

THE PARABLE OF**THE SHEAF OF FIRSTFRUITS**

*Understanding the truth about the Sheaf of Firstfruits is an important key to gleaning more knowledge about Yahshua. It is also an important key in determining when Pentecost is to be observed.*

*By Jerry Healan*

Yahweh spoke to Moses saying, “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,” Lev. 23:10-14.

One of the key things that we must understand about Scripture, especially the Torah, is that it was written about Yahshua. Moses wrote of Yahshua as Yahshua told the people of His day, “Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for **he wrote of me**,” Jn. 5:46.

Moses wrote about Yahshua in parables. The ordinances of divine service, worldly sanctuary, priesthood, etc. were figures or parables (Heb. 9:1-9). Hebrews 9:8-9 states, “The Holy Spirit this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a **figure** for the time then present...” The word “figure” is translated from the Greek word “parabole” which is elsewhere translated as “parable.”

Parables were for the purpose of keeping things hidden (Mt. 13:10-17). Yahweh purposely blinded the great overall majority of Israel (Ro. 11:7-10, 25) through those parables.

Paul reveals that a vail is still upon the heart of the Israelites, so that when Moses is read they continue in blindness (2 Cor. 3:13-15). The only way to remove the vail, the blindness, is to turn to Yahshua (2 Cor. 3:16).

The sheaf of firstfruits was a parable, a type, a

metaphor of Yahshua. Let’s look into this parable to see if our understanding of the Savior might be magnified by it.

**THE OMER**

The first thing we need to find out is what a **sheaf** was. The word “sheaf” gives us the idea of a bundle of grain, but such was not the case. The Hebrew word that has been translated as sheaf is “omer.” An omer was a measured amount. We read in Ex. 16:36, “Now an omer *is* the tenth *part* of an ephah.” This is speaking about the manna that Israel gathered for forty years. Furthermore, Ezekiel says that an ephah was a tenth of an homer, “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)

Today, our dry measure is in bushels, pecks, quarts, etc. Israel measured in homers, ephahs, and omers. An homer was the greatest measure. The ephah was a tenth of an homer, while the omer was a tenth of an ephah. In other words, the omer was a tithing of a tithing.

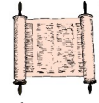
**THE TITHE OF THE TITHE**

There is an important concept regarding the tithing of the tithing. Yahweh spoke to Moses saying, “Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for Yahweh, **even a tenth part of the tithing**. And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto Yahweh of all your tithes, which ye receive of the children of Israel; and **ye shall give thereof Yahweh’s heave offering to Aaron the priest**,” Num. 18:26-28.

When the children of Israel reaped their fields, they measured their increase in homers, just as our farmers today measure their yield in bushels. A homer would have been equivalent to about 8



# Y.E.A.



bushels in today's measure. A bushel is equivalent to 4 gallons or 16 quarts, therefore, an homer would be equivalent to 128 quarts.

The tithe of the homer, the ephah, was given to the Levites. An ephah would be equivalent to .8 bushel or 12.8 quarts. The Levites, in turn, tithed their tenth, the omer, to the high priest. An omer would be equivalent to .08 bushel or .32 gallon or about 1.28 quarts (which is less than a half a gallon). The Levites gave the best of what they had received in their tithe.

The point is that the tithe of the tithe always belonged to the high priest. The high priest dwelt in or near Yahweh's tabernacle, the place of the abode of Yahweh's name. The high priest was, in turn, a type of Yahshua, the heavenly high priest. The omer, the tithe of the tithe was also a type of Him. Yahshua, being the heavenly High Priest, as well as the omer (sheaf) of firstfruits, belonged to Yahweh.

## THE MANNA

After the deliverance from Egypt into the wilderness of Sin, Israel began to murmur against Moses and Aaron because there was no longer any bread (Ex. 16:1-3). Yahweh told Moses that He would rain bread from heaven for them (v. 4). Israel was to gather a certain rate every day (v. 4, again).

The children of Israel would go out and gather the manna every day. Some gathered more, some less, but it was meted out (measured) with an omer (v.v. 6-18) so that everyone had the proper amount.

The "omer" of manna sustained Israel throughout their trek in the wilderness. This "omer" of manna was called "bread from heaven" (v.4). It was a type of Yahshua, the true bread from heaven. Yahshua said, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you **the true bread from heaven. For the bread of Elohim is He which cometh down from heaven, and giveth life unto the world...For I came down from heaven, not to do mine own will, but the will of him that sent me....The Jews then murmured at him, because he said, I am the bread which came down from heaven....I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world,"** Jn. 6:32-33, 41, 48-51.

Yahshua is the omer of true bread from heaven Who sustains His people in their trek throughout this life's wilderness just as the manna sustained Israel throughout their wilderness trek.

## THE BARLEY

The grain that was associated with the sheaf (omer) of firstfruits was barley. It was usually sown in autumn following the "early rains." In Palestine barley ripened a month earlier than wheat. It was usually harvested in March or April. (*International Standard Bible Encyclopedia*.) This time period is also associated with the Passover and days of Unleavened Bread. The sheaf (omer) of firstfruits was offered during the Days of Unleavened Bread.

Since Barley was the first grain harvested each year in Palestine; the masses looked forward to the beginning of its harvest with great anticipation. But barley doesn't have a high content of gluten which is necessary for porous bread. Therefore, barley was a staple of the **poor** and animals.

Immediately after Yahshua's birth he was wrapped in swaddling clothes and placed in a manger, which is a crib for feeding livestock. Yahshua's followers are His sheep. He is their food, their bread from heaven. Isn't it interesting that He was born in Bethlehem which, in the Hebrew, means "house of bread!"

Forty days after His birth His parents brought Him to the temple as written in Yahweh's law, "Every male that opens the womb shall be called holy to Yahweh." (Lk. 2:22-23).

The sacrifice offered by Yahshua's parents reveal their penury for they offered "a pair of turtledoves, or two young pigeons" (Lk. 2:24). Yahweh's law stated, "And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before Yahweh, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female. **And if she be not able to bring a lamb, then she shall bring two turtles (dove), or two young pigeons;** the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean," Lev. 12:6-8. Yahshua's parents didn't have the means to provide a lamb and offered the sacrifice of the poor.

Yahshua came to preach the evangel to the poor,



# Y.E.A.



<sup>18</sup>“The Spirit of Yahweh *is* upon me, because **he hath anointed me to preach the evangel to the poor**; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup>To preach the acceptable year of Yahweh.” Lk. 4:18-19. This is taken from Isa. 61:1-2 where the word “poor” is translated as “meek.” Meek is translated from the Hebrew word “anawv” which also means: *depressed* (fig.) in mind (*gentle*) or circumstances (*needy*, espec. *saintly*). The idea of the word is: the oppressed, humble, meek, poor, afflicted, needy, etc.

James says that Yahweh has chosen the poor of this world rich in faith, and heirs of the kingdom (2:5).

The sheaf (omer) of firstfruits consisting of the barley, the food for the poor and animals, is a type of Yahshua Who is the food for the poor of this world and the sheep of His pasture (animals).

## TIMING

As stated above, the barley was the first grain to ripen. Its ripening took place in our months called March and April. The Hebrew month, however, was Abib/Aviv. Abib means a tender green ear. It especially has to do with grain, that is, the barley. But it also has to do with the tender green ears of almost all vegetation appearing in the spring. It’s the month wherein everything is waking up and springing forth from the earth from the dead cold of winter, a type of resurrection.

Abib was to be the first month of the year, “This month shall be unto you the beginning of months: it shall be the first month of the year to you,” Ex. 12:2.

It just so happens that the Passover, and days of unleavened bread, along with the green ears of barley are coordinated by Yahweh to all take place in this month of Abib/Aviv.

## THE ATONEMENT

The Hebrew word for barley is “se’or or se’orah” (שֶׁעֶרָ/שֶׁעֶרָה). It comes from the primitive root word “sa’ar” (שָׂאָר) which means to fear. Another Hebrew word stemming from “sa’ar” is “sa’ir (שֶׂעִיר/שֶׂעִיר).” Among other things, “sa’ir” means goat.

The high priest was to take two kids of the goats (se’ir [-im]) on the Day of Atonement for Israel’s sins (Lev. 16:5, 7-10, 15-22). The relationship between the words barley (se’or) and goat (sa’ir)

reveal their association as an atonement offering and their type in representing Yahshua.

The blood of the goat (sa’ir) of the sin offering was used to atone for the people, holy place, and the altar.

The live goat (sa’ir) was let go alive into the wilderness, bearing the sins of the people on his head to a place not inhabited (where nothing else lives). This goat (sa’ir) was called the “azazel.” “Sa’ir” also means; satyr, faun, devil. Azazel comes from two Hebrew words “azaz” and “azal.” “Azaz” means: to be stout, strong, harden, impudent, prevail, etc. “Azal” means: to go away, disappear, fail, gad about, go to and fro, be gone, spent, etc.

The kids of the goats were chosen while they were yet young, tender, gentle and innocent. The goat of the sin offering for Yahweh was a type of Yahshua under these conditions and attitudes.

The azazel was spared, kept alive, and sent into the wilderness to grow strong, stout, hardened, and impudent. It was to be allowed to gad about, go to and fro. Such is the statement Satan made to Yahweh in Job 1:7 and 2:2. He was going to and fro, walking up and down (gadding about) in the earth.

The azazel represents Satan the devil (sa’ir) who is stout, strong, hardened, and impudent. His ways prevail today as he gads about, going to and fro, stirring up strife and contention in the earth. He was the serpent who deceived the woman in the garden of Eden, bringing pain, suffering and death upon mankind. He is revealed in the book of Revelation as a very evil, angry, impudent and unrepentant being. He will eventually fail, however, and disappear, to be seen no more (Rev. 20:1-3, 10).

Yahshua is the goat (sa’ir) of the sin offering through Whom we have received the atonement, “And not only so, but we also joy in Yahweh through our Master Yahshua Messiah, by whom we have now received the atonement,” Ro. 5:11.

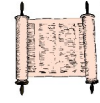
All sacrifices were to be brought to the door/gate of the compound wherein was the tabernacle. This first gate/door was the place of sacrifice. The name of the gate/door was “sha’ar” (שַׁעַר). Notice the similar Hebrew letters that were utilized for the fear, gate/door, barley, and goat. The shin/sin (שׁ/שׂ), ayin (ע) and resh (ר) are very similar.

## THE ESTIMATION

The male and female goats were the primary animals utilized for atonement sacrifices, but what



# Y.E.A.



does barley (se'orah) have to do with the atonement? The book of Leviticus says, "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.

An homer of barley was estimated at fifty shekels of silver. An ephah, which is a tenth of an homer, would be estimated at 5 shekels while the omer, a tenth of the ephah would be estimated at .5 (1/2) shekel of silver.

This half shekel was important for we read, "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**: *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. Notice that this atonement money was for a memorial, similar to the Passover memorial.

The omer of barley, the omer of firstfruits, was estimated at 1/2 (half) a shekel of silver, the atonement money required for the children of Israel. Thus, we can see the relationship between the barley (se'or from sa'ar) and the goat (se'ir from sa'ar). They both carry the role of atonement in relationship to the Sovereign Yahshua.

## THE FIRSTFRUITS

The sheaf (omer) was called the omer (sheaf) of firstfruits (Lev. 23:10). The Hebrew terminology is "omer re'shiyth." The word "firstfruits" is translated from the Hebrew word "re'shiyth" (רֵאשִׁיִּית). Re'shiyth is more frequently translated as "beginning" than "firstfruits." For example, we read, "In the beginning..." in Gen. 1:1. The Hebrew word is "be-re'shiyth" (בְּרֵאשִׁיִּית). In this case, the second

letter of the Hebrew alphabet, "beit" (בּ), is added to re'shiyth to give the idea that we get in the English, to wit: "In the."

The Psalmist says, "The fear of Yahweh is the beginning (re'shiyth) of wisdom..." 111:10. In Proverbs 1:7 we read, "The fear of Yahweh is the beginning (re'shiyth) of knowledge..."

From this we learn that the "omer of firstfruits" could be rendered the "omer of beginnings," for the omer that was offered was **the very first omer that began the harvest season**. Israel was forbidden to eat of the new harvest until the omer reys-hiyth (sheaf of firstfruits) was offered (Lev. 23:14).

This omer typified Yahshua as the beginning of the earth's spiritual harvest. The earth could not be reaped, the way of salvation could not properly be presented until Yahshua became the reys-hiyth offering. The apostle John wrote, "In the beginning (the Hebrew word would be bere'shiyth/בְּרֵאשִׁיִּית) was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. All things were made by him; and without him was not any thing made that was made...And the Word was made flesh, and dwelt among us, we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth," Jn. 1:1-3, 14.

The book of Hebrews says, "Elohim, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of Elohim worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he* saith, Thy throne, O Elohim, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore Elohim, *even* thy Elohim, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Master, **in the beginning**





# Y.E.A.



(בראשית) hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment...," 1:1-11.

The apostle Paul writes, "Paul, an apostle of Yahshua Messiah by the will of Yahweh, and Timotheus *our* brother, To the saints and faithful brethren in Messiah which are at Colosse: Grace *be* unto you, and peace, from Yahweh our Father and the Master Yahshua Messiah. We give thanks to Elohim and the Father of our Master Yahshua Messiah, praying always for you, Since we heard of your faith in Messiah Yahshua, and of the love *which ye have* to all the saints, For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of Elohim in truth: As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Messiah; Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Master unto all pleasing, being fruitful in every good work, and increasing in the knowledge of Elohim; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins: Who is the image of the invisible Elohim, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the assembly: who is the beginning, (ראשית) the firstborn from the dead; that in all *things* he might have the preeminence," Col. 1:1-18.

Yahweh does not change (Mal. 3:6). He has always began all things in Yahshua as Paul writes, "Whereof I was made a minister, according to the gift of the grace of Yahweh given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given,

that I should preach among the Gentiles the unsearchable riches of Messiah; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning (ראשית) of the world hath been hid in Elohim, who created all things by Yahshua Messiah: To the intent that now unto the principalities and powers in heavenly *places* might be known by the assembly the manifold wisdom of Elohim, According to the eternal purpose which he purposed in Messiah Yahshua our Master; In whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Master Yahshua Messiah, Of whom the whole family in heaven and earth is named," Eph. 3:7-15.

Yahweh declares the end from the beginning, "Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. Remember the former things of old: for I *am* Elohim, and *there is* none else; *I am* Elohim, and *there is* none like me, Declaring the end from the beginning (ראשית), and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure," Isa. 46:8-10.

"I have declared the former things from the beginning (ראשית); and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass. Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass; I have even from the beginning (ראשית) declared it to thee; before it came to pass I shewed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them," Isa. 48:3-5.

Yahshua is the beginning (ראשית) of all Yahweh's creation, "And unto the angel of the assembly of the Laodiceans write; These things saith the Amein, the faithful and true witness, the beginning (בראשית) of the creation of Elohim," Rev. 3:14.

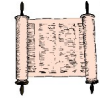
The omer of beginnings (sheaf of firstfruits) was a type of Yahshua through Whom the great spiritual harvest was begun. Yahshua is the true omer re'shiyth (omer of firstfruits, omer of beginnings).

## DISECTING REYSHITH (ראשית)

Let's take a look at this word "*reyshiyth*" in the Hebrew and see what we can deduct.



# Y.E.A.



The first three letters “ראש” make up the Hebrew word *resh* or *rosh* which means head. The portion of the barley plant that was utilized was the “head” wherein was the grain.

The last two letters are “ית” (pronounced like *eet*) is a Hebrew word in itself. It is defined as; corresponding to 853; a sign of the object of a verb (*Strong’s Exhaustive Concordance* #3487 Hebrew Lexicon).

#853 is the Hebrew word *et/eth* (את) which is defined as; apparent contracted from 226 in the demonstrative sense of *entity*; properly, *self* (but generally used to point out more definitely the object of a verb or preposition, *even* or *namely* (*IBID*)).

Therefore, we get the idea of “head” (*resh*) “entity” (*eet*)!

If we take a look at the first Hebrew word in Scripture which is *bereshiyth* (בראשית) and translated as “In the beginning,” We can get even more interesting ideas.

The *beit* (ב), as a preposition, means “in.” The word “the” is supplied for better understanding.

Thus, we could also get the idea “In *the* (ב) head (ראש) entity (ית) created Elohim the heavens and the earth,” Gen. 1:1.

But let’s take another look at *bereshiyth* (בראשית). *Beit* and *resh* (בר) present the alternative Hebrew word for “son” which is *bar* (the vowel “a” is implied). The *aleph shin* (אש) form the word *esh* FIRE!

Yahweh declares that He is a consuming fire, “For Yahweh thy Elohim is a consuming fire, even a jealous El,” Dt. 4:24.

The book of Hebrews also declares, “For our Elohim is a consuming fire,” Heb. 12:29.

The *resh* (ר) itself can have to do with the Son. So, it could be read as: In *the* (ב) Son (ר) of the fire (אש) entity (ית) created Elohim the heavens and the earth.

Also, if we take the last four letters *eshith* (אשית), they make up the word “framework” or can mean “wall.” (*Sefer Melim Dictionary* by Prof. Marcus Jastrow)

So we could get from this, In *the* (ב) Son’s (ר) framework (אשית) created Elohim.... After all, He, Yahshua, upholds the creation by the power of His word (Heb. 1:3).

One thing is for sure, Yahshua is the beginning, the firstfruits, and the omer *reyshiyth* (sheaf of firstfruits) not only pictured Him, but since He is the beginning, it had to be the very first omer that

was cut from the new barley harvest.

## THE COUNT

The omer was to be waved on the morrow after the Sabbath (Lev. 23:11). With the waving of the omer of **beginnings**, they were to **begin counting**. Seven Sabbaths had to be complete (49 days). On the morrow after the seventh Sabbath (the fiftieth day), a new wave offering was to be presented before Yahweh (v.v. 15-17). This day was called the Feast of Harvests, Feast of Firstfruits, Feast of Weeks and Pentecost.

There has been controversy as to when this count began. Some say the day after the first high day of Unleavened Bread. Others say the first day of the week following the Sabbath that occurs during the Days of Unleavened Bread.

The Jewish people who follow the method of the Pharisees, observe the day after the first high day. This causes Pentecost to fall on Sivan 6, which may occur on any given day of the week. Those who use the second method will always observe Pentecost on the first day of the week, which would be the morrow after the seventh Sabbath (Lev. 23:16) as well as the **beginning** of the week.

Those who follow the Pharasaical method are not following Scripture closely. The majority of Pharisees rejected and denied Yahshua as the Messiah. Those who did receive him had to follow Paul’s example counting those Pharisaical things loss (*dung*) in order to win Messiah, “Finally, my brethren, rejoice in the Master. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship Yahweh in the spirit, and rejoice in Messiah Yahshua, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the assembly; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Messiah. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Messiah Yahshua my Master: **for whom I have suffered the loss of all things, and do count them but dung, that I may win the Messiah.**” Phil. 3:1-8.

Paul wrote that when Moses is read, a vail is upon the Israelites heart. The only way to remove the



# Y.E.A.



vail is through Yahshua, “But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Master (Yahshua), the veil shall be taken away,” 2 Cor. 3:15-16.

Yahshua was raised to be accepted as the wave sheaf on the morrow after the regular Sabbath during the Days of Unleavened Bread. Our count must begin with that day.

Notice the account in John 20:1, “The first day of the week cometh Miriam Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” This Scripture should read “And on the first of the Sabbaths” (plural), for the Greek word is *Sabbaton*. It is rendered as such in the *Greek Interlinear Bible*.

E. W. Bullinger’s *Companion Bible* makes this comment regarding John 20:1, “**The first day of the week**=On the first (day) of the Sabbaths (pl.). *Te mia ton sabbaton*. The word “day” is rightly supplied, as *mia* is feminine, and so must agree with a feminine noun understood, while *sabbaton* is neuter. Luke 24.1 has the same. Matthew reads, “towards dawn on the first (day) of the Sabbaths”, and Mark (16.2), “very early on the first (day) of the Sabbaths”. The expression is not a Hebraism, and “Sabbaths” should not be rendered “week”, as in A.V. and R.V. A reference to Lev. 23. 15-17 shows that this “first day” is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the L-rd became the firstfruits (vv. 10, 11) of G-d’s resurrection harvest (1 Cor. 15. 23).”

Miriam thought Yahshua was the gardener until He called out to her. Why did she think He was the gardener? Could it be because He had a sheaf of barley which equaled to an omer to take with Him?

Yahshua told Miriam, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my Elohim, and your Elohim,” Jn. 20:17.

He had to ascend before the Father in order to be accepted as the firstfruits from the dead, and for the count to Pentecost to begin.

Fifty is a very significant number in Yahweh’s spiritual plan. Fifty is the number of freedom, liberty, jubilee.

Fifty days after the acceptance of Yahshua as the “omer of beginnings (sheaf of firstfruits)”, the Holy Spirit was given. (Acts 2:1-4). The Holy Spirit is the Spirit of truth, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, **the Spirit of truth, is come, he**

**will guide you into all truth:** for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you,” Jn. 16:12-15. “But when the Comforter is come, whom I will send unto you from the Father, **even the Spirit of truth**, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning,” Jn. 15:26-27. “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; **Even the Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you,” Jn.14-15-17.

The Holy Spirit, being the Spirit of truth, is also the Spirit of liberty or freedom, for the truth sets us free, “Then said Yahshua to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and **the truth shall make you free**,” Jn. 8:31-32.

As we have seen, Yahshua came to proclaim deliverance and liberty (Lk. 4:18-19). Yahshua is the omer of fifty, the omer of truth, deliverance, liberty, and freedom.

## THE TWO WAVE LOAVES

On the fiftieth day two wave loaves were to be brought out of their habitations, of two tenth deals (ephah), baked with leaven. This was a new meat offering. They were firstfruits unto Yahweh. While the word “firstfruits in the “sheaf of firstfruits” is רֵאשִׁית (v. 10), the word “firstfruits” used here is translated from a different Hebrew word. It is “bikuwr” or “bakar.” This will be covered in another article. The essential thing here is that one omer has become two, representing increase.

Yahshua is Yahweh’s Word (Jn. 1:1-3, 14). By the Word of Yahweh were the heavens made, and all the host of them by the breath (spirit) of His mouth (Psa. 33:6). He sends forth His Spirit and they are created (Psa. 104:30, first part).

The Hebrew word for “create [-ed]” is “bara.” Bara means: to create; (qualified) to cut down (a wood), select, feed (as formative processes), dispatch, do, make (fat). Yahweh sends forth His Word (dispatches), His Spirit, His Son, Yahshua. He begins things which grow (make [fat]) and



# Y.E.A.



produce (do) fruit.

When we repent and are baptized, we receive the Holy Spirit (Acts 2:38). The Spirit we receive is an earnest, “Now he which stablisheth us with you in Messiah, and hath anointed us, *is* Elohim; Who hath also sealed us, **and given the earnest of the Spirit in our hearts**...Now he that hath wrought us for the selfsame thing *is* Elohim, who also hath given unto us **the earnest of the Spirit**,” 2 Cor. 1:21-22, 5:5. This earnest of the Spirit is only a small portion, like a seed. The seed germinates in us and we are to grow, “As newborn babes, desire the sincere milk of the word, that ye may grow thereby,” 1 Pet. 2:2. “**But grow in grace, and in the knowledge of our Master and Saviour Yahshua Messiah**. To him *be* glory both now and for ever. Amen,” 2 Pet. 3:18. All of this begins with the omer re’shiyth, the omer of beginnings, the omer (sheaf) of firstfruits, Yahshua the Messiah.

It just so happens that the Hebrew letter nun (נ) in Hebrew numerical system is the number 50. It is also the picture of a seed, and more anciently a fish! Yahshua sent His disciples to fish for men. His disciples down through the ages are to sow the seed (נ) of the good new, the truth. Those who receive become the seed, the heirs of the kingdom of heaven. The letter nun also has to do with being an heir. Those who are called, repent, and are baptized in Yahshua become the seed, the heirs, the children of Elohim, “Behold what manner of love

the Father hath bestowed upon us, that we should be called the sons of Elohim: therefore the world knoweth us not, because it knew Him not,” 1 Jn. 3:1.

If we return to Psalm 33 we read, “For the Word (dabar) of Yahweh is right (upright, straight), and all His works are done in truth...By the Word (dabar) of Yahweh were the heavens made; and all the host of them by the breath of His mouth...For He spake (omer) and it was done (became); He commanded, and it stood fast,” (v.v. 4, 6, 9).

The word “spake” is translated from another Hebrew word which is also “omer.” The word “omer” in Lev. 23 is (עֹמֶר). The word “omer” in Psa. 33 is (אָמַר). The only difference between the two is the the first letter in each. Omer in Lev. 23 begins with the Hebrew letter ayin (ע), while in Psa. 33 it begins with the Hebrew letter (א). Study of the Scriptures reveals that both words apply to Yahshua Who is the omer (עֹמֶר) re’shiyth, and the omer (אָמַר) relating to Yahweh’s Word (dabar).

Truly, when we study the Scriptures as to how they relate to and speak of Yahshua, many wondrous things are revealed. Yahshua is the “Omer Re’shiyth” of the New Testament Assembly. He is our “True Bread from Heaven,” our “Atonement,” our “Firstfruits,” our “Beginning,” our “Deliverer,” our “Truth” that sets us free. May Yahweh help each of us to “grow” in Him. JH

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