

Counting of the Omer 2026

Day 1

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Sunday April 4th, 2026 is יוֹם הַנִּפְתַּת הָעֹמֶר *Yom HaNaphat Ha'omer*; Day of the Waving of the Sheaf. When the Temple was standing, this day marked the official commencement of the Barley harvest (*Deuteronomy 16:7*) and sheaves of barley were cut and brought to the Temple as a wave-offering (*Leviticus 23:9-14*). This day also marks the beginning of the 50-day count to the Feast of Weeks, Chag Shavuot, הַגְּ שָׁבֻעֹת, and this day is called Pentecost in our English Scriptures. *Yom Hanafat Ha'omer* is counted as **Day 1**, and Shavuot as **Day 50**. Today my friends we begin our journey of obedience to the Commandment of Yahweh to count the Omer. Now in the past few years we went with the traditional *Psalm 67* that is read every day and then some other selection of *verses* that are recommended by the ancient sages, **HOWEVER**, you can choose to read whatever you want out of Scripture that will inspire you to believe, follow, obey and celebrate **ALL** of Yahweh's Feasts. This year I want to have *Psalm 23* as our daily Psalm that we are to read

Psalm 23: 1-6

1 Yahweh is my shepherd; I shall not want. 2 He makes me to lie down in green pastures: He leads me beside the still waters. 3 He restores my soul: He leads me in the Paths of Righteousness for His Name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for You Yahweh are with me; Your rod and Your staff they comfort me. 5 You prepare a table before me, in the presence of my enemies: you anoint my head with oil; my cup runs over. 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of Yahweh for ever.

Now since it is the first day of the counting of the Omer and this Psalm will be read every day, I decided to give you the definition of each and every Hebrew word contained in this Psalm, along with my own translation of what those words mean. You can do the same; just take one definition of each and every word that I have given you, or go and look it up in your own Hebrew dictionary, and then, weave your interpretation into what you believe the Psalmist is saying, and then, compare what you have come up with, to what the english interpretation of whatever version of the English Scripture that you use, and see if the story changes.

Verse 1 Yahweh is my shepherd; I shall not want.

יְהוָה רֹעִי לֹא אֶחְסָר

YHVH Roiy Lo EChesar, where the word Yahweh is the name Yahweh Yahuwah, or Yehovah, the word Roiy, is from the word Rea, רֵעַ, or Reya, רֵיעַ, which means, friend, companion, associate, neighbour, fellowman, it also means, thought purpose, aim, noise, shout, but it has a negative meaning also, it means, evil, wickedness, harm, calamity, misfortune, bad, worthless, wicked, the word Lo, means, no or not, the word, EChesar, is from the word, Chasar, חָסַר, which means, **to lack, be lacking, diminished, decreased, was lessened**, he caused loss, he caused damage, he missed, he deducted, was subtracted, he omitted, caused to fail)

My interpretation of *verse 1*: Here the Psalmist, David, says that Yahweh is his shepherd, his guardian, his friend, his reason for living, his purpose in life, and since David is aware that this word Roiy also has negative connotations, it means that David understands that if Yahweh is **NOT** involved in his life that his life will be filled with wickedness, harm and daily calamities.

As the days go by I will give you my interpretation of these other verses, but it would be nice if **YOU**, actually took the time to do this yourself. Take the definition of the words of *verses 2-6* and make your own interpretation of what you believe, David is saying, and I will do the same each day

2 He makes me to lie down in green pastures: He leads me beside the still waters

בְּנֵאֻת דְּשֶׁא יְרְבִיצֵנִי עַל־מֵי מְנַחֹת יְנַהֲלֵנִי

(Binot Deshe Yarbiytzeniy Al Mey Menuchot YeNachaleniy,

3 He restores my soul: He leads me in the paths of righteousness for His Name's sake.

נַפְשִׁי יִשׁוּבֵב יְנַחֲנֵי בְּמַעְגְּלֵי־צְדָק לְמַעַן שְׁמוֹ

Napshiy YsShovev Yancheniy BeMageley Tzedeq LeMa'an Shmo

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for You Yahweh are with me; Your rod and Your staff they comfort me.

גַּם כִּי־אֵלֶּךְ בְּגִיא צַלְמוֹת לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעַנְתְּךָ תַּחְמֵה יְנַחֲמֵנִי

Gam Kiy Elek Begey Tzalmavet Lo Iyra Ra Kiy Atah Imadiy Shivteka UMishanteka HeMah VeNachamuniy

Verse 5 You prepare a table before me, in the presence of my enemies: you anoint my head with oil; my cup runs over.

תַּעֲרֶךְ לְפָנַי שֻׁלְחָן נֶגֶד צַרְרֵי דְשִׁנְתָּ בִשְׁמֵן רֹאשִׁי כּוֹסֵי רְוִיָה

TaArok LePhanay Shulchan Neced Tzorray Dishanta BaShemen Roshiy Kosiy Revayah

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of Yahweh for ever.

אֵךְ טוֹב וְחֶסֶד יְרַדְפוּנִי כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְךָ יָמִים

Ak Tov VaChesed Yirdephuniy Kal Yemey Chayay VeShavtiy BeBeyt Yahweh LeOrek Yamiym

In general, this Psalm tells us that we are to acknowledge the Sovereignty and majesty of Yahweh our Elohim. We are to acknowledge that He is our Omniscient, Omnipotent and Omnipresent Creator, and when we do that, when we acknowledge His Sovereignty, we are actually fulfilling the first Commandment found in *Exodus 20:2 I am Yahweh your Elohim, who brought you out of the land of Egypt, out of the house of bondage. 3 YOU SHALL HAVE NO OTHER ELOHIM BEFORE ME.*

Ask yourself, what is the heart or the true essence of the prayer in Psalm 23? It is true that the Psalmist begins by telling us that Yahweh **IS** His shepherd, but then, we have to ask ourselves, what does that mean, what did David have in mind when he spoke those words?

Now for the next 22 days, including today, we are going to go through *Psalm 119*, eight verses at a time, beginning with of course *verses 1-8*.

Psalms 119: 1 – 8

*Blessed are the **undefiled** in the way, who walk in the Torah (Law) of Yahweh. 2 Blessed are they that **keep** His testimonies (Torah), and that **seek** Him with the whole heart. 3 They also **DO NO** iniquity: they walk in His **WAYS** (Torah). 4 You have commanded us to **KEEP** Your precepts (Torah) diligently. 5 O that my ways were directed to **KEEP** (guard) Your statutes, (Torah)! 6 Then shall I **NOT BE** ashamed, when I have respect unto **ALL** Your commandments (Torah). 7 I will praise You with uprightness of heart, when I shall have learned Your **RIGHTEOUS** judgments (Torah, Deuteronomy 6:25). 8 I will keep Your statutes (Torah): O forsake me not utterly.*

Janice and I have been walking in this Hebraic understanding for twenty years now, and, as I read these beautiful *verses*, it reminded me why I am so encouraged every time I open the Scriptures and delve into His marvellous Word. Please come with me on this wonderful journey into the heart of Yahweh, and see **IF IT** doesn't at least begin to alter some of your past understanding of Scripture, and maybe create a new paradigm of the Scriptures for yourself, that will lead you closer to Yahweh.

This *Psalms 119* which we will study all the way through, is written by David, *a man who is described in Scripture by Elohim, as a man after Elohim's own heart* and David reveals many **TRUTHS** that I believe are hidden gems, in the Word of Elohim. In *Proverbs 25:2* we are told that **IT IS** the glory of Elohim to conceal a thing (a Dabar, a Word, a matter, or a thing): **BUT**, the honour of kings **IS** to search out a matter (Dabar, Word, matter, thing). Therefore, in our quest to be obedient to the Word of Elohim and counting the Omer, we will read through *Psalms 119* and other Psalms, and hopefully discover why David was a *man after Elohim's own heart*; and then maybe, just maybe, we too can follow in David's footsteps and become men and women after Yahweh's own Heart?

First, let us get the meaning of some of the words found in this Psalm. Words like *undefiled*. The Hebrew word translated as undefiled is the word Tamim, תָּמִים and it means perfect, unblemished, and or upright.

This Psalm is a very beautiful prayer, for it is a prayer of submission to the Father. It is a prayer of love and reverence for our heavenly Father and for all that He stands for. It is a prayer that causes us to recognize the sovereignty of our heavenly Father over all the universe, and the righteousness of each and every one of His Word. It is a prayer that acknowledges the wonderful benefits received in surrendered loving obedience to the Words of the Father's directives for everlasting Life, the Words of His Torah. There are many, many wonderful prayers found in Scripture, **BUT** this one, to me, **IS** one of the best. It acknowledges who Yahweh is, and **WHO WE ARE** in the scheme of things, and how blessed we are, for simply knowing and obeying Him.

The next word is the word is *guard* and here it is the Hebrew word נָצַר, netzor, meaning guard or keep and is related to the word Notzer, נֹצֵר, which means, watchmen, guard, preserver. The next word is the word *seek* which is from the Hebrew word Darash, דָּרַשׁ, which means *to pursue, to follow diligently*.

Therefore through these words, David the Psalmist, is actually admonishing us, that **IF, WE**, who are part of Yahweh's family, Yisrael, **IF** we willingly surrender our lives to Yahweh and choose to live an upright life, and become watchmen, guards and preservers of the Words of Elohim's Torah of Life, and **pursue**, diligently follow, or **zealously seek** the kingdom of Elohim **AND** His **righteousness**, as we are commended to do, **THEN**, we will **COMMIT NO INIQUITY, No Sin**, which means, we will **NOT** Sin, we will **NOT** transgress the Words of YHVH's Torah of Life, and that means, that we will be willingly walking in obedience to the **WORDS** and the **WAYS** of Yahweh, as Messiah the Words of the Living Torah did and taught us to do.

In these verse, David pours his heart, and, as I read these *verses*, I imagined myself in David's place, and I believe that **IF YOU** concentrate hard enough, then, maybe you too, may be able to even see yourself in David shoes also. If you do not think that you could put yourself in David's shoes, then, let me ask you some questions; Do **YOU** love Elohim? David loved Elohim! Do **YOU** want to serve Yahweh with all your heart? David wanted to serve Yahweh with all his heart! Do **YOU** sometimes err, and instead of serving Elohim, you serve yourself? David sometimes erred and served himself! Do **YOU** wish to know Yahweh on a more intimate basis? David not only wanted to know Yahweh on a more intimate basis, but he did indeed get to know Yahweh on a very intimate level, so much so, that Yahweh called him, a man after His own heart. **THAT IS WHAT IS IN STORE FOR US, IF WE DECIDE** to willingly and lovingly surrender our whole being to Yahweh, and enter into an intimate relationship with Him. We have to understand that **IF** we can do that, **IF** we can truly learn to surrender our whole heart to Yahweh, then we too, will become children after Yahweh's own heart. Amen.

The word *seek* used in *verse 2* is the Hebrew word, *darash*, דָּרַשׁ, and it means to follow, to pursue, to diligently search, therefore, let us consciously decide to *follow* Yahweh's Word, His inerrant and everlasting teaching and instructions, His Torah, and **PURSUE** His righteousness for the balance of today with every fibre of our beings. Amen

Exercise for the first day of the counting of the Omer: Study *Psalm 119:1-8*, *verse by verse*, and see the **TRUTH** and the beauty revealed by our heavenly Father's Word in every *verse*. All of *Psalm 119* speaks of Yahweh's Torah of Life and they use the words, the Way, Commandments, Precepts, Testimonies, Statutes and Judgments. In *1Kings 2:3* we read *And keep the charge of Yahweh your Elohim, to walk in His Ways, to KEEP His Statutes, and His Commandments, and His Judgments, and His Testimonies, as it is written in the Torah of Mosheh, that you may prosper in ALL that you do, and wherever you turn yourself.*

After reading this *verse* here in *1Kings*, **IT IS** easy to understand that when Yahweh uses the words, *Ways, Statutes, Commandments, Judgments, and Testimonies*, He is actually speaking of His inerrant and everlasting teaching and instructions, His Torah of Life.

Psalm 119

Verse 1 *Blessed are the undefiled in the Way, who walk in the Torah of Yahweh.*

אֲשֶׁרֵי תְּמִימֵי דָרֶךְ הַהֹלְכִים בְּתוֹרַת יְהוָה

Asher Temiy mey Darek HaHolkiym BeTorat Yahweh,

According to David the Psalmist, the people that willingly choose to walk in obedience to the Words of the Father's Torah of Life, **ARE** undefiled in **THE WAY**. By using the words in this manner, the

Psalmist is showing us that **THE WAY** and **THE TORAH** are One and the same entity, which means that those who choose to walk *in obedience to the Torah* are walking in **THE WAY** of Yahweh, and David says that when they walk in that manner, they are **UNDEFILED**, as long as they continue to diligently walk in Yahweh's Ways, walk in obedience to the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah of Life. Therefore when we encounter the words, **THE WAY** in Scripture, when the text is clearly referring to Messiah or the Way of Elohim, we should understand in our minds and hearts, that it is really speaking of the Words of Yahweh's Torah of Life, the very same Torah that Yahweh gave to Mosheh at Mount Sinai. Try changing the word Way when you encounter it in Scripture to the Word Torah, and see how it changes the meaning of the *verse*.

Let me give you an example

1: *Matthew 21:32 For John came unto you in the **WAY** of righteousness.*

The words **the WAY of Righteousness** would therefore change, to read, *For John came unto you obeying the Words of the Torah of Righteousness, and you did NOT believe him: BUT the publicans and the harlots believed him: AND you, WHEN you had seen it, did NOT repent afterward, that you might believe him.*

2: *Matthew 22:16 And they sent out unto Him their disciples with the Herodians, saying, Master, we know that You are TRUE, and that You teach the WAY of Elohim in TRUTH, and that You neither care for any man: for You do NOT regard the person of men.*

The words **the WAY of Elohim** in *Matthew 22:16* therefore would change and read, *And they sent out unto Him their disciples with the Herodians, saying, Master, we know that You are TRUE, and teach the Words of the Torah of Elohim, in TRUTH, neither do You care for any man: for You do NOT regard the person of men.*

Verse 2 Blessed are they that KEEP His Testimonies, and that seek Him with the whole heart.

אַשְׁרֵי נִצְרֵי עֲדוֹתָיו בְּכָל-לֵב יִדְרְשׁוּהוּ

Asher Notzrey Edotayv BeKal Lev YiDreshuhu

In *verse 1* the Psalmist says that the people that walk in obedience to the Words of the Torah of Yahweh, **are undefiled in the WAY**, and, they are blessed, and here in *verse 2* the Psalmist says that people are also blessed, when they **KEEP** Yahweh's Testimonies. When the Psalmist tells us that we are blessed when we walk in and by the Torah of Yahweh and then he tells us that we are blessed when we keep Yahweh's Testimonies, he is tying, or linking the word **Testimony** with the word **Torah**, because both bless us, therefore we are to conclude that Yahweh's **Testimony IS** and or forms part of the Words of His Life giving Torah.

Verse 3 They also DO NO iniquity: they walk in His Ways.

אַף לֹא-פָעְלוּ עוֹלָה בְּדַרְכָּיו הִלְכוּ

Aph Lo Pa'alu Avlah Bedrakayv Halaku

In *verse 3* the Psalmist tells us that the people who walk in and obey the Father's Testimonies, **AND** seek Him with their whole heart, **DO NOT DO ANY INIQUITY**, which means that they **DO NOT SIN**, they do **NOT** transgress the Words of our heavenly Father's Torah of Life. And in *1John 3:4*

John it says, *Whosoever commits SIN transgresses also the Torah (Law): for Sin IS the transgression of the Torah, (Law). SIN my friends IS lawlessness, it is Torahlessness.* Then the Psalmist reinforces the fact that **IF** we walk in obedience to the Words of the Torah of Mosheh, we **WILL NOT SIN**, therefore let us commit to try and walk in **THE WAYS OF YHVH**, and obey the Words of Yahweh's Torah of Life, every day of our lives.

Verse 4 You have commanded us to KEEP Your Precepts diligently.

אַתָּה צִוִּיתָהּ פִּקְדוֹתֶיךָ לְשָׁמֹר מְאֹד

Atach Tziviytah Piqudeyka LiShmor Meod,

Here in *verse 4* the Psalmist is telling us that Yahweh has Commanded us to **KEEP** His **Precepts diligently** and in the *verses* above Yahweh has told us that **IF** we walk in His Torah, **IF** we walk in His **WAYS**, **IF** we willingly **KEEP** His Testimonies, and seek YHVH with our whole heart, we will be blessed. Now, since Yahweh has made it clear to us in *Ezekiel 18:23* that **IT IS** His wish that not even one person perishes, and because He is omniscient, He knows that His inerrant and everlasting teaching and instructions, the Words of His Torah of Life **IS HOW** we can accomplish all of that; then Yahweh, through His grace, mercy and love, Commands us to **KEEP and or GUARD** His Testimonies, His Precepts, His Statutes and His Commandments, thereby telling us that His Testimonies, His Precepts, His Commandments and His Torah are all **ONE** and the same entity, they are echad, they are all part of His inerrant and everlasting teaching and instructions, the Words of His Torah of Life.

Verse 5 O that my Ways were directed to KEEP Your Statutes!

אַחֲלֵי יִפְנוּ דַרְכֵי לְשָׁמֹר חֻקֶיךָ

Achalay YiKonu Deraka LiShmor Chuqeyka

Here in *verse 5* the Psalmist tells Yahweh, his heart's desire, when he diligently prays to Yahweh and says: I wish with all my heart, that my Ways would be directed in such a way, that they align my heart, mind and soul, with Your Statutes, Your Ways, the Words of Your Torah of Life. Therefore, we see, that David the Psalmist, is associating the word **STATUTES** with the words **TORAH**, the **WAY**, **PRECEPTS** and **TESTIMONIES**. These words are all separate words, **BUT** according to the Psalmist, they are all related to each other. We are also told in Scripture that David **IS** a man after Yahweh's own heart, and that is because of David's heart's desire, according to David himself, **WAS** to Keep, follow, and obey **ALL** the Words of the Torah of Yahweh.

Verse 6 Then shall I not be ashamed, when I have respect unto ALL Your Commandments.

אַז לֹא-אֶבֹּשׁ בְּהַבִּיטִי אֶל-כָּל-מִצְוֹתֶיךָ

Az Lo Evosh BeChabiytiy El Kal Mitzoteyka

Here the Psalmist is saying that he knows that **IF** he walks in total loving surrendered obedience to the Words of the Torah of Yahweh, **IF** he willingly keeps Yahweh's Testimonies, **IF** he seeks Yahweh with his whole heart, **THEN**, YHVH **WILL** fill Him with His Holy Spirit, *Ezekiel 36:26-27* who in turn will **CAUSE** him **TO DO NO INIQUITY**, cause him **NOT TO BE** lawless, cause him to **NOT** transgress the Words of His Torah of Life, thereby keeping Yahweh's Precepts and following all the Commandments of Yahweh because they are all part of Yahweh's inerrant and everlasting teaching and instructions, His Torah of Life.

Verse 7 I will praise You with uprightness of heart, when I shall have learned Your righteous judgments.

אוֹדָךָ בְּיֹשֶׁר לִבִּי בְּלַמְדֵי מִשְׁפָּטֶי צְדִקָּךָ

Odka BeYosher Lavav BeLamdiy Mishpetey Tzidqeka

Here, David the Psalmist, commits himself to praising our heavenly Father when he has learned Yahweh's **righteous judgments**, which is simply another way for David expressing what is on his heart, and that is, that when he, David, the Psalmist, learns the Torah in the manner that Yahweh wants us to learn the Torah, his heart, will be overwhelmed with praise for Yahweh, and as I mentioned above that is why Yahweh says that David is a man after His own heart.

*Verse 8 I will **KEEP** Your Statutes: O do **NOT** forsake me utterly.*

אֶת־חֻקֶיךָ אֶשְׁמֹר אֶל־תַּעֲזָבֵנִי עַד־מָאֵד

Et Chuqeyka Eshmor El TaAzbeniy Ad Meod,

Here in *verse 8*, after telling us about **ALL** the benefits of keeping Yahweh's Torah, the Psalmist himself, makes a commitment, that he will keep, guard and obey Yahweh's Statutes, which are part of His Torah, part of His inerrant and everlasting teaching and instructions, and he asks Yahweh, **NOT to forsake him**, if and when he makes any mistakes. Amein!

Studying and keeping Torah together as a community.

Have a great Elohim blessed week and may Yahweh bless your every thought, and your every deed. Until we meet again, שְׁלוֹם עֲלֵיכֶם, Shalom Aleykem. Amein!