

## Days 1-50-From Faith to Belief

### The Purpose of Our Omer

Taught 4-15-07 and 4-21-07

### New Teaching

By Apostle Moshe Yoseph Koniuchowsky

1 The first scroll have I made, O Theophilos, of all that Yahshua began both to do and teach,

2 Until the day in which He was taken up, after He through the Ruach Hakodesh had given His Torah to the shlichim whom He had chosen:

Gave His Torah. Established the rules. Faith in YHWH. But belief was fully come 50 days after Unleavened Bread. He was following the Father's pattern of faith to belief.

3 To whom also He showed Himself alive after His passion by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to the malchut of YHWH. ( A new nature)

40 days of preparation for FULL BELIEF. As we'll soon see, He followed a precedent. The disciples went from first Adams to second Adams in their trust and in their 50-day spiritual journey. What was He doing for the first 42 days of the omer? He was GRADUALLY changing their animal/human nature to a nature like His, developing their temple/body for the coming of the Ruach. As they had eaten man's grain, barley, an animal food, He was preparing them for the WHEAT of Shavuot, the Ruach HaKodesh.

4 And, as He ate lechem together with them, He commanded them that they should not depart from Yahrushalayim, but wait for the Promise of Abba, which, He said, you have heard from Me.

He left or ascended on the 42nd day of the omer. He left them 8 days to review His daily instructions. He commanded them to wait and not depart until Shavuot, when the POWER of YHWH would come and the Promise of TRUST in YHWH, as opposed to a mere mental ascent as found before.

5 For Yochanan ha Matbeel truly immersed with mayim; but you shall be immersed with the Ruach Hakodesh not many days from now.

The power to trust, believe and become established in the spirit of the new second Adam.

6 When they therefore had come together, they asked Him, saying, Master, will You at this time restore again the malchut to Yisrael?

They knew their trust could not be fully manifested unless the two houses were restored. He promised to do so, but in His time. Meanwhile through waiting He wanted them to mature from faith to trust, to evolve from the food of Adam to the food of the harvest of souls, symbolized by wheat, or human food. Both produced by the land of promise.

7 And He said to them, *It is not for you to know the times, or the moadim, which Abba has put under His own authority.*

Meaning Israel will be resorted, but first I'm restoring you during these 50 days.

8 *But you shall receive power, after the Ruach Hakodesh has come upon you: and you shall be witnesses to Me both in Yahrushalayim, and in all Yahudah, and in Shomron, and to the four corners of the olam.*

The result of full belief coming in 8 days resulting in doing the gospel commands not just hearing.

9 And when He had spoken these things, while they looked, He was taken up; and a cloud received Him out of their sight.

10 And while they looked steadfastly toward the shamayim as He went up, see, two men stood by them in white apparel;

11 Who also said, You men of Galil, why do you stand gazing up into the shamayim? This same Yahshua, who is taken up from you into the shamayim, shall so come in like manner as you have seen Him go into the shamayim.

12 Then they returned to Yahrushalayim from the har called Olives, which is from Yahrushalayim a Shabbat day's journey.

Returned to wait 8 days for power to believe to come. Where did this pattern come from? What more was this 50-day time frame about?

The basis of complete faith in the heart emanates from the depths of the soul of Israel. This is represented by the barley offering of the Omer. It is animal food, and animals are instinctive creatures.

Pesach is joined to Shavuot by the counting of the Omer, which connects the barley offering, animal food, emotional and instinctive behavior, to the wheat, human food, the level of the intellect.

The 50-day count is also a reversal of the 50 steps of degradation we descended when we first went into Egypt, as we ascend the same 50 levels back to the PROMISES of YHWH and His covenant love and POWER. This is called an olah, literally an ascension offering, or burnt offering.

These two essential forces emotional/faith and power to live consecrated thru BELIEF are at the two opposite ends of the counting of the omer and yet one cannot go to belief without faith and emotional love.

There are exactly fifty days from the second day of the festival of Chag Matzoth to the festival of Shavuot. We know this because we count each of these days. This counting is, in fact, a commandment from the Torah: "You shall count from the day after the Shabbat [referring here to Aviv 15, first day of Unleavened Bread) from the day that you brought the Omer offering seven complete weeks. Until the day after the completion of the seventh week count fifty days, and offer a

new sacrifice to YHWH. You shall bring from your places two loaves of leavened bread made from flour, as a first harvest offering for YHWH" (VaYikra 23:15-17).

We see that YHWH desire BOTH houses, two loaves, to mature to a belief that's power filled. Food for the second Adam's new creation.

The omer of Yom Ha Bikkurim is a measure of volume equivalent to about 2.5 liters in current measurements.

The verse states, "When you harvest you shall bring an omer from your first harvest to the Cohen" We learn the obligation to bring the first of the barley harvest to the Beit HaMikdash.

So likewise the wheat offering must be in JERUSLAEM and that's why we were told not to wait at THE SKULL, the Mt. of Olives, but in Jerusalem itself.

Every day we count the appropriate day after making the correct blessings.

The count continues night after night until we reach the forty-ninth night. The following day is Shavuot, the festival that celebrates receiving the Torah and the Ruach KaKodesh. Thus the counting of the Omer links Pesach with Shavuot.

Is there some intrinsic reason why we count the Omer and fuse these two holidays of Pesach and Shavuot? Is it just an interesting quirk of fate that Pesach and Shavuot are separated by exactly seven weeks that we count daily? Or is there some deeper message in this counting?

## Two Different Kinds Of Offerings

The period of the Omer commences with the Omer sacrifice, the barley sacrifice, offered on the second day of Unleavened Bread. The barley was brought to the Temple after having been cut on the night of the 16th of Aviv, even if that night was Shabbat. It was cut in the presence of many people, and both the cutting and the offering became important ceremonies.

The barley was then ground into flour and sifted to prepare it for offering. The flour was mixed with oil and the mixture was waved: forward, backward, up, and down. A handful was offered as a sacrifice and the remainder was consumed by the cohanim

Thus the Omer was a meal sacrifice that inaugurated the period that we call "the Omer." This period also ended with another vegetarian sacrifice. The fiftieth day of the Omer was the festival of Shavuot. On that day a special offering was sacrificed in the Beit HaMikdash: the two loaves of bread.

Wheat was brought from the new harvest, it was made into flour, kneaded, and baked into two loaves of bread. They had to be chametz, leavened bread, and so yeast was added. These loaves were also waved and the Cohen Gadol took one and ate it, while the other loaf was divided among the regular cohanim

We see that the counting of the Omer was bounded on either side by a vegetarian sacrifice. Both of these sacrifices have a number of common elements: both were brought from the first harvest, barley in the case of the Omer offering, and wheat in the case of the two breads; both were waved

and then consumed by the cohanim.

However, there was one significant difference between these two offerings. The Omer was brought from barley, whereas the two breads came from wheat. The Omer period started with a barley sacrifice and ended with one of wheat representing the two natures that are to be made one. As we count our blessings, the new Adam is manifested and empowered, and we serve YHWH more from love than emotions. We go from faith to TRUST.

Barley, on the other hand, is the food of animals as in the verse, "The barley and straw for the horses and steeds" (Melachim I 5:8). The first offering comes from barley, from animal food, whereas the second comes from wheat, from human food. They stand for the two natures YHWH has to deal with in every one of our lives. Old and new.

There is a progression from the Omer sacrifice to the sacrifice of the two loaves. That is only achieved by WAITING on YHWH!!!! The 8 days of true awe. From the 42nd day to the 50th day of the omer. For the last week, we are on our own.

### Coming Out of Egypt

The truth is that YHWH did not take us out of Egypt because we deserved it. Rather, YHWH took us out of Egypt because He had promised to do so several hundred years previously. He took us out by COVENANT. And he gave the Ruach on day 50 of the omer by COVENANT!

"He said to Avram, 'Know for certain that your descendants will be strangers in a foreign land and they will enslave them and oppress them for four hundred years. I will also judge that nation who enslaves them and after that they will leave with great wealth'" (Beresheet 15:13-14).

YHWH had already promised Avraham that He would send Israel into servitude. In the same breath He promised that they would eventually leave and return to Israel bearing wealth. When the time would come YHWH had to take us out of Egypt. After all, a promise is a promise.

We do not find that YHWH assessed the situation of Israel to ascertain whether they were ready and worthy of redemption or not. Rather, YHWH appeared to Moshe and informed him, "I have seen My people's suffering in Egypt. I will go down to save them from the hand of Egypt, and to take them from that land to a good and spacious land, a land flowing with milk and honey" (Shemot 3:7-8).

The time had come to take them out and to fulfill the promise to Avraham. YHWH counted the days!

The contrast to the Exodus is striking. At no time did YHWH check to see that Israel were ready to leave Egypt; He simply took them out. Only when it came to giving the Torah was there a need to ensure that they were ready.

Due to the events of Pesach and the Exodus, Israel felt an emotional love of YHWH. Instinctively they were grateful to the One who saved them from Egypt. However, this was an entirely emotional attachment and was not based on any intellectual understanding. At that point Israel acted instinctively in the same way that animals act only according to their instincts. Thus the barley harvest of Bikkurim.

Fifty days later Israel had matured thru much trial and tribulation. Their relationship with YHWH and His laws had developed. They no longer just loved Him and appreciated His taking them out of

Egypt. By the time they received the Torah, THEY WERE PREPARED they feared YHWH, not in a negative sense, but due to a comprehension of who He was and His power. Total trust.

At that point they were ready to receive the Torah. They no longer acted instinctively, but intellectually. They utilized their human intelligence to make the right decisions. THEY PREPARED FOR THE KADOSH ACT.

Shemot 19:14-15. This is why Yahshua gave the talmidim time to wait and prepare for Shavuot to make it an inward reality. He left them 8 days of the omer to meditate if they wanted to obey EVEN THOUGH HE WASN'T PRESENT. If they had stopped or forgotten to count the days of the blessed omer, what would have happened? They would NOT have been ready to receive the ultimate blessing of the Ruach hakodesh indwelling them! When TRUE BELIEF WOULD SET IN!

The counting of the Omer starts with a barley offering, with animal food representing the initial state of Israel. It ends with a wheat offering, human food, representing the change that had occurred during that 50 day period in the humans Yahshua had called. In a short 50-day period YHWH took slaves and birthed a nation, He took fishermen and tax collectors and birthed a renewed kingdom. The 50 days are to unify us as the body of Yahshua from a collection of opinionated individualists who do their own thing, by having all of us COUNT and all of US show up and all of us prepare at the same time to become new creatures!

We link the barley with the wheat; we fuse the emotional first love sentiments with the intellect "to obey to the end" by receiving the human food of the wheat harvest.

In order to serve YHWH truly we need to love Him and to devote ourselves to Him without any sort of intellectual calculation at first. However, we also need to trust YHWH inwardly forever and ever.

Only when we fuse the two, puppy love and discipleship, only when we both love YHWH and fear Him in order to obey Him and maintain His power in us and through us, are we ready to inherit the kingdom. Only after counting for fifty days are we prepared to receive the Torah and the Power of YHWH on the fiftieth day.

This is the period of counting the Omer: an opportunity to combine love and fear, emotions and trust, into one unified force that drives us to worship and TRUST our Maker and to serve Him and all the while unite Israel. By counting the omer we declare that the 50 days represent our whole life's experience from slavery and sin to freedom and the kingdom, where there is only Spirit, and where no flesh and no blood can enter. Corintyah Alef/1 Cor. 15:45-50.

Close A Great Test-If we can't even remember to count the omer, how can we remember to count the days of our lives, to be fully devoted to Him and used for His purposes? The pursuit of spiritual freedom depends on physical freedom. That's how Pesach-Bikkurim and Shavuot are eternally linked!

Desert The year Yahshua died and rose, Shavuot/Pentecost was clearly on a Yom Sheshi, or our Friday, the sixth day of the week. This can and will be mathematically proven below.....

Yahshua died Aviv 14 "between the evenings" about 3 PM. He rose Aviv 17, three full days and three full nights later at the end of the weekly Shabbat, which at sundown turned into Yom Rishon,

or Sunday, the first day of the week. This is indisputable and beyond any controversy. Now let's follow the timeline and the math.

Aviv 17, the weekly Shabbat that Yahshua rose, was day # 2 of the counting of the omer.

Next Weekly Shabbat Day # 9 of the counting of the omer.

Next Weekly Shabbat Day # 16 of the counting of the omer.

Next Weekly Shabbat Day # 23 of the counting of the omer.

Next Weekly Shabbat Day # 30 of the counting of the omer.

Next Weekly Shabbat Day # 37 of the counting of the omer.

Next Weekly Shabbat Day # 44 of the counting of the omer.

(Total 7 weekly Shabbats)

We then add the remaining 6 days of the counting of the omer to achieve 50 days, which brings us to FRIDAY, or Yom Sheshi, or the 6<sup>th</sup> day of the week, the year He rose!!

Notice how He ROSE, ASCENDED and gave the Ruach HaKodesh, all during the counting of the blessed days of the omer. THAT'S WHY THESE DAYS ARE SO SIGNIFICANT FOR BELIEVERS IN MOSHAICH!

He rose on day #2 of the omer, He taught for 40 days of the omer (Acts 1:3), and ascended on day # 42 of the omer, a Thursday, Yom Chameshee, or the 5<sup>th</sup> day of the week, and just 8 days later on day # 50 of the counting of the omer, He gave the Ruach HaKodesh on Shavuot, which clearly was on a Friday that year.

It was 8 days after His ascension and 6 days after day 44 of the omer, which was a weekly Shabbat. In this simple math, we see that Shavuot was BOTH 7 weekly Shabbats from the time He rose, until, the Ruach was poured out as well, 50 days later on the 6<sup>th</sup> day, or a Friday that year.

In other words Bikkurim and Shavuot can and do occur on any day of the week, depending on a given year. Shavuot cannot come suddenly as it did in Maaseh Shlichim/Acts chapter 2, if it is always EXPECTED on a Sunday. That's not sudden and then there's no need to be on guard for a sudden coming of Shavuot, whereas if it can drop in on us at anytime, on any day of the week, we MUST CAREFULLY AND PRAYERFULLY count, so we can be alert and aware when it SUDDENLY does come.

Now remember that even if we find only once instance, such as we have the year King Yahshua died and rose, when Bikkurim and Shavuot did not fall on a Sunday, or first day of the week, then the entire claim of MOST Messianics, Efraimites and some Nazarene Yisraelites that Shavuot must ALWAYS be on a Sunday is totally false. They are sincere no doubt; yet sincerely wrong!

Now some may still kick and scream about this, but thankfully the math and the numbers recorded in the Renewed Covenant cannot lie. They are there to assist us and not to mislead us. From the numbers recorded in the Bible, we are able to determine that the year Yahshua died and rose, Shavuot did in fact fall on a Friday, or the 6<sup>th</sup> day of the week!