

WHAT IS THE SIGNIFICANCE OF THE WAVE SHEAF/ FIRST FRUITS?

Arise up and stand, behold the number of those that be sealed in the feast of the Lord. 2 Esdras 2:38

I am that bread of life. John 6:48 → Barley/Manna

Exodus 9:31-32 (see separate PDF document, "An Holy Convocation")

And the

flax (H6954 - convocation, a place in the Desert; assemble/ gather together) and the

barley (H8184 - plant, grain; afraid, fear, take away as a whirlwind)

was smitten: (H5221 - to strike, beat, wound, murder something valuable/ precious of which is aromatic) for the

barley [was] in the ear, (H24- tender/ young ear of grain- NOT MAIZE) and the

flax [was] boiled. (H1392 - prolonged from H1375; the calyx of a flower) But the wheat and the

rie (from H3697; spelt [from its bristliness as if just shorn]) were not smitten: for they

[were] not grown up. (H648- from the same as H651 [in the sense of weakness]; unripe.)

LEXICON:

Flax - H6954 Qhelathah keh-hay-law'-thaw from H6950;

convocation: Kehelathah, a place in the Desert.

KJV: Kehelathah. KJV: Kehelathah.

H6950 qahal 'kaw-hal' a primitive root;

to convoke.

KJV: **assemble** (selves) (**together**), **gather** (selves) (**together**).

Barley - H8184 s'orah seh-o-law'

or snowrah {seh-o-law'} (**feminine meaning the plant**); and (**masculine meaning the grain**); also s or {seh-ore'}; or s-owr {seh-ore'}; from H8175 in the sense of roughness; barley (as villose).

KJV: barley.

H8175 sa'ar saw-ar' a primitive root;

to storm; by implication, to shiver, i.e. fear.

KJV: be (horribly) **afraid, fear**, hurl as a storm, be tempestuous, come like (**take away as with**) a whirlwind.

Smitten - H5221 nakah naw-kaw'

a primitive root;

to strike (lightly or severely, literally or figuratively).

KJV: **beat**, cast forth, clap, **give (wounds)**, X go forward, X indeed, **kill**, make (**slaughter**), **murderer**, **punish**, slaughter, slay(-er, -ing), smite(-r, -ing), strike, be stricken, (give) **stripes**, X surely, **wound**.

Isaiah 53:5, 7, 8 But **he** [was] **wounded** for our transgressions, [he was] **bruised** for our iniquities: the **chastisement** of our peace [was] upon him; and with **his stripes** we are healed.

He was **oppressed**, and he was **afflicted**, yet **he** opened not his mouth: **he** is brought as a lamb to the **slaughter**, and as a sheep before her shearers is dumb, so **he** openeth not **his** mouth.

He was taken from prison and from judgment: and who shall declare his generation? for **he** was **cut off** out of the land of the living: for the transgression of my people was **he stricken**.

Smitten- H5238 nkoth nek-oth' probably for H5219;

spicery, i.e. (generally) **valuables**.

KJV: **precious things**.

H5219 nko'th nek-oth' from H5218;

properly, **a smiting**, i.e. (concretely) an **aromatic** gum (perhaps styrax) (as powdered).

KJV: spicery(-ces).

*Eph. 5:2 And walk in love, as **Christ** also hath loved us, and hath **given himself** for us **an offering and a sacrifice to God** for a **sweet-smelling savour**.*

*2 Cor 2:15- 16 For we are unto God a **sweet savour of Christ**, in them that are saved, and in them that perish: To the one [we are] the **savour** of death unto death; and to the other the **savour** of life unto life.*

The **Passover** was followed by the seven day's feast of unleavened bread. The first and the seventh day were days of holy **convocation**, when no servile work was to be performed. On the second day of the feast, the first fruits of the year's harvest were presented before God. **Barley** was the earliest grain in Palestine,... {PP 539.6}

In the days of Moses, God had fed Israel with **manna** in the **desert**; and who was this that had fed them that day but He whom Moses had foretold? No human power could create from five **barley** loaves and two small fishes food sufficient to feed thousands of hungry people. And they said one to another, "This is of a truth that Prophet that should come into the world." {DA 377.1}

Jesus inquired how much food could be found among the company. He was told that Andrew had discovered a lad who had with him five **barley** loaves, and two small fishes. But this was nothing among so many, and they were in a **desert** place, where no more could be obtained. {2SP 261.2}

The feeding of the five thousand with the five **barley** loaves and the two small fishes had been a wonderful miracle to these Jews. The word given by the Master, "Gather up the fragments **that nothing be lost**," was obeyed; and it was found that the five **loaves** and two small fishes had increased in the hands of the disciples, so that five thousand men besides women and children had partaken of the feast thus blessed of God. **The food was as heavenly manna to the taste of the hungry multitude**. And they "filled twelve baskets with the fragments of the five **barley** loaves, which remained over and above to them that had eaten." {Ms67-1897.19}

Why will we have a right to the tree of life? Because we have eaten of the **bread of life** here. We have been fed with the heavenly **manna** from the Word, we have searched its pages, and we know what it says. {Ms111- 1909.7}

The Bread of Life: The multitude was fed by the five **barley loaves**, and every one had a sufficiency; their hunger was perfectly satisfied. How surprised they were to hear the voice of the great **Teacher** say, "Gather up the fragments, that nothing be lost," and there were twelve baskets full gathered up. [John 6:12, 13.] All this the people rehearsed over and over again to friends and relatives and acquaintances. **There was in it a hidden meaning which they did not then discern; it had a lesson for His disciples. The Lord would place in the hands of His delegated servants the Bread of Life to be given to the multitude.** {Ms47-1894.3}

When all had eaten, the word went forth from lips that had blessed the bread, "Gather up the fragments, that nothing be lost." "Therefore they gathered them together, and filled twelve baskets with the fragments of the **five barley** loaves, which remained over and above to them that had eaten." [Verses 12, 13.] Then leading the minds of the miracle-fed men

➔ **from the temporal to spiritual food, Christ represented Himself as the Bread of eternal life.** {Lt304-1906.12}

Christ arose from the dead as the **first fruits** of those that slept. **He was the antitype of the wave sheaf**, and **His resurrection took place on the very day when the wave sheaf was to be presented before the Lord.** For more than a thousand years this **symbolic** ceremony had been performed. From **the harvest fields the first heads of ripened grain were gathered**, and **when the people went up to Jerusalem to the Passover**, the **sheaf of first fruits was waved** as a thank offering before the Lord. **Not until this was presented could the sickle be put to the grain**, and it be gathered into **sheaves**. The **sheaf** dedicated to God **represented the harvest**. So **Christ** the **first fruits represented the great spiritual harvest** to be gathered for the kingdom of God. **His** resurrection is the **type and pledge** of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14. {DA 785.4}

The **Passover** was followed by the seven days' feast of **unleavened bread**. The first and the seventh day were days of **holy convocation**, when no servile work was to be performed. **On the second day of the feast, the first fruits of the year's harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved** by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered. {PP 539.6}

The **Passover** was followed by the seven days' feast of **unleavened bread**. On the second day of the feast, the **first fruits** of the year's harvest, **a sheaf of barley**, was presented before the Lord. All the ceremonies of the feast were types of the work of Christ. **The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.** {DA 77.1}

Lexicon:

in the time appointed - H4150 mow`ed mo-ade'

or moled {mo-ade'};

or (feminine) mowedah (2 Chronicles 8:13) {mo-aw-daw'}; from H3259; properly, an appointment, i.e. **a fixed time or season**; specifically, **a festival**; conventionally a year; by implication, **an assembly** (as convened for a definite purpose); technically **the congregation**; by extension, **the place of meeting**; also **a signal** (as appointed beforehand).

KJV: appointed (**sign**, time), (place of, solemn) **assembly, congregation**, (set, solemn) **feast**, (appointed, due) **season**, solemn(-ity), synogogue, (set) time (appointed).

Thou shalt keep -H8104 shamar shaw-mar'

a primitive root;

properly, **to hedge about** (as with thorns), i.e. **guard**; generally, **to protect**, attend to, etc..

KJV: beware, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, **observe, preserve, regard**, reserve, save (self), sure, (that lay) **wait** (for), **watch**(-man).

of/ in the month - H2320 chodesh kho'-desh from H2318;

the **new moon**; by implication, **a month**.

KJV: month(-ly), **new moon**.

of/ in the month - H2320 A masculine noun meaning **new moon** (first day of the lunar month), month. Its use can be put into two categories: (1) **the new moon**; the day **when the crescent moon is once again visible** (not from Lexicon; from *The Complete Word Study Dictionary*)

Abib - H24 'abiyb aw-beeb'

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**.

KJV: **Abib**, ear, **green ears of corn** (not maize). ← **Not "corn"** as American's define "corn". This is referring to *barley*.

BARLEY-CORN, n. [See Corn.] **A grain of barley**; the third part of an inch in length; hence originated our measure of length. *Webster's 1828 Dictionary*

Ps. 104:19

He appointed the

moon (H3391- a lunation, i.e. month.)

for seasons: (H4150- fixed time/ season, festival meeting/ **appointment**-- Biblical cross reference Gen. 1:14- ["YEARLY RETURNING FESTIVAL PERIODS" 1BC 213])

the sun knoweth his going down.

He ^d made the moon for **appointed times**, The sun that knows its setting. (CLV) Ps 104:19

Ps. 81:3

Blow up the trumpet (could the following mean that the shofar is to be blown twice?)

in the new moon, (H2320- monthly, new moon; the day **when the crescent moon is once again visible**)

in the time appointed, (H3677- apparently from H3680; properly, **fulness or the full moon**, i.e. its festival.) on our solemn feast day.

Blow the trumpet in the **new moon**, In the **full moon** for the day of our festival. (CLV) Ps 81:3

Genesis 1:14

And God said, Let there be lights in the firmament of the heaven to divide the day (H3117- a day (as the warm hours), whether literal [from sunrise to sunset, or from one sunset to the next]) from the night; and let them be for signs, (H225- a signal [literally or figuratively], as a flag, beacon, monument, omen, prodigy, evidence, etc..) and for seasons, (H4150- fixed time/ season; specifically, a festival meeting, appointment) and for days, (H3117- a day (as the warm hours), whether literal [from sunrise to sunset, or from one sunset to the next]) and years: (H8141- from H8138; a year (as a revolution of time)). ← Doesn't state "when" a year begins, just that it's a revolution of 1 year

And Elohim^l said: Let luminaries come to be in the atmosphere of the heavens to separate between the day and ^{bt} the night, ⁺ that they may ^b be for signs, ⁺ for appointed seasons, ⁺ for days and years. (CLV) Gn 1:14

Isaiah 14:12-13

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven,

I will exalt (H7311- to be high actively, to rise or raise (in various applications, literally or figuratively)) my throne above the stars of God:

I will sit (H3427- properly, to sit down [specifically as judge. in ambush, in quiet]; by implication, to dwell, to remain; causatively, to settle, to marry.) also upon the

mount of the congregation, (H4150- fixed time/ season, festival meeting/ appointment -- Satan changed the feasts and the timing of the feasts!)

in the sides (H3411- the rear/recess -- Most Holy Place is in the rear of the sanctuary where the ark is that contains the law of God) of the north (The north side of sanctuary in where the throne is located of which the foolish are unknowingly lifting their prayers to Satan since Jesus left that compartment in 1844!-- Broadside 1 April 6, 1846, par. 7):

Yet you, you said in your heart: To the heavens shall I ascend; ^f Above ['] the stars of El shall I exalt my throne, And I shall sit ⁱ on the mount of appointment, ⁱ On the remote parts of the north! (CLV) Isa 14:13

Exodus 13:4

This day came ye out

in the month (H2320- monthly, new moon; the day when the crescent moon is once again visible)

Abib (H24- tender/ young ear of grain- NOT MAIZE). ← Abib is barley

Today you are going forth in the month of Abib. (CLV) Ex 13:4

According to Ex 13:4 They came out of Egypt when the young ear in the grain of barley began to shoot forth (Abib) followed by the reappearing of the crescent moon.

Exodus 23:15

Thou shalt keep (H8104- hedge about, guard, protect) the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee,

in the time appointed (H4150- fixed time/ season; specifically, a festival)

of the month (H2320- monthly, new moon the day; when the crescent moon is once again visible)

Abib (H24- tender/ young ear of grain- NOT MAIZE); for in it thou camest out from Egypt: and none shall appear before me empty:)

You shall observe [”] the festival of unleavened bread; seven days shall you eat unleavened bread, just as I instructed you, ['] at the appointed time in the month Abib, for in it you went forth from Egypt, and none shall appear before Me empty-handed. (CLV) Ex 23:15

According to Ex 23:15 They were to keep the FUB when the young ear in the grain of barley began to shoot forth (Abib) followed by the reappearing of the crescent moon as they did when they came out of Egypt and again in the following verse, it's repeated twice:

Exodus 34:18

The feast of **unleavened bread** shalt thou keep. Seven days thou shalt eat **unleavened bread**, as I commanded (H6680- [intensively] to constitute, enjoin.) thee, in the time (H4150- fixed time/ season; specifically, a festival) of the month (H2320- monthly, new moon; when the crescent moon is once again visible) Abib: (H24- tender/ young ear of grain- NOT MAIZE) for in the month (H2320- monthly, new moon; when the crescent moon is once again visible) Abib: (H24- tender/ young ear of grain- NOT MAIZE) thou camest out from Egypt

"The festival of **unleavened bread** shall you observe seven days. You shall eat **unleavened bread** just ^was I have instructed you for the appointed time in the month of Abib, for in the month of Abib you came forth from Egypt. (CLV) Ex 34:18

Exodus 9:31-32

And the flax and the barley was smitten: for the barley [was] in the ear, (H24- tender/ young ear of grain- NOT MAIZE) and the flax [was] bolted. (H1392 - prolonged from H1375; the calyx of a flower) But the wheat and the rye (from H3697; spelt [from its bristliness as if just shorn]) were not smitten: for they [were] not grown up. (H648- from the same as H651 [in the sense of weakness]; unripe.)

And the flax and the barley were smitten, for the barley was in the **pollinated ear**, and the flax was in pod; (CLV) Ex 9:31
+ yet the wheat and the **spelt** were not smitten, for they were in blade. (CLV) Ex 9:32

And the flax and the **barley** was smitten; for the **barley was in the ear**, and the flax was bolted. But the wheat and the rye were not smitten; for they were not grown up. After the plague was stayed, the king refused to let Israel go. {1SP 191.1-2}

The barley was smitten by the hail plague since it was in its early, tender stage of maturity, but the wheat and rye were not smitten since they were NOT ripe.

"There is a period of two or three weeks from first leafing of the barley till it boots, which is a flag leaf. Two or three days after it boots the head or ear comes out of the boot/ flag leaf. This is called **green in the ear, or Abib**. From **Abib, green in the ear**, there are 3-4 weeks till harvest, depending on the type of barley. During this 3-4 weeks the barley turns from green to yellow, harvest ready. It is important to begin harvest at this time because if the barley is allowed to stand in the field too long the ripe heads will break off and the crop is lost. There must be no delay in harvesting the barley or the crop will be lost. Barley is a very hardy grain, which can germinate in relatively cold conditions." Art Walde, President of the Western Barley Growers Association. 306-463-3302 call 306-463-8492



Deuteronomy 16:1

Observe (H8104- hedge about, guard, protect)

the month (H2320- monthly, new moon; **when the crescent moon is once again visible**) of

Abib, (H24- tender/ young ear of grain- NOT MAIZE) and **keep the passover** unto the LORD thy God: for

in the month (H2320- monthly, new moon; **when the crescent moon is once again visible**) of

Abib (H24- tender/ young ear of grain- NOT MAIZE) the LORD thy God brought thee forth **out of Egypt** by night.

You are to **observe** **the month** of **Abib** and ^dprepare a **passover** to Yahweh your Elohim, for **in the month** of **Abib** Yahweh your Elohim ^cbrought you forth **from Egypt** by night. (CLV Dt 16:1)

According to Deut 16:1 Commanded to observe the **Passover** when the **young ear in the grain of barley** began to shoot forth (**Abib**) **followed by the reappearing of the crescent moon** as they did when they **came out of Egypt**.

The **Passover** was followed by the seven days' feast of **unleavened bread**. On the second day of the feast, the **first fruits** of the year's harvest, **a sheaf of barley**, was presented before the Lord. All the ceremonies of the feast were types of the work of Christ. **The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.** {DA 77.1}

The time of the **Passover corresponded to the close of March or the beginning of April**,... {DA 75.2}

The first of these festivals, the **Passover**, the feast of **unleavened bread**, **occurred in Abib**, the first month of the Jewish year, corresponding to **the last of March and the beginning of April**. {PP 538.1}

It is impossible to enumerate the advantages the Lord prepared for the world in making the Jewish nation the repository of His rich treasures of knowledge. They were the subjects of His special favor. As a people who knew and worshipped the true God, they were to communicate the principles of His kingdom. They were instructed by the Lord. He withheld from them nothing favorable to the formation of characters which would make them fit representatives of His kingdom. **Their feasts, the Passover, the Pentecost, and the Feast of Tabernacles, and the ceremonies attending these gatherings, were to proclaim the truths which God had entrusted to His people.** {Ms110-1899.3}

As time rolls on, and new truths are revealed, light is thrown on that which has been known from the beginning; we see new beauty and force in the inspired word, and we study its sacred pages with a deeper and more absorbing interest. We see the significance of the Jewish economy, and the character and purposes of God are made manifest in his dealings with his chosen people. How grand was the arrangement of God to preserve the knowledge of himself, and of his law, which is the foundation of his government in Heaven and upon earth. Although darkness covered the earth, and gross darkness the people, the Lord would not leave himself without a witness. {ST June 3, 1886, par. 8}

Thus Christ was the foundation of the whole **Jewish economy**. He was the "Lamb of God, that taketh away the sin of the world." {EA 158.7}

Jesus Christ was the foundation of the whole Jewish economy. He established the sacrificial offerings typifying Himself. **The whole system of types and symbols was one compacted prophecy of the gospel**, a presentation of Christianity in which were bound up the doctrines of the gospel. While the multitude, Jews and Gentiles of all nations, were listening to the words of Christ, He presented before them **the real truths connected with His kingdom**. He would clear away the mist and fog of their false, cherished ideas in regard to His mission and His kingdom that was to be set up. It was not a temporal, earthly kingdom, as they supposed. He unfolds before them the **far reaching principles of the law** of God; commandment after commandment, **He lays [it] open before them in its true spiritual bearing and shows the extent of the requirements that these precepts reached**, not only the outward ceremonies, but in **conduct, the state of the heart.** {Lt16-1892.23}

The Gentiles, Paul approached by exalting Christ, and then presenting the binding claims of the law. He showed how the light reflected by the cross of Calvary gave significance and glory to the whole **Jewish economy**. {GW 118.2}

The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its **rites and symbols**. **The gospel is the key that unlocks its mysteries.** Through a knowledge of the plan of redemption, its truths are opened to the understanding. **Far more than we do, it is our privilege to understand these wonderful**

themes. We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give. {COL 133.1}

MONTH OF ABIB TEXTS:

Exodus 12:2-7

This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you.

This ^omonth shall be for you the beginning of months. It shall be first for you ^yof the months of the year. (CLV) Ex 12:2

Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:

Speak to the whole congregation of ⁷the sons of ^{Qncs}Israel, ^ysaying: ⁱOn the tenth ^yof ^othis month ⁺they shall take for themselves, each man a flockling according to their fathers' house, a flockling for each household. (CLV) Ex 12:3

And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb.

If the household is too ^lfew ^ffor what ^bcomes ⁻from a flockling, ⁺then he [/]and his neighbor ^onext to his house will take it ⁱaccording to the assessment of the souls. Each one corresponding to his eating ⁻shall you assess ^{on}with the flockling. (CLV) Ex 12:4

Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats:

A flawless flockling, a year-old male, shall you ^bcome to ^yhave. From the he-lambs ⁺or from the goats shall you take it. (CLV) Ex 12:5

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And it will become ^ya charge of yours until the fourteenth day ^yof ^othis month. ⁺Then they will slay [»]it, every assembly of the congregation of ⁷the sons of ^{Qnc}Israel, between the evening hours. (CLV) Ex 12:6

And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it.

And they will take some ^fof the blood and ^gput it on the two jambs and on the lintel, on the houses in which they are eating [»]it. (CLV) Ex 12:7

Ez 3:5

And afterward [offered] the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

Afterward there was the regular ascent offering ⁷for the sabbaths ^oand for the new months, ⁺for all the hallowed ^lappointed seasons of Yahweh and for everyone who willingly ^lbrought a voluntary offering to Yahweh.

Lev 23:5

In the fourteenth [day] of the first month at even [is] the LORD's passover.

In the first month ⁱon the fourteenth ⁷day ⁿ^yof the month between the evening hours is the passover to Yahweh. (CLV) Lv 23:5