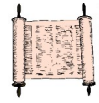




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THE FIRSTFRUITS

Yahweh commanded Israel to observe His feast days, “And Yahweh spake unto Moses, saying, 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. 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. 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 Gen. 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. 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:) 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. 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. 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 when thou camest forth out of the land of Egypt all the days of thy life,” Dt. 16:1-3.

ABIB – GREEN EARS

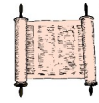
The term “Abib” will designate to us what month that Yahweh was originally speaking of. “Abib” is defined as, “from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan (*Strong’s Exhaustive Concordance*, Hebrew Lexicon, #24). *The New Brown-Driver-Briggs-Gesenius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



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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: And he shall wave the sheaf before Yahweh,** to be accepted for you: on the morrow after the sabbath the priest shall wave it. 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. 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. 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. 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: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahweh. 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. 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. 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. 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. 23:10-21.

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 Elohim 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. 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**; (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**;) 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).

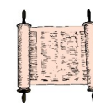
Yahshua is the beginning “**רֵאשִׁית** (re'shiyth)!” John reveals that He is the One Who created all things, “**All things were made by him**; and without him was not any thing made that was made... He was in the world, and **the world was made by him**, and the world knew him not,” Jn. 1:3, 10.

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 word “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



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only Elohim (Jn. 1:1-3), but that He is eternal life (1 Jn. 1:1-2).

The sheaf of first fruits “**רֵישִׁית** (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 (**רֵישִׁית** [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. 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, 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 plague among them, when thou numberest them. **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.** Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto Yahweh. 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.** 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.

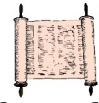
The omer of barley, a type of Yahshua, was valued at one half shekel of silver which was the ransom and atonement required for the sons of Israel. Paul declares, “And not only so, but we also joy in Yahweh through our Sovereign Yahshua the Messiah, by Whom we have now received the atonement,” Ro. 5:11.

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



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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. Six days shalt thou labour, and do all thy work: 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: **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. 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. 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.** 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.** And in this place again, If they shall enter into my rest. **Seeing therefore it remaineth that some must enter therein**, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a (the) certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Yahshua had given them rest, then would he not afterward have spoken of another day. **There remaineth therefore a (the) rest (Sabbath) to the people of Elohim. For he that is entered into his rest, he also hath ceased from his own works, as Elohim did from his. Let us labour therefore to enter into that rest**, lest any man fall after the same example of unbelief," Heb. 4:1-11.

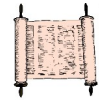
Notice verse 10 again, "For he that is entered into his rest, he also hath ceased from his own works, as Elohim did from his." We are following His example when we embrace the Sabbath cycle as He originally established, blessed and commanded.

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.



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= 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, saying, Elohim is with thee in all that thou doest: 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. And Abraham said, **I will swear**. And Abraham reproved Abimelech because of a well of water, which Abimelech’s servants had violently taken away. 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. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And **Abraham set seven ewe lambs of the flock by themselves**. And Abimelech said unto Abraham, **What mean these seven ewe lambs which thou hast set by themselves?** 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. Wherefore **he called that place Beersheba; because there they sware both of them**. 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 Concord-*

ance 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 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

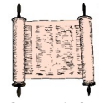
With the perfect count of seven times seven sabbaths having been completed, on the morrow of the seventh sabbath (the fiftieth day) a new meat (food, meal) offering was to be brought forth, “Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering 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 firstfruits of the crop. As noted, it comes from another



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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 birth-right**.

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 hands," Rev. 7:9. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 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...., 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. 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. 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 on the manifestation of these firstfruits. May Yahweh speed that day.

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