

COUNTING THE OMER



Deuteronomy 16:9 Seven entire periods of seven you shall count out to yourself, with the beginning of your sickle upon the harvest you shall begin to count out seven periods of seven.

Our CREATOR uses cycles of seven in numbering His days. Jahshua is the **FIRST FRUIT** of creation. Seven days after the resurrection - a count of seven which could be viewed in the spiritual sense as a *week of years* or a spiritual **Jubilee** – **THE SET-APART ARE WAVED**. We are being waved before JAHUAH by our High Priest the First Fruit ha Mashiach!

Deuteronomy 26:1 And it will be whenever you should enter into the land which the CREATOR your Elah gives to you **by lot** to inherit it, and should dwell upon it;

Deuteronomy 26:2 that you shall take from the first-fruit of the fruits of your land, which the CREATOR your Elah gives by lot, and you shall put them into a basket, and you shall go into the place which ever the CREATOR your Elah should choose to call upon his name there.

Deuteronomy 26:3 And you shall come to the priest, whoever might be in those days, and you shall say to him, I announce today to the CREATOR your Elah, **that I have entered into the land (The Land of Debar)** which the CREATOR your Elah swore by an oath to our fathers to give to us.

We are instructed to then count a group of *seven sevens* to Shavuot where we are to make a proclamation and **take an oath** (to seven one's self means to take an oath) to be betrothed to our Kinsman and future King Jahshua.

Seven oneself = Berith

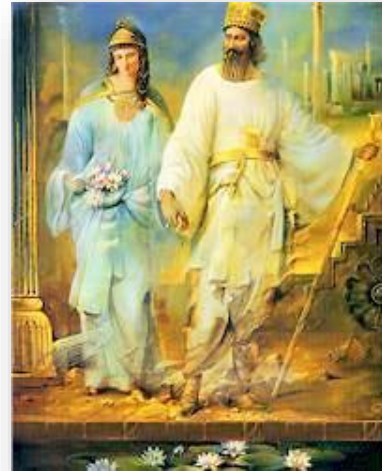
Berith is the Hebrew word for covenant, which means *to cut as in a covenant or contract*. According to some Bible scholars, it is related to the Akkadian word *burru*, meaning “**to establish a legal situation with an OATH.**” It takes two parties to complete a covenant and in order to make a covenant; these two parties must take **an oath** to abide by the terms of the covenant.

The time between Pesach (Passover) and Shavuot is considered the "*Courting Days*". The common thread that ties Pesach - the bride selection- and Shavuot- the betrothal- together is

Counting the Omer. This is the time when the bride and groom get the chance to be acquainted with one another. Each of the 49 days of the **Counting of the Omer** is the incremental cycle moving toward unification of the Groom and the Bride.

Have you ever wondered why the book of Ruth was placed in the canon to begin with? Her beautiful story shows us that this is the time of courting- as it takes place during the shift from barley harvest to wheat- the time between Pesach and Shavuot- The counting of the Omer.

Ruth 2:23 And she kept close by the maidens of Boaz to glean until **the end of barley harvest and of wheat harvest.** And she lived with her mother-in-law.



The story implies that Boaz is much older than she. We do not know whether he was a bachelor or a widower, but we do know that he was a man of Jahuah.

Ruth 3:10 And he said; Blessed be you of Jahuah, my daughter. You have shown more kindness in the latter end than at the beginning, in that **you did not follow young men**, whether poor or rich.

When Naomi and Ruth had arrived in Bethlehem (*Bethlehem mean 'the house of Bread'*), the problem facing them was how to find enough food to eat. The CREATOR has made a gracious provision in the Mosaic Law for folks in their predicament. Farmers were not permitted to reap the corners of their grain fields nor gather the gleanings; they were to leave them for the poor, for foreigners, for widows and orphans. Almost any way you look at it, Naomi and Ruth were qualified. They were poor widows and Ruth was a foreigner.

Since Naomi was getting a little too old to work in the fields, Ruth asked if she might go and find the field of some kind man who would allow her to glean. Naomi gave her permission.

Ruth 2:3 So she departed and went and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech.

Every impulse in Ruth's body urged her to flee to the purple mountains of Moab which she could see in the distance. That was home; that was where she belonged. But with quiet courage, simple modesty, and total unselfishness, she labored on.

Ruth 2:5 And Boaz said to his servant who was set over the reapers; Whose girl is this?

Ruth 2:6 And the servant who was set over the reapers answered and said; It is the girl from Moab who came back with Naomi out of the country of Moab.



Boaz lost no time in doing something nice for Ruth. He invited her to stay in his fields and glean as much as she wanted. The work was not easy- stooping and bending all day as she gathered the grain, the burden getting heavier with each stalk she gleaned, the sun beating down on her back. Boaz let it be known that although she was not working for his gain, she was still welcome to drink freely from the water pitchers provided for his own workers. And it seemed that some of the men wanted to put their hands on her.

Ruth 2:9 And let your eyes be unto the field where ever mine should harvest! And you should go after them. Behold, I gave charge to the servants to not touch you. And when you shall thirst, then you shall go to the vessels, and you shall drink from where the servants should draw water.

Nowhere does it say that Ruth was a beautiful woman like Sarah, Rebekah, or Rachel. We do not know whether she was or not, but we do know that she had an inner beauty, a meek and quiet spirit, an unpretentious humility that made her one of the loveliest women in Scripture. She bowed low before Boaz in genuine gratitude and said,

Ruth 2:10 Why have I found favor in your sight that you should take notice of me, since I am a foreigner?

Ruth 2:13 You have comforted me and indeed have spoken kindly to your maidservant, though I am not like one of your maidservants.

At mealtime he invited her to join him and his reapers for lunch, and he made sure she was served all that she wanted. When she finished eating and got up to return to work, Boaz said to his servants;

Ruth 2:15, 16 Let her glean even among the sheaves, and do not insult her. And also, you shall purposely pull out for her some grain from the bundles and leave it that she may glean, and do not reproach her.

So, Ruth continued to glean until evening. And when she winnowed out what she had gleaned, it was nearly a bushel of grain. It seems as though Boaz was a kind man, thoughtful, considerate, and gentle.

It was time to make a move. And strangely enough, in that culture it was Ruth's move. You see, Jahuah gave another interesting law to the Hebrews that required a man to marry the childless widow of his dead brother. The first son born of that union would bear his brother's name and inherit his brother's property (*Deuteronomy 25:5-10; Lev. 25:23-28*).

It was called the law of the "levirate" marriage (*The term levirate is a derivative of the word levir meaning "husband's brother"*). If no brother was available, a more distant relative might be

asked to fulfill this duty. But the widow would have to let him know that he was acceptable to be her “Goel,” as they called it, **her KINSMAN-REDEEMER and PROVIDER.**



Naomi told Ruth exactly how to do that. Ruth listened carefully and carried out her instructions precisely. Boaz would be sleeping on the threshing floor that night to protect his grain from thieves. After he went to sleep; Ruth tiptoed in, uncovered his feet, and laid down. By this act she was requesting Boaz to become her Goel.

Removing shoes was part of the covenant-making process in ancient Semitic societies. The ceremony of the shoe highlights that desire and commitment to connect to the Bridegroom, that redemption might take place and an inheritance might be received.

Needless to say, Boaz was somewhat startled when he rolled over in the middle of the night and realized there was a woman lying at his feet.

Ruth 3:9 “Who are you?” he asked. She answered, “I am Ruth your maid. So **spread your TALLIT COVERING over your maid, for you are a close relative**”.

Ezekiel 16:8 And I went by you, and beheld you. And behold, it was your time, and a time of resting up. And I opened and spread out my wings over you, and I covered your indecency, and I swore an oath to you, and entered into a COVENANT with you, say JAHUAH your Elah and you became mine.

Spreading his tallit over her would signify his willingness to become her protector and provider. His response was immediate:

Ruth 3:10, 11 “May you be blessed of JAHUAH, my daughter. You have shown your last kindness to be better than the first by not going after young men, whether poor or rich. And now, my daughter, do not fear. I will do for you whatever you ask, for all my people in the city know that you are a woman of excellence”.

It is important to understand that there was nothing immoral in this episode. This procedure was the custom of the day, and the record emphasizes the purity of it.

Ruth 4:13 So Boaz took Ruth, and she became his wife, and he went in to her. And Jahuah enabled her to conceive, and she gave birth to a son.

Ruth entered Bethlehem at the beginning of the barley harvest and married Boaz at the conclusion of the wheat harvest. Boaz represents our Kinsman Redeemer- ha’ Mashiach Jahshua – who was elected of JAHUAH to be our future husband and King after JAHUAH divorced Israel. Ruth denotes the Bride elect.

Jahshua was the FIRST-FRUIT of JAH not the *First-Fruits*- meaning His resurrection was not tied to the Feast of First Fruits, which is agriculturally fixed.

Proverb 8:22 The *Supreme Authority* CREATED ME the **HEAD** of HIS WAYS for HIS WORKS.

The Hebrew word used here for *HEAD* isn't *roshe*, as you'd expect, but rather *ray-sheeth'*- meaning: the *first*, in place, time, order or rank (specifically a *firstfruit*): - beginning, chief, first, or principal thing.

We can also see a divine correlation between Jahshua being the First Fruit and *Adam/the Elect* being the FIRST FRUITS by looking back to the time of this creation.

In the beginning Jah created the Light-

Genesis 1:3 And JAH said, Let there be light: and there was light.

John 8:12 Then spake Jahshua again unto them saying I am the light of the world-

Genesis 2:7 And Eloah shaped the man, taking dust from the earth. And he breathed into his face breath of life, and Adam became a living soul. (*Seven days later*)

Seven days after the light (Jahshua) appeared— then came the chosen man Adam- the FIRST FRUITS of JAH'S labor.

Now I am not saying that Jahshua was created on the first day of this earth's creation, as we know He was at the beginning of time- but we can see a divine correlation here of the First Fruit, the *Light of the World*, and the chosen elect, the First Fruits- Adam who was placed in the covered over Garden of Appointed Times seven days later.

The 'Reaping Festival' was then celebrated off and on by men- until it was commanded at Mount Sinai:

Jubilees 6:18 This entire festival had been celebrated in heaven from the time of creation until the lifetime of Noah—for 26 jubilees and five weeks of years [=1309]. Then Noah and his sons kept it for seven jubilees and one week of years until Noah's death [=350 years]. From the day of Noah's death his sons corrupted (it) until Abraham's lifetime and were eating blood.

Jubilees 6:19 Abraham alone kept (it), and his sons Isaac and Jacob kept it until your lifetime. During your lifetime the Israelites had forgotten (it) until I renewed (it) for them at this mountain.

We, *the Elect*, were chosen on the 8th day of Creation to be placed in the covered over Garden of Appointed Times of Jahuah- to be as a bride. In order to make that marriage complete we must "*Seven*" ourselves- or take an oath of promise to follow the terms of the covenant contract.

ALL JAHUAH'S dealings with men are of a covenant nature; HE will not exchange with us except through a covenant nor can we exchange with HIM except in the same manner.

A Covenant is the most solemn, binding, and intimate contract known. The Hebrew phrase for *MAKE A COVENANT* is "Karath Berith" which more literally is translated "cut a covenant" and ratified by passing between pieces of cut flesh. The verb Karath means to divide or cut in two or to make a covenant.

We can now begin to understand to double nature of this Feast- the covenant side and the harvest agricultural side. The newly installed nation of Israel had made their oath to JAHUAH and became betrothed to HIM on Shavuot and yet they are told:

Leviticus 23:10 Speak to the children of Israel, and say to them: **WHEN YOU COME INTO THE LAND WHICH I AM GIVING TO YOU** (*the Land of Promise, the Land of the LIVING Word*) and **REAP THE HARVEST** thereof, then you must bring the sheaf/**OMER** of the **FIRST-FRUILTS** of your harvest to the priest.



When wandering through the wilderness, there are no first-fruits to be offered to JAHUAH for us TO BE ACCEPTED into HIS presence. It is only after we have **LEFT THE WILDERNESS AND COME INTO THE LAND OF DABAR** (*the Land of the Living Word*) is this wave-sheaf to be offered up.

It appears that this is the exact reason the *Counting of the Omer* has been incorrect and misunderstood, as the ecclesia has been wandering through the wilderness for 40 jubilees, i.e. 2,000 years.

When locating these Holy Days, only Jahuah's Creation Calendar can be used; otherwise the days are considered to be UNHOLY and not separated unto Jahuah. In fact, Jahuah states that in order to obtain WISDOM, we must learn to COUNT THE DAYS, i.e. know his true calendar –

Interestingly, most bible versions instruct us in Psalms 90:12 that we should learn or be taught to number our days-

Psalms 90:12 So teach *us* to number our days, that we may apply our hearts unto wisdom. (KJV)

But in the Septuagint, it reads completely different- starting with verse eleven we read:

Psalms 90:11 Who knows the power of your anger? And how to count out his days because of the fear of your rage?

Psalms 90:12 So make known to me your RIGHT HAND! And the ones being corrected in the heart by wisdom.

We are the ones being corrected- we the ones who are seeking the true appointed times of our Creator!

From Aviv 1 we are instructed to count. Whether it is 7 days, 14 days, 50 days or 364 days we count. Each morning the sun comes up and we count it as a day. After counting 364 days we know it is time to watch for the *turn of the year*, the day that advances us that much closer to the

return of ha' Mashiach our GROOM and KING. And- as long as we are obedient in our counting, JAHUAH will bless us by allowing us to come into HIS PRESENCE at HIS *Set Times!*

Understanding Jahuah's Calendar is of the utmost importance. Why is it connected with WISDOM? Because Jahuah promises to meet with us, therefore His doctrine rains down like manna from heaven at these appointed times of meeting.

From the DSS (Dead Sea scrolls), scroll number **4Q409** we find a list of *first fruits* that the Zadokite priests from the line of Aaron, called "*Festivals.*" These were included in their schedule thus being observed at the temple!

This manuscript contains the remnant of a hymn praising the Creator for the festivals of the holy year.

*"Offer a sacrifice to Me **three times each year.** Keep the festival of Matzos (Unleavened Bread) ...the reaping festival (Shavuot)...the harvest festival (Sukkot)...**Three times each year,** every male among you must appear before ELOAH..." (Exodus 23:14-17) and "Keep the Festival of Matzahs (Passover)...Keep the Festival of Shavuot through the first fruits of your wheat harvest. Also keep the harvest festival soon after the year changes. **Three times each year,** all your males shall thus present themselves before JAH the Master, ELOAH of Israel." (Exodus 34:18-23)*

Also found in the Dead Sea Scrolls is a six-year schedule of the Priestly duties in which we find year after year the counting of the Omer is to start on the 26th day of the first month- scroll **4Q325** reads:

Frag.1 ...the Passover is on the fourteenth of the month on the third day. On the eighteenth of the month is the Sabbath of Jehoiarib. Passover ends on the third day in the evening. On the twenty-fifth of the month is the Sabbath of Jedaiah, its responsibility includes the Barley Festival on the twenty-sixth of the month, after the Sabbath. The beginning of the second month is on the sixth day of the week of Jedaiah...

We can clearly see that the counting towards the 'Reaping Festival' *Shavuot* is after Matzos not during- thus again AFTER the resurrection.

And, again in the scroll numbered 4Q394 we find that Shavuot was observed on the fifteenth day of the [3rd] month- thus counting backwards we can confirm that the Omer counting did indeed begin on the twenty-sixth day of the first month!

We can also see an accounting of these days in the book of Acts where Paul is traveling after the Passover-

Act 20:6 And we sailed across, after the days of the unleavened breads, from Phillippi, and came to them in Troas unto five days; where we spent seven days.

Paul indicates they left the day after the Feast of Unleavened was over which would have been the twenty-second day of the first month. Counting out five days of travel would have brought us

to the twenty-sixth day of the month, which is the first day of the week and the day of First Fruits. Where he stayed through until the Sabbath- which was the first Sabbath of the second month.

Act 20:7 And on *the first* of the Sabbaths, the disciples having been gathered to break bread, Paul reasoned with them, being about to exit the next day; and he extended the word until midnight. (JUB)

MONTH 1						'Head of Year' ALL ASSEMBLY DAYS are inside the 360	
DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	SHABBAT	
Day 1 of Creation Light Called forth <i>Angel Milki'el</i> MARCH 17 29	Day 2 of Creation Firmament & Water <i>Angel Helem'melek</i> MARCH 18 30	Day 3 of Creation Land & Plant <i>Angel Mel'ejal</i> MARCH 19 31	Day 4 of Creation Time Started <i>Angel Narel</i> EQUINOX SETS THE DAY FOR SHABBAT & FEASTS MARCH 20 1	Day 5 of Creation FIRST FULL DAY OF SPRING Gate 4: <i>Angel Tam'ayen</i> ROSH CHODESHIM <i>Assembly Day</i> Start count for 360 Days MARCH 21 2	Day 6 of Creation 2/360 MARCH 22 3	Day 7 of Creation First Shabbat 3/360 MARCH 23 4	
4/360 MARCH 24 5	5/360 MARCH 25 6	6/360 MARCH 26 7	7/360 MARCH 27 8	8/360 MARCH 28 9	9/360 MARCH 29 10	10/360 MARCH 30 11	
11/360 MARCH 31 12	12/360 APRIL 1 13	13/360 APRIL 2 14	PASSOVER Sun down to sun down ASSEMBLY DAY 14/360 APRIL 3 15	The Exodus Messiah Dies @ Evening Oblation 15/360 APRIL 4 16	16/360 APRIL 5 17	17/360 APRIL 6 18	
RESSERECATION of First Fruit <i>Women find the Messiah gone.</i> 18/360 APRIL 7 19	Last Day Feast of Unleavened Sun down to Sun down ASSEMBLY DAY 19/360 APRIL 8 20	20/360 APRIL 9 21	21/360 APRIL 10 22	22/360 APRIL 11 23	23/360 APRIL 12 24	24/360 APRIL 13 25	
FIRST FRUITS BARLEY ASSEMBLY DAY Omer 1 25/360 APRIL 14 26	Omer 2 26/360 APRIL 15 27	Omer 3 27/360 APRIL 16 28	Omer 4 28/360 APRIL 17 29	Omer 5 29/360 APRIL 18 30	REMNANToftheLIGHT.net		

After the betrothal agreement is made at Shavuot, the groom makes a verbal declaration that the woman is his wife.

John 14:21 The one having my commandments, and giving heed to them, THAT ONE (*my betrothed*) is the one LOVING ME; and the one loving me shall be loved by my Abba; and I will love [*my betrothed*], and I will reveal myself to [*my betrothed*].

After the announcement they both drink wine from a cup. The Groom drinks first and then gives the cup to His betrothed.

Luke 22:20 ... He took the cup... saying; This cup is the new/fresh/regenerated covenant in My blood, which is being shed out for you (*His blood was the mohar/bride price*).

Before the groom departs to prepare a place for his betrothed, he gives her a gift, which had to be something of substantial value- not frivolous or trivial. She accepted the gift signaling that she accepted the groom as her husband, including the contract and all its terms. The gift given by Jahusha to his betrothed is the Ruach Ha Qhodesh (*Holy Spirit*), certainly a priceless gift!

John 20:22 And when he had said this, he breathed on them, and saith unto them, **Receive ye the Ruach Ha Qhodesh:**

Ephesians 1:13 in whom also you, hearing the Word of Truth, the gospel of our salvation, in whom also believing, *you were sealed with the Ruach Ha Qhodesh of promise,*

Ephesians 1:14 who is the earnest of our inheritance, to the redemption of the purchased possession, to the praise of His glory.

Act 2:4 And they were all filled with the Ruach Ha Qhodesh, - **GIVEN ON SHAVUOT!**

When that matter was settled the groom would depart. He would announce to his bride, "I go to prepare a place for you," and he would return to his father's house. Back at his father's house, he would build her a bridal chamber.

John 14:2 In My Father's residence are many abodes; if it were not so, I would have told you. **I go to prepare a place for you.**

John 14:3 And if I go and prepare a place for you, I will come again **and receive you to Myself**, so that where I am, you may be also.

While the Groom is away making His preparations for His new bride- The bride too is making her preparations as she moves through the **SHAVUOT SEASON counting 50 days from harvest to harvest**, gathering in the provisions of the *Barley, Wheat, Wine* and *oil* to be laid out for the final Wedding Feast at Sukkot.

Revelation 19:7 "Let us rejoice and be glad and give the glory to Him, **for the marriage of the Lamb has come** and His bride has made herself ready."

Revelation 19:8 And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

Revelation 19:9 And he said to me, "Write, '*Blessed are those who are invited to the marriage supper of the Lamb.*'"

