

# Chodesh Iyar Video Notes 2019

**Month:** Two (April – May)

**Feasts:** Pesach Sheni, Counting the Omer, Lag B'Omer

**Tribe:** Issachar, meaning “to hire, wages, reward”

**Mazel:** Shor (Bull/Ox) or Taurus

**Tribal Banner:** Donkey with Burden, Sun, Moon, & Stars

**Sense:** Thought

**Hebrew Letter:** Vav

**Torah Portions:**

- **KEDOSHIM** – *Holy Ones* - Ritual and Moral Holiness (Lev. 19-20)
- **EMOR** – *Speak* - Holiness, Feast Days, Menorah, Shewbread (Lev. 21-24)
- **B'HAR** – *On the Mountain* – Sabbatical Year, Yovel, Rewards (Lev. 24-26)
- **BECHUKOTAI** – *In My Statutes* – Penalties, Vows (Lev. 26-27)

## Blessing

Blessed are You, Adonai, Who gives us the New Moon, the sign of being born from above and continual renewal. Blessed are You, Adonai, Who renews His mercies every morning and gives us countless opportunities to repent and start fresh. May the ancient light of the moon's face never cease from reminding us of Your truth, Your love, and your saving grace.

May the Holy One, blessed be He, renew Ziv unto us and unto all His people, the house of Israel, for life and for peace, for gladness and for joy, for salvation and consolation, for a good livelihood and sustenance, for good reports and tidings, for rains in their season, for complete healing and swift redemption; and let us say, Amen.

## Month 2 Solomon Begins Building the House

1Ki 6:1 (NASB) Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, **in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD.**

Iyar and Ziv are rooted in the Hebrew word for light, ohr. Ziv means “splendor” or “brilliance,” most especially in the context of the splendor of delicate flowers that open their petals in brilliance in the second month. In this month of “brilliance” King Solomon “began to build the House of God.” Yeshua compares King Solomon with the *splendor* of the Lily flower.

Luke 12:25-31 (NASB) "And which of you by worrying can add a single hour to his life's span? 26 "If then you cannot do even a very little thing, why do you worry about other matters? 27 "**Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these.** 28 "But if God

so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith! 29 "And **do not seek what you will eat and what you will drink**, and do not keep worrying. 30 "For all these things the nations of the world eagerly seek; but your Father knows that you need these things. 31 "**But seek His kingdom, and these things will be added to you.**

Seeking the Kingdom of Elohim IS the theme of Ziv and the Omer count.

## **Two – Second**

The Hebrew letter beht is also the number two in Hebrew. It is a tent or house and emphasizes that two is associated with building the House of Adonai. Day two separates the heavenly and earthly waters in order to build and gather on day three, which produces seeds, trees, and fruit on dry ground. The children of Israel walked through divided waters on dry ground to sprout to life as a nation before Adonai.

This is the only month of the year that Adonai requires a special mitzvah every single day – counting the Omer. It is the month of the second chance Passover, Pesach Sheni. Everyone that leaves Egypt has a chance to celebrate Passover even if they are on a long journey or have become contaminated by death.

It is the month that HaShem chose to “count” the men twenty years and up. They had to reach at least their second decade in life to serve in His army. He did this count in the second month of the second year. (Num. 1:1-3) On the twentieth day of the same month and year, the cloud moved for the first time from Mt. Sinai. (Num. 10:11-13) Do you “hear” all the “twos?”

After exiting Egypt, we are no longer the image of the old man, the first Adam, but the New Man, Yeshua, the second Adam. We are no longer like the firstborn Esau, a beast, but a smooth man of the TENT (beht), like Israel, the image of Elohim.

## **Focus on Bread**

Though Matzah is complete, Adonai still has His people focusing on grains or bread. We count an Omer a day until Shavuot, the day that two leavened loaves of wheat are waved before Him. An omer is a tenth or tithe of an ephah. An omer is around 2 liters, and an ephah is about 22 liters.

The important factor is that an Omer is a MEASURE. A measure is a counting or calculation. It requires separating out, like the number two implies.

Mat. 13:33 (NKJV) Another parable He spoke to them: "**The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened.**"

The Kingdom of heaven is like leaven. Not all leaven represents sin. The Kingdom should be within you growing and spreading. The woman (Holy Spirit) hid the leaven of the Kingdom in three measures of flour. The holy leaven is hidden in the three chaggim. These are the foot festivals, shalosh regalim, Pesach, Shavuot, and Sukkot, which are the HARVEST of Adonai.

The leavened Bread of Heaven is revealed at the end of count or accounting in the two loaves of Pentecost. This is the only leavened grains in the entire sacrificial system. The two loaves are the twins: Torah & Spirit, which is Spirit & Truth. They are two, but they are echad, one. They are also Israel and the nations that have been leavened with the same.

Ex. 16:16-18 "This is what the LORD has commanded, 'Gather of it every man as much as he should eat; **you shall take an omer apiece according to the number of persons each of you has in his tent.**" 17 The sons of Israel did so, and some gathered much and some little. 18 When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat.

Indeed, give us this day, our daily bread!

By the way, I highly recommend watching Rabbi David Fohrman's five-part series on Counting the Omer and Shavuot.<sup>1</sup> **The Omer is directly connected to the Sabbath and the Manna.** Watch to find out how.

## Issachar

Gen. 30:16-18 When Jacob came in from the field in the evening, then Leah went out to meet him and said, "You must come in to me, for I have surely hired (**sakar**- סָכַר) you with my son's **mandrakes** (dudaim)." So he lay with her that night. 17 God gave heed to Leah, and she conceived and bore Jacob a fifth son. 18 Then Leah said, "God has given me my wages (sakar) because I gave my maid to my husband." So she named him **Issachar** (יִשָּׂשכָר).

Issachar means to hire, wages, and reward. He was conceived after a transaction between Leah and Rachel took place. The currency was mandrakes, dudaim. Dudaim were gathered in the time of the WHEAT Harvest, the festival we are counting toward, Shavuot, the Feast of Weeks.

Gen. 30:14 Now **in the days of wheat harvest** Reuben went and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."

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<sup>1</sup> <https://www.alephbeta.org/playlist/why-do-we-celebrate-shavuot-laws>

While the dudaim are a fascinating study all on their own, it is too broad of a topic to explore here other than to note that they are associated with the words for love, darling, beloved (David and dodi), sexual desire, uncle, and even a hot kettle (container for boiling).<sup>2</sup>

Issachar was named for the dudaim deal between Leah and Rachel. Though his name implies to hire or wages (sakar), I prefer the term reward. The first mention of sakar is in the account of Abram and the Covenant of Pieces:

Gen. 15:1-4 After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; **Your reward (sakar)** shall be very great." 2 Abram said, "O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "Since You have given no offspring to me, one born in my house is my heir." 4 Then behold, the word of the LORD came to him, saying, "This man will not be your heir; **but one who will come forth from your own body, he shall be your heir.**"

Like Rachel, Abram (and Sarah) desperately desired a son, an heir. Above, Adonai tells Abram to fear not, because YHWH is his shield, and his reward (sakar) will be very great. **This is the first mention of sakar in the Bible.** It is given in the context of a miraculous heir – and future heirs to the covenant Adonai is about to cut with Abram. Rather than wages or hire, this is a reward, a gift.

Even more striking, the very next verse in Genesis 15 contains the **first mention of the Hebrew word for "count," saphar (סָפַר)**. This ties the tribe of Issachar (reward), seeds, heirs, and Counting the Omer together even tighter.

Gen. 15:5 And He took him outside and said, "Now look toward the heavens, and **count (saphar)** the stars, if you are able to **count (saphar)** them." And He said to him, "So shall your **descendants (zera)** be."

The Hebrew word for count, *saphar*- סָפַר, is quite fascinating. It happens to be the root of words like book/scroll (sefer), scribe (sofer), story (sipur), number (mispar), and declare/tell (safar). Strong's defines this root as:

H5608 סָפַר **sâphar** A primitive root; properly to score with a mark as a tally or record, that is, (by implication) to inscribe, and also to enumerate; intensively to recount, that is, celebrate: - commune, (ac-) count, declare, number, + penknife, reckon, scribe, shew forth, speak, talk, tell (out), writer. Total KJV occurrences: 161

You and I are the stars and seeds of Abraham, through the Seed, Messiah; which, Isaac, the promised son of Abraham, figures.

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<sup>2</sup> <http://www.balashon.com/2008/09/dod.html>  
<https://biblehub.com/hebrew/1730.htm>

Imagine looking up into a dark night sky with what appears to be zillions of pin pricks of sparkling light. How is this related to seeds (zera)? If the earth is meant to reflect the heavenly, then all those stars are like heavenly seeds. They are full of light that shines forth in the darkness.

The vast number of Abraham's descendants is compared to the earthly dust and sand, but also to the heavenly seed-like stars in the heavens. This is because we are both earthly and heavenly, natural and physical, flesh and spirit. When Adonai asks Abraham to "count" them, this could just as easily be translated as to "tell" them, as the KJV translates saphar. The heavens declare or tell (saphar) the glory of God.

Ps. 19:1-3 For the choir director. A Psalm of David. The heavens are **telling** (saphar) of the glory of God; And their expanse is declaring the work of His hands. 2 Day to day pours forth speech, And night to night reveals knowledge. 3 There is no speech, nor are there words; Their voice is not heard.

The actual stars tell a story (sipur) – the Gospel or Good News. The figurative stars (you and I) do the same. We are heavenly messengers to a dark world. We speak of the bright and morning star, Yeshua. We mark, count, number, and declare Him in our courses, like the moedim. We tell of the radiance (Ziv) of the **second** Adam,<sup>3</sup> which is mirrored in the second month.

**Quick aside:** Issachar, the tribe for the second month, is depicted by either a donkey or the sun, moon, and stars – the luminaries on his tribal banner. The latter is due to the following verse in First Chronicles. According to the sages, the tribe of Issachar was adept at Biblical astronomy, the calendar, and announcing the moedim at their proper time.

1 Ch. 12:32 Of the sons of Issachar, men who **understood** (binah) **the times**, with **knowledge** (da'at) of what Israel should do, their chiefs were **two hundred**; and all their kinsmen were at their command.

When Abram looked up into the starry night, he was filled with faith in Adonai's promise. "Then, he believed<sup>4</sup> in the LORD; and He reckoned it to him as righteousness." (Gen. 15:6) What do you think the stars told him?

Gal. 3:8-9 The Scripture, foreseeing that God would justify the Gentiles by faith, **preached the gospel beforehand to Abraham**, saying, "ALL THE NATIONS WILL BE

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<sup>3</sup> Heb. 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high...

<sup>4</sup> He believed (aman), which is the root of Amen. Yeshua is the Amen (Rev. 3:14).

BLESSED IN YOU." 9 So then those who are of faith are blessed with Abraham, the believer.

### **Sense: Thought & Abram**

Adonai reckoned or counted (כָּשַׁו – *chashav*) Abram's firm belief of faith as righteousness (*tzedakah*). *Chashav* means to think, plan, esteem, calculate, invent, make a judgment, imagine, and count. When one considers, imagines, reckons, regards, or thinks, it's as if he makes it so. In the case of Abram, what the Lord considered as righteous, was Abram's firm belief in what God had promised him.<sup>5</sup> When he looked up into the heavens that night, head knowledge merged with his heart and the Promise came alive. The very next verse begins with a vav (the Hebrew letter that the sages assigned to *Iyar*), which means "and." It connects Abram's belief, Adonai's counting him as righteous with this preamble:

Gen. 15:7 And He said to him, "**I am the LORD who brought you out of Ur of the Chaldeans**, to give you this land to possess it."

If Adonai is our God, He has "brought us out," of the place we were before. Whether that place is Ur, Egypt, or the World, He is the God who brings us out of the house of bondage. That is the Way of the children of Abraham. YHWH goes on to cut the covenant with Abram, which is the covenant we stand firmly upon today.

This brings us to the sense for the month (*Iyar*), which is, *chashav*, thought – the same word Adonai used to reckon or count Abram righteous. Thoughts are powerful. They are the seeds that sprout life and death as the precursors to words and deeds.

In the second month, counting (*saphar*) the days and weeks of the Omer should steer one's thought life in the direction of God's Holy Mountain (His Throne/Authority/Majesty). At the same time, it should reveal or illuminate how and where we still fall short; so that, in the days ahead, our deeds can be rectified.

There is power in calculation (*saphar*) and thought. In business, one's ledger or account must constantly be checked by a trained eye, or the business could suffer great damage or loss. Balancing the books (*sefer*) is essential for success. Our spiritual lives are no different. If we ignore our words, deeds, and thoughts, our ledger will quickly get out of balance. Adonai requires an accounting (*cheshbon* – related to *chashav* - thought).

HaShem's weekly, monthly, and yearly moedim ensure that one calculates the cost of their freedom. We remember. We adjust. We realign. We tally the wages between flesh and spirit. Are we serving the beast, a bull like Taurus? Or, are we allowing the Ruach HaKodesh to tame and yoke us to the Word of Life?

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<sup>5</sup> He believed (*aman*), which is the root of Amen. Yeshua is the Amen (Rev. 3:14).

Do you fall short? Is your account lacking and in the red? Don't slip into despair or self-pity. **Repent, and know that Adonai forgives.** He is the God of second chances and second Passovers. Iyar is said to be an acronym for the phrase Ani Hashem Rophecha, which means, "I am God, your Healer."

Ex. 15:26 And He said, "If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for **I, the LORD, am your healer.**"

This month is especially favorable for healing, BECAUSE counting and giving an account always shores up breaches. Moreover, Adonai's light (Iyar – Ziv) radiates in the second month. As we count the Omer, He counts us. We are His sheep, His harvest, and He cares deeply for each one.

### **Back to Issachar: The Blessings**

Gen. 49:14-15 (KJV) Issachar is a **strong ass** couching down between two burdens: 15 And **he saw that rest was good**, and **the land that it was pleasant**; and **bowed his shoulder to bear**, and **became a servant unto tribute.**

Issachar is like a beast of burden, the ass. He is tame and strong among the sheepfolds. He knows the good resting places and where the pleasant land is. He is humble as he bows down low to receive the yoke, and willingly becomes a bond-servant that loves his Master. (On the other hand, he must be careful not to be one that settles or dwells in just any comfortable spot or his labor will serve a different kind taskmaster that is not healthy.)

Gal .6:2 (TLV) Bear one another's burdens, and in this way you fulfill the Torah of Messiah.

Moses points out Issachar's other strengths:

Dt. 33:18-19 Of Zebulun he said, "Rejoice, Zebulun, in your going forth, And, **Issachar, in your tents.** 19 "They will call peoples to the mountain; There they will offer righteous sacrifices; For they will draw out the abundance of the seas, And the hidden treasures of the sand."

The rabbis associate the tribe of Issachar with Torah scholars. The tent is an idiom for Torah learning, as is drawing out the abundance of treasures from the seas and sands. Moses says that this tribe will call people to the mountain, which is the Temple and Throne of Adonai. The abundance of the seas can be many fish, which figures the nations that follow Adonai. The sand symbolizes the same thing – the many descendants of Abraham. Thus, the treasures mentioned are the priceless jewels of truth (the Word) carefully mined and fished, AND the souls (people)

that follow or seek after this treasure (truth) from Israel and the nations. Can you see the two loaves of Shavuot?

Issachar knows that rest is good. He knows the weekly and yearly Shabbat or rest days that were given on day four of creation. He knows where Adonai placed His Name, the pleasant Land, Jerusalem and Israel. He points the Way to the Mountain in the month of Ziv, the place of Revelation, Light, and Spirit. He knows where the measures are hidden, and directs his feet to these feasts each year for his spiritual recreation.

Those counting the Omer in the first century knew this well. All Yeshua's post-resurrection appearances fall within the first 40 days of the Omer Count. In other words, most them fell in the month of Iyar.

“After his suffering, he presented himself to them and gave many convincing proofs that he was alive.” (Acts 1:3)

He rose from the dead after Passover on Firstfruits, for forty days he was among them, teaching about the kingdom of God and explaining how he fulfilled the prophecies, and then he ascended to his place at the right hand of the Father a week before Shavuot. Thus, in our counting, we should see Messiah.

### **The Brilliance of Counting: Saphar**

In my article from last year on Counting the Omer,<sup>6</sup> I mentioned how “to count” (saphar) is related to sapir, the heavenly blue sapphire stone. Adonai compares His Throne to sapphire. Do you recall other related words? Sefer (book), sofer (scribe), sipur (story), mispar (number), safar (declare/tell).

The Throne or Authority of Adonai is confirmed by a book, a story, a telling, a testimony, an accounting, a numbering! But, in order to understand the message, one must be able to separate or discern like day two or month two. Our English word “**decipher**” comes from the Hebrew saphar. Can you decipher the message of the Omer count?

Eze 10:1 (NASB) Then I looked, and behold, in the expanse that was over the heads of the cherubim something **like a sapphire stone, in appearance resembling a throne**, appeared above them.

Rev 21:19 (NASB) The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; **the second, sapphire** (G4552); the third, chalcedony; the fourth, emerald;

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<sup>6</sup> <https://graceintorah.net/2018/05/18/counting-the-omer-shavuot/>

What else is blue, like the sapphire? Tzitziot are made with a cord of blue. Blue resembles the sea, the sea resembles the sky, and the sky resembles the Throne of Glory. All are images from day two of creation. In tradition, the gemstone of Issachar is the sapphire, which is also believed to be the stone upon which Adonai carved the Ten Commandments. (See more in Counting the Omer.<sup>7</sup>)

All our counting should lead to heavenly Revelation. **That's what Shavuot is: The Revelation.** To reveal is to illuminate and expose. Ziv radiates with light, because the closer one gets to the mount of Revelation, the brighter the Light of Truth becomes.

There is one more Hebrew derivative of *saphar* that connects to the second month.<sup>8</sup> Sapar means a barber, *mispara* is a barbershop, *tisparet* means haircut, and *lehistaper* means to get one's haircut. Can you see the root, ספּר, in each? What in the world does getting your haircut have to do with books, counting, and telling a story? (And no, barber and beauty shop gossip is not the implication here, lol.)

Hair can be a metaphor for thoughts. Hair is what grows out of your HEAD. In dreams, this is almost always the case. Thoughts are powerful. They are the seeds that sprout life or death, as they are the precursors to words and deeds. (Consider the Nazarite's shaved head in a completed vow, Samson's seven locks of strength, and Absalom's beautiful weighty hair that eventually hanged him from a tree.)

It is fitting that thought is the sense for this month in counting or giving an account. This is the time to "take every thought captive to the obedience of Messiah," for He is the Revelation, the radiance of Ziv, and the Bright Morning Star.

2 Cor. 10:3-6 (TLV) For though we walk in the flesh, we do not wage war according to the flesh. 4 For the weapons of our warfare are not fleshly but powerful through God for the tearing down of strongholds. We are tearing down false arguments 5 and every high-minded thing that exalts itself against the knowledge of God. We are taking every thought captive to the obedience of Messiah— 6 ready to punish all disobedience, whenever your obedience is complete.

<sup>7</sup> <https://graceintorah.net/2018/05/18/counting-the-omer-shavuot/>

<sup>8</sup> Word, Root ספּר, Part of speech, Meaning

מִסְפָּר mispar	Noun – miktal pattern, masculine, number
מִסְפָּרָה mispara	Noun – miktala pattern, feminine, barbershop
סִפּוּר sipur	Noun – kittul pattern, masculine, story, tale
סְפִירָה sfira	Noun – ktala pattern, feminine, count, counting; blood count (medicine); counting of years
סָפַר sapor	Noun – kattal pattern, masculine, barber, hairdresser
לִסְפוֹר lispor	Verb – pa'al to count, to enumerate
לְהִסְפֹּר lehisapor	Verb – nif'al, to be counted, accounted for
לְסַפֵּר lesaper	Verb – pi'el to relate, to tell (a story), to read; to cut (hair)
לְהִסְתַּפֵּר lehistaper	Verb – hitpa'el, to get one's hair cut
סִפְרָה sifra	Noun – kitla pattern, feminine, digit, numeral
סִפְרוּת sifrut	Noun – feminine literature
סִפְרוּתִי sifrut	Adjective - literary, bookish
תִּסְפוֹרֶת tisparet	Noun – tiktolet pattern, feminine haircut

## Make it Count

Job 31:4 (NKJV) Does He not see my ways, and **count (saphar) all my steps**? There is no doubt that as we count, Adonai is counting us.

- Recall, recount each day of the Omer this month by visualizing your pilgrimage to Jerusalem for Shavuot.
- Recall that man doesn't live by bread alone but by every Word uttered by God.
- Recount His Fiery Words given at Mt. Sinai, let them refine you and remove all the dross.
- Recount the forty days during the Omer Count that Yeshua (the true bread from heaven) appeared in His resurrected form to His followers.
- Count the passages in the Bible that speak about the Heavenly Throne.
- Declare the Heavenly Word, the sepher/saphar/sapphire! Shine with the brilliance of heaven.

## Omer Count

Blessed are you, O LORD our God, King of the Universe, who has made us holy with your mitzvot, and commanded us concerning the counting of the Omer.

Today is the \_\_\_ day of the Omer, which is \_\_\_ weeks and \_\_\_ days of the Omer.

## Psalm 67

Psalm 67 consists of seven verses and, in Hebrew, forty-nine words. Mirroring the Omer count.

Psa 67:1 For the choir director; with stringed instruments. A Psalm. A Song. God be gracious to us and bless us, And cause His face to shine upon us—Selah.

Psa 67:2 That Your way may be known on the earth, Your salvation among all nations.

Psa 67:3 Let the peoples praise You, O God; Let all the peoples praise You.

Psa 67:4 Let the nations be glad and sing for joy; For You will judge the peoples with uprightness And guide the nations on the earth. Selah.

Psa 67:5 Let the peoples praise You, O God; Let all the peoples praise You.

Psa 67:6 The earth has yielded its produce; God, our God, blesses us.

Psa 67:7 God blesses us, That all the ends of the earth may fear Him.