

*May-June, 2005*

# YAHSHUA'S WITNESS MAGAZINE

*Declaring a new and living way. (Heb. 10:20)*

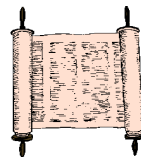
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*The fields are white already to harvest.*

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## *Yahshua's Witness Magazine*

is dedicated to His bride. Yahshua will be returning soon to receive His own unto Himself (Jn. 14:3). His bride must make herself ready (Rev. 19:7). A person who is called out of this world by the Father, who repents of his/her sins, is baptized in the name of Yahshua the Messiah (Acts 2:38), the only name under heaven given among men, whereby we must be saved (Acts 4:12), and receives the Holy Spirit must come to know Him as the Scriptures declare and witness of Him (Jn. 5:39-47). Peter encouraged, "But grow in grace, and the knowledge of our Sovereign and Saviour Yahshua the Messiah," 2 Pet. 3:18. We will, with Yahweh's help and the Spirit of Truth, seek to reveal a most wondrous Savior and Redeemer, a Savior and Redeemer that much of the world has spoken of, dreamed of, hoped for, but truly never known. While much of the world looks to a savior, the savior of whom they have been taught has become corrupted. Another has been substituted in the true Savior's place. Those who are called out of this world and given to Him are likened unto virgins. But in accordance with His own parable of those virgins, only five are wise while the other five are foolish. The five wise are able to enter into the planned marriage with the Messiah, but the five foolish have the door closed to them (Mt. 25:1-13). Let's be wise, remember our betrothal to the Messiah and the virginity to which He has restored us (2 Cor. 11:1-2), resist the wiles of the devil and look to and prepare for a joyous and glorious marriage that will endure for all eternity. HalleluYah!!!!

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**OUR COVER:** This issue is being sent out as our Pentecost issue. Thus our focus is on the wheat grain which was anciently harvested at this time of the year. The loaves that were brought forth on the Feast of Weeks were wheat.

Yahshua said, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours," Jn. 4:34-38.

The fields are white already to the harvest. Let's submit ourselves to Yahweh and His work so that there may be a great harvest.

For comments or inquiries please write to YEA, P. O. Box 31, Atlanta, TX 75551.

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## THAT PROPHET

This issue begins to run a two part series entitled “*Who Is EliYah The Prophet?*” Suffice it to say that there are several or even many in today’s world who imagine themselves to be the prophesied Elijah or EliYah/EliYahu. Our article should reveal to you who the real EliYah is without question.

But there is another who seems to like to proclaim himself to be “That Prophet.” Of course, this man’s mentor was Herbert W. Armstrong who proclaimed himself to be the prophesied Elijah. Sorry folks, he was wrong and the church was wrong to support such an idea. This man who proclaims himself to be “that prophet” declares that Elijah means My God is God. Now I know that this man is highly educated, but when he makes such a statement as this, it reveals that either he isn’t a qualified student of Hebrew or he is purposely corrupting the truth. How can I say such a thing? Well....let’s look and see.

EliYah or EliYahu or Elijah is a combination of two Hebrew words. “El” and “Yah” or “Yahu.” EliYah is the short form and EliYahu is the longer form. “El” means strength, mighty or the Almighty. It is generally translated into the English as the word God. However this word “El” is a common noun and is utilized in Scripture not only for Yahweh but even the false pagan gods. It is utilized for Yahweh and the false gods in like fashion to the word man or men. I am a man. My name is Jerry Healan. I am “the man (common noun) Jerry Healan (proper nouns).” The true “El” (common noun) is “Yah (proper noun).” Another false “el” (common noun) is “Baal” (proper noun).

“Yah” or “Yahu” is a shortened form for the name Yahweh. Psalm 68:4 declares, “Sing unto Elohim, sing praises to **his name**: extol him that rideth upon the heavens **by his name JAH** (Hebrew = Yah), and rejoice before him.” Notice that! “Yah” is a proper noun. It is the very proper noun that happens to be the shortened version of the name of the Creator and Heavenly Father **Yahweh**! Therefore, EliYah should be translated as “My Mighty One (Eli) *is* Yah, or Yah *is* my Stength (Strong One), or The Almighty *is* Yah! Do you see how this man who exalts himself as “That Prophet” has erred in his interpretation?

Moses told the children of Israel that Yahweh would raise up a prophet like unto himself and cautioned that the people should listen to that prophet (Dt. 18:15-19). This is “That Prophet” that HWA’s student claims to be. But how can this be when “That Prophet” is the one who will stand between the people and Yahweh (vv. 16-17, see also Psa. 106:23)? In other words, “That Prophet” is the one who will be the Mediator between Yahweh and the people, between heaven and earth.

Peter declares that Yahshua is “That Prophet” in Acts 3:19-23. Paul also reveals that Yahshua is the Mediator (1 Tim. 2:5), thus making Yahshua to be “That Prophet” spoken of in Dt. 18. It is Yahshua that “mediates” the New and better Covenant, just as Moses “mediated” the Old Covenant. Therefore, the only one who fits the description as “That Prophet” is Yahshua the Messiah. Furthermore, Yahshua has the power to write Yahweh’s law upon our hearts.

This man who proclaims himself to be “That Prophet” decrees that the Creator only works through one man at a time, and since his mentor HWA was “The Elijah” and he is “That Prophet,” to not listen to him and to refuse to submit to his authoritative power will cause one to be cast into the lake of fire and brimstone suffering the second death. Wow!! Do you know what this means? To not submit to this man (who can’t even get the name of the Creator nor the meaning of the name Elijah right, whether purposefully or through ignorance)...to not put oneself under this man’s authority is the UN-PARDONABLE SIN! That’s putting oneself on an extremely high pedestal. As a matter of fact, another being placed himself on a very high pedestal back in the far reaches of history, but he was cast down from that pedestal whereupon he had placed himself (See Isa. 14:12-23).

When EliYah thought that he was the only one left in Israel who worshipped Yahweh, Yahweh told him that He had reserved 7,000 men who hadn’t bowed the knee to Baal. That’s 7,000 men that EliYah was ignorant of. This should be proof enough that Yahweh works through more than one person at a time. (Beware all you churches and assemblies who are exclusive.)

Here is the judgment of this man who erroneously proclaims to be “That Prophet,” “But **the prophet**, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die,” Dt. 18:20.

This man presumes to speak in the name of the Creator when he is shown to deny, reject and even hate the very name, the only name of the Creator Yahweh. Therefore, he is speaking in the name of other gods.

We would encourage those who are blindly following this man to hastily repent and turn to the True Savior Yahshua Who is truly “That Prophet,” and His Father Yahweh. Of course, we would also encourage this man who loves to exalt himself over others to also REPENT, HUMBLE YOURSELF, and PLACE YOURSELF UNDER THE HAND OF THE TRUE SAVIOR YAHSHUA! There is still time for repentance, but the time for repentance will eventually end (See Rev. 2:20-23).

JH

# WHO IS ELIJAH THE PROPHET?

Many churches and assemblies are looking for the coming of Elijah or EliYah the prophet in order to fulfill Yahweh's promise in Mal. 4:5-6. Some men have laid claim to that title in the past and many are still laying claim to it today. What is the truth about EliYah? Is it possible for us to know who the real EliYah is and detect the false ones? Yes it is! The real EliYah is openly revealed in the pages of Scripture! This article will reveal him to you.

By Jerry Healan

**Y**ahweh promises, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse," Mal. 4:5-6.

I sat in a church for a little over eighteen years which had a pastor general who proclaimed, "I am the Elijah!" and he absolutely dared anyone to question his authority. While this work was important in many people's lives, including my own, concerning the teaching of basic Biblical principles, the truth of the matter is that this man was claiming a position and authority that certainly did not belong to him.

The problem is that there are other men on the world scene today who also want to claim this title and authority and many of these men may have a great deal of Biblical truths and understanding also, but if we allow the Scriptures to be our true guide, then we can be warned concerning these men and not allow them to exercise their misguided authority over us.

## JOHN THE BAPTIST

John the Baptist was raised up to do a special work in his day. The Jews of that day knew that they were living in important times. They understood that the One called the Messiah, or the One called That Prophet, or the One called EliYah was supposed to appear on the scene because of the prophecies of the Prophet Daniel

They sent priests and Levites to John questioning who he was, "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, 'Who art thou?' And he confessed, and denied not; but confessed, 'I am not the Messiah.' And they asked him,

'What then? Art thou Elijah?' And he saith, 'I am not.' 'Art thou that prophet?' And he answered, 'No'." Jn. 1:19-21.

Who did John say he was? "Then said they unto him, 'Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself?' He said, '**I am the voice of one crying in the wilderness. 'Make straight the way of Yahweh,' as said the prophet Isaiah,**" vv. 22-23.

What did Isaiah proclaim? "**The voice of him that crieth in the wilderness, 'Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim.** Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of Yahweh shall be revealed, and all flesh shall see *it* together: for the mouth of Yahweh hath spoken *it*," Isa. 40:3-5.

Yahshua reveals that not only does Isa.

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40:3-5 apply to John the Baptist, but that Mal. 3:1 applies to him also, "And as they departed, Yahshua began to say unto the multitudes concerning John, 'What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee'," Mt. 11:7-10.

Malachi proclaimed, "Behold, I will

send My messenger, and **the Sovereign**, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith Yahweh of hosts," Mal. 3:1.

(NOTE: "the Sovereign" is rendered as 'the Lord' in the English versions. It is translated from the Hebrew 'haAdon' which is interpreted as 'the Sovereign', 'the Master' or even 'the Lord.' It is not the usual cover up utilized for Yahweh's name.)

## THE GLORY OF YAHWEH

But let's analyze both Isa. 40:3-5 and Mal. 3:1 along with a review of applicable New Testament Scriptures. Isaiah encourages to prepare a way for Yahweh our Elohim. When this is done, the glory of Yahweh would appear. What is said about this glory in the New Testament? "And the Word was made (became) flesh, and dwelt among us, (and **we beheld His glory, the glory as of the only begotten of the Father,**) full of grace and truth," Jn. 1:14.

It is obvious from this scripture that Yahshua is the "glory of Yahweh."

"Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Sovereign (Hebrew would be HaAdon) with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Master, behold, he whom thou lovest is sick. When Yahshua heard *that*, he said, '**This sickness is not unto death, but for the glory of Yahweh, that the Son of Elohim might be glorified thereby...**' Yahshua therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Yahshua said, 'Take ye away the stone.' Martha, the sister of him that was dead, saith unto him, 'Master,

by this time he stinketh: for he hath been *dead* four days.' Yahshua saith unto her, 'Said I not unto thee, that, if thou wouldst believe, **thou shouldst see the glory of Yahweh?**' Then they took away the stone *from the place* where the dead was laid. And Yahshua lifted up *his* eyes, and said, 'Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.' And when he thus had spoken, he cried with a loud voice, 'Lazarus, come forth.' And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. 'Yahshua saith unto them, Loose him, and let him go,'" Jn. 11:1-4, 38-44.

Here was Yahshua, the glory of Yahweh, performing the glorious act of resurrection from the dead on behalf of Lazarus so that the people of His day might behold Him as Yahweh's glory.

"And now, O Father, **glorify Thou Me** with Thine own Self **with the glory which I had with Thee before the world was,**" Jn. 17:5.

According to Yahshua's own words, He shared this glory with the Father before the world came into being.

"But we speak the wisdom of Yahweh in a mystery, even the hidden wisdom, which Yahweh ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified **the Sovereign of glory,**" 1 Cor. 2:8.

Yahshua was the Sovereign (HaAdon, Master, Lord) of glory. The leaders of that world, both civil, political and ecclesiastical didn't know nor understand who He was.

"Seeing then that we have such hope, we use great plainness of speech: And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in the Messiah. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Sovereign, the vail shall be taken away. Now **the Sovereign** (Yahshua) is that Spirit: and where the Spirit of **the Sovereign** *is*, there *is* liberty. **But we all, with open face beholding as in a glass the**

**glory of the Sovereign,** are changed into the same image from glory to glory, *even* as by the Spirit of the Sovereign," 2 Cor. 3:12-18.

Those who are Yahshua's true followers will eventually share in His glory.

"Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of Yahweh deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of Yahweh. But if our gospel be hid, it is hid to them that are lost: In whom the elohim of this world hath blinded the minds of them which believe not, lest **the light of the glorious gospel of the Messiah, who is the image of Yahweh,** should shine unto them. For we preach not ourselves, but the Messiah Yahshua the Sovereign; and ourselves your servants for Yahshua's sake. For Yahweh, Who commanded the light to shine out of darkness, hath shined in our hearts, **to give the light of the knowledge of the glory of Yahweh in the face of Yahshua the Messiah,**" 2 Cor. 4:1-4.

It is obvious from these and many, many other Scriptures that Yahshua was the glory of Yahweh. To see Yahshua and the glory that He revealed was to see the Heavenly Father and the glory that is in

*It is obvious from these and many, many other Scriptures that Yahshua was the glory of Yahweh.*

Him. John the Baptist came before, ahead of Yahshua, in order to prepare a way in the hearts and minds of the people so they could not only receive the Messiah, but see the glory of Yahweh.

#### ANALYZING MAL. 3:1

Again, Mal. 3:1 states, "Behold, I will send My messenger, and he shall prepare the way before Me: and the Sovereign, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith Yahweh of hosts."

The interesting thing about the name

Malachi is that, in the Hebrew, it means "My messenger or messengers." Malachi comes from the Hebrew word "malak" which is defined as, from an unused root meaning to despatch as a deputy; a messenger; specifically, of Elohim, i.e. an angel (also a prophet, priest or teacher). (*Strong's Exhaustive Concordance*)

Several messengers are dealt with in the book of Malachi. First there is the prophet Malachi who wrote the book. Then there are the priests (2:1). Notice in the definition that the priests were messengers (malak [im]). Then there is the messenger in 3:1 who prepares the way before the messenger of the covenant. Finally EliYah the prophet is spoken of in 4:5-6.

John was the messenger of Mal. 3:1 according to Yahshua. John prepared the way for Yahshua and the work that He was to do. Notice that it says, "...he shall prepare the way before Me." Who is this Me? He is the one inspiring the prophecy to be written as the last words of the verse indicate, "...saith Yahweh of hosts."

Furthermore, He is the Sovereign (HaAdon) who is coming to His temple. Which temple is primarily being spoken of here? Wasn't it the temple in Jerusalem? To Whom did the temple belong? Wasn't it Yahweh?

Finally, it says, "...even the messenger of the covenant, whom ye delight in..." What covenant is he speaking of? Both Israel and Judah had transgressed the covenant that they had made with Yahweh in the wilderness. They were overthrown, destroyed and cast out of the land of promise. Yet, Yahweh had promised to make a new covenant with the house of Israel and the house of Judah (Jer. 31:31-34).

This is what the people of that day were looking for. Yahweh had given Israel and Judah into the power of the Gentile kingdoms. The Jews of that day were under the yoke of the Romans. They expected the Messiah to appear, the One Anointed to bring in a new covenant and restore Israel and Judah to world prominence, power and influence. They expected the kingdom to be restored to Judah and Israel at that time.

The Pharisees, Sadducees and Scribes were expecting that they would be the rulers along with this Messiah, this Anointed One as they were already exercising the power of religious government



over the people.

The truth of the matter is that John the Baptist was sent before the Salvation of Yahweh, or Yahweh the Savior (the meaning of the name Yahshua) to prepare a people who could receive Him. Yahshua, in essence, was Yahweh manifested in the flesh!

## A NEW BEGINNING

John the Baptist was born to a Levitical priest named Zechariah. The priesthood was divided into 24 courses which served for a specific period during the year. Zechariah was of the course of Abia (Lk. 1:5) which, according to Biblical commentaries, was the eighth course. His lot was to burn incense in the temple (v. 9). The incense was burnt in conjunction with the offering of the morning and evening sacrifices, the trimming of the Menorah (in the morning), the lighting of the Menorah (in the even) and the hour of prayer (See Ex. 29:38-41; 30:1-8; Acts 3:1; Mt. 27:46; Mk. 15:33-34; Lk. 23:44-46).

An angel appeared to Zechariah while the people were outside praying and he was performing his office of burning the incense. He announced that he was to have a son by his wife Elizabeth and that he should name the son John (Lk. 1:8-13).

John was to be filled with the Holy Spirit even while he was in his mother's womb and he was to turn many of the people's hearts to Yahweh their Elohim, going before Him (Yahweh) in the spirit and power of EliYah to turn the hearts of the fathers to the children, and make ready a people prepared for Yahweh. (vv. 15-17).

Yahweh had made a covenant with Abraham, Isaac and Jacob promising that He would cause their descendants to inherit the land of Canaan. During Moses' life, Yahweh remembered His covenant with them (Ex. 2:24) bringing them out of bondage to Egypt and eventually delivering them into the land.

During their sojourn in the wilderness, Yahweh made a covenant with Israel that if they would obey Him, then He would greatly bless them, but if they disobeyed, then they would become accursed. (See Ex. 19:24; Dt. 28-29.)

Israel failed to fulfill their part of the covenant and eventually had to be cast out of the land, but Yahweh had prom-

ised to make a new covenant with the house of Israel and Judah through the Prophet Jeremiah (Jer. 31:31-34).

The amazing thing is that the names of Zechariah, his wife Elizabeth and their son John tell us an awesome truth. Zechariah means "Yahweh has remembered." Elizabeth means "the oath or promise of El." John means that Yahweh has bent or stooped in kindness to an inferior. In other words, the real meaning of these names when placed together is "Yahweh El has remembered His promise to have favor, grace or mercy!"

Yahweh was beginning to bring about a new thing in the earth. John was of priestly lineage and had every right to serve in a priestly capacity in the temple of Yahweh. Yet, the scriptures reveal that when the word of Yahweh came to him to begin his mission, he didn't go to the temple, but rather was in the wilderness and performed his ministry in the countryside.

Had a person sinned under the Levitical priesthood and the Old Covenant, he was to take his sin offering to the priests at the temple, make that offering and his sin would be forgiven. But John's message was to repent and be baptized for the remission of sins.

John warned the Pharisees, Sadducees and Scribes that their system was going to be hewn down and cast into the fire, "In those days came John the Baptist,

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preaching in the wilderness of Judaea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of Yahweh, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that Yahweh is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire," Mt. 3:1-10.

The animal sacrifices and various offerings were no longer going to be acceptable. Neither was the Levitical priesthood to be the legitimate priesthood, nor the temple at Jerusalem Yahweh's dwelling place on earth. John prophesied that they were going to be cast into the fire, and such is the case. The temple was destroyed by fire at the hand of the Roman army in 69-70 C.E. The Levitical priesthood was also destroyed as well as those who were in power.

The Book of Hebrews declares that the Levitical priesthood, tabernacle, appurtenances and sacrifices were only "figures" or "parables" for the time of their existence.... "in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But the Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of the Messiah, who through the eternal Spirit offered himself without spot to Yahweh, purge your conscience from dead works to serve the living Elohim?

*Continued on page 23.....*

# Feast of Firstfruits - Pentecost

*A Festival of Jubilation*

*By Dave Ganton*

**F**ollowing Passover and during the days of Unleavened Bread, the count to Feast of First fruits, or as it is more commonly called today, Pentecost, begins. Pentecost means “fiftieth” as it falls on the fiftieth day following the first weekly Sabbath during the Days of Unleavened Bread. This count begins on the day the wave sheaf is offered of the first fruits of the grain harvest. You can read about this in **LEV.23:9-21**.

The Wave Sheaf offering and the count to Pentecost ties in directly with the Sabbatical year of rest for the land and the year of Jubilee, celebrating release and restoration. These days also tie in directly to Yahshua, His death, resurrection and return. We will make these connections in a later study.

The feast of Pentecost or First Fruits was very important to the people of Israel. If they did not have a bountiful grain harvest they would experience severe food shortages. Grain was the staple of the Israelites. Without it there would be no flour for bread and all of the other goods made with grain. However if they had a bountiful harvest they would have plenty of food for all.

Since Yahweh controlled their agricultural blessings the festival revealed His blessings and curses on the nation. It showed whether they were living in obedience to the covenant they had made with Him. (**DEUT...29:9 TO 30:1-20**) The bounty of their harvest depended on obedience.

## YAHWEH'S HARVEST

This Feast of Weeks festival takes on much deeper meaning for us as followers of Yahweh in this

age. It points to our true destiny, to be born into Yahweh's Kingdom. It shows us what we must do to be part of the first harvest of mankind as members of Yahweh's family.

To understand that this festival indeed does signify that we are part of the first harvest, let's turn to a parable of Yahshua. **MATT.13:21-30** Notice in this parable Yahshua likens harvesting to our entering the Kingdom of Yahweh. He tells about the wheat and an enemy coming in the night planting tares. In the same chapter **VERSES 1-23** Yahshua compares Yahweh's Kingdom to planting and harvesting.

As an aside here, notice that Yahshua said that an enemy planted tares among the wheat. The workers wanted to pull up the tares but were told not to just in case, while they were pulling up the tares, they might mistakenly pull up some of the wheat. They were told to let

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tares?*

them grow together till harvest time and then they would be easier to separate. Have you ever wondered why the workers were not allowed to pull up the tares? Could they not tell the difference between wheat and tares?

Many years ago I spent a summer on a grain farm on the prairies in Saskatchewan. When the wheat was planted and began to grow, weeds came up as well. They were called Darnel or imitation wheat. They are the same as tares in the scriptures. They looked very much like the wheat plants. One couldn't

tell the difference unless one was an expert at spotting them. This similarity remained until the wheat headed out and began to ripen. At that time the darnel or tares were much easier to recognise. By the time of harvest they would be readily recognised as impostors and much easier to separate. This holds a lesson for us. Yahweh's assemblies will never be without impostors until the time of the spiritual harvest at the return of Yahshua. They will be with us until Yahshua weeds them out at the end of the age. Satan plants them and Yahshua will weed them out at the appropriate time.

Now, back to the subject. In **MAT. 9:37-38** Yahshua said, “The harvest is plentiful but the harvesters are few. Therefore pray the Master of the harvest to send out labourers into the harvest.” Yahshua is talking about the harvest of His people into the Kingdom of Yahweh, into the very family of Elohim, at His return.

Let's now begin to understand the deeper meaning of this festival as it relates to us as followers of Yahweh in this age and our ultimate salvation. The day of the wave sheaf offering in the early spring **begins** the count of seven full Sabbaths to the day following the seventh Sabbath which is Pentecost. **LEV. 23:9-16** The Wave Sheaf symbolises Yahshua's acceptance into the Melchizedek priesthood and to the throne of Yahweh in Heaven after He was resurrected from the dead. **JOHN 20:16-17** This resurrection and His ascension into Heaven make possible the resurrection or harvesting of Yahweh's people at the return of Yahshua. For a clearer understanding read; **HEB. 9:12-15, 1 COR.15:50-53, ROMANS 5:9-10**. James says that we are a kind of

first fruits of His creatures. How do we become first fruits of the harvest and what is required for us to enter the kingdom of Yahweh?

There are four things that a crop needs to be successful, seeds, soil, light and water.

## **1 YAHWEH'S CALL - THE SEED**

There can be no crop without the sowing of the seed. Yahweh the Father calls those He wishes to follow Yahshua in this age. **JOHN 6:4** Yahshua sows the seed, **MATT.13:37**.

Without this calling and the planting of the seed of truth in our minds through the Holy Spirit we cannot begin to grow **COL.1:9, 1 COR.2:9-13**. Knowledge comes from study. Understanding and spiritual discernment come from Yahweh through the Holy Spirit.

This calling in this age is limited to the minority. The majority are deceived by Satan the devil **REV.12:9**. Uncalled people without the indwelling of the Holy Spirit cannot understand the deep spiritual truths of Yahweh **1 COR.2:14-16**. Their calling will come, but not in this age.

The majority of the people of this world do not keep the feast of Pentecost and therefore miss this important aspect of Yahweh's plan of salvation.

The feast of First Fruits or Pentecost occurs at the beginning of the small, late spring early summer harvest. This first harvest of people for Yahweh is a small harvest. Yahshua said, "Many are called but few are chosen," **MAT.22:14, LUKE 12:32**. Yahshua says we are a little flock.

The large general harvest of the whole world is later toward the fall. It is pictured in a festival called The Last Great Day which will be covered in a future study. The late harvest is a large diverse harvest of, fruit, vegetables, and late grains, etc. So the second calling after this

age will be a large diverse calling of peoples all over the world. The first harvest is a specialised harvest of the early grains. We are that early harvest.

## **2 AN OBEDIENT MIND - THE SOIL**

In order for seeds to grow and develop they need good soil with the nutrients they will require to reach maturity. People Yahweh calls are no different. The seeds that Yahshua plants must be in good soil. That soil is our minds. Fruitful soil is receptive to and utilises the nutrients that are in it or added to it. Yahweh's law is the major nutrient that fertilises our mind. We must be receptive to it and obedient. An obedient mind is fruitful soil.

**MATT.19:17** Yahshua said, "If you would enter into life, keep the commandments."

Another scripture that tells us that an obedient mind is required for spiritual growth is **1 JOHN 2:4**, "He who says I know Him (Yahweh), and does not keep His commandments,

*This first harvest of people for Yahweh is a small harvest.*

is a liar and the truth is not in him." Just as seeds that sprout without the nutrients required for reaching maturity will wilt and die, so those who live in disobedience to Yahweh's law will not attain spiritual maturity.

## **3 YAHSHUA - LIGHT**

In the absence of light, grain cannot grow. We are no different. Without the light in the person of Yahshua we are lost in darkness and cannot hope to come to spiritual maturity. We are immersed in sin and the darkness of deception that

comes with it. In **ACTS 4:12** we are told that there is no other name given under Heaven by which we may be saved. Yahshua says, "I am the light of the world. He who follows me will not walk in darkness, but have the light of life," **JOHN 8:12**. Yahshua provides for us access to Yahweh the Father, the forgiveness of our sins, and the true way of life through Yahweh's law. Without these nutrients we can not grow to spiritual maturity.

## **4 THE HOLY SPIRIT - WATER**

Without water, grain will not grow. Water is the mainstay of all life. Without water, things dry out and die. Water is what keeps plants at the right temperature to grow as they absorb it and give off moisture in the hot sun. Life depends on water.

For Yahweh's people, the Living Water of Yahweh's Holy Spirit is what we depend on for life. **JOHN 7:37-39** Yahshua said, "If anyone thirst, let him come to me and drink. He who believes in me, as the scripture has said, out of his heart shall flow rivers of living waters."

He went on in *verse 39* to say that this living water would come through the Holy Spirit.

The Spirit of Yahweh nourishes our mind with all the truth, knowledge and understanding we need to reach spiritual maturity. **ROM.8:1-17** It is Yahweh's Spirit that gives life. Without it, as without water, life is not possible.

Without the Holy Spirit one cannot obey Yahweh's law. Paul said that the carnal mind (without Yahweh's Spirit) will not and cannot be subject to (be obedient to) Yahweh's law. **ROM.8:7** In fact they will be hostile towards it. Do we see that every day? Yahweh's Spirit empowers us to keep the law of life.

It is by the power of the Holy Spirit that Yahweh will inaugurate us into His Kingdom.

We can receive this life giving



water of the Holy Spirit through repentance and immersion into the name of Yahshua the Messiah. **ACTS 2:38** We are promised it as a gift from Yahweh once we meet those two requirements. (You can read about these steps by asking for our free mini study, *Baptisms Deeper Meaning*).

On the first Pentecost after the resurrection of Yahshua, Yahweh sent the Holy Spirit in the form of tongues of fire to indwell His assembly who were gathered together. This is the same Spirit promised as a gift to us. Without this Spirit we cannot become members of the spiritual body of Messiah. If we don't have the Holy Spirit we don't belong to Yahshua. **ROM.8:9**

## THE PURPOSE OF THE FIRST FRUITS

At the return of Yahshua we will enter into Yahweh's Kingdom. For what purpose? What will we be doing there? Are we just called for our own personal salvation with no other purpose? The answers are crucial to the understanding of this festival of First Fruits and why we are a part of it.

Yahweh centered His Holy Days around the harvest seasons in Israel. This was not by accident. Yahweh does nothing without a reason and a plan. Yahshua told many parables likening the Kingdom of Yahweh to the harvest seasons. This was no accident either.

Since we are called the first fruits, and they are of the early grain harvest, let us follow Yahshua's lead and use that to help us understand our purpose once we are harvested. Is the grain planted and tended and harvested for its own benefit? Is it left in barns and granaries to serve no further purpose? No, it is harvested to provide food for the people who depend on it for sustenance. It serves a very great purpose.

We, as the first fruits harvested into Yahweh's Kingdom, also serve a

far greater purpose than just serving ourselves. We will be serving all of mankind. We are to be a kingdom of priests. **REV.5:10** A royal priesthood. **1 PETER 2:9** Notice what this royal priesthood will be doing.

We are to declare the wonderful deeds that Yahweh did when He called us out of darkness into the light. We are to bring praise and honour to the harvester by teaching the world about Him and His Son. Yahshua is the King of Kings. To be a King of Kings there must of a necessity be other kings under Him. We will be those kings, a ruling priesthood. Yahshua will be king over us and the whole world.

Kings rule and priests teach. **MAL.2:7** We will be teachers of Yahweh's truth and loving rulers for the benefit of the people as Yahshua is of us. A kingdom ruled by Yahweh's standards is not a democracy. It is a government by the King for the people. Mankind has never been able to do this, but Yahweh can and as members of His Kingdom we will too.

There will be people who survive the great tribulation and still inhabit this earth as human beings after the return of Messiah. They

*The whole of mankind  
depends on us.*

will be called by Yahweh to follow Yahshua as we were in this age. We will be their teachers. We will be teaching them the way of Yahweh. We will be leading them to obey as Yahshua led us to obey. But we will be teaching them something else during the thousand years after the return of Yahshua.

**REV.20:1-6** **NOTE VERSE 5** "The rest of the dead did not come to life until the thousand years were ended." Picture this. Billions of people suddenly coming to life as flesh and blood humans once again. **EZ.37 :1-28** Where will all of these people live? What will they wear?

What will they eat? Preparations must be made. They will be made during the thousand years preceding their resurrection. We in this first fruits small harvest will be preparing for those who come up in the last great general harvest of mankind when all will finally have the chance to know, accept and live by the truth of Yahweh's word.

Is this festival of First Fruits important to understanding Yahweh's plan for mankind? We will have a part in proving the word of Yahweh as delivered by Yahshua in the words of the bible. **1 JOHN 2:1-2** Yahshua is the expiation for not just our sins but the sins of the whole world.

The god of the religions of this world leave the vast majority of mankind out of the salvation plan. According to his plan most will be relegated to an ever burning, torturous hellfire as they have never even heard of the saviour and never will in this age. They will never have a chance for salvation.

The true Elohim's plan is far superior as it includes salvation for all of mankind who ever lived. No one is left out. How awesomely wonderful is the truth!!!

This is why our calling is so very important. We must truly and deeply, with great gratitude to Yahweh and Yahshua, appreciate our calling. We must be deeply committed to obeying the word of Yahweh at all cost and be a part of the First Fruit harvest. The whole of mankind depends on us.

As we keep this festival of First Fruits let us meditate on its many meanings and celebrate it with jubilation as we remember our release from the bondage of sin and death that Yahweh provided through Yahshua the Messiah by including us in this first small harvest.

May Yahweh bless your studies. HalleluYah Elder David Ganton

# Firstborn - Firstfruit

*The following article was taken off of an Internet site entitled firstborn.com. No links, identity of the author, email address, etc., was available. The site is replete with pertinent information. We would suggest that if you are on the Internet, that you would visit this site in order to learn a great deal concerning the Scriptures. JH*

Why "Firstborn"? What is "Firstborn"? Is the birthright still relevant in our day? What does Scripture say about the "Firstborn"? What do the "Firstborn" have to do with the priesthood, with redemption, and with the Kingdom of [Elohim], in the past, present and future?

The importance of this concept and its relationship to the above questions, as well as its relevance to the present, is what inspired the name of this site.

Let us depict a few features of the "Firstborn" and also examine first fruit.

The first reference to firstborn is in Genesis 4:4, when Abel brought to the Creator the firstborn and choicest of his flock, while his brother Cain brought of the fruit of the ground, but not first fruit. Cain's offering was not accepted, as it was not in accordance with the requirements of the Creator. Somehow, even at that early stage of human existence an understanding regarding the importance of this concept was established. Subsequent to disobedience and unbelief, Cain lost his rights as a firstborn to his brother Abel.

## What Does it Mean to be a Firstborn or a First Fruit?

The firstborn son in the family was assigned several important functions. He was the kinsman-redeemer of family members who were captured, abducted, or taken in slavery. The stories of Judah

and Tamar, and Boaz and Ruth depict the role of the firstborn head of the family as one who "raised" the name and seed of the dead, which was tantamount to the act of resurrection. The firstborn was also the blood avenger, if any family member had lost his life at the hand of another. He was responsible to restore family property that had been lost, taken or seized. In order to be able to respond to all these contingencies the father bestowed upon his firstborn, before death, a 'double portion' of his material wealth. With the death of the father, the firstborn son became the head of the

*The firstborn son in the family was assigned several important functions.*

family. Up until then he was more like a regent or a prince. In taking full responsibility for all matters in his family, he became to his kin like a king or ruler and a servant of YHVH, as well as a judge and a guardian of Torah. Abraham, for example, was instructed to command his children in the ways of righteousness (see Genesis 18:19) Also, the Levites, who were given the priesthood of the firstborn, were to bestow, inspire, and be an example of "life and peace" (Malachi 2:5)

But, in order to meet the standards required for this all-

important role, the firstborn had to fulfill several prerequisites. He had to prove his faithfulness to his father and to the Torah of Elohim. Had he violated these requirements he stood a good chance of losing this position to a younger brother (as did Esau and Rueben) He also had to be willing to forfeit his own life for the sake of his family members. In other words he had to be his "brothers' (plural) keeper".

In mankind's early days, those who were the natural firstborn (and thus designated for spiritual leadership also), held the position of king-priest within their immediate and extended families (e.g. Noah), which constituted all of humanity at that time. This position was passed on from one firstborn to another (as we can observe in the genealogies of Genesis), but because of longevity it was not always from father to son. Eber, for example, lived all the way to Jacob's day. Around that time mankind had increased into many goyim (nations), therefore the Creator conferred the position of firstborn (the kingly-priestly role) upon a nation whose progenitor was also a firstborn. This was a nation of His choice, through whom He intended to manifest His presence, in contrast to the other families/nations/ goyim who came under the rebellious rule of Nimrod (Genesis 10:8-10; 11:1-9) Since Abraham was that firstborn, YHVH cut a covenant with him: "Now YHVH said to Abram: "Get out of your country, from your

family and from your father's house, to a land that I will show you. I will make you a great nation [goy]; I will bless you and make your name great." (Genesis 12:1-2) The covenanted promise and birthright were passed on to Isaac and then to Jacob, who was the first one to epitomize that chosen nation. Thus, when Jacob was still in the womb of his mother Rebecca, it was said to Her: "There are two nations in your womb and two peoples shall be separated from your bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." (Genesis 25:23) It seems that only after Eber and Isaac died could the 'new order', of a firstborn nation versus an individual, come into effect and it was for this reason that Jacob was called a "nation". This nation would bear the name of its forefather Eber – hence Hebrews (i.e. 'Eberites')

However, when the time came for Jacob to transfer the birthright to his firstborn, the situation was different. Jacob was the father of twelve sons, all of whom were destined to be the founders of the Hebrew nation. Jacob, however, denied his firstborn Reuben the birthright, because he did not find him worthy. (The second and third, Simeon and Levi, were likewise found to be undeserving; Genesis 49:5-7) Jacob favored and groomed one of his sons (Joseph) more than the others, but because he was not the firstborn of the first wife, he could not grant him full firstborn rights: "If a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and if the firstborn son is of her who is unloved, then it shall be, on the day he bequeaths his possessions to his sons, that he must not bestow firstborn status on the son of the loved wife in preference to the son of the unloved, the true firstborn. But he shall acknowledge the son of the

unloved wife as the firstborn by giving him a double portion of all that he has, for he is the beginning of his strength; the right of the firstborn is his." (Deuteronomy 21:15-17)

Jacob did, however, find a way around this Torah principle, later to be recorded by Moses. He adopted Joseph's two sons, "as Reuben and Simeon" (Genesis 48:5), into Leah's (the unloved wife) side of the family. In this way Jacob could legally give Joseph, through his son Ephraim, his right hand blessing and the double portion of the birthright. So, we read in 1<sup>st</sup> Chronicles 5:1: "...Reuben the firstborn of Israel, for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright." Jeremiah 31:9 says, "For I am a father to Israel, and Ephraim is my firstborn son." At the same time, Judah was the one who would take the position of leader

*"Behold, the Man whose  
name is the BRANCH...  
And He shall build the  
temple of YHVH.*

and teacher of Torah (Genesis 49:8-12)

Thus Jacob chose not to accord any one of his sons the full priestly position according to the "order of Melchizedec" (who is a proto-type of a king-priest, and is therefore like Yeshua) Rather, Jacob divided the position into two parts. The ruler's staff went to Judah (ref. Genesis 49:9,10), while the priestly role went to none other than... Joseph/Ephraim, "the one who was [to become] a nazirite to his brothers", (Genesis 49: 26 literal translation), denoting a priestly position, albeit unlike

the Levitical one. In Hosea 4:6, within text addressed specifically (see also Hosea 4:15) to the northern house of Israel (which was headed by Joseph's tribes), YHVH says: "Because you have rejected knowledge I will also reject you from officiating as a priest to me." (literal translation) Since the ruling status, which was designated for the People of Israel, was divided up, it was only natural that the nation would split into two distinct groups, (after the death of King Solomon) The physical reunification of the two peoples (Israel/Ephraim and Judah), which has not taken place yet, will only come about by Divine intervention (ref. Ezekiel 37)

Because of the division of the birthright there was no firstborn in the full sense of the position in the family of Israel, even though several hundred years later YHVH did declare that the Israelite People, as a whole, was His firstborn (Exodus 4:22) But in saying that, the nation as such has never taken up that position, nor was it ever (actively) "a holy nation and a royal priesthood," even though it was, and still is, destined for that position. Jacob's act was also connected to the fact that since there was no one who was without sin (Psalm 14:3; Romans 3:23), none could actually qualify for a joint office of king and priest in YHVH's kingdom. This could only take place upon the removal of sin from those called to kingship and to the priesthood. Thus, when Yeshua came on the scene of Israel's history He fulfilled all the righteous requirements of a firstborn. Then, in His sinless perfection, he became the sacrifice for sin and atoned for the two nations (Israel and Judah) "Behold, the Man whose name is the BRANCH... And He shall build the temple of YHVH. Yes, He shall build the temple of YHVH. He shall bear the glory, and shall sit and rule on His throne; So He shall be a priest on



His throne, and the counsel of peace shall be between them both *[the two positions/"thrones" of priesthood and kingship].* (Zechariah 6:12, 13)

## First Fruit and Firstborn Do Not Belong to Themselves

In Exodus we find the first mention of the ordinance of first fruit: "The first of the first fruits of your land you shall bring into the house of YHVH your Elohim." (Exodus 23:19) In today's world, there is very little significance attached to first fruit or to firstborn. However, in the eyes of YHVH and in His plan of redemption the principle of firstborn, or first fruit, is of paramount importance. In his epistle, after addressing the twelve tribes, James writes: "Of His own will He brought us *[Israel]* forth by the word of truth, that we might be a kind of first fruit of His creatures." (James 1:18) Paul also says, that if we are in the Messiah we are a new creation, having the first fruit of the Spirit (ref. 2<sup>nd</sup> Corinthians 5:17; Romans 8:23) James' mention of the twelve tribes is not a mere coincidence; for they were the ones who had been designated as first fruit – firstborn (as we saw above), even before Messiah's redemptive work had been executed.

The Hebrew word for firstborn, in Exodus 13:12, is "peh'ter", meaning to separate, or first to open. Other meanings for the same root are: remove, set free, depart, split, and break through. Interestingly, the injunction to "set apart" or to "dedicate" (as translated in English), in the above verse (12) is derived from the same root as the noun for "Hebrew". (Note: generally, the root for "to set apart", or "to consecrate" is k.d.sh, and for "firstborn" it is b.ch.r.) This unusual choice of words in Exodus 13:12 seems to draw attention to the ones who are the first to break

through and pass over, while at the same time also acknowledging them as belonging to YHVH. This emphasizes the fact that the Hebrew People, whose name originates, as mentioned above, from their forefather Eber, who himself was of the genealogy of the firstborn, are a firstborn nation dedicated and set apart unto YHVH their Elohim.

According to the Torah statute, being a firstborn or a first fruit, means that one does not belong to oneself, and neither to anyone or anything else except to YHVH. Those who are His are identified as His property by being stamped (literally, or figuratively), or marked out through circumcision (flesh and/or heart) This principle of possession is articulated in the oft-occurring expression: "for My namesake". The notion of ownership and possession, commonplace in the world, applies no less to YHVH's relationship with His people. Moses, for example, who was commissioned by YHVH to bring

*YHVH 'borrowed' the  
Levites temporarily to  
replace the firstborn.*

His people out of Egypt, was sent to Pharaoh with this message: "Israel is My son, my firstborn." (Exodus 4:22) Later, after killing all the firstborn of Egypt, YHVH announced to Israel: "Consecrate to Me all the firstborn; whatever opens the womb among the children of Israel, both of man and beast; it is Mine." (Exodus 13:2) And, "You shall set apart to YHVH all that open the womb, that is, every firstborn that comes from an animal which you have; the males shall be YHVH's." (Exodus 13:12) Before entering the land, Moses was told to remind them (the next generation) again of who they were: "But

YHVH has taken you and brought you out of the iron furnace, out of Egypt, to be His people, an inheritance, as you are this day." (Deuteronomy 4:20) "For YHVH'S portion is His people; Jacob is the place of His inheritance." (Deuteronomy 32:9)

In YHVH's instruction to Moshe, which included an explanation of the Israelites' identity and His plan for them, it is evident that as a firstborn nation they also had the priestly calling: "You are My first born Son, My precious possession; you shall be My treasured inheritance among all the peoples of the earth and you shall be to Me a kingdom of priests and a holy nation." (Exodus 19: 5-6) As a nation of priests, the call of Israel was to be a light to other nations of the world by revealing YHVH to them through the teachings and practice of YHVH's Torah. In this way, other nations would want to know more about YHVH and seek to follow His ways also. But, as we have already noted, because of sin the people could not live up to the requirements of becoming that nation of priests. As a result, YHVH rejected Israel from being His priests, in words expressed by the prophet Hosea: "My people are destroyed for lack of knowledge *[of the Torah, whose precepts they failed to practice]*. Because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the Torah of your Elohim, I also will forget your children." (Hosea 4:6) This finally became reality when He caused at least one part of the nation (the Northern Kingdom which was separated from Judah and later exiled by the Assyrians) to become "Not My People." (Hosea 1:9)

Because of sin in Israel's camp (ref. Exodus 32:1-6, 21-29) YHVH 'borrowed' the Levites temporarily to replace the firstborn. "Now behold, I Myself have taken the Levites from among the children of

Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine.” (*Numbers 3:12*) Aside from meaning accompaniment, Levi also comes from the root “to borrow”, which denotes a transitory state. Please note the connection between first-born and priesthood, as neither **BELONG TO THEMSELVES**. Their purpose was to be of service to YHVH.

Moses understood this Torah ordinance of possession or ownership; for when YHVH was about to judge Israel, he reminded Him concerning His own inheritance: "O Adonai YHVH, do not destroy Your people and Your inheritance whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.... Yet they are Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm." (*Deuteronomy 9:26,29*)

It is not only the ‘possession’ that is marked for the sake of identity, but the ‘possessor’ too is stamped for the sake of His beloved. In Isaiah, YHVH points out that Zion is engraved on the palms of His hand: “See, I have inscribed, [engraved, etched] you on the palms of My hands.” (*Isaiah 49:16*) Is there a more direct and poignant illustration of this than Yeshua’s “burrowed through” hands, described so graphically by King David? “My strength is dried up like a potsherd, and My tongue clings to My jaws; You have brought Me to the dust of death. For dogs have surrounded Me. The congregation of the wicked has enclosed Me. They pierced [lit. quarried] My hands and My feet.” (*Psalms 22:15-16*)

## Kingdom of Priests and a Holy Nation “After the Order of Melchizedec”

Moses announced the provisions for the new covenant even before our forefathers entered the land (see *Deuteronomy 30:1-7*), later to be reiterated by the prophets (e. g. *Jeremiah 31*; *Ezekiel 36*). However, after the manifestation of the new covenant, through the death, burial, and resurrection of Israel’s kinsman Redeemer, the suffering Messiah, everything was put in order and set in place so that the Israelite nation could take its Elohim-given priestly position among all the nations. Sin had been atoned for, and the charge sheet with the penalty for disobedience was nailed to the execution tree in the body of the Redeemer (*Colossians 2:14*). His blood, unlike that of bulls and goats, is able to sanctify the believer, so that the promised priesthood “after the order of Melchizedec” (*Hebrews 5:1-*

*Moses announced the provisions for the new covenant even before our forefathers entered the land.*

10) can potentially be reestablished in the redeemed Israelite nation. However, only after its reunification will this nation be able to enter into its full position.

Now that sin has been dealt with through Yeshua’s priesthood and sacrifice (see *Hebrews 7:26-28*; *Hebrews 9:26-28*), the Aaronic (i.e. Levitical) priesthood, which was only chosen to hold that position temporarily, came to an end on the day the sinner died (with Yeshua), for it is written that He, Himself, became the guilt offering and did bear the iniquities of us all, and the sin of the transgressors was permanently removed as far as the east is from the west (ref. *Isaiah*

53; *Ps. 103: 12*).

The apostle Peter, addressing the elect seed of Israel’s race, those who were living alongside the heathens (aliens) out in the nations, those whom he compared to “Not My People”, and to “She Who Obtained No Mercy” (ref. *Hosea 1:6,9*), says that they “are a chosen race, a royal priesthood, a holy nation; a precious possession, who are to proclaim the praises of Him who called them out of darkness into His marvelous light.” (*1st Peter 2:9*) Yes, those who were once “Not My People” (*Hosea 1:9*) have been transferred to the Kingdom of His beloved Son, to become that which they were originally called to: a Kingdom of priests and a holy nation.

Again, through *Hosea*, YHVH says that He will raise Israel up on the second day, and on the third day they will live before Him (ref. *Hosea 6:2*). Living (or walking) before Him denotes a priestly position and calling. We are the recipients of the grace and mercy of a loving Father, who in the place where He called us “Not My People” declares that we are the “sons of the living Elohim.” (ref. *Hosea 1:10*) We are “the precious sons of Zion weighed against fine gold” (ref. *Lamentations 4:1-2*), mined from the rock of Abraham (ref. *Isaiah 51:1-2*), smelted in the fires of the Holy Spirit, and poured into the mold of a precious priesthood.

YHVH cannot lie; we, therefore, dare not bear false witness against His unalterable love and faithfulness to His covenants, His mercies and truthfulness, as seen in the redemptive work of the Messiah. The Body of the redeemed of Israel must come to an understanding of what it means to be a firstborn, a single restored Israelite nation, with a kingdom government, and one Head or King. The “one new man,” or the “new creation life” that now makes up our innermost being, is the life and nature of the

# THE FIRSTFRUITS

**Y**ahweh commanded Israel to observe His feast days, “And Yahweh spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, Concerning the feasts of Yahweh, which ye shall proclaim to be holy convocations, even these are my feasts.

3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of Yahweh in all your dwellings.

4 These are the feasts of Yahweh, even holy convocations, which ye shall proclaim in their seasons,” Lev. 23:1-4.

The Sabbath, of course, was a weekly observance, which takes place every seventh day as a memorial of the creative works of Yahweh spoken of in Genesis chapters one and two. But the feasts, which are to be proclaimed in their seasons, are annual feasts, which are tied in with the cycles of the moon, sun and stars. They were agricultural feasts, which Yahweh commanded Israel to observe so that they would remember Who controlled the heavenly cycles and also Who it was that provided their sustenance.

The first month of the year which also contained the first feast was called the month of Abib, “Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, **in the time appointed of the month Abib**; for in it thou camest out from Egypt: and none shall appear before me empty:)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of

ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field,” Ex. 23:14-16. “Observe the month of Abib, and keep the passover unto Yahweh thy Elohim: for in the month of Abib Yahweh thy Elohim brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto Yahweh thy Elohim, of the flock and the herd, in the place which Yahweh shall choose to place his name there.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day

*The term “Abib” will designate to us what month that Yahweh was originally speaking of.*

when thou camest forth out of the land of Egypt all the days of thy life,” Dt. 16:1-3.

## ABIB – GREEN EARS

The term “Abib” will designate to us what month that Yahweh was originally speaking of. “Abib” is defined as, “from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan (*Strong’s Exhaustive Concordance*, Hebrew Lexicon, #24). *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon* defines it as, 1. Fresh, young ears of barley Ex. 9. 2. Month of ear-forming,

or growing green. Abib, month of Exodus and Passover....1<sup>st</sup> month.

It is a fact that the first grain to ripen in the spring was the barley. Yahweh commanded, “Seven weeks shalt thou number unto thee: **begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.**

10 And thou shalt keep the feast of weeks unto Yahweh thy Elohim with a tribute of a freewill offering of thine hand, which thou shalt give unto Yahweh thy Elohim, according as Yahweh thy Elohim hath blessed thee:

11 And thou shalt rejoice before Yahweh thy Elohim, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which Yahweh thy Elohim hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes,” Dt. 16:9-12.

While the statement in verse 9, “begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn” could be taken as ambiguous concerning which grain is spoken of, whether barley or wheat, the simple fact of the matter is that, as stated, the first grain (corn) to ripen in Israel is barley. It doesn’t take much research into Jewish works such as the *Encyclopedia Judaica* or the *Jewish Encyclopedia* and other works to deduct the fact that the first month of the year “Abib” which contained the Passover, days of Unleavened Bread and the beginning of the count to Pentecost was associated with the barley grain.



## THE WAVESHEAF (BEGINNING)

Concerning this harvest, Yahweh commanded Israel, "Speak unto the children of Israel, and say unto them, **When ye** be come into the land which I give unto you, and shall **reap the harvest** thereof, **then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:**

11 And **he shall wave the sheaf before Yahweh**, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto Yahweh.

13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto Yahweh for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your Elohim: it shall be a statute for ever throughout your generations in all your dwellings.

15 And **ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:**

16 **Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahweh.**

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto Yahweh.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto Yahweh, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto Yahweh.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two

lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits for a wave offering before Yahweh, with the two lambs: they shall be holy to Yahweh for the priest.

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations," Lev. 12:10-21.

Notice that this is called a "sheaf of firstfruits" and also a "sheaf of a wave offering." The Hebrew word for "firstfruits" is "**רֵאשִׁית** (re'shiyth)." It is defined as, **the first, in place, time, order or rank** (specifically, a firstfruit), and is generally translated as "**beginning**." This wavesheaf or sheaf of firstfruits was a type of Yahshua the Messiah.

Paul writes that he and the other apostles spoke the wisdom of Yahweh in a mystery which is hidden and ordained so from the foundation of the world (1 Cor. 2:7). Yahshua came speaking in parables in order to keep the mysteries of the kingdom of Elo-

***Yahshua is the  
beginning "**רֵאשִׁית**  
(re'shiyth)!***

him hidden (Mt. 13:10-17). Furthermore, Yahshua told the people of His day that Moses wrote of Him (Jn. 5:39-47).

Paul, writing concerning the mystery of Yahshua declared, "And he is the head of the body, the assembly: who is **the beginning, the firstborn from the dead**; that in all things he might have the preeminence," Col. 1:18. If we convert the word "beginning" to Hebrew, the word would be **רֵאשִׁית** (re'shiyth).

When John wrote "In the **beginning** was the Word, and the Word was with Elohim, and the Word was Elohim.

2 The same was in the **beginning** with Elohim," (Jn. 1:1-2), again the

principal Hebrew word would be **רֵאשִׁית** (re'shiyth). When He wrote, "That which was from the **beginning**, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of **the Word of life**;

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you **that eternal life, which was with the Father, and was manifested unto us**);

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Yahshua the Messiah," 1 Jn. 1:1-2, again, the Hebrew word would be **רֵאשִׁית** (re'shiyth).

Yahshua is the beginning "**רֵאשִׁית** (re'shiyth)!" John reveals that He is the One Who created all things, "**All things were made by him**; and without him was not any thing made that was made... He was in the world, and **the world was made by him**, and the world knew him not," Jn. 1:3, 10.

Going back to Genesis chapter one, we read, "**In the beginning** Elohim created the heaven and the earth," (v. 1). The Hebrew for "in the beginning" is **רֵאשִׁית** (b're'shiyth). A beit (ב [B]) is added to **רֵאשִׁית** (re'shiyth) to give us the words "in the."

Yahshua is the beginning "**רֵאשִׁית** (re'shiyth)!" He began the creation! He began the New Covenant process that we read of in the New Testament (Covenant)! John says that He is not only Elohim (Jn. 1:1-3), but that He is eternal life (1 Jn. 1:1-2).

The sheaf of first fruits "**רֵאשִׁית** (re'shiyth)" was a type of Him. It began the count-down to Pentecost, the feast of weeks, feast of firstfruits. Yahshua was offered up as the firstfruits (**רֵאשִׁית** [re'shiyth]), the wavesheaf from the dead (Col. 1:18) so that the count-down could begin to the pouring out of the Holy Spirit on the day of Pentecost, feast of weeks, feast of firstfruits, that we read of in Acts chapter two!

## THE SHEAF OF BARLEY

Why is barley the grain associated with the month Abib, Passover, the days of Unleavened Bread and the sheaf of firstfruits? Barley was the first grain to ripen (already alluded to). It was the first grain to head into green ears (Ex. 9). It was the grain associated with the first month (moon) of the year. The sheaf of barley was offered during this time in order to count to Pentecost. It typified Yahshua as the firstfruits/firstborn from the dead.

The amount of barley and its estimation is very important and critical to know and understand in order to learn more lessons of the mystery of Elohim as they apply to Yahshua the Messiah. Therefore, we must learn what a "sheaf" is. When we think of a sheaf, we think of grain that is bound into a bundle. But the Hebrew word for "sheaf" is "omer." The "omer" was a measure. In Exodus 16 we read, "Now an omer is the tenth part of an ephah," v. 36.

What is an "ephah?" "Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and **the ephah the tenth part of an homer: the measure thereof shall be after the homer,**" Ez. 45:10-11.

The homer was the overall measure employed by the Israelites just like in today's world the bushel is our overall measure of grain. An ephah was a tenth of an homer while an omer was a tenth part of an ephah. In other words, the omer was a tithe of a tithe. When Israel harvested their grain, they measured it in homers. They would then tithe a tenth of the homer (an ephah) to the Levites. The Levites, in turn, would tithe a tenth of the ephah (an omer) to the High Priest. (Num. 18:25-29) The tithe of the tithe belonged to the High Priest who was a type of Yahshua in his role as High Priest after the order of Melchizedek. Thus, we have one type of Yahshua, the High Priest, receiving another type of Yahshua the tithe of the tithe or the omer of the grain.

The sheaf of barley was an omer. It was to be green ears (Abib) beaten out and placed into a container that was an omer in measure. This was to be waved before Yahweh as the firstfruits from the dead.

Another most important thing to understand is the estimation of the barley. "And if a man shall sanctify unto Yahweh some part of a field of his possession, then thy estimation shall be according to the seed thereof: **an homer of barley seed shall be valued at fifty shekels of silver,**" Lev. 27:16. If an homer of barley is estimated at fifty shekels of silver, then an ephah (one tenth of an homer) would be estimated at five shekels and an omer (one tenth of an ephah) would be estimated at one half shekel. The half shekel was the amount assigned as ransom money for the sons of Israel, "And Yahweh spake unto Moses, saying,

12 When thou takest the sum of the children of Israel after their number, then **shall they give every man a ransom for his soul unto Yahweh,** when thou numberest them; that there be no

***This was to be waved  
before Yahweh as the  
firstfruits from the dead.***

plague among them, when thou numberest them.

13 **This they shall give,** every one that passeth among them that are numbered, **half a shekel after the shekel of the sanctuary:** (a shekel is twenty gerahs:) **an half shekel shall be the offering of Yahweh.**

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto Yahweh.

15 The rich shall not give more, and the poor shall not give less than half a shekel, **when they give an offering unto Yahweh, to make an atonement for your souls.**

16 And thou shalt take **the atonement money** of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that **it may be a memorial** unto the children of Israel before Yahweh, **to make an atonement for your souls,**" Ex. 30:11-16.

The omer of barley, a type of Yahshua, was valued at one half shekel of silver which was the ransom and atonement required for the sons of Israel. Paul declares, "And not only so, but we also joy in Yahweh through our Sovereign Yahshua the Messiah, by Whom we have now received the atonement," Ro. 5:11.

## THE OMER OF MANNA

There was another omer, which is important to focus on at time. About a month after Israel went out of Egypt and came into the wilderness they had expended all of their bread stuffs and began to complain to Moses and Aaron because they had no bread to eat. (Ex. 16:1-3) Yahweh told Moses that He would rain bread from heaven for them to eat and that they were to gather a certain rate each day for their eating (v. 4). Some gathered more than others, but they measured it with an omer so that everyone had an equal amount (Ex. 16:17-18).

Israel was sustained for forty years by each man's omer of manna. They gathered manna every morning for six mornings. On the sixth morning, they gathered two omers so that they could prepare the extra omer of manna for the Sabbath day's rest. A golden pot was even filled with an omer of manna to be kept as a witness in the tabernacle of Yahweh (Ex. 16:33-36).

Yahshua told the people of His day that He was the true bread from heaven (Jn. 6:27-58). The manna had only been another type, another mystery of Elohim which pointed us to Him. The omer itself was a type of Yahshua. The omer of barley and the omer of manna were both types of Him. He informed us that we should ask the Father to give us each day our daily bread (Mt. 6:11). We should be

asking for the true daily bread each day, which is Yahshua the Messiah.

## THE COUNT

The specific instructions to begin the count to Pentecost is given in Leviticus chapter 23:9-22. The omer of firstfruits was to be offered before Yahweh on the morrow after the regular Sabbath day (Lev. 23:11). They were to then count seven weeks or Sabbaths until the morrow after the seventh Sabbath (Lev. 23:15-16). This was to be a fifty day period, but one of the most important things is the forty nine days or the seven Sabbath cycles leading up to the fiftieth day. The Scriptures say that seven Sabbaths shall be complete (Lev. 23:15). The Hebrew word for complete is "tamiym." "Tamiym" is defined as, **entire** (literally, figuratively or morally); also (as noun) **integrity, truth**. It is generally translated as, **without blemish, complete, full, perfect**, sincerely (-ity), **sound, without spot, undefiled**, upright(-ly), **whole** (*Strong's Exhaustive Concordance*, Hebrew Lexicon, #8549).

Why seven Sabbaths? What is the purpose for the Sabbath cycle? "Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of Yahweh thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 **For in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahweh blessed the sabbath day, and hallowed it,**" Ex. 20:8-11.

The Sabbath week is a memorial to Yahweh's creative powers! When we observe the Sabbath cycle we are following the example of our mighty Creator Yahweh. It reminds us that we are His creation and that even though the physical creation was finished, He is still in the process of bringing forth a more mighty and powerful creation!

He is in the process of bringing forth a spiritual creation!

The book of Hebrews explains the concept to us, "Let us therefore fear, lest, a promise being left us of entering into **his rest**, any of you should seem to come short of it.

2 For unto us was the evangel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, **if they shall enter into my rest: although the works were finished from the foundation of the world.**

4 For he spake in a certain place of the seventh day on this wise, **And Elohim did rest the seventh day from all his works.**

5 And in this place again, If they shall enter into my rest.

6 **Seeing therefore it remaineth that some must enter therein**, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a (the) certain day, saying in David, To day, after so

*The Sabbath week is a  
memorial to Yahweh's  
creative powers!*

long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Yahshua had given them rest, then would he not afterward have spoken of another day.

9 **There remaineth therefore a (the) rest (Sabbath) to the people of Elohim.**

10 **For he that is entered into his rest, he also hath ceased from his own works, as Elohim did from his.**

11 **Let us labour therefore to enter into that rest**, lest any man fall after the same example of unbelief," Heb. 4:1-11.

Notice verse 10 again, "For he that is entered into his rest, he also hath

ceased from his own works, as Elohim did from his." We are following His example when we embrace the Sabbath cycle as He originally established, blessed and commanded.

## THE NUMBER SEVEN

Seven is a most important number to Yahweh. Seven denotes rest. One of the Hebrew words for rest is "shabath." It is #7623 in *Strong's Exhaustive Concordance*. We find this word utilized in Ex. 23:12, "Six days thou shalt do thy work, and on the seventh day thou shalt rest (Heb. = shabath, #7623): that thine ox and thine ass may rest (Heb. = nuach, #5117), and the son of thy handmaid, and the stranger, may be refreshed."

Notice that this Sabbath rest (shabath) provides rest (nuach) for all and that they will be able to be refreshed. The Hebrew word for "refreshed" is "naphash" which is defined as, to breathe; passively, to be breathed upon, i.e. (figuratively) refreshed (as if by a current of air). Air, breath, is the Hebrew word "ruach" and the Greek word "pneuma." Both words are also translated as "spirit." Sabbath observance is for the purpose of being not only physically revived, physically rested, but spiritually as well! Those who truly receive His Spirit, turn from first day of the week observance to the seventh day Sabbath observance.

In Lev. 23:3 we read, "Six days shall work be done: but the seventh day is the sabbath of **rest**, an holy convocation; ye shall do no work therein: it is the sabbath of Yahweh in all your dwellings." The Hebrew word for "rest" in this verse is shabbaton. It is #7677 in *Strong's Exhaustive Concordance*. It is defined as, a sabbatism or special holiday.

The number seven not only has to do with rest, but it also has to do with an oath or the making of a sworn covenant as well as a witness, "And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, say-



ing, Elohim is with thee in all that thou doest:

23 Now therefore **swear** unto me here by Elohim that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, **I will swear.**

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And **Abraham set seven ewe lambs of the flock by themselves.**

29 And Abimelech said unto Abraham, **What mean these seven ewe lambs which thou hast set by themselves?**

30 And he said, For **these seven ewe lambs shalt thou take of my hand, that they may be a witness** unto me, that I have digged this well.

31 Wherefore **he called that place Beersheba; because there they sware both of them.**

32 Thus **they made a covenant at Beersheba**: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines," Gen. 21:22-32.

The Hebrew word for "swear" is "shaba/sheba." "Shaba" is #7650 in *Strong's Exhaustive Concordance* and is defined as, a primitive root; propr. **to be complete**, but used only as a denominative from 7651; **to seven oneself**, i.e. **swear (as if by repeating a declaration seven times)**. "Sheba" is #7651 which is defined as, or (masculine) shibrah {shib-aw'}; from 7650; **a primitive cardinal number**; seven (as the sacred full one); also (adverbially) **seven times**; by implication, **a week**; by extension, an indefinite number.

We find, therefore, that the seven day weekly Sabbath cycle has many

various meanings. It has to do with rest. It has to do with being a memorial to Yahweh's creative efforts. It is a sign that Yahweh is our Elohim, Who sanctifies us and we are His people (Ex. 31:13-17). It has to do with Yahweh's oath to bring in a one thousand year period of rest. It is a witness of Yahweh's covenant, etc. When we count seven complete, perfect weekly Sabbath cycles, then we are placing ourselves under Yahweh's oath, His promise. We are repeating this declaration seven times! Seven times the seven day creative weekly cycle would be that cycle multiplied by itself, which would typify bringing forth a new creation, a new rest! The day after this seven times seven weekly cycle would bring us to the number fifty which is the number for jubilee, freedom, liberty, deliverance, restoration and refreshing!

It was upon the Messiah Yahshua's resurrection and ascension into heaven on the first day of the week (the day after the weekly Sabbath) that the count-down began to the feast of weeks, the feast of Sabbaths, the

*These are the first to be  
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in the loaves of bread.*

day of Pentecost wherein Yahweh poured out His Holy Spirit, the Spirit of Liberty upon Yahshua's disciples, thereby raising up those who began to proclaim vociferously A NEW AND LIVING WAY! (Acts 2; Heb. 10:20).

## THE NEW FIRSTFRUITS

With the perfect count of seven times seven sabbaths having been completed, on the morrow of the seventh sabbath (the fiftieth day) a new meat (food, meal) offering was to be brought forth, "Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahweh.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto Yahweh," Lev. 23:16-17.

The Hebrew word for these firstfruits is "bikkuwrim." This word (bikkuwrim) is #1061 of the Hebrew lexicon of *Strong's Exhaustive Concordance* being defined as, from 1069; the first-fruits of the crop. As noted, it comes from another Hebrew word, which is #1069, which is the word "bakar." "Bakar" is defined as, a primitive root; properly, **to burst the womb**, i.e. (causatively) **bear or make early fruit** (of woman or tree); also (as denominative from 1061) **to give the birthright**.

Two tenth deals is simply another way to say "two omers." The one omer offered during unleavened bread has become two omers. This grain also consists of the firstfruits of the wheat harvest. These two omers are a type of the 144,000 who are shown to be sealed in the book of Revelation chapter seven and fourteen.

They consist of twelve thousand of twelve of the tribes of Israel (Rev. 7:1-8). These are the first to be redeemed from among men (Rev. 14:4), thus the leaven in the loaves of bread. We all are the offspring of Adam. Because we are his offspring, we have a law of sin in the flesh (Ro. 7:21-23). Leaven is a type of sin.

These firstfruits are Zion. They will be the upper echelons of Yahweh's government which will rule the world under the power of the Lamb, "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads," Rev. 14:1.

Once these firstfruits are resurrected and become reality, then the earth can be reaped of its wheat harvest, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their

# Questions & Answers

**Q.** Why do you use the title “Elohim” to call Yahweh since Elohim is a plural form for God? Yahweh is His only Name, not many names. The rest are titles like: heavenly Father, Creator, Most High, etc. NOTE: Elohim, Adonay, God, Lord, etc. are titles for Satan. Yahweh our Creator never called Himself as Elohim in the Holy Scriptures.

**A.** I would like to know from whence you got your information. Do you have a different version of Hebrew Scriptures that don’t have the titles el, eloah, elohim, etc., in reference to Yahweh? If so, where did you get them from? Are they authentic? How do you know if you say they are authentic? Who declared them to be authentic? Or have you fallen for the “J” and Elohim Scripture gaff? I happen to have a copy of *The Book of J* and I can truthfully say that they are not anywhere near being inspired qodesh (holy) Scriptures.

El, eloah, elohim, etc. are exactly what you called them, titles, common nouns. So what if some societies have taken Hebrew words like el, eloah, elohim, adonay, amen, etc. converting them to proper nouns for their kings and deities? Yahweh was before all else. His language was, is and always will be the heavenly language of Hebrew. Therefore, those words existed in the Hebrew language long before other nations took them and applied them to their deities.

As for the word God, it is actually the equivalent of the Hebrew word Gad. It has to do with a troop or deity of fortune. One of the sons of Jacob was given that name which is also the name of the tribe that he sired, but that is not an acceptable name for Yahweh. Nor do we like to utilize it as a title for Him as does the world.

You say that the words elohim,

adonay, god, lord, etc. are titles for Satan. So? And just who is Satan? Isn’t he Yahweh’s adversary who wants to be worshipped as an elohim above Yahweh? Here is the way that we look at it and you can accept this or reject it, that is your business, Yahweh caused the Scriptures to be inspired with the titles el, eloah, elohim, adonay, etc. to be applied to Himself, to other deities, and even to men. Therefore if you reject these words in their application to Him, which He has inspired to be utilized, if you take away these words from His honor and glory as well as His Scriptures, then you are taking away from that which is originally inspired. You have been misled to commit error.

However, if you can produce true documentation and authentic original Hebrew Scriptures (remember they must be authentic and original) which

*We encourage you to submit to  
the Hebrew titles that were  
inspired to be utilized by  
Yahweh Himself.*

don’t have these titles in them, we will be more than happy to repent and admit your correctness. We do not attempt to substitute these words for Yahweh’s name, but we do utilize them where they have been inspired in Scripture in obedience to His command to not take away from nor add to His word.

As for the common nouns el, eloah and elohim, they declare what He is just like I have a proper name Jerry Healan, but I am a man. Yahweh is Elohim, Jerry Healan is man. Doesn’t that make sense? It does to us.

We encourage you to submit to the Hebrew titles that were inspired to be utilized by Yahweh Himself.

**Q.** How is it that we are both the bride of Yahshua and his brethren? I understand that both mean that we are part of Yahweh’s family, but there is a vast distinction between being a brother/sister and a bride.

**A.** Things in the Spirit world are much more magnified than that in the physical. Yahshua is called both a lamb and a lion. We all know that in the physical world the lion will slay the lamb and eat it for lunch. Thus, in this sense, the lion and the lamb are enemies, yet, in Yahshua, such is not the case. The Holy Spirit is likened to water by Yahshua in the book of John in chapter 7. In other places it is likened to olive oil and fire. In the physical world fire burns or consumes olive oil, oil and water don’t mix and water quenches fire. But in the Spirit world all three items are brought together in order to perform the powerful work of Yahweh.

Let’s also look at Israel. Israel was Yahweh’s wife. Yet, in other places they were His children. In certain places Israel was likened to a man, in other places to a woman, in other places to children. Sometimes they were sheep. Other times they were cattle and goats. It’s the situation that the Spirit is working with at the moment. The same situation applies to Yahshua and us. We are His bride, but we are also His brethren. It just happens to be whatever situation the Spirit is working with at the moment.

**Q.** Please read: 2 Chron. 6:20-21, “That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; **to hearken unto the prayer which thy servant prayeth toward this place.** 21 **Hearken therefore unto the supplications of thy servant, and of thy**

**people Israel, which they shall make toward this place:** hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.”

26, “When the heaven is shut up, and there is no rain, because they have sinned against thee; **yet if they pray toward this place**, and confess thy name, and turn from their sin, when thou dost afflict them.”

34, “If thy people go out to war against their enemies by the way that thou shalt send them, **and they pray unto thee toward this city** which thou hast chosen, and the house which I have built for thy name.”

38. “If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and **pray toward their land**, which thou gavest unto their fathers, **and toward the city** which thou hast chosen, **and toward the house** which I have built for thy name.”

It seems to say 5 times we must pray towards Jerusalem. Please give me your understanding on this matter. Must we pray toward Jerusalem?

**A.** You are right. It does say that if they pray toward Jerusalem, but even more specifically, as we search through these five verses they are to pray toward their land, the city and the house or temple.

But let’s analyze this a little further. It says that they are to pray toward the house, which Solomon had built for Yahweh’s name. Is that house there any longer? No!

It also says that they are to turn to Yahweh with all their heart and all their soul in the land of their captivity. Have they done this? No!

Many still exhibit a faith in Yahweh’s word. The overall preponderance of the Jewish people still uphold the Tannah, which contains the first five books of Moses (Torah), the Prophets and Psalms, but they have rejected the Anointed One that Yahweh sent to deliver them from their distresses and afflictions. Yahshua said that they truly don’t believe Moses who wrote of Him, for had they believed Moses,

they would have believed Him (Jn. 5:45-47).

So many of the house of Israel (non-Jewish Hebrews), along with the Gentiles (non-Hebrews) are supposedly upholding the New Covenant made by and through Yahshua, but they have turned to another savior other than Yahshua, “I marvel that ye are so soon removed from Him that called you into the grace of the Messiah unto another evangel: which is not another; but there be some that trouble you, and would pervert the evangel of the Messiah.” Gal. 1:6-7.

“Would to Elohim ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with pious jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to the Messiah. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in the Messiah. For if he that cometh preacheth another Yahshua, whom we have not preached, or if ye receive another

*Would it please Yahweh  
for us to pray toward  
such a place?*

spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him...For such are false apostles, deceitful workers, transforming themselves into the apostles of the Messiah” 2 Cor. 11:1-4, 13.

“For we are not as many, which corrupt the word of Yahweh: but as of sincerity, but as of Elohim, in the sight of Elohim speak we in the Messiah,” 2 Cor. 2:17.

We can conclude from these Scriptures, as well as many, many others, that the house of Israel (both Judah and Israel) have not yet turned to Yahweh their Elohim with all of their heart and soul.

The house or temple was specifically built for Yahweh’s name. Verse 26 says that they must confess His name. Is the overall preponderance of the Israelites (both Israel and Judah) confessing His name? No! Both vehemently resist any enunciation of the Sacred (qodesh) name. The Jews forbid it and the Israelites and non-Hebrews also resist it. Yahshua told the Jews of His day, “For I say unto you, Ye shall not see Me henceforth, till ye say, ‘Blessed is He That cometh in the name Yahweh,’” Mt. 23:39.

The book of Revelation calls modern day Jerusalem Sodom and Egypt, “And their dead bodies shall like in the street of the great city, which spiritually is called Sodom and Egypt, where also our Sovereign was crucified,” Rev. 11:8. Sodom was filled with all kinds of sexual perversion, especially homosexuality. Egypt was filled with the worship of all of the pagan deities. Would it please Yahweh for us to pray toward such a place?

It is obvious that those who are of the faith of Abraham seek for a city which is not built by human hands, “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, **whose builder and maker is Yahweh...** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore Yahweh is not ashamed to be called their Elohim: **for he hath pre-**



pared for them a city," Heb. 11:8-10, 13-16.

The true Jerusalem will be made by the hands of Elohim and will descend to the earth from heaven, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from Elohim out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of Yahweh is with men, and he will dwell with them, and they shall be his people, and Yahweh himself shall be with them, and be their Elohim," Rev. 21:1-3.

Thus, our prayers should be toward our city of promise, the new heavenly Jerusalem, which is above, not the one on the earth, which has become so morally and spiritually corrupted. However, it isn't wrong to pray for the peace of Jerusalem.

**Q.** I have a question that I have presented to several Assemblies, but the responses have been almost nil. If you can answer this question, please do.

"In Matthew 22nd chapter, the Messiah was confronted by the Saducees with a hypothetical question concerning a woman who had married Seven Brothers and produced NO children. They asked "whose wife would she be in the kingdom"? In response, the Messiah said, "Ye do err, not knowing the scriptures, nor the power of Elohim." verse 29.

I have never been able to find the answer to the Saducees' question in the "canonized Bible". What SCRIPTURE was the Messiah referring to in verse 29? I realize that the Messiah gave us the answer to the question about marriage in the heavens in Matthew 22:30, but this answer came from a Scroll that is not contained in the "canonized bible". The answer is not found in the Torah/Tanakh.

In other words, and according to the Messiah, there has to be another Book/Scroll that must be studied and left out of the Bible to make the Scrip-

tures "more complete". What is the Name of the Scroll that Yahusha said that the Saducees either were not studying or had misunderstood; otherwise, they would have known the answer to the question?"

In Yahusha's Name I remain.

T.... W...

**A.** You are failing to include all of the verses in Mat. 22. The Sadducees didn't believe in a resurrection (verse 23). So they tested Yahshua with this story of the woman and the brothers. The Sadducees were the ones from whom the priests of the temple were taken. Since they didn't believe in a resurrection, Yahshua was telling that they were in error, not understanding the Scriptures concerning the promised resurrection, nor the power of Yahweh to deliver from death and the grave. He wasn't quoting from nor referring to some uncanonized portion of Scripture, He was referring to the Scriptures that they had in their possession. Notice that He did quote from Ex. 3:6. Had they all believed and

*I ask this because there are those who are teaching that these two passages mean that we who believe and say that Yahshua pre-existed are anti-Messiah.*

understood the Scriptures, then they would have known who He was, but they were purposely blinded so that they couldn't see, hear, nor understand the Scriptures.

It is difficult for me to believe that you have been in so many assemblies, presented this question, and they fail to come back with this same answer. If such is true, then many of them have had their understanding darkened also. What a pity.

**Q.** I was wondering if anyone there could please explain a couple of verses to me? Could someone please explain what is meant by "confessing that Yahshua Messiah had come in the

flesh" – 1 Jn. 4:2-3 & 2 Jn. 1:7?

I ask this because there are those who are teaching that these two passages mean that we who believe and say that Yahshua pre-existed are anti-Messiah. **Their focus is on the word translated "come" in these two passages meaning "to start or begin".**

**A.** John writes, "Beloved, believe not every spirit, but try the spirits whether they are of Yahweh: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of Yahweh: Every spirit that confesseth that Yahshua the Messiah is **come** in the flesh is of Yahweh:

3 And every spirit that confesseth not that Yahshua the messiah is **come** in the flesh is not of Yahweh: and this is that spirit of anti-messiah, whereof ye have heard that it should **come**; and even now already is it in the world," 1 Jn. 4:1-3.

"For many deceivers are entered into the world, who confess not that Yahshua the Messiah is **come** in the flesh. This is a deceiver and an anti-messiah," 2 Jn. 1:7.

The Greek word that is translated as "come" in all cases highlighted above is "*erchomai*." "*Erchomai*" is defined as, to come or go (in a great variety of applications, literally and figuratively). (*Strong's Exhaustive Concordance*) It has been variously translated throughout Scripture as, accompany, appear, bring, come, enter, fall out, go, grow, X light, X next, pass, resort, be set. (*IBID*)

Notice that "**to start or begin**" IS NOT included in the definition nor in the various translations.

Who, then, would be an anti-messiah? Well....the overall preponderance of the Jews are anti-messiah because even though they do confess that a messiah is coming, they do not confess nor believe that the Messiah Yahshua has come in the flesh. Then there is Islam, which refuses to allow the Scriptures to be brought into the overall majority of Islamic countries. Their prophet is Mohammed and their deity is Allah. They reject Yahshua

and Yahweh. They do not believe that Yahshua is the Messiah.

Of course, there is also modern day Christianity which follows a messiah and confesses that a christ (messiah) came in the flesh, but their practices reveal that they have been given over to idolatry which is an anti-Yahshua (anti-messiah) and anti-Yahweh spirit. Then also, to believe that Yahshua didn't pre-exist goes contrary to so, so, so many Scriptures which can be found in both Old and New Testaments. One has to simply either disbelieve many statements and writings of Yahweh, Yahshua, the apostles, the prophets, the psalmists, etc., etc., or twist, corrupt and make those Scriptures to say what they do not say.

Let's take, for instance, the place where Yahweh declared, "I, even I, am Yahweh; **and beside Me there is no saviour**," Isa. 43:11.

"Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I Yahweh? and **there is no Elohim else beside me; a just Elohim and a Saviour; there is none beside me.**

22 Look unto me, and be ye saved, all the ends of the earth: for I am Elohim, and **there is none else.**

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24 Surely, shall one say, **in Yahweh have I righteousness and strength:** even to him shall men come; and all that are incensed against him shall be ashamed.

25 **In Yahweh shall all the seed of Israel be justified, and shall glory,"** Isa. 45:20-25.

"Yet I am Yahweh thy Elohim from the land of Egypt, and **thou shalt know no Elohim but me: for there is**

**no saviour beside me,"** Hos. 13:4.

According to the Prophets Isaiah and Hosea, there is no Elohim nor Savior but Yahweh. There is none beside Him! I have heard some say, because of these Scriptures, that Yahshua was in no way Elohim. However, these same men proclaim that Yahshua is the Savior. But these same Scriptures that proclaim that there is no Elohim other than Yahweh also proclaim that there is no Savior other than Him. I say to these men, either put up or shut up. If you can't believe that Yahshua was Elohim and did pre-exist as Yahweh, then neither can you believe that He is the Savior. Some have rejected the New Testament Scriptures because of these very Scriptures that I have quoted. Those who deny that He pre-existed as Elohim, as Yahweh, should also lay down the New Testament Scriptures, because if He couldn't have pre-existed as Elohim, then according to these Scriptures, He can't be the Savior either.

Paul writes, "Exhort servants to be obedient unto their own masters, and to please them well in all things; not

*If you can't believe that  
Yahshua was Elohim and did  
pre-exist as Yahweh, then  
neither can you believe that He  
is the Savior.*

answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn **the doctrine of Elohim our Saviour in all things.**

11 ¶ For the grace of **Elohim that bringeth salvation hath appeared to all men,**

12 Teaching us that, denying unrighteousness and worldly lusts, we should live soberly, righteously, and piously, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great Elohim and **our Saviour Yahshua the Messiah;**

14 Who gave himself for us, that he might redeem us from all iniquity, and

purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee," Titus 2:9-15.

"But after that the kindness and love of **Elohim our Saviour** toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit;

6 Which he shed on us abundantly through **Yahshua the Messiah our Saviour;**

7 That being justified by his grace, we should be made heirs according to the hope of eternal life," Titus 3:4-7.

Peter writes, "But grow in grace, and in the knowledge of **our Sovereign and Saviour Yahshua the Messiah.**

To him be glory both now and for  
*Continued on next page.....*



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Continued from page 6.....

15 And for this cause he is the mediator of the new testament (covenant), that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance," Heb. 9:9-15.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto

perfect.

2 For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins," Heb. 10:1-4.

The Old Covenant with its Levitical priesthood, tabernacle, temple and sacri-

fices had become obsolete. Yahweh was bringing a New Covenant and New Priesthood with new sacrifices, as well as a new dwelling place into existence, "In that He saith, 'A new covenant,' He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away," Heb. 8:13.

A new covenant, a new and living way was beginning to be initiated.

*To be continued;*.....

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Father (the Spirit of Holiness) that we have received through His Son  
*Continued on page 23.....*

*Continued from page 13.....*

Yeshua, who is the Father's first-born.

Yeshua came "to bring Jacob back to Him, so that Israel may be gathered to Him, and to raise up the tribes of Jacob, and to restore the preserved ones of Israel." (*Isaiah 49:5,6*) Thus, those who receive His atonement are being gathered by YHVH of Hosts (ref. Zechariah 9:13 – 10:12; John 11 49- 54, 10:14

–16) for the purpose of becoming a kingdom of priests and a holy nation – to be the "sons of the living Elohim" (*Hosea 1:10*); yes, "the sons of Elohim" for whom all of creation waits and groans (ref. Romans 8:19). And since redemption, as we saw in the beginning, has a significant 'resurrectional' feature, the accepting of those who were cast away is not only "reconciliation to the world," it is also "life from the dead" (ref. Romans 11:15), and the "dwelling of brothers in unity... is life for ever more." (*Psalms 133:1,3*) And when

He completes His work with this "Israel of Elohim" they will go up as "saviors on Mount Zion to judge the mountain of Esau, and the kingdom will be YHVH's." (*Obadiah 21*) "So in Messiah all shall be made alive, but each one in his own order: Messiah's first fruit... Then the end, when He delivers the kingdom to God the Father, [and] when He puts an end to all rule and all authority and power... [and] when all things are made subject to Him, then the Son Himself will also be subject to Him

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hands," Rev. 7:9. "And I saw another angel fly in the midst of heaven, hav  
*Continued on page 23.....*

*Continued from page 18.....*

ing the everlasting evangel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear Yahweh, and give glory to him; for the

hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters....

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped," Rev. 14:6-7, 14-16.

The salvation of the earth now rests

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*Continued from page 22.....*  
ever. Amen," 2 Pet. 3:18.

John writes, "And we have seen and do testify that **the Father sent the Son to be the Saviour of the world.**

15 Whosoever shall confess that Yahshua is the Son of Elohim, Elohim dwelleth in him, and he in Elohim," 1 Jn. 4:14-15.

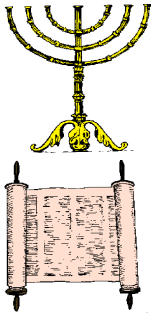
Again, John writes, "And we know that **the Son of Elohim is come**, and hath given us an understanding, that

we may know him that is true, and we are in him that is true, even in his Son Yahshua the Messiah. This is the true Elohim, and eternal life," 1 Jn. 5:20.

These things are written in mysteries in the word of Yahweh. While paganism did have anointed saviors who were proclaimed to be sons of elohim, the fact of the matter is that the truth that Yahshua, Who pre-existed as Yahweh Elohim, was to empty Himself of His heavenly power, majesty

and strength to become a man, suffer and die, was kept hidden from the eyes of the overall great preponderance of the Hebrews in parables, mysteries, types, etc. (Col. 1:26). They were purposely blinded (Ro. 11) so that Yahweh could also eventually break down the middle wall of partition between Hebrew and non-Hebrew in effect, eventually saving all of mankind.





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