
*Let All Peoples Praise You*

- 1 For the music director, with stringed instruments, a psalm, a song.
- 2 May God be gracious to us and bless us.  
    May He cause His face to shine upon us—Selah
- 3 so that Your way may be known on earth,  
    and Your salvation among all nations.
- 4 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 5 Let the nations be glad and sing for joy,  
    for You will judge the peoples fairly,  
    and guide the nations on the earth. Selah
- 6 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 7 The earth has yielded its harvest—  
    God, our God will bless us.
- 8 God will bless us,  
    and all the ends of the earth will fear Him.

*Tree of Life Version (TLV)*

## **“When the Day of Pentecost Had Come” (Part One)**

The beginning of the first verse of Acts chapter two says, “*And when the day of Pentecost had come...*” Notice the term Pentecost is used instead of Shavuot. Luke wrote the book of Acts in Greek and the word “pentecost” is a Greek term that means “fiftieth.” The person who is reading this for the first time may not have a clue as to what the significance of “*the day of Pentecost*” really is. Luke doesn’t give any explanation as to what the day of Pentecost is and it may be due to him assuming the reader would already know what it is. Why would he assume such a thing?



The Torah gives us God’s explanation and background concerning the day of Pentecost. By reading the Torah, we would know that the day of Pentecost directly relates to God’s calendar and appointed times. Luke possibly assumed that a Messianic Believer reading his account of what happened on that specific day of Pentecost would surely have read the Torah and already knew the importance of the day. This still holds true for us today. To fully understand what we are reading in the B’rit Chadashah it is vitally necessary for us to have read and studied the Torah first. Without a Torah background knowledge of the Scriptures we, at best, can only take a guess at what some of the terms mean in the New Testament.

So, having read the Torah, when we read, “*when the day of Pentecost had come...*” certain activities concerning the day would automatically come to mind. We would know that it was the fiftieth day after Pesach (Passover) (Lev. 23:15). It was also one of the three pilgrim feasts, which meant Jerusalem would be full of men who had traveled long distances to get there (Deut. 16:16). Certain offerings and ceremonies would be taking place at the Temple (Lev. 23:16-20). The day would be a Sabbath day of rest and the Jewish people would be focused on their Torah observance (Lev. 23:21). Luke was letting us know that it was not just like any other day of the week, but one that bore special meaning to both God and the Jewish people.

To be continued...

***Happy Omer Counting!***

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 42 days or six weeks of the Omer.***



It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

- 1 O God, in mercy bless us; let your face beam  
with joy as you look down at us.
- 2 Send us around the world with the news of your saving power  
and your eternal plan for all mankind.
- 3 How everyone throughout the earth will praise the Lord!
- 4 How glad the nations will be,  
singing for joy because you are their King  
and will give true justice to their people!
- 5 Praise God, O world!  
May all the peoples of the earth give thanks to you.
- 6-7 For the earth has yielded abundant harvests.  
God, even our own God, will bless us.  
And peoples from remotest lands will worship him.

*Living Bible*

## “When the Day of Pentecost Had Come” (Part 2)

Continuing from yesterday’s devotional, when the day of Pentecost that Luke is referring to did come, I’m sure the Jews who had arrived in Jerusalem thought it would probably be very much like many other Feasts of Shavuot that had been observed over the past 1,500 years (Acts 2:1). None could have imagined what was really going to happen, because on this day there was to be the prophetic fulfillment of the coming of the Ruach HaKodesh (Holy Spirit) which would give new meaning to Shavuot. Hear what the prophets had said.



*“I will pour out My Spirit on all mankind...” (Joel 2:28)*

*“I will put My Spirit within you...” (Ezekiel 36:27)*

*“I will pour out My Spirit on your offspring...” (Isaiah 44:3)*

*“...you will be baptized with the Holy Spirit not many days from now.” (Acts 1:5)*

Hundreds of years before the events of Acts 2:1 took place, God had planned that Shavuot would be the day of a great out pouring of the Spirit of God. It is this truth, which unfolded in dramatic fashion, that Luke writes about. In examining Luke’s account of the coming of the Ruach HaKodesh, there are four events that I would like to highlight as being of particular interest and importance. They are “...a noise like...wind...” (vs.2). “...there appeared...tongues as of fire...” (vs.3). “...filled with the Holy Spirit...” (vs.4). “...began to speak with other tongues...” (vs.4). In these four events there are three distinctive qualities of the Ruach HaKodesh that are displayed for all to be knowledgeable of. In the “wind” and “fire” we see symbols of the Holy Spirit’s active presence. With the coming of the Ruach HaKodesh, we are to be filled with His presence. Finally, as a result of being filled with the Spirit we will receive spiritual gifts.

Truly with the prophetic fulfillment of the coming of the Ruach HaKodesh a new meaning and significance was given the Feast of Shavuot.

To be continued...

***Happy Omer Counting!***

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 43 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

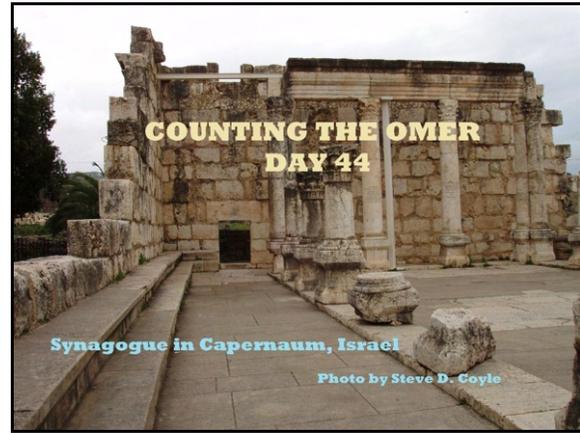
### **Psalm 67**

- 1 For the conductor with the neginos, a psalm, a song.
- 2 May God favor us and bless us,  
    may He illuminate His countenance with us, Selah
- 3 To make known Your way on earth,  
    among all nations Your salvation.
- 4 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 5 Regimes will be glad and sing for joy,  
    because You will judge the peoples fairly  
    and guide with fairness the regimes on earth, Selah.
- 6 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 7 The earth will then have yielded its produce;  
    may God, our God, bless us.
- 8 May God bless us, and may all the ends of the earth fear Him.

*Stone Edition Tanach*

## Is Pentecost the Birthday of the Church?

The Torah describes how God set up a Biblical calendar and placed annual appointments on specific days of the year for the purpose of meeting with us (Lev. 23:1-44). What a joy and privilege it is to observe God's instructions telling us how we can enter into a season of worship and celebration that honors Him. Having grown up attending Christian churches I had not been taught about the Biblical calendar and the annual Feasts of the Lord, at least in a manner that said I could celebrate them. Pentecost was the one Feast of the Lord I heard the most about because it seems to have a more direct relationship to Christianity.



It may be a revelation to you, as it was to me, to discover that Christianity did not invent the day of Pentecost. Christianity teaches that Pentecost is the day when the first Christians received the Holy Spirit and marks the “birthday of the Church.” I didn't fully understand it at the time, but celebrating Pentecost in the Christian church was a subtle way of teaching Replacement Theology. I was led to believe this was the day the Holy Spirit came to empower the Church as it took the place of Israel in fulfilling God's promise to reach the nations.

Of course, we know from reading the Torah that Pentecost or Shavuot had already been observed for centuries by the time the events in Acts chapter two took place. All that happened in relationship to the life, ministry, death, burial and resurrection of Yeshua HaMashiach (Jesus Christ), as well as the coming of the Ruach HaKodesh, was a fulfillment of the Spring Feasts of the Lord. The timing of the feasts and how they intricately depicted the redemptive ministry of Yeshua were all coordinated by God as He had planned hundreds of years earlier. God gave His feasts to Israel as prophetic pictures of the overall destiny He had established for them.

When the Ruach HaKodesh came on Pentecost it was a fulfillment of prophecy related to the salvation of Israel and those entering the Kingdom of God (Joel 2:28; Ezekiel 36:27; Isaiah 44:3). Thus, the events on the Day of Pentecost, as described in Acts chapter two, are to be studied in light of their relationship to Israel, and the Kingdom of God, but not in view of God starting a new religion called Christianity.

### *Happy Omer Counting!*

#### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*

*Today is 44 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

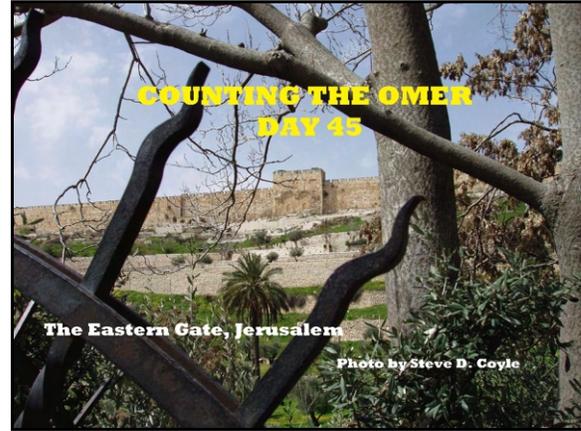
*For the leader. With stringed instruments. A psalm. A song:*

- 2 God, be gracious to us, and bless us.  
    May he make his face shine toward us, (Selah)
- 3 so that your way may be known on earth,  
    your salvation among all nations.
- 4 Let the peoples give thanks to you, God;  
    let the peoples give thanks to you, all of them.
- 5 Let the nations be glad and shout for joy,  
    for you will judge the peoples fairly  
    and guide the nations on earth. (Selah)
- 6 Let the peoples give thanks to you, God;  
    let the peoples give thanks to you, all of them.
- 7 The earth has yielded its harvest;  
    may God, our God, bless us.
- 8 May God continue to bless us,  
    so that all the ends of the earth will fear him.

*Complete Jewish Bible (CJB)*

## “And Suddenly There Came from Heaven a Noise”

As Luke begins to give his account of all that was going to happen, he starts with the words, “*when the day of Pentecost had come*” (Acts 2:1) In saying it this way he is telling us that a specific day on God’s biblical calendar had arrived. It also meant that every Jew knew what was expected of him and what the course of events that set the order for the day were to be. Yet, Luke did not report on the activities of the mass of pilgrims who filled Jerusalem and were congregating on the Temple mount. Instead, he tells us what takes place that day as a result of the outpouring of the Ruach HaKodesh. He starts with, by comparison to the thousands gathered at the Temple, a seemingly insignificant number of faithful followers of Yeshua who remained together waiting.



Then “*suddenly*” supernatural events began to take place (Acts 2:2). What do you think Luke meant when he said, “suddenly?” According to Webster’s dictionary “suddenly” can mean two different things. One definition of “suddenly” is “to happen unexpectedly.” The second definition is “made or brought about in a short time.” So, was Luke saying that the events taking place were happening unexpectedly or were happening quickly? Thankfully we can turn to the Greek text and get our answer. The Greek word translated “*suddenly*” is “*aphno*” and it means “unawares and unexpectedly.” Thus, what Luke was about to tell us, all happened without the 120 Messianic Believers being given a notice or being made aware that Adonai was about to baptize them with the Ruach HaKodesh.

When the sound of the wind filled the whole house and the tongues of fire appeared over head, I think there were 120 surprised Messianic Jewish Believers. Though they at first may have been startled, they soon realized this was a “God thing” taking place, and began to praise Adonai as the Spirit of God filled them. Adonai was fulfilling His promise to them individually, and at the same time fulfilling prophecy (Acts 1:4,5; Isa. 44:3; Ezek. 36:27; Joel 2:28).

To be continued...

### ***Happy Omer Counting!***

#### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 45 days of the Omer.***



It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*An Invocation and a Doxology*

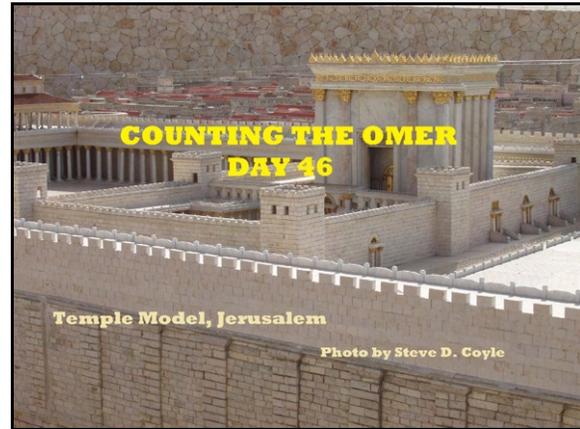
*To the Chief Musician. On stringed instruments. A Psalm. A Song.*

- 1 God be merciful to us and bless us,  
    And cause His face to shine upon us, Selah
- 2 That Your way may be known on earth,  
    Your salvation among all nations.
- 3 Let the peoples praise You, O God;  
    Let all the peoples praise You.
- 4 Oh, let the nations be glad and sing for joy!  
    For You shall judge the people righteously,  
    And govern the nations on earth. Selah
- 5 Let the peoples praise You, O God;  
    Let all the peoples praise You.
- 6 Then the earth shall yield her increase;  
    God, our own God, shall bless us.
- 7 God shall bless us,  
    And all the ends of the earth shall fear Him.

*New King James Version (NKJV)*

## Where Did the Outpouring of the Ruach HaKodesh Occur?

With the sound of wind and appearance of tongues of fire, the Messianic Jewish Believers were mostly witnesses. As they were filled with the Ruach HaKodesh they became recipients of Adonai imbuing them with His supernatural presence and power. Once filled with the Holy Spirit, they became participators as they began to speak with other tongues. Obviously, there was a progression in the way Adonai brought about His move of the Ruach HaKodesh in the lives of the 120.



Traditionally, it is believed that all of the events spoken of in Acts 2:1-4 took place in the privacy of an upper room somewhere in Jerusalem (Acts 1:13). If that happened to be the case, the conditions and location soon changed. I believe, however, the 120 Messianic Jewish Believers had relocated to the Temple Mount that morning in anticipation of honoring the festival of Shavuot. There were specific ceremonies and offerings that were to take place. It was a Pilgrim feast which meant the men would want to be present on the Temple Mount. It was also their practice to daily go to the Temple to praise Adonai and pray (Luke 24:53; Acts 3:1).

The Temple Mount was the only location in Jerusalem that could handle the large crowd of people that witnessed the events related to the outpouring of the Ruach HaKodesh. The sound of the “*violent rushing wind*” was heard by a multitude of people who gathered together (Acts 2:6). Furthermore, the timing of the coming of the Ruach HaKodesh was at the time of morning sacrifice and prayer. So, yes I think all that was happening with the arrival of the Ruach HaKodesh was too much for the upper room to handle and since Adonai was wanting to impact the nation of Israel, the Temple was the place for His outpouring upon them. Obviously it was not a secret affair, but a very public event.

To be continued...

***Happy Omer Counting!***

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 46 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

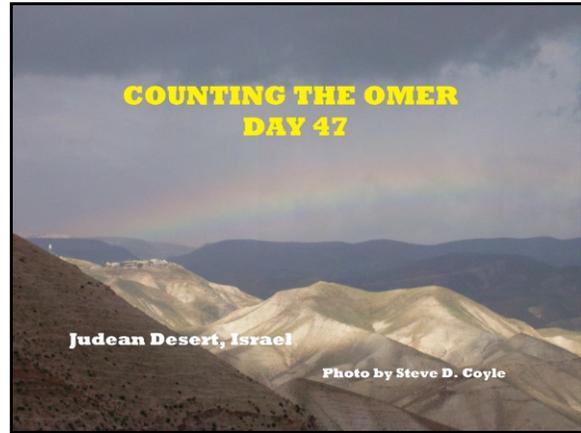
*For the Leader; with string music. A Psalm, a Song.*

- 2 God be gracious unto us, and bless us;  
    May He cause His face to shine toward us; Selah
- 3 That Thy way may be known upon earth,  
    Thy salvation among all nations.
- 4 Let the peoples give thanks unto Thee, O God;  
    Let the peoples give thanks unto Thee, all of them.
- 5 O let the nations be glad and sing for joy;  
    For Thou wilt judge the peoples with equity,  
    And lead the nations upon earth. Selah
- 6 Let the peoples give thanks unto Thee, O God;  
    Let the peoples give thanks unto Thee, all of them.
- 7 The earth hath yielded her increase;  
    May God, our own God, bless us.
- 8 May God bless us;  
    And let all the ends of the earth fear Him.

*Jewish Publication Society (JPS)*

## “They Were Filled with the Holy Spirit”

After Luke explains about the “*rushing wind*” and “*tongues of fire*,” he turns his attention to another work of the Ruach HaKodesh. He says, “*They were all filled with the Holy Spirit...*” (Acts 2:4). The word “*filled*” is a key word in this phrase and it is not the first time Luke uses it in this passage about Pentecost. In Acts 2:2 the word “*filled*” is used in reference to how the sound of the wind “*filled the whole house...*” Often times when we read Scripture we see where a word is used twice and we think that in each instance it must have the same meaning. However, that is not always the case. The word “*filled*” is one such example. The word “*filled*” in verse two comes from a different Greek word than the word “*filled*” in verse four.



In verse two the word “*filled*” comes from the Greek root word “*pleroo*” and means “to make full, to fill up, to fill to the full, to make complete, and to fulfill.” When Luke says the sound of a violent rushing wind filled the whole house, we are to picture the sound of wind entering the house and being heard everywhere in the whole house. A vessel that has contents poured into it until it can hold no more is said to be filled with the contents.

In verse four the word “*filled*” comes from the Greek root word “*pimplemi*” and means “to fill, to be fulfilled and to be filled.” At first glance you might think its meaning is the same as the first word, but there is a further explanation to be understood as to how it relates to our passage. For a person to be filled by something denotes that all of his faculties are permeated by it, engaged in it, or under its influence and power. When Luke says the disciples were filled with the Holy Spirit it is not as if the top of their heads were lifted up and the Holy Spirit was poured into them until they were full. Instead, as the Holy Spirit “*rested on each one of them*,” (vs. 3) they came under the full influence and control of the Ruach HaKodesh.

Being filled with the Ruach HaKodesh is not a matter of getting more of God’s Spirit, but Him having more of us. It is our yielding to the control of the Holy Spirit and allowing Him to have complete possession of us. Being Spirit filled means the Ruach HaKodesh takes charge and we are under His influence or power. When this happens we find that we live, act and talk much differently than we do otherwise. Are you filled with the Ruach HaKodesh?

## ***Happy Omer Counting!***

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***

***Today is 47 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

*Make Your Face Shine upon Us*

*To the choirmaster: with stringed instruments. A Psalm. A Song.*

May God be gracious to us and bless us

and make his face to shine upon us, Selah

2 that your way may be known on earth,  
your saving power among all nations.

3 Let the peoples praise you, O God;  
Let all the peoples praise you!

4 Let the nations be glad and sing for joy,  
for you judge the peoples with equity  
and guide the nations upon earth. Selah

5 Let the peoples praise you, O God;  
let all the peoples praise you!

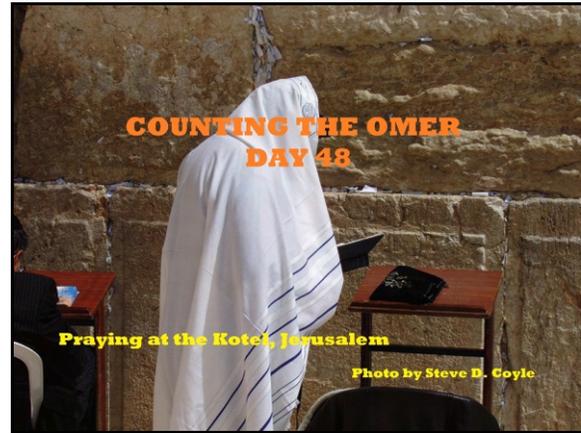
6 The earth has yielded its increase;  
God, our God, shall bless us.

7 God shall bless us;  
let all the ends of the earth fear him!

*English Standard Version (ESV)*

## Two Days of Consecration

For a moment, I'd like for us to look back to when the nation of Israel was gathered at the foot of Mount Sinai and was waiting to receive the covenant from Adonai (Exodus 19). Moses was given instructions by El Shaddai that the people were to prepare themselves for the day He would give them the Torah. The people were to spend two days in consecrating themselves, they were to wash their cloths, and husbands and wives were not to have sexual relations (Exodus 19:14,15). This was all done with the anticipation of what was to take place on the third day. They were told that on the third day when they heard the rams horn sound they were to go to Mount Sinai where they would meet with Adonai. Notice that the people had to both spiritually and physically prepare themselves for entering the presence of El Shaddai and receiving His Torah.



Before Yeshua returned to heaven He gave His followers the instructions to remain in Jerusalem until they were "*clothed with power from on high*" (Luke 24:49). We find that 120 followers took Yeshua at His word. With the anticipation of being "*baptized with the Ruach HaKodesh*" they returned to Jerusalem where they "*were continually devoting themselves to prayer*" (Acts 1:5,14). During the ten days following the ascension of Yeshua and before the Day of Pentecost these Messianic followers spent them as a time of consecration and preparation for what was to come.

As the Day of Pentecost approaches, would you spend the next two days (today and tomorrow) in consecrating yourself? Consecration is the act of dedicating yourself to Adonai by inwardly cleansing yourself of iniquity and outwardly cleansing yourself of a carnal lifestyle. (Psalm 51:1-17)

***Happy Omer Counting!***

### Counting the Days

In counting the Omer, we recite a traditional blessing.

***Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.***



***Today is 48 days of the Omer.***

It is a time honored practice to read Psalm 67 after reciting the count.

**Psalm 67**

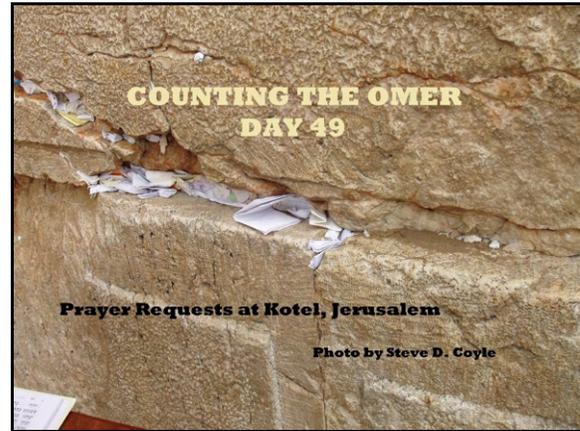
***Let All Peoples Praise You***

- 1 For the music director, with stringed instruments, a psalm, a song.
- 2 May God be gracious to us and bless us.  
    May He cause His face to shine upon us—Selah
- 3 so that Your way may be known on earth,  
    and Your salvation among all nations.
- 4 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 5 Let the nations be glad and sing for joy,  
    for You will judge the peoples fairly,  
    and guide the nations on the earth. Selah
- 6 Let the peoples praise You, O God.  
    Let all the peoples praise You.
- 7 The earth has yielded its harvest—  
    God, our God will bless us.
- 8 God will bless us,  
    and all the ends of the earth will fear Him.

*Tree of Life Version (TLV)*

## “You Shall Receive Power”

Hundreds of years before the events of Acts 2:1 took place, Adonai had planned that Shavuot would be the day of a great out pouring of the Ruach HaKodesh. It was Yeshua who told those who were gathered with Him before His ascension “...*stay in the city until you are clothed with power from on high*” (Luke 24:49). “...*You shall receive power when the Holy Spirit comes upon you...*” (Acts 1:8). Out of all the areas of ministry of the Ruach HaKodesh, the one Yeshua linked with His promise of the coming of the Holy Spirit was POWER. The underlying purpose of the fulfillment of Pentecost with the coming of the Ruach HaKodesh is for Messianic Believers to be filled with the Holy Spirit and His power. Yeshua knew we needed His power to live the Messianic life and to be ministers in the Kingdom of God.



Have you been filled with the Ruach HaKodesh? Have you received spiritual power by having the presence of the Holy Spirit coming upon you? If not, you can, by asking the Holy Spirit to come upon you and fill you with His presence. Is it that you need a fresh touch of the power of the Ruach HaKodesh in your life? Do you need to spend time “soaking” in His presence being renewed and refreshed? If so, you should. What better season to receive the empowering presence of the Ruach HaKodesh than at Pentecost.

Read Acts 1:4-11; Luke 11:11-13; John 7:37-39 and Eph. 5:18-20.

## *Happy Omer Counting!*

### **Counting the Days**

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 49 days or seven weeks of the Omer.*

**A Note:** Shavuot is the Hebrew word for “weeks.” During this season we have been counting the weeks (seven weeks) leading up to Pentecost (fiftieth day) (Leviticus 23:15,16).

Today brings us to the conclusion of the seventh week and tomorrow will be the fiftieth day. The very moment we have been anticipating is upon us. PTL!!!

It is a time honored practice to read Psalm 67 after reciting the count.

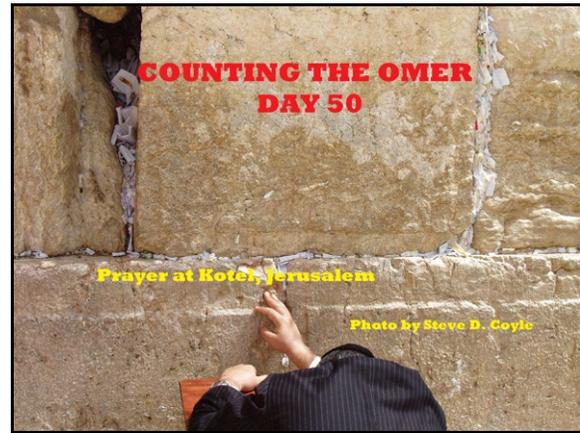
### **Psalm 67**

- 1 O God, in mercy bless us; let your face beam  
with joy as you look down at us.
- 2 Send us around the world with the news of your saving power  
and your eternal plan for all mankind.
- 3 How everyone throughout the earth will praise the Lord!
- 4 How glad the nations will be,  
singing for joy because you are their King  
and will give true justice to their people!
- 5 Praise God, O world!  
May all the peoples of the earth give thanks to you.
- 6-7 For the earth has yielded abundant harvests.  
God, even our own God, will bless us.  
And peoples from remotest lands will worship him.

*Living Bible*

## Hag Sameach Shavuot!

In Acts chapter two we read about all the events that took place with the coming of the Ruach HaKodesh. This Day of Pentecost described by Luke was like no other day that had preceded it. As thousands of Jewish pilgrims made their way into Jerusalem with their loaves of bread in hand, a powerful display of Adonai's presence became evident. There was the sound of a mighty rushing wind, flames of fire rested on the 120 Messianic Believers, they were filled with the Ruach HaKodesh and began to speak with tongues. The Spirit filled Messianic Believers couldn't contain themselves as they spoke of the mighty deeds of God. It must have looked like chaos, but it was really a powerful move of Adonai.



Yeshua had promised an endowment with spiritual power. How do we know with all that was going on the empowerment actually happened? We can tell by the transformation that took place in the lives of the disciples. The four gospels give us a vivid picture of what these men were really like and cause us to wonder if Yeshua had chosen good candidates for being Apostles. Yet, the coming of the Ruach HaKodesh dramatically changed the lives of these men. A transformation was so evident that nonbelievers were heard to say that they “*have turned the world upside down*” (Acts 17:6).

The Feast of Shavuot can now be seen in the light of its fulfillment as the Pentecostal power of the Holy Spirit has brought His miracle working power into the lives of Messianic Believers. Shavuot is a season of spiritual refreshing, renewal, anointing, and empowering. It brings a spiritual shift in your life where you begin to experience the fullness of the divine presence of the Holy Spirit who manifests Himself through you in powerful ways. Let this season of Pentecost be a season of power, victory and abundance on every level of your life by allowing the Ruach HaKodesh to fill you with His presence.

## *Happy Omer Counting!*

### Counting the Days

In counting the Omer, we recite a traditional blessing.

*Blessed are You, O LORD, our God, King of the Universe,  
Who has sanctified us with His commandments,  
and commanded us regarding the counting of the Omer.*



*Today is 50 days of the Omer.*

It is a time honored practice to read Psalm 67 after reciting the count.

### **Psalm 67**

- 1 For the conductor with the neginos, a psalm, a song.
- 2 May God favor us and bless us,  
    may He illuminate His countenance with us, Selah
- 3 To make known Your way on earth,  
    among all nations Your salvation.
- 4 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 5 Regimes will be glad and sing for joy,  
    because You will judge the peoples fairly  
    and guide with fairness the regimes on earth, Selah.
- 6 The peoples will acknowledge You, O God;  
    the peoples will acknowledge You - all of them.
- 7 The earth will then have yielded its produce;  
    may God, our God, bless us.
- 8 May God bless us, and may all the ends of the earth fear Him.

*Stone Edition Tanach*

**Epilogue:**

After our fifty day journey, what more can we say than, “Praise the Lord!” What a blessing it has been to meditate on the great works of Adonai during our daily discipline of Counting the Omer. We began with the first fruits of the barley harvest and now we come to the first fruits of the wheat harvest. As one season comes to completion, we then enter a new one. May the new season of your life be filled with much joy and blessing. Remember, more than counting the days, make the days count.



**The Counting of the Omer to Shavuot**  
*Fifty Daily Devotionals*

**2021 ~ 5781**

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