
THE HIDDEN MEANING OF THE OMER COUNT

Greetings, brethren! Welcome to Bible study. This Sabbath day is in the middle of the *Festival of Unleavened Bread* and it is the second day of the *Omer Count*.

Numbers **15:38**—God said, “Moses, speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners; that you may look upon it and *remember all the commandments of the Lord and do them*. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.”

Numbers **16:50** –Korah from the tribe of Levi with Dathan, Abiram and On sons of Reuben became insolent and took men and rose up against Moses and against Aaron. With them were 250 princes of the assembly, prominent leaders in the congregation, and men of renown who said: “You take too much upon yourselves, for all the congregation is holy, every one of them, and the Lord is among them. Why then do you exalt yourselves above the assembly of the Lord?” In other words, “we don’t need reminders. All of our clothes are blue (represents heaven and God’s throne). Who do you think you are putting yourself above the rest of the congregation?”

Korah was jealous because he wanted the priesthood (Aaron’s job). He thought he should have that position. Abiram wanted political authority and Moses’ position. As you read the rest of the chapter, you will find that the Lord did a new thing. The earth split apart from under them (opened up) and all those men who treated the Lord with contempt went down alive into the pit with their households and with all their possessions. Then all Israel who were around them fled at their cry, for they said: “Lest the earth swallow us up also!” A fire came out from the Lord and consumed (destroyed) the two hundred fifty princes who were offering incense. The next day all the congregation of Israel murmured and gathered against Moses and Aaron saying: “you have killed the people of the Lord.” As they looked toward the tabernacle of the congregation the cloud covered it and the glory of the Lord appeared and said to Moses and Aaron who fell on their face before God: “get up from among this congregation that I may consume them as in a moment!” Aaron (as Moses commanded) took a censer, put fire in it from off the altar and put in the incense and *ran* into the midst of the congregation to make atonement for the congregation. The wrath of the Lord had already gone out and the plague had already begun. Aaron stood between the dead and the living; so the plague was stopped. Those who died in the plague were 14,700 beside those who had died in the Korah incident.

God then showed Israel by a miracle that he had chosen the tribe of Aaron and his descendents to be the high priest of the twelve tribes of Israel. He commanded: “get twelve staffs from the Israelites, one from each of their father’s houses. Write each man’s name on his rod. Write Aaron’s name on the rod of Levi. There shall be one rod for the head of each father’s house. Then place them in the tabernacle of meeting before the Testimony where I meet with you. The staff belonging to the man I choose will blossom.” “The next day Moses entered the Tent of the Testimony (Witness) and saw that Aaron’s staff, which represented the house of Levi, had not only spouted but had budded, blossomed and produced almonds! So God by divine miracle showed that Aaron and the house of Levi were to be the high priests. The Lord said to Moses, “Bring Aarons rod back before the Testimony, to be kept as a sign against the rebellious. This will put an end to their complaints (grumbling against me), so that they will not die. Moses did just as the Lord commanded him.”

Exodus 16:4-32— On the 25th day of the second month in the wilderness, after Israel had departed from Egypt God heard Israel’s *grumbling against the Lord* and said to Moses: “I will rain down bread from heaven for you, and the people shall go out and gather a certain quota every day, that I may **test them whether they will walk in my way or not**. On the sixth day they shall prepare what they bring in, and it shall be twice as much as they gather daily.” The next morning after the layer of dew had lifted, there, on the ground’s surface there laid small round thin flakes, as small as the hoar frost. In Hebrew the word manna literally means “*what’s it*”? When the Israelites saw it, they said to each other “What is it?” they did not know what it was. “It is the bread (angel’s food) that the Lord has given you to eat. Each morning they gathered manna, some much some little, each one as much as he needed. As the sun grew hot it melted away. It was white like coriander seed and tasted like wafers made with honey. No one was to keep any of it until morning. Some paid no attention to Moses and kept some part of it until morning, but it smelled and was full of maggots.”

On the 6th day, there was twice as much as usual and Moses told the congregation: “Tomorrow will be a day of rest, a holy Sabbath to the Lord. So gather twice as much as usual (four quarts: 1 omer = a quart) and prepare it as you wish. Save whatever is left and keep it until morning. So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. Eat it today Moses said, “because today is a Sabbath to the Lord. You will not find any of it on the ground today. Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any.” Nevertheless, some of the people went out on the seventh day to gather manna, but found none. Manna gathered on the 6th day lasted for two days.

Exodus 16:28—“God said to Moses: “How long will you refuse to keep my commands and my instructions? Bear in mind that the Lord has given you the Sabbath: that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the seventh day: no one is to go out. So the people rested on the seventh day.” Short walks, like to the local park or picnic area are fine, but not long distances out of town on the Sabbath day. *A Sabbath day’s journey* would be like from Jerusalem up to the temple mount (the Mount of Olives) and back home. **Psalm 25:4**—David expresses in this prayer, the attitude we need to have about God’s word and God’s commandments.

- “**Show** me your ways O Lord.
- **Teach** me your paths;
- **Guide** me in your truth and teach me, for you are the God of my salvation, and my hope is in you all day long,
- **Remember**, O Lord, your great mercy and love for they are from of old.
- **Remember not** the sins of my youth and my rebellious ways; according to your love remember me, for you are good, O Lord. **Good and upright is the Lord**; therefore
- He **instructs** sinners in His ways.
- He **guides** *the humble* in what is right and **teaches** *them his way*.
All the ways of the Lord are loving and faithful for those who keep the demands of his covenant. Surely your goodness and unfailing love will pursue me all the days of my life, and I will live in the house of the Lord forever.”

Isaiah 66:1-2—“Thus says the Lord, Heaven is my throne and earth is my footstool. All these things my hand has made, and all those things exist. But to this man will I look: he who is humble and contrite in spirit, and trembles at my word.” Proverbs 6:17—“The Lord hates a proud look (spirit).” There are certain people today who are arrogant and proud. Some of them used to be among our brethren—maybe were with us, but not of us and left the truth of God to teach and do their own way and claims it is the “way of God”. One of those of such renegade spirit left TPM several years ago and is claiming that the Passover Haggada is pagan and an abomination. I wrote the Haggada booklet based on the Jewish

Haggada Seder which commemorates the story of Israel's Exodus from Egypt and fulfills the Torah's command to all fathers to tell their children the story of Israel's liberation (each man personally) from Egyptian slavery (**Exodus 13:8, 14-15**) that recounts the miracles, mighty power and kindness of God performed in redemption of his people.

The Hebrew word "*haggada*" means story. "*Seder*" means setting forth of the emblems as commanded by God. But this radical individual who was put out of Triumph has set himself up on line as The Obedient Church of God and (which I call The *Disobedient Church of God*) and takes great exception to the teaching of the Haggada observance as outlined and comments that after "four cups" of wine one will be "rolling around drunk". The Seder meal with wine has been observed for over 3,500 years with families and their children who are not drunk after participation. Within moderation, a swallow of wine is taken as designated by the leader from the "cup" of wine after each one of the four blessings. The original Passover was eaten in haste with staff in hand, ready to leave Egypt at a moment's notice because they did not know the hour that Pharaoh would say ok you can leave and then change his mind as all the times before. Today, the Seder meal is enjoyed as a family festival of freedom and reclining at the table, not in haste standing up. This deliberate perverting of God's truth and trying to cause discord among brethren gives me great concern over the spiritual welfare of this man's soul. Those who make false claims leading people into perdition and who add to or take away from the truth of God will incur the wrath of God (Romans 12:19).

Brethren, it is important to be humble and teachable, to know and appreciate the fine points of God's law. **Isaiah 66:1**—praying, reading, studying and memorizing the word of God teaches us how to be pleasing in God's sight. "Thus says the Lord Eternal YHVH, heaven is my throne and earth is my footstool. Where is the house that you will build for me? And where is the place of my rest?" God has created everything in heaven and earth. "All these things my hands have made and all those things exist. But this person is the one I will look upon with approval, the one with a humble and contrite spirit—willing to listen and learn of God—and who trembles at my word." It is not man or this world's leaders that we need to fear, but God who has created us. **Ecclesiastes 13:12**— "Fear God and keep his commandments."

There is a very special command of which few people are aware and that the church has ignored or overlooked. It might be considered by some as "Looney tunes and merry melodies", but God's commands are eternal and his laws are immutable. A wonderful observance that is to be done starting yesterday on the second day of Unleavened Bread, Nisan 16 after the first holy day of ULB (Nisan 15) is begin counting the Omer. **Leviticus 23:10-13**—the Lord commanded Moses: "When you (Israel) come into the land which I give to you, and shall reap the harvest thereof, then you shall bring a sheaf of the first-fruits of your harvest to the priest. And **he shall wave the sheaf before the Lord**, to be accepted for you: on the morrow after the Sabbath." A sheaf means a handful of the first crop that ripens in Israel in the spring which is barley. This was done at the temple as an offering of the "*first fruits*", so that God would bless the rest of the harvest. You shall do this on the day *after the Sabbath*. I will explain this as we go along. The Sabbath here is the first holy day, Passover day when we have the Seder meal is at the end of *Nisan 14* and the beginning of *Nisan 15*. Nisan 15 is the first annual Sabbath day of the spring holy days. After that Sabbath is *Nisan 16*, the day when the Jews offered the *wave sheaf* of barley to God in the morning. It is to be waved before God.

Leviticus 23:14-15—"and you shall eat neither bread, nor parched corn (flour), nor green ears, until the selfsame day that you have brought an offering (the *wave sheaf* of barley) unto your God; **it shall be a statute forever throughout your generations in all your dwellings.**" Well, then what? If there was a temple in Jerusalem, the Jews would be doing that. They will be doing that again when there is a functioning priesthood. "You shall count for yourself from the morrow after the Sabbath, from the day

that you brought the sheaf of the wave offering: seven Sabbaths shall be complete.” This means the people (everyone)—all the tribes of Israel shall count for themselves. This means knowing how to count, why we are going to count and the result of our counting the Omer. There is something in it for us. There is a reason why God has given us this command. So we have to figure that out from the information that God gives us. He says, count from the day after the Sabbath—the 15th of Nisan—from the day the sheaf was waved before God (Nisan 16) seven Sabbaths. Sabbath here--*Shabbat* means week and also means rest (cessation of labor). So this is seven weekly successive weeks (7 x7 = 49 days).

Isaiah 66:23—“it shall come to pass from one new moon to another, and from one week to another (Jewish translation and Moffatt translation say either week or Sabbath) all flesh shall come to worship before me says the Lord. The Sabbath stands for the week. Why? Because it is the 7th day of the week, and every week has seven days. So at the end of every Sabbath means the end of every week. You can read this in the Rotherham translation of **Matthew 28** in a footnote that shows plainly that in the Hebrew language and the Greek idiom the word Shabbat stands for week as well as meaning the day itself. It also stands for a Sabbath year. In **Leviticus 25** it speaks of the Sabbatical year, or a Sabbath year of rest. The key word Shabbat in Hebrew means *rest*—cessation from work. So the meaning here in **Leviticus 23:16** where it says you shall count seven weeks (cessations/ restings) shall be completed. Count 50 days to the day after the seventh week, then you shall offer a new grain offering to the Lord. Day 50 is the day of Pentecost. Pentecost in Hebrew is called Shavuot—the Festival of Shavuot. Shavuot literally means weeks and the word for week is Shavua. So this is the **Feast of Weeks**. Why is it called the **Feast of Weeks**? You count seven weeks (not Sabbath days) to get to Pentecost which is at the conclusion of those seven weeks.

Deuteronomy 16:9—“**you shall count seven weeks**” is said very clearly here. There is no need to interpret weeks here, where it says weeks showing the two are interchangeable. We already know that, but this clearly nails it down. It also says “count for yourself from the time you put the cycle to the grains; you shall keep the Feast of Weeks to the Lord your God. The Feast of Weeks is Shavuot which is Pentecost. That is the way that we count it from the day after Passover.

This counting is a very highly disputed matter in the churches of God today and even between the Jews. You might say that 99 percent of the Jews follow the Rabbis and Moses and what Torah says. They interpret that to mean the Feast of Weeks is counted from the day after Passover—the high annual holy Sabbath. But then history registers controversy among the Sadducees (New Testament) who said it meant counting from the weekly Sabbath during the days of the Feast of Unleavened Bread—seven regular weekly Sabbaths after Passover. There are several problems with that which I will show you.

Let’s just try counting Pentecost as the Sadducees do beginning from the *weekly* Sabbath after Passover Day on Thursday (Nisan 15) from today, the weekly Sabbath. Then we start the Omer count tomorrow on Sunday (Nisan 18). If we follow that rule of thought, then no matter what day Passover occurs, every year Pentecost will fall on a Sunday, because the Omer will be started on Sunday the first day after Saturday the weekly Sabbath and 50 days will always end up on a Sunday. By doing this, it really disassociates the starting of the Omer count from the Passover. It just so happens to coincide with Easter! Catholics and Protestants start counting the Omer to Pentecost on Easter Sunday (which is tomorrow) and the 50th day will wind up on what the Catholic’s call Whit Sunday. The Septuagint was written 250 years before Christ and was translated from the Hebrew to the Greek. Philadelphus Ptolemy of Egypt hungered for knowledge and learning and established the Great Library at Alexandria, Egypt, the greatest repository of books known in the world. He wanted a copy of every important book written in the world to be in the library so he asked the Jews if they could translate the Torah into the Greek language from the Hebrew. The Jewish priest sent seventy scholars, two from every tribe, fluent in Hebrew and Greek to an island

near Egypt to translate the Septuagint into Greek for inclusion in the Library of Alexandria. Septuagint means seventy. You can request the rest of the story in my article, “*The Septuagint and its Origin.*” This translation in 250 B.C. was accurate and done long before there was ever a Sadducee, and long before there was any controversy over the wave sheaf offering.

Reference: The Septuagint, Leviticus 23:4-15—“these are the feasts of the Lord, holy convocations that you shall call in their season. In the first month in the 14 day of the month between the evenings is the Lord’s Passover. **Verse 7**—Seven days shall you eat unleavened bread, and the first day shall be a holy convocation to you. You shall do no servile work.” So the first day of Unleavened Bread is a holy convocation. **Verse 15**—“and you shall number to yourselves from the day after the Sabbath, from the day in which you shall offer the heave offering. Seven full weeks, until the morning after the last week, you shall number 50 days, and you shall bring a new meat offering to the Lord. You shall bring from your dwellings loaves (two) as a heave offering.” That is on Pentecost.

Verse 9—God said, “speak to the children of Israel and say, “you shall enter into the land I shall give you and reap the harvest of it, then shall you bring in a sheaf—the first fruits of your harvest to the priest. He shall life up the sheaf before the Lord to be accepted for you, on the morrow of the first day the priest shall lift it up.” Well, the *first day*, as it says, (*on the morrow of the first day*), is the first day of the Feast of Unleavened Bread—the first day is Nisan 15 and the next day is Nisan 16 (that is the morrow of the first day) and the day of the wave sheaf offering and the day that we begin to count the Omer to Pentecost which means 50th day. Omer is the Hebrew name of the offering of the sheaf of barley. The Septuagint very states plainly: the day, after the first day.

Reference: The Temple: It’s Ministries and Services by Alfred Edersheim, pages 202-203. Edersheim was a Christian who grew up as a Jew in Judaism. “The sheaf of first-fruits” (this is the barley offering) on the second day after the first day of Unleavened Bread. The point of controversy is at the bottom of page 203. The expression “the morrow after the Sabbath in **Leviticus 23:11** has sometimes been misunderstood as implying that the presentation of the so called first sheaf was to always be made on the day following the weekly Sabbath of the Passover week. This view was adopted by the Sadducees and the House of the Bothusians (High priest) in the time of Christ and later on by Karaite Jews and certain other interpreters. But this rests on the misinterpretation of the word Sabbath, as an analogous illusion to other feasts in the same chapter (Lev. 23). It means not the weekly Sabbath, but it means the day of the Festival of Unleavened Bread Sabbath—the annual Sabbath.

“The testimony of Josephus and Jewish tradition leaves no room for doubt. In this instance, we are to understand the Sabbath as the 15th of Nisan, the first holy day on whatever day of the week it might fall. Already on the 14th day of Nisan, the spot had been chosen where the first barley was to be reaped. On the 15th of Nisan they would go out to reap just as the sun went down, even if it were a Sabbath day and cut in the eyes of a number of witnesses on Nisan 16. It was not the day of the Sabbath which fell within the seven days” (weekly) as the Bothusians supposed. According to Philo and Josephus, it was a sheaf of barley. In the land of Canan the wheat ripens two or three weeks later. This Sabbath does not mean the 7th day of the week but “*day of rest*”, although the weekly Sabbath was always the last day of the week.” Even the Day of Atonement is called a Shabbat (Sabbath) and Shabbat Sabbatone—a Sabbath of Sabbaths, an annual Sabbath—not a weekly day Sabbath.

This morrow after the Sabbath is mentioned in **Joshua 5:10-11**—after Israel crossed the Jordan River dry-shod, “Then the Lord said to Joshua, this day rolled away the reproach of Egypt from you. This place is called Gilgal to this day. Israel camped in Gilgal and kept the Passover on the 14th day at evening (twilight—between the evenings). **And they ate of the produce of the land**” on the day after the Passover Nisan 16—unleavened bread and parched grain on the very same day.”

Leviticus 23:10 -11—what did they have to do before they could eat of the fruit of the land? They had to offer the wave offering first. Then they could eat of the harvest. This shows that the day after the Passover on Nisan 15, Israel kept the Passover, the priest waved the barley sheaf before the Lord, and after waving the sheaf of the harvest they ate of the new harvest grain. The next day the manna ceased and they ate the food of the land of Canaan in the fields of Jericho that year. Verse 14—“you shall eat neither bread, parched grain, nor fresh grain until the same day you have brought an offering to the Lord your God. It shall be a statute forever, throughout your generations in all your dwellings.” Step by step, in order, before eating of the new year’s harvest, Israel had to first offer the wave offering. *Why am I spending all this time on this precious diamond of truth?* I find this incredible, but it has been overlooked by everyone except the Jews who have been counting the Omer for 2,000 years ever since the temple was destroyed. They still remember to count the Omer in their synagogues today and still count it 50 days from the day after Passover to Pentecost—Shavuot—or the Feast of Weeks.

Reference: *Commentary on the Old Testament* by Keil and Delitzsch, page 614. “the first day of the Feast of matzos (Unleavened Bread) is called Sabbath irrespective of the day of the week on which it fell. The morrow after the Sabbath is equivalent to the morrow after the Passover mentioned in **Joshua 5:11**. The Passover signifies that day at the beginning at which the Passover meal was held—that is, the first day of Unleavened Bread which commenced on the evening of the 14th (ending of the 14th)—the beginning of Nisan 15. By offering the sheaf of the first fruits of the harvest, the Israelites were to consecrate their daily bread to the Lord their God and practically show that they owed the blessing of the harvest to the grace of God. They were not to eat any bread or roasted grains of the new crop until they had presented the offering of their God. This offering was fixed for the second day of the Feast of the Passover, Nisan 16, so that the connection between the harvest and the Passover might be kept in subordination to the leading idea of the Passover itself.” The Passover is first, and the key to all that follows. Just like the sacrifice of Christ. Without the sacrifice of Christ we would have no Christian life; no reason to observe the Feast days of Unleavened Bread, or putting out sin. It all is contingent on the Passover and the sacrifice of Christ. So it all connects to the Passover holy day, not some arbitrary weekly Sabbath—disconnected to Passover and the Feast of Unleavened Bread, but just happens to be nearby.

Do you know why churches are wasting time with controversy on what is meant here—an annual or weekly Sabbath—and can’t decide from which to count? The whole problem is solved if you see what the Bible says, and learn there are annual and weekly Sabbaths spoken of in the Bible, see what the Jews to whom God gave His Oracles to preserve—his statutes, laws and judgments say, and check reputable Bible commentary Keil and Delitzsch, what Josephus’ *Antiquities of the Jews (history)* says, and what the *Septuagint* says. The evidence from the Bible says that you count 50 days from the second day of the Feast of Unleavened Bread—the day after Passover day of Nisan 15. Satan is the author of confusion (father of the lie) and he has deceived the whole world.

Now, I ask, **Why does God say count the Omer for 50 days (seven weeks of seven days=49)** and the 50th day is Shavuot—Pentecost, The Feast of Weeks! WHY??? Number one Brethren: it does not matter why? God says, “DO IT throughout your generations”, so we should do it. Are we in agreement that if God says do something, we should do it? God is not a man, that we should ignore Him. When God our Creator says to count, we should count. **Leviticus 23:15**—“You shall count for yourself. We are to do it for own spiritual benefit if we do it. If we don’t do it then there is a spiritual loss—a spiritual diminishment, if we don’t do it. **Deuteronomy 16:9**—again God commands: “you shall count seven weeks for yourself until Pentecost and then you are to keep the Feast of Weeks”—Shavuot/Pentecost. If God says “you shall count for yourself” it is not optional, and I don’t think there is any question or doubt about it. I’m saying there is a good reason for doing what God says to do.

Matthew 5:17—Christ said “don’t think I came to destroy or to do away with the Law or the Prophets. I did not come to destroy, but to fulfill (fill to the brim in full measure and interpret properly).” He came to do the Law, not to do away with it. Verse 18—“assuredly I say to you, until heaven and earth shall pass away, not a single *jot or tittle* of the Law will pass away *until all is fulfilled*.” Earth and heaven are still here, so all of God’s commands are all still in effect. **Hebrews 9:10**--there were some things temporarily suspended in accordance with worship at the temple since it was destroyed. Obviously we cannot do sacrifices, washings, and purification ceremonies without a temple and its priesthood. Christ says he came to magnify and fulfill God’s commandments. **Isaiah 42:21**—He will magnify the law and make it glorious.

Matthew 5:19-20—“whosoever, therefore breaks one of the littlest of these commandments of the Lord and teaches men (to do) so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them (commandments) shall be called great in the kingdom of heaven. For I say unto you, unless your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.” Which commandment is the “littlest” commandment? I don’t know. I want to keep all the commandments—everyone that I know and not miss one. I do not want to be careless and stupid. I learned about the Sabbath—I began to keep the Sabbath. I learned about the annual holy days—I began to observe the annual holy days. When I learned that the church I was attending was keeping certain days wrong, I began to keep those days right. **Numbers 15:38-40**—“Then I learned about wearing the *tallit* (prayer shawl) when worshipping God, so when I appear before God I put on the prayer shawl “with the fringes and the blue thread that you may look upon it and remember all the commandments and do them: that you seek not after your own heart and your own eyes, after which you use to go a whoring; that you may remember and do all my commandments and be holy unto your God.”

Numbers 15:41—“I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.” That’s where the problem arose. You see, Israel did not want to worship God. They were human and their human hearts were rebellious. **Romans 8:7**—“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” The carnal mind wants to go its own way and justify itself. People become atheists because they don’t want to have God over them and tell them how to live their lives, meddling in their business, or his commands that you shall not bear false witness, commit adultery, steal, and murder.

We tell the times and seasons, months and the appointed times of God by the observed new moons. The first month in the calendar year is Nisan (Abib) which can have 29 or 30 days. The beginning of the next month begins with the new moon. One complete cycle of the moon around the earth occurs in 29 ½ days. The second month can also have 29 or 30 days. Pentecost will come up on Sivan 6. If we have two months with 30 days, then there is an extra day that has to be accounted for and Pentecost comes up on Sivan 5; but if Nisan and Iyar both only have 29 days there is one day less and Pentecost will be on Sivan 7. Therefore Pentecost can occur on Sivan 5, Sivan 6, or Sivan 7. On the fixed Jewish calendar the months are stabilized so that Pentecost is always on Sivan 6, because it averages the months and creates a calendar on monthly averages and monthly time cycles.

Why then we do this? 1) God says so, and 2) for your self-discipline and spiritual growth. God has a reason for every command. This story parallels the journey of Israel out of Egypt. The 50 day count turns out to be Pentecost the day of First-fruits and the day that God came down to Mount Sinai and spoke to Israel and gave them the Ten Commandments. The counting of the Omer depicts the day-by-day journey of Israel from Egypt to reach Mount Sinai. They had been counting 49 days and that great event occurred on day fifty. Day fifty was the day of revelation. They had to go through that process and endure day by

day. They were waiting in great anticipation and heard the voice of God that day from the mountain with fire and lightning.

Reference: The Essence of the Holy Days by Avraham Yacov Finkel, chapter 9, page 162. “On the second night of the Passover, we begin counting the Omer which is called “*seferit ha omer*. We count 49 days until the 50th day on which we celebrate Shavuot-Pentecost. Torah says you are to count seven complete weeks after the Passover Day. The omer is the new barley offered in the temple on the second day of Passover as a token of gratitude for the ripening fruit of the harvest. We count the Omer as each day begins for 49 days.” Counting the Omer parallels the journey and overcoming preparing to meet God at Mt. Sinai on the 50th day. As they progressed on this journey leaving Egypt’s slavery, corruption, idolatry and pollution behind in Egypt they were getting ready and bathed themselves and washed their clothes in preparation before meeting God at Sinai. Seven times seven (7 days of 7 weeks = 49 days) depicts perfection (completion times completion) and now Israel was ready to meet God. You can read the story in Exodus 19.

“For deeper understanding, of why for the counting of the Omer, we must realize the world is endowed with fifty levels of wisdom. Moses attained forty-nine of those levels. The ultimate wisdom is contained on the 50th day when God revealed himself. That was beyond Moses’ reach.” The forty-nine levels of wisdom are represented by the forty-nine days in counting the Omer from one day to the next like the levels of completion from Kindergarten through high school, college and higher degrees of increased knowledge and learning in preparation for physical life. The giving of the Torah to Israel the day God made his covenant with Israel parallels the fiftieth level and gate of wisdom or Graduation Day. Fifty is the number of the Jubilee in God’s plan – the highest level. It is the year of release, redemption, when liberty is proclaimed throughout all the land. This pictures coming into oneness with God, but we have to prepare and be ready to meet God. We are on a trek, journeying and overcoming and rooting sin out of life day by day, week by week, month by month, year by year striving to meet Christ at his coming. He is washing us with the water of his word to get rid of blemishes and spots so we can be clean and pure in his sight when he comes.

Counterpart to the fifty levels of Wisdom, there are fifty levels of Contamination. God created the world in perfect balance with one balancing the other. That principle is relayed in **Ecclesiastes 7:14**. God has set the good and evil inclination, the forces of holiness against impurities and evil forces. We all have human nature that wants to pull us down as an agent of destruction. We have to overcome the pulls of the flesh, and the pride of life, and the temptations of the world to enter the kingdom of God by the power of his Holy Spirit. Life in Egypt is a picture (typology) of our being in Spiritual Babylon before we were baptized making a covenant with God, symbolized by Israel going through the Red Sea and headed for the Promised Land; we are headed for the kingdom of God. Israel was on a physical journey to meet God at Mount Sinai. We are on a spiritual journey of overcoming to meet God and become his spiritual bride and live in his kingdom. In Egypt Israel had degenerated and declined in their morality during slavery until they had reached the 49th level of contamination. About all they had left was their Hebrew language. They had been Egyptianized. God had to clean up their minds and hearts and bring them out of Egypt forcibly with great miracles and encourage them, but he still had to contend with their human nature, and testing him in the wilderness. **1 Corinthians 10:11**—Everything Israel went through in the wilderness is an example for us today as we face the trials, temptations, and tests in our lives today. Those who criticize, complain, lack in faith and fear have to learn to follow in the footsteps of Christ overcoming every pull of the flesh.

The seven shepherds of the Bible are: Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David. Each one portrays a particular quality of God and fruit of the spirit that we are to incorporate into our character.

Galatians 5:22-23—the **fruits of God's Spirit are** love, joy, peace, endurance, goodness, kindness and faith. We are to count the Omer and concentrate on overcoming. Counting the Omer is a day by day help to focus on overcoming weakness and instability. Let us concentrate on Godly, righteous character as we count to fifty (seferit ha omer) and Pentecost these seven weeks.

Praise God for his mercy and his revelation. Be strong in the power of His Spirit to serve Him to the end of the age. Thank God for his message in the Omer count. Amen.

Cc: Omer meditation enclosed