

The FIRST of the FIRSTFRUIT, and nothing less!

This article was originally a response to a claim Devorah had made to support her supposition that the First of the Firstfruit of grain could be harvested at the end of the harvest and waved for acceptance for the Hebrew words used referencing it only meant “best” in her opinion. That is a spinoff of the error of Cain as we have established decades ago when determining the Biblical Patterns in the Abib Calendar. Please remember Cain’s pattern.

Genesis 4:1-7 “Now Adam knew Eve his wife, and she conceived and bore Cain, and said, I have acquired a man from Yehovah. Then she bore again, this time his brother Abel. Now Abel was a shepherd of flocks, and Cain became a tiller of the ground. And it was in the end days (#7093, 3117) it happened that Cain brought an offering to Yehovah from the fruit (#6529 periy; not firstfruit) of the ground. But Abel brought also he, from the firstborn (#1062 bekowr) of his flock and of their fat. And Yehovah respected Abel and his offering, but He did not respect Cain and his offering. And Cain glowed greatly with anger, and his countenance fell. So Yehovah said to Cain, why have you angrily glowed? And why has your countenance fallen? If you do well, will there not be exaltation? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should rule over it.”

There is nothing new under the sun when it comes to satan’s deceitful desires and endless activities to deny the Elohim and the Plan they have set in place for mankind. Satan had no doubt convinced Cain to be sloppy in offering the leftovers of the harvest to Yehovah when in fact He desired the first, not the last, as in the example of Abel who offered the firstborn as he no doubt had been instructed just as Cain would have been. Yehovah says such sloppy behavior is unacceptable and in fact leads to sinful activities, if not corrected.

Keep in mind both #1062 bekowr/firstborn and #1061 bikkuwr/firstfruit, come from the same root word; #1069 bakar, which is used to start two amazing patterns in the scriptures as to the Plan of Salvation. That becomes very important to the commands in Leviticus 23 as we will see.

So, satan is still trying to deceive many to withhold the commanded firstfruit offering of grain, and in fact the First of the Firstfruit Wavesheaf Offering to deny

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the functions of Christ/Messiah in the flesh as to our acceptance in the Plan of Salvation. Once again, we have this blatant error in judgement and command being pushed and pulled in this endless wind of doctrine blowing through the ranks of the called of Father. It is simply a test to your favor, acceptance and knowledge of our Lord and Savior Jesus/Yeshua the Christ/Messiah.

We are hearing a bastardization once again about a “best” offering and more. It is a diversion from the truth once given, when in fact it is applied to the First of the Firstfruit Wavesheaf Offering that determines and defines the Month of Abib as a “Re’shiyth Bikkur” offering. That’s a very big difference and divergence as we will show you from the Hebrew language, and the pattern of instruction and command found in the two-edged sword, which are the scriptures from the two Covenants; thus two-edged, not single-edged.

By the way, “best” is a modern nuance usage of the Hebrew word re’shiyth. Let’s do that one first. It is important when we are studying Hebrew words, and grammar for that matter, that we use the original meanings and usages of the words. Also, the actual grammar if you have access to it. Languages change over time. Words are given additional meanings and usages, and Hebrew is no exception. And then there are the Protestant Translators who have turned many scriptures upside down in their zeal to make King James happy and unoffended.

Have you ever wondered why you see Latin used in all the sciences to name and describe aspects of the individual field of science? That is because Latin is a “dead” language. It has not changed in many, many centuries because it stopped being used as a daily means of communication long ago. Thus, the terms used described by Latin will not change. No colloquial meddling’s to add or change what the word represents in meaning.

When studying scriptures, I like to use the JP Green’s Sr. Interlinear Bible. It has his English translation in one column, and then the Hebrew (or Greek) in the column next to it. The Hebrew words are written out in the original grammar structure which can make a very big difference in what is being conveyed to the reader. Unfortunately, when the KJV Bible Protestant Translators did their work, they had a lot of pressures on them to translate words in a pleasing manner to the King. The same went for the grammar as well. A single comma in a sentence can change the entire meaning of a sentence as is the case many times in the KJV. The

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Interlinear also has the Hebrew and Greek words coded with Strong's numbers which is a big assist. On occasion one will be misnumbered so you need to do your homework.

I will take you through the subject of the First of the Firstfruit Wavesheaf offering of Exodus, Leviticus, and Deuteronomy as my habit of study and research is. I discovered long ago that patterns are not only found in the scriptures, but also in the actual words used based on their root words and compatibility with others from the same root. They have a poetic nature to them. This has actually led to a problem with some uses of modern Hebrew (which in fact is the language of Judaism), just as it has with other languages as well. We need to be aware of some of the liberties taken with the language for they can take us off course from the true intent of what is being stated. They are casual crossovers between words which have a similar context which can cloud original intent, so if it is not what the old Hebrew professed, then we discard it. You will see some good examples of such as we continue.

Please remember how Isaiah instructs us, how we are taught: 28:9-10

“Whom will He teach knowledge? And whom will He make to understand the message? Those weaned from milk! Those drawn from the breasts! For precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.”

Notice the difference changing a question mark placed by the Protestant Translators, to an exclamation mark makes in these two verses. True intent is now given. Two questions and two answers, not 4 questions as the Protestant Translators would have you believe. Thus, we have a biblical instruction specifying we are taught through patterns located throughout the entirety of the Bible and it takes a mature mind to grasp them and not that of babes. His words, not mine.

So, let's start with the key words used in the pattern of this very specific offering and very pointed command.

The Brown, Driver, Briggs is the go-to book for Hebrew to English translations. At least that is what my old friend Nehemia emphasized to me. For me, it is one of three resources I use. If you open it to the Hebrew for Strong's #7225 you will see it speaks to the usage and meanings of re'shiyth. It says it is to be translated into

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English as: beginning and chief (with the connotation of first). That is clearly instructing us it is to be used in the context of beginning, as at the first. Because of those very specific usages it can be associated with such things that are first in rank, time, etc. But only as they also hold the designation of chief (as in importance and rank). But don't forget the primary meaning of beginning in all of this. For that is how it is used in the scriptural pattern of the Wavesheaf Offerings of Leviticus 23, through the patterns assigned to both of them, the barley and the wheat. They are re'shiyth bikkuwr.

Let's get a few more pointers on this word's usage.

Strong's tells us #7225 is actually spelled re'shiyth (old Hebrew) not re'sit for that is modern Hebrew or the language of Judaism. That is because Strong's uses the old Hebrew spelling converted to English in most translations. Strong's says it comes from the same word as #7218; the first in place, time or rank (as an adjective or noun just like the BDB). It then gives us all the translations used by the Protestant Translators of the King James Bible, which can be a real trap to many. That is only Strong's acknowledging how they were translated into English so you can find the original word behind each, not condoning the translation.

To really get the underlying intent of this word let's go to this Hebrew word mentioned above for they have the same root. #7218 ro'sh. Please listen to this intently. The root they both come from is no longer used, but it means "to shake the head as most easily shaken."

That my dear friends is a description of "Aviv" and it is found in Exodus 12 describing the first month of the year by Moses. It is the first heads of grain that can have the seeds shaken out! Maybe we will get to that a little later but it is very important we get the gist of all the important words being used in scriptural patterns before we get to them. Please remember there are also patterns in words themselves.

So that is why re'shiyth is associated with firstfruit. It is the **beginning** of them not "the best" of them, for the best of a harvest often can come later in the harvest. It is substituted for bikkuwr at times, due to the simplicity of it speaking to its characteristic of being at the beginning. But when used together there is no

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muddying up the waters as to what it is saying: First of the Firstfruit, as we will see in the pattern found in words and throughout its usage in the Bible.

Now to my other source used for Hebrew and Greek words: Vine's Expository Dictionary. I have copied and pasted it for you here. It gives us a great download of information about this word and its relationship to others and the "mixed and crossover uses" at times. It also includes the modern usage which emphasizes my point when used as best or choicest.

Rê'shîyth (רֵאשִׁית, Strong's #7225), "beginning; first; choicest." The abstract word *rê'shîyth* corresponds to the temporal and estimative sense of *ro'sh*. *Rê'shîyth* connotes the "beginning" of a fixed period of time: "... **The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year**" (Deut. 11:12). [Note: That is just one of the examples how our Elohim uses it in the Calendar instructions over and over again, beginning not best] The "beginning" of one's period of life is intended in Job 42:12: "So the Lord blessed the latter end of Job more than his beginning..." This word can represent a point of departure, as it does in Gen. 1:1 (the first occurrence): "**In the beginning God created the heaven and the earth.**" Estimatively, this word can mean the "first" or "choicest": "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God" (Exod. 23:19). This nuance of *rê'shîyth* may appear in the comparative sense, meaning "choicest" or "best." [Note: but not in Calendar usage and commands, that would miss the big picture of instruction as you will see] Dan. 11:41 exhibits the nuance of "some": "... But these shall escape out of his hand, even Edom, and Moab, and the chief [NASB, "foremost"] of the children of Ammon" (Dan. 11:41). Used substantively, the word can mean "first fruits": "As for the oblation of the first fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savor" (Lev. 2:12). "... The first fruits of them which they shall offer unto the Lord, them have I given thee" (Num. 18:12). Sometimes this word represents the "first part" of an offering: "Ye shall offer up a cake of the first of your dough for a heave offering ..." (Num. 15:20)."

Summed up *Re'shiyth* is an abstract word (something that summarizes or concentrates the essentials of a larger thing or several things) which can and is used substantively (in a way that is important, meaningful, or considerable). It is also used as a nuance for another word, (a nuance is a subtle distinction, variation, or quality of something. The nuance definition related to literature is **the slight differences in a word's meaning or usage that contributes to subtle**

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shades of meaning.) Put this all together and all of these publishers above are telling us that re'shiyth can substitute for a word with a bigger and more defined meaning, so we need to be careful when examining its uses. We are going to see that very thing in play when it comes to the scriptures surrounding the First of the Firstfruits Wavesheaf offering and the Grain offerings. Very important.

And let's not forget Vine's is telling us here that when "choicest" is being used it is being done to emphasize "first" as a comparative nuance. That is a modern association. That is not the emphasis on best, that has been promoted of late. It is being used to draw away from the understanding and emphasis of first. Anyway, there are better Hebrew words that can be used to actually describe "best."

Now the other half of the words we are looking at here which are replete in the pattern and commands surrounding the First of the Firstfruit in Hebrew is Bikkuwr #1061. Once again Strong's uses old spelling. They say it is from #1069; the firstfruit of the crop. Now here is where we once again see patters in words.

#1069 is bakar. "It is a prime root; properly to burst the womb, i.e., causatively to bear or make early fruit (of woman or tree); also, (as denominator of #1061) to give the birthright."

Prime roots give substance to all the other words coming from them thus they form an obvious pattern of usage with a specific understanding assigned regardless of how they are used over time. So bakar is a denominator (has shared traits) of Bikkuwr. Watch how the other sources describe Bikkuwr usages. **Also notice the two branches that this root word starts: firstborn and firstfruit.**

The BDB simply says Bikkuwr is first-fruits and gives scriptural references with some comments about it being the first grain and fruit ripened.

Vine's tells us this word appears 16 times in scripture. It uses the modern spelling: Bikkurim. Once again it states it means first fruits.

For you guys who like chasing down parallel meanings of words coming from the same root try looking at #1060 bekowr which means first-born thus chief as Strong's tells us, as does Vines's and the BDB. Both Bikkuwr and bekowr come directly from the same root #1069 above bakar, firstfruit and firstborn.

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Our Savior Messiah is both firstborn and firstfruit in the scriptural patterns which we will get to a little later. Thus, He is “bakar” in both of these intents of His scriptural functions as the Firstborn of many brethren, and the Firstfruit of many as well. Do not let anyone deny you of this truth! That is their purpose in “instructing” on these words uses. They are anti-Christ in this effort and deniers of the Son of God.

A short sidestep to this point using the other edge of the sword of truth. #536 is the Greek word used here. Strong’s says of it: “aparche, from the compound of #575 and #756; a beginning of sacrifice, i.e., the (Jewish) firstfruit.”

Vine’s says of Firstfruit(s): *aparche* denotes, primarily, an offering of firstfruits" (akin to aparchomai, "to make a beginning" in sacrifices, "to offer firstfruits"). "Though the English word is plural in each of its occurrences save Romans 11:16, the Greek word is always singular (another PT error in translation). Two Hebrew words are thus translated, one meaning the "chief" or "principal part," e.g., Numbers 18:12; Proverbs 3:9; the other, "the earliest ripe of the crop or of the tree," e.g., Exodus 23:16; Nehemiah 10:35; they are found together, e.g., in Exodus 23:19, "the first of the firstfruits."

There is more to what Vine’s has to say but this will suffice in making the point that the Greek words are representing the meaning of the Hebrew words. Thus, the importance of understanding what the First of the Firstfruit grain wavesheaf offering means **in its spiritual reality**. So please do not be dragged off course into a methodology which denies Christ/Messiah our Savior of the roles He has taken on, when it comes to the setting the parameters of the Month of Abib. That is just another anti-Christ methodology. Deuteronomy tells us we are supposed to Guard the Month of Abib, much more than the protestant translator’s; “observe” the Month.

We are to use the two-edged sword, not a one-edged sword dulled by the commandments of men and traditions of elders. We could also explore this same pattern as to He being the Firstborn but that is for another day. Some evidences of what the spiritual reality is of this word pattern and sacrifice pattern.

1 Corinthians 15:20 “But now Christ/Messiah is risen from the dead, has become the Firstfruit of those who have died (in Him).

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1 Corinthians 15:23 *“But each one in his own order: Christ the Firstfruit, afterward those of Christ’s at His coming.”* He is harvested first, before we are and not the anti-Christ reverse doctrine being pushed at the Body with us being harvested before Him. How Biblically and agriculturally dumbed down is that.

Romans 8:28-30 *“And we know that all things work together for good to those who love God, to those who are the called according to a purpose (what’s the purpose?) For whom He foreknew, He also predestined, conformed to the image of His Son that He might be the Firstborn among many brethren. Also, whom He predestines, these He also calls; whom He calls, these He also justifies; and whom He justifies, these He also glorifies.”*

Now let’s look briefly (if I am even capable of that) at the scriptural commands and patterns surrounding the Hebrew words in specific contexts as to beginning and first of the firstfruit.

Let’s get the general command when it comes to Re’shiyth bikkuwr: “First Firstfruits.”

Exodus 23:19 *“The first of the firstfruit of your land you shall bring into the house of Yehovah your Elohim. You shall not boil a young goat in its mother’s milk.”*

For an example to those who do not have access to the actual Hebrew grammar it reads: “The first, the first of fruit of your ground you shall bring (to) the house of Yehovah your Elohim. Not you shall boil a kid in the milk of its mother.”

There are two commands here but our interest today is on the first (re’shiyth) one. Here we can very simply insert the actual correct translation of beginning for a very clear understanding of what is being said in this specific command as to timing of a larger harvest to come just as the words and agricultural, and sacrificial patterns instruct us.

“The beginning of the firstfruit of your land you shall bring into the house of Yehovah your Elohim...”

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That tells us exactly what time in the harvest it is talking about whether it be barley or wheat. No misunderstanding in the original usage. Other agricultural things also qualify under this as well but not the point we are covering today. For we are addressing the very beginning of the harvest and not any other aspect of it so remove “best” from your understanding here if in fact you have adopted it recently. It has no relevance in this command for the best of a harvest can come along at differing times in it. Beginning is what is being instructed here and only beginning of it, thus a very specific name is assigned: Firstfruit/Bikkuwr.

Another point to be made here is these First of the Firstfruit offerings are to be brought into the Temple. Hopefully you are aware that some offerings are not. This is a most holy offering as we will get to shortly. These first of the firstfruits offerings start off each of the respective grain harvests.

Another command here from our Elohim through Moses is found in Exodus 22:29

“You shall not delay giving your harvest and your vintage. The firstborn (#1060) of your sons you shall give to Me.”

Interesting point here is this command to not delay the harvest or vintage is spoken in the same breath as firstborn. Do you remember back a bit we spoke about this word and the Bikkuwr coming from the same root. One means firstborn and the other firstfruit. Both are derived from the same root meaning. Not a coincidence. That is why some translate it as “Do not delay the first of your harvest ...” Probably the correct understanding but technically not exactly what it says.

But the real point here is that there is a command, not a suggestion, that the harvest cannot be delayed. That would be very sloppy.

***Mark 4:28-29** “For the earth yields crops by itself (it can do so without our assistance): first the blade, then the head, after that the full grain in the head (aviv). But when the grain ripens, immediately he puts in the sickle, because the harvest has come.”*

Both edges of the sword say the same thing. DO NOT DELAY for any reason. We are even given 9 other witnesses in creation to **ensure a correct timing** of this great event, the Month of Abib.

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Some of the nonsensical conclusions for the start of the harvest by some have completely broken this Biblical command. However, that is not the purpose of me writing these patterns up. I am doing so for others who may not be able to give a defense for the hope which is in them.

1 Peter 3:15-16 "But sanctify (set apart) the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed."

Those of us who can do this are to be assisting others in the Body to get to that point as well. We are not filling their oil for them but directing them to Those who actually can do that, our Elohim. We have just seen that the instructions from our Elohim about harvesting the First of the Firstfruit are not suggestions to be tampered with. That is why in Deuteronomy 16:9 we read the following:

"You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain." (This is actually a test command if you have not recognized that before)

What is the context this command is found in?

Deuteronomy 16:1 "Guard the Month of Abib, and keep the Passover to Yehovah your Elohim, for in the month of Abib Yehovah your Elohim brought you out of Egypt by night."

The instructions here specifically tell us to GUARD the entire month of Abib, not just the first day of the Month. Because He stresses events which take place from the middle of the month forward, not only the first day of the month. Thus, the focus is on the middle to achieve a correct start. In other words, the events of the middle of the month DEFINE it as the month of Abib. From the 10th to the 21st. There are many other new moons to observe, but only one containing the amazing yearly rehearsals of Passover, UB, Wavesheaf, and don't forget the separating of the lamb on the 10th. As well do not forget about the count to Pentecost starting on Wavesheaf Day.

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Remember Exodus 12: 1-2 “And Yehovah said to Moses and to Aaron in the land of Egypt, saying, this month shall be the Head (#7218) of months for you. It shall be the beginning (#7223) of the months of the year for you.”

Remember #7218 ro’sh from earlier, its root word means to shake, as most easily shaken heads.

Words were chosen very carefully by our Elohim. Yehovah was giving this instruction to Moses and Aaron during the first month, not during the 12th month. Please notice this. It is not a grammatical error. It is present tense #2088 zeh, a prime verb; “this” month. Not the upcoming month or the previous month for He is talking about the month they are in. No doubt this was taking place on day one of the month because He instructs them as to other numbered days in it. If they did not know what the starting point was how do they know what the 10th, 14th, 15th etc. would be. Thus, it can’t be the other side of zeh which can represent “that.”

Once again, simple instruction and command, that we look to the entirety of the Month of Abib and not the day before it starts, etc. The most easily shaken heads of Biblically acceptable barley must be ready for the first of the firstfruit, re’shiyth bikkuwr wavesheaf offering to be accepted on behalf of all of the children of Israel and then begin the start of the harvest after the first day of the week during the Festival of Unleavened Bread. That is one very important wavesheaf offering in my understanding. Please do not confuse it with an individual’s grain offering which could only take place after this one and only for him, not all the children of Israel.

Once again, what must be present during this month for it to start as the first or chief of the Months?

The First of the Firstfruit (re’shiyth bikkuwr) Wavesheaf Offering, the first of “the most easily shaken heads” of barley and the lambs. Both of these fulfill the objective of the root word bakar for firstfruit and firstborn. Our Savior Messiah represents both in the Plan of Salvation in the rehearsals of Passover and Wavesheaf Day. He was the Lamb without blemish and our beaten/winnowed out Wavesheaf accepted on our behalf. That is why we read the command to start the count to Pentecost during these rehearsals. Why? Because the command says to

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do it in a specific order. First the keeping of Passover on the 14th day of this month and then the keeping of 7 days of UB. The barley harvest starts during these 7 days as we are instructed in Leviticus 23. Let's look at the entire instruction found there in the exact same sequence of events found here in Deuteronomy 16; Passover, Unleavened Bread, Wavesheaf Day, start of the barley harvest, and count to Pentecost. And do not lose sight of the fact He was beaten prior to shedding His blood. Very important in understanding whether a bound sheaf or a finely ground omer of grain was waved before Father Elohim.

Leviticus 23:1-8 instruct us about the sanctity of the appointed times during the Month of Abib. Yehovah says these are **MY** public rehearsals and not anyone else's. These are not Jewish as so many claim, they are Yehovah's, period! Thus, He says the Sabbath is His, Passover is His, seven days of Unleavened Bread are His. Let's pick it up after that in verse 9 as to what is His during this Month of Abib and why it is His command and no others.

The standard translation first.

"And Yehovah spoke to Moses, saying, speak to the children of Israel, and say to them: when you come into The Land (no other, many don't get that) which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.

Now the accurate translation of the key Hebrew words from their original intent without any nuances added.

*"Speak to the sons of Israel, and say to them: When you come into The Land (not any other) which I give to you, and **dock off/cut off** (#7114) its harvest (#7105), then you shall bring **that** sheaf/omer of the **beginning** (#7225) of your harvest to the priest. He shall wave the sheaf/omer before Yehovah, to be accepted on your behalf/for your acceptance; on the day after the Sabbath the priest shall wave it."*

Let's analyze what Native Israelites were instructed to do when they came into the Promised Land as to the harvest. They were to cut off a sheaf worth of barley at the beginning of the harvest which was to be ground into flour and the priest would wave it on their behalf. This is not an event which is carried out by every individual. It is the command to bring the First of the Firstfruit (re'shiyth bikkuwr)

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Wavesheaf Offering to the Priest so he could wave it on behalf of all the sons which is also very prophetic, not just one here and one there, etc. The words you see being used above are direct translations from the original Hebrew not those you often see inserted in their place. Just look how all the so-called confusion surrounding this command is completely cleared up by using the correct translation.

Please remember the original uses of the word re'shiyth #7225: "beginning and chief (as in first)." It is not being used substantively here as a denominator of something else or is a nuance allowed. It is clearly being used in its original intent as "beginning" not some modern Hebrew/Jewish "best" usage. And do not let anyone insert the wrong translations for the process: #7114 cut-off and #7225 beginning; to achieve the goal of their personal agenda.

Leviticus 23 has also instructed us this commanded event of the priest waving this First of the Firstfruit of barley Wavesheaf Offering takes place on the first day of the week, the day after the weekly Sabbath. That for the record is #7676 Shabbat, not #7677 Shabbaton, a high holy day. Once again those who use the 15th of the month as a set date for their wavesheaf day are following commandments of men and traditions of the elders which are anti-Christ in their composition. Let me reiterate a point here for some of you who think I am calling them a name. I am naming them for what they do, it's that simple. The folks who do such things are not insulted by being named as anti-Christ participants. They wear it as a badge of honor for they openly reject our Messiah, for they are awaiting their Messiah. So will you folks who are twisted around on such things please grow up.

Let's continue with the instructions in Lev 23:12-13

"And you shall offer on that day, when you wave the sheaf, a male lamb a son of the first year without blemish, as a burnt offering to Yehovah. And its grain offering two-tenths of fine flour mixed with oil, an offering made by fire to Yehovah, for a sweet aroma; and its drink offering of wine, one-fourth of a hin."

Did we all get that! The Wavesheaf Offering of the First of the Firstfruit also has a standard grain offering to go with it, besides a male lamb and a wine drink offering. Thus, we have new grain and old grain being offered on the same day.

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What does that symbolize in its spiritual reality? This Wavesheaf Offering is very different from the standard holy grain offering. This is a beautiful prophetic enactment of the spiritual purposes of the Month of Abib. It's all self-contained and self-explained in these 4 specific components of this amazing day we call Wavesheaf Day which is structured to be rehearsed on the Sunday during the days of Unleavened Bread on our behalf.

Continuing with the commanded instructions here.

“You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your Elohim; a statute forever throughout your generations in all your dwellings.”

What a simple instruction. Remember the context is completely contained in the new harvest. Thus, it is not addressing the previous harvest consumption as some Tares, Mixed Multitude and others consumed with Jewish Fables are proclaiming. Nothing from the new harvest can be consumed in any form until the First of the Firstfruit Wavesheaf Offering takes place. That only happens once in the sequence brethren. No second chances for it, no postponing it. Paul instructed Timothy about the source of the evils of this age we are now living in.

***1 Timothy 4:1** “Now the spirit expressly says that in the latter times some will depart from the faith, cleaving to deceiving spirits and doctrines of demons.”*

The instructions go on to tell us we are to have a seven week count to complete the early harvest; the barley harvest, and then we have Pentecost. The start of the first of the firstfruits of wheat harvest just like Exodus 34:22 commands.

“And you shall observe the Feast of Weeks, of the firstfruit of wheat harvest...”

So how do we/they get there?

***Leviticus 23:15-16** “And you shall count for yourselves from the next day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed (or seven perfect Sabbaths). Count fifty days to the next day after the seventh Sabbath; then you shall offer a new grain offering to Yehovah.”*

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Here we are seeing the first of the firstfruit of barley harvest wavesheaf offering being mentioned in a sequential count to the next firstfruit grain offering of wheat.

It does not get any simpler than that. Simple sequential patterns in a timely order. One does not need the spirit of Elohim to understand this simplicity, only the spirit of man is required. However, many twist and turn these instructions and commands to appear different to forward their own agenda, which is to be expected. We have to overcome such darkness with light. Some who claim to be of the Body of Christ are even promoting anti-Christ doctrines such as the harvest must be complete prior to Passover. That is Biblical insanity. It is the substance of doctrines of demons.

Now for some more Biblical common sense derived from commands of function in scripture.

Who in Israel was commissioned to oversee this most holy of the grain offerings as well as the rest of them? The Levites of course, as they were strategically placed around the Promised Land with their 48 cities with all their common lands surrounding them and then being surrounded by all the other Israelites agricultural lands. They were located in every populated area. It was their commanded responsibilities to keep the rest of the nation on the right track. That means the start of the Biblical new year as well as taking organized shifts of Temple service. Their inheritance for doing so was to receive and eat of the tithes from the other 11 tribes. With that being their pay, you can bet they were on top of all the harvest seasons. They in turn tithed to the priests. Thus, we have some serious focusing taking place.

They were well versed in both the commands and the agricultural components of their functions after Yehovah took them unto Himself as a replacement for all the firstborn (Numbers 3:12-13). They were aware of which fields produced the earliest harvestable grains, just like we have demonstrated to you over the past 2 decades from afar. It's a lot easier when you actually live there. So why don't you hear earlier reports during the growing cycle from locals who tell you they are the best, the experts, etc.? We even tell you where we expect to find aviv barley each year before we travel to the Land. We also tell you when we don't expect to find any. That is how simple it is. And we do not want or require your money to do so.

The FIRST of the FIRSTFRUIT, and nothing less!

Our reward is kept in Heaven. The Levites knew and watched the early locations growth cycles year in, and year out based on meteorological conditions. They knew based on simple agricultural principles and patterns, just like us, when during the upcoming new month that the planted barley would meet the minimum criteria to be used as a wavesheaf offering (Leviticus 2:14, physiological maturity) from the first of the month up through the 10th of the month.

There is no hocus-pocus in any of this. No guessing at all. One just follows the patterns in creation placed there by our Elohim. As Christ/Messiah says we need eyes to see how these physical things equate to spiritual realities. The spiritual realities are a sure thing; thus, the physical examples are as well.

Some folks are getting confused as to what Leviticus 2:14 is saying in simple terms.

First the verse;

“If you offer a grain offering of your firstfruit (#1061 bikkuwr) to Yehovah, abib (#24 physiologically mature grain) roasted with fire (to remove the remaining moisture after all the starches have peaked and able to reproduce itself), beaten out kernels (#1643), from a planted field or garden (#3759 something you maintain), you shall bring near for a grain offering your firstfruit (bikkuwr).”

This is the original sentence structure and the actual meaning of the Hebrew words without being tampered with by experts pursuing their own agenda. Thus, no goat grass for it must come from fields you maintain year in and year out just like Isaiah instructs us. No wonder they put forth a different translation of karmel.

Isaiah 28:23-26 “Listen and hear My voice, pay attention and hear My word. Does the plowman keep plowing all day to sow? Does he keep turning his soil and breaking the clods of his ground? When he has leveled its surface, does he not sow black cummin and scatter cummin, and plant wheat in rows, the barley in the appointed place, and the spelt in its border? And He instructs him, his Elohim teaches him for right decisions.”

What Leviticus 2:14 is explaining to us is that abib/aviv is reached while the grain still has moisture in it. It can be dried out, bundled in sheafs in a field to dry OR it can be beaten or shaken out and then dried over a slow fire. We have

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demonstrated this in the past, and the minimum Zadok Code to allow this to happen was and is 8.3. We have posted pictures of how we were able to plant 8.3 seeds several weeks after they dried out and how they grew beautifully. Also, we demonstrated how 8.3 could be quickly dried out and ground into fine flour. It is also very clear that a bikkuwr offering of grain needs to come from an agricultural field not goat grass (anemic wild barley growing in poor unmanaged soils). It can't be made any clearer than that. The command is very specific with no guessing to it unless one mistranslated the original language of the command.

Along the way of the Abib Calendar doctrine being revived, some introduced false narratives such as a phony understanding of karmel #3759. The BDB as well as the other two Hebrew translation sources clearly state it means: a plantation, garden like which clearly means worked, agricultural fields. Thus, referring to any fruits from those endeavors. We do not add any metonymy meanings to it like some claiming it means the kernels/seeds must be hard and not able to be broken by the fingernail or they do not qualify to be Abib. Completely untrue! That is a modern-day nuance added to it which actually denotes full heads from agricultural operations, not the hardness of the kernels. Unfortunately, that has taken hold in many groups of Abib Calendar followers. It is always nice to have 8.9+ seeds during inspections that don't need to be dried out, but that is usually not the case in any volume. Those volumes come later in their growth cycle during the month as they are designed to do in creation. And it certainly is not what the scriptural commands and instructions are describing to us here in Leviticus 2:14. So please think this all through rationally and also use the spirit you are given to discern such in your walk of growing in favor, and acceptance, and knowledge of our Lord and Savior. The definition of the Hebrew words is clearly defined in the pattern of our Savior being beaten out as the wavesheaf so He could be presented as a finely ground and acceptable holy grain offering before Father Elohim. He is the First of many firstfruit. Not the last, for that is us Gentiles now being grafted into Spiritual Israel to complete the numbers not achieved by Native Israelites. We are being assailed with every type of false scenario possible here at the end of the age. Our participation in that number and harvest is only possible because He was beaten out and ground into fine flour on our behalf.

The count to completion of that number is closing quickly and the adversary knows it, and has stepped up his efforts to defraud us.

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So, before I end this article let's address another wind of doctrine designed to deny the sacrifice of Christ/Messiah who was beaten out as our Wavesheaf Offering of finely ground Holy flour.

The Hebrew word for sheaf in Leviticus 23:11 is #6016 'omer. It is one of 2 Hebrew/Aramaic words used to describe harvested grain. Did you know there were two? Many probably don't. Well, it's important to the understanding of the patterns set by both.

Strongs tells us the following about 'omer. "It is from #6014; properly a heap (not a bundle or stalk) i.e. a sheaf; also, an omer as a dry measure."

Its root word is #6014 'amar: "a prime root; properly apparently to heap; figuratively to chastise (as if piling blows) specifically (as denominative [which simply means constituting a distinct designation]) to gather grain."

With the usage of 'omer here we are being instructed the unbundled sheaf here has a designated purpose specific to an omer or dry measure of flour. It is not talking about a bound sheaf #485 'alummah; one that has been tied together, but rather a sheaf which has been heaped up and chastised with piling blows. So why is that important?

'Alummah or bound sheaves were either left in the field to continue drying out in the traditional look, or bound to be transported elsewhere for a future use. These here in the instruction about the beginning of the harvest and being used as the First of the Firstfruit Wavesheaf Offering had a different function. They were heaped up and beaten out as with piling blows. That is the same usage of the word which gives us pile driving. Yes, repeated blows. The purpose of these sheaves here were for immediate use and thus they are designated as an omer sheaf. They were being beaten out so that the grain could be collected and ground into fine flour for a most holy grain offering. It did not need to be dried for it was mature and ready to be used. It was completely aviv, the most easily shaken out.

What do we call this process of beating out the grain?

Yes, threshing it and winnowing it. Separating the chaff from the grain as well as separating the grain from the shaft. Thus, we have the grain prepared so it can become fine flour, not whole flour. That is what is required for a most holy grain

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offering as Leviticus 2 simply instructs us. So, no there was no bundled sheaf of grain waved before the Priest to be accepted on our behalf. It was truly representative of what our Savior was to be put through, the beatings He had to take prior to shedding his blood, for not only was He the Lamb of Father's household, but also the First of many firstfruit to follow of finely ground flour.

I hope that clears up the more recent attempts to deny our Savior Jesus/Yeshua/Yehoshua, etc. as the true Messiah who has already come in the flesh.

This is my short version of the hope which is in me as to this subject. Much more can be said but it's all on the website so I hope this abbreviated version of things can be of assistance to you.

Do not let anyone steal your crown. Our adversary has many helpers willing to do that by any means they are allowed.

Our peace we give to you.