

TRANSCRIPT – The Feast of FirstFruit

Chag Semeach again! And like I said, today is the Feast of First-**Fruit**, singular. And people get mixed up because Shavuot, which some people also call Pentecost. Why do they call it Pentecost? Because Pentecost is the Greek; which means, count 50. Pentecost means count 50. Shavuot is the Feast of Weeks. Shavuot means weeks. So the Hebrew is Shavuot; the Greek, they say Pentecost. But they also call that the Feast of First Fruits. So this is the Feast of First-**Fruit**, singular; and that's seven weeks from now. Why is it connected? Because today starts the count.

So that's the key, without Passover which is Yahshua's sacrifice you couldn't have the Feast of First-**Fruit** which is Resurrection day; and without Resurrection day you couldn't have the Feast of First-fruits – Shavuot; which again, is the pouring out of the Holy Spirit. So all of these Holy days are connected and you can't have one without the other.

So I want to go over today what is the meaning of the Feast of First-Fruit. I'm going to start in 1st Corinthians 15:23, maybe I'll even start in verse 22. You know what? Let me even start in verse 20:

1st Corinthians 15:20 *But now Messiah has been raised from the dead; He became the first-**fruit** (singular) of those having fallen asleep.*

Comment: And we know in the Bible when somebody dies it's like sleeping. So there's nowhere in the Bible it says the dead go up to Heaven, but the dead are **sleeping** in the dirt, in the earth and then at the Resurrection day they're going to be resurrected and judged at that point.

1st Corinthians 15:21-23 *For since through man came death, also through a Man is a resurrection of the dead; for in Adam all die, so also in Messiah all will be made alive. But each in his own order: Messiah, the first-fruit (singular); afterward those of Messiah at His coming.*

Right? The First-fruits, so that's what we'll see. And that's why when we look in the Bible you start to see now where it talks about us being one body and Yahshua is the Head and we are the body. This is the same way here. He is the First-Fruit and we are also first-fruits through Him. But without that first seed, unless a seed dies and goes into the ground, it stays; but if it is buried then many more seeds come, as we know that.

If you plant you'll notice like, you could be planting whatever, tomato plants or pepper plants and you're putting maybe thirty seeds in the ground and you might get a hundred plants that come up from that, right? So this is why that's the analogy that's given. So Revelation 14 in verse 4. Revelation 14 in verse 4, talking about the 144,000:

Revelation 14:4 *These are the ones who had not become defiled, for they are pure. These are the ones following the Lamb wherever He may go. These were redeemed from among men **being the first-fruits to YAHWEH** and to the Lamb (to Yahshua).*

So **the 144,000 are the first of the first-fruits**. Any believer from the time of Yahshua until His resurrection, or until His return, not His resurrection, but until His return is a first-fruit, right? So now, we know that Peter and the apostles, the Waldenses, we know the Anabaptists, we know Church of God people from 1800's; they're all dead. So they're all sleeping in the grave and when Yahshua comes, we who are still alive will shed these earthly bodies and then those who are in the graves will come up at the same time; and together we meet Yahshua in the air. And we are all first-fruits.

What does that mean? It means that anyone who is a believer in Yahshua. And we're going to see how you become a first-fruit, that you receive the Holy Spirit; because without the Holy Spirit you're not a first-fruit. We will reign with Him

for the thousand years. And then when the thousand years are over, everyone else that ever lived is going to be in the second resurrection. That's a different resurrection.

Why is the first resurrection better? Because the second resurrection, some people will get eternal life, some people will get eternal death. In the first resurrection, we are going to be made eternal spirit-beings and death has no more power over us. We are going to be given immortality at that point. So that's what's exciting about it. So Romans 11 in verse 16. Romans 11 in verse 16, it says:

Romans 11:16 *Now if the first-fruit is holy ... talking about Yahshua ... so also the lump. If the root is holy, so also the branches.*

So what is he comparing? He's comparing Yahshua as the Root of the tree and all of us coming from Him, being the branches from that. He is the Root, we are the branches. He is the Head of the body. If we go to Numbers 18, we'll start to see why are first-fruits so Holy to Yahweh? And also, yesterday was the first Holy day by the Sabbath and we didn't have the offering box to put out. But if anybody has their tithe or first-fruit offering, please feel free later to put it out there. Because I know for some, they do that, they hold their first-fruit like it says and then when they come up to the Feast, they bring it with them. So Numbers 18 in verse 8 ... Numbers 18 in verse 8 says:

Numbers 18:8-10 *And YAHWEH spoke to Aaron, saying, And I, behold, I have given to you the charge of My heave offerings, of all the devoted things of the sons of Israel. I have given them to you for the anointing, and to your sons, by a perpetual statute. This shall be yours of the most holy things, from the fire: every offering of theirs, even every food offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they may render to Me; it shall be most holy to you, and to your sons. You shall eat it in the Holy of Holies; every male shall eat it; it shall be holy to you.*

Numbers 18:11-13 *And this is yours, the heave offering of their gift with all the wave offerings and the sons of Israel. I have given them to you, and to your sons, and to your daughters with you, by a never ending statute; every clean one in your house shall eat it. All the best of the oil, and all the best of the new wine, and wheat ... this is all the first fruit of that ... the first fruits of them which they give to YAHWEH, I have given to you. The first-fruits of all that is in their land, which they bring in to YAHWEH shall be yours; every clean one in your house shall eat it ... and He's talking to the priests now.*

Numbers 18:14-15 *every devoted thing in Israel shall be yours; every one opening a womb of all flesh which they offer to YAHWEH, among man and among animal, shall be yours. Only, you shall certainly redeem the first-born of man ... so the first born that you have has to be redeemed because the first fruits are holy to Yahweh and they all belong to Yahweh ... and you shall redeem the firstling of the unclean beasts.*

Numbers 18:16-18 *And their redeemed ones, from a month old, you shall redeem with your valuation of silver, five shekels, by the shekel of the sanctuary; it is twenty gerahs. But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar, and you shall burn their fat as incense, a fire offering of soothing fragrance to YAHWEH. And their flesh shall be yours, as the breast of the wave offering, and as the right leg; it shall be yours.*

So here it is that the priest is belonging to Yahweh; and when we get into the whole course we're going to do on priesthood, we'll get into more of this. But now, I'm just relating it to the Feast of First-Fruit, why? Because everything that was given to Yahweh of the first fruit, Yahweh allowed the priest to use for his sustenance; because the priest wasn't allowed to own anything. So Yahweh was able to take care of him, through what? Through the first fruit.

So even in the Brit Chadeshah, in the New Testament we know that an elder ... it says if an elder works by the good news, he should be able to live by the good news. So there's nothing wrong with an elder using a tenth of the tithe if he needs it to provide for his family. Now I took the high road like the Apostle Paul, I never did that. I didn't want to do that because in the day and age we live in, in this Babylonian age, everything when it comes to religion is about money. And I know when I first became an elder I worked, I worked a full-time job and I had money. And I'm thinking we have a tiny Congregation of maybe 15-20 people, and I'm 30 years old, a young man and I'm single and I'm going to take money from the Congregation that can go to a widow? It wouldn't make any sense.

So, but I know when we left Babylon and I wasn't able to work anymore and I prayed to Yahweh and I know Yahweh said, "Work for me, I'll take care of you." So I never had to worry about it because Yahweh takes care of it, and He has. And believe it or not, for many years He took care of us through Gentiles. It was Gentiles that took care of us. I very rarely bring this up, but I bring it up not for me, I bring it up for other elders that the brethren do have a responsibility to take care of their elders. And like I said, I never had to have it because Yahweh took care of it. But I just thought as Gentiles are caring for me, wow, what a blessing Yahweh's people are losing by this!

But that's why I say that if we have an elder, I always tell them if you take no more than a tithe of the tithe for yourself. But we had situations where some of the elders were taking all the tithe money. And that's wrong. And that's why I said in our Congregation we have nobody that's paid. There's nobody on payroll. There's nobody who's getting a salary. But if an elder is in a third world country and they need sustenance for food, that's what this law is for. And it doesn't have to be money. It could be from the tithe of the land where people are tithing, which is fine. But that's where the first fruits come from right? The first fruits are holy to Yahweh and part of it was able to be used for the priesthood. 1st Peter 1 ... 1st Peter 1 in verse 13 says:

1st Peter 1:13-16 *Because of this, having girded up the loins of your mind, and being wide awake, perfecting hope on the grace being brought to you at the revelation of Yahshua Messiah, as children of obedience, not fashioning yourselves to your former lusts in your ignorance, but according to the Holy One who has called you, you also become holy in all conduct; Because it has been written, "Be holy, as I am holy."*

Okay, so this is why Yahshua is the First-Fruit and He is holy and we are the first-fruits and we need to be holy. We need to be holy the same way. As part of His body, we need to be holy first-fruits the same way every first fruit was holy to Yahweh. Even a human being, like we said – the first born that you would have would have to be redeemed from Yahweh because it was something that was holy. Leviticus 23, now we'll look at the day today – the Feast of First-Fruit. Leviticus 23 in verse 4, He says:

Leviticus 23:4-6 *These are appointed times of YAHWEH, holy gatherings which you shall proclaim in their appointed seasons: In the first month ... and here we are ... on the fourteenth of the month, between the evenings ... that word is ben aravim; it means the beginning evening, because why? In scripture the day goes from sunset to sunset, from evening to evening. So this is the end of the 13th, beginning of the 14th ... just like we did Thursday night ... between the evenings is the Passover to YAHWEH. And on the fifteenth day of this month is the Feast of Unleavened to YAHWEH ... that started Friday night ... and you shall eat unleavened things seven days ... we're doing that right now.*

Leviticus 23:7-8 *On the first day you shall have a holy gathering ... we did this yesterday ... you shall do no laborious work; and you shall bring near a fire offering to YAHWEH seven days ... we're in the middle of doing that ... and the seventh day shall be a holy gathering; you shall do no laborious work.*

Comment: And somebody asked about that, I think yesterday, about the fire offering. And it has to deal with the baptism of fire. We bring a fire offering to Yahweh that means we're purifying ourselves. So that's why before Passover

we have to examine ourselves and it's a matter of a spiritual offering that we're bringing that we're trying to purify our life and we're trying to get every spot and wrinkle out. And every holy day and every Passover particularly, we should try to be more clean and more purified than the year before. And that's what He's talking about when we're looking at it here. And then it says:

Leviticus 23:9-11 *YAHWEH spoke to Moses, saying, Speak to the sons of Israel, and you shall say to them, When you come in to the land which I am giving to you, and have reaped its harvest, and have brought in the Omer ... and the Omer is a measurement, it's not a sheaf. It's a measurement; it's about 2 quarts ... of the first fruits of the harvest, to the priest, then he shall wave the Omer before YAHWEH for your acceptance; on the morrow of the Sabbath the priest shall wave it.*

Comment: So this year we had the holy day and the Sabbath the same day, yesterday. So today is this day. And this is why this is the day of First-Fruit and as we're going to see, this starts the count toward Shavuot. Now it's really interesting ... let me just continue here and then we'll talk more about this wave sheaf.

Leviticus 23:12-13 *You shall prepare a lamb in the day you wave the Omer, one without blemish, a son of a year, for a burnt offering to YAHWEH. And its grain offering shall be two tenths parts of **flour** mixed with oil, a fire offering to YAHWEH, a sweet fragrance; and its drink offering, a fourth of a hin of wine.*

Comment: And if we look at our study note there where it talks about the flour, it says: The Hebrew word here for flour is 'soleth' and it means: **fine flour milled and sieved many times**. And I'll talk about that it's actually 13 times. And I don't know if you ever did this, like if you had flour that maybe had bugs in it, because it's very hard to get bugs out, but you sift it or maybe it's hard. You'll notice every time you sift flour it becomes more fine; it becomes more pure, right? And that's our lives. Every time we're sifted through that sieve and we're going through trial and we're going through tribulation, we're coming out purer. Every time we go through the baptism of fire. So that's why I like to say that they're not trials we're really going through, they're purification – they're challenges to make us better believers. But every time it goes through it's purer than before.

Leviticus 23:14 *And you shall not eat bread, nor roasted grain, nor fresh ears, until this same day, until you have brought the offering of your YAHWEH; it is a never ending statute throughout your generations in all your dwelling.*

So it's pretty interesting here and I was told a while ago and I think this is true, that the way that you can understand a culture is, when you look at something like say bread. And if in English there's one word for bread or two words for bread, it shows you how important that is in that culture.

So like when we look in the Middle East culture, and we look at the ancient Hebrew culture; like the word camel, there's like 30 words for camel. So we know it's a pretty important thing that's there. And it's the same way here. When we're talking about even talking about harvesting. In English we have one word. We harvest the grapes, we harvest the dates, and we harvest the olives. In Hebrew, there is a different word for every single thing. So if you're harvesting olives, there's one word for the word harvest. If you're harvesting grain, there's another word. If you're harvesting dates, there's another word. So it shows you that there's a different word for each harvest that this something that's important to the culture.

So here where it talks about - *you shall not eat bread; nor roasted grain; nor fresh ears*. And if we look at our study note it says: there are three Hebrew words used here for the grain to show the different stages it matures and it shows that no grain ever could be eaten until the first wave sheaf was accepted.

So now it's like, every year there is always the argument about barley. Is the barley ripe? Isn't it ripe? What does Aviv actually mean? And Aviv means, fresh ears; it means, new ears. So even if you were to go by barley to start the year;

which it never says that, the sun, the moon and the stars is for the calendar, not the barley. Noah had no barley on the ark so there's no way before Israel was a nation, there were years before that and there wasn't barley to do it. But even if it was barley, how do you know at what point barley is Aviv? Because that never says that, there are different stages of it. And some people will if the barley is green where it's not Aviv, they'll use it to say it's Aviv.

So every year you have this that even the ones that are supposedly experts, they fight with each other every year because they don't know what really it is that really is barley. But here what it's showing us when He talks about *neither bread; nor roasted grain; nor fresh ears*; it's saying that you don't eat any grain until this. So it doesn't matter what stage it's in, you don't eat it, period! And what is that showing? That **until the First-Fruit is accepted, there's no other first-fruits**, period. And Yahshua is the First-Fruit and we are first-fruits after Him.

So this ceremony that was done on this day it was so powerful that there was more people in the first century, in early second century now, that were coming to faith because of this day; because Yahshua perfectly fit this ceremony, which I'll go over in a minute, that the Rabbis actually had to change the calendar so that it wouldn't fit anymore.

So we know that the Feast of First-Fruits is the day after the weekly Sabbath. It's very clear when you look in the Hebrew. It's not the day after the Holy Day. The Holy Day is called Sabbaton; it's a whole different day. So the Sabbaton can be any day of the week. This year it happens to be the same day. The Sabbath and the Holy Day were yesterday, on the seventh day, but some years it could be Tuesday, Wednesday, Thursday because it just depends.

So if the first day of the year is on a Wednesday, then the 15th day is going to be on a Wednesday, right? So this year it happened to fall on the Sabbath. But sometimes it doesn't. So what happened is the Rabbis changed and instead of counting after the weekly Sabbath of what it says here, they started counting after the Holy Day. But if you count after the Holy Day, then you will always come up with Shavuot on Sivan 6 – the sixth day of the 3rd month and if Shavuot was always the 6th day of the 3rd month, then why would we have to count.

See every holy day, Passover ... what is Passover? The 14th day of the first month. When is the first day of Unleavened Bread? The 15th day of the first month. When is the Feast of Yom Teruah? The first day of the seventh month. When is Yom Kippur? The 10th day of the seventh month. When is Sukkot? The 15th day of the seventh month. When is Shavuot? It never says it because you have to count ... you have to count it.

You count from the Sunday during now, during the days of Unleavened Bread, the first day of the week during Unleavened Bread, you count seven full Sabbaths and the day after the seventh Sabbath is the 50th day. And if you do it that way, it's not going to be Sivan 6; it's always going to be different because the morrow after the Sabbath, this year, which day are we in Unleavened Bread? We're only on the second day of Unleavened Bread.

But if the Passover was on Wednesday, we could be now on the 5th day or the 6th day of Unleavened Bread. So the day would always be different. So just the fact that the Bible doesn't say Shavuot is the 6th day of the third month, proves to us it's not on the Holy Day. You don't count after the Holy Day. You count after the Sabbath.

So why was this such a sign to people? Because this is what they did in the first century, it's very interesting that the priest would go out, in Bible time each person had to cut and beat his own sheaf as each one of us need to have the wave sheaf, a type of Messiah's sacrifice, for our sins. So everybody had to cut their own wave sheaf, which tells you something else. When the barley hunters are going out, some of them say, because they say, see in Israel the harvest lasts for several months. So you might have ripe barley ripe now down in the Negev, in the desert but way up in the north near Lebanon it might not be ready for a month. So how do you know when it's Aviv?

Well some of them say as long as they have enough to hold in my hand because they don't understand about the tribes, right? And Messiah Yahshua is Messiah of all twelve tribes of Israel. So for it to be Aviv you would have to have Aviv to every tribe, why? Because with this ceremony every single area had to cut their sheaf and bring it up to the priest. So if you had Aviv barley in the desert where the tribe of Simeon is from, they might be coming up, but the tribe of Dan at the border has no sheaf to cut.

So logic would just tell you, you have to at least have enough, it has to be at least to the point where every part of the country can cut a sheaf because each one would have to cut it. And when you cut it because remember it's not a wave sheaf. People think it was like a sheaf that they waved like that. No, it would be because number one, if you had a two day journey to Jerusalem, how would you keep that barley on the sheaf? I mean as you're walking or going on your donkey, it would all be falling off.

But an omer is a measurement. And it's the same with the manna. Remember it said the manna, everybody takes an omer. So an omer is a measurement; it's about two quarts. So if you put it in a bucket or you put it in a jar, you're going to have no problem. But how would you get it off the sheaf that you cut? You have to beat it. You have to beat it the same way that Yahshua was beaten.

So when you look at Him as the wave sheaf that each person had to take that sheaf and beat it on his own, what does it show you? His beating that He took when He was crucified, every one of caused that beating. Years ago when we were living in the Kibbutz in Israel, one of the first Kibbutz's we lived in, and a Jewish man came up to me. Because many times parts of Christianity will blame the Jewish people for Yahshua's death and they say, "Oh the Jewish people killed Him and they're bad people." And it's like ... so he asked me, he said, "Do you think that the Jewish people killed Yahshua?" And I said, "No." I said, "Do you know who killed Yahshua?" And he said, "Who?" I said, "I killed Him. I killed Him."

Because by my sins, even if everyone else in the world was perfect for 4000 years, **by my sin I caused Him to be crucified.** And that should touch us because that makes it personal. If every single human being never sinned and you were the only one that sinned, the plan would have been the same. He would have done the same beating. He would have had the same crucifixion **just for you.**

So this is where, why each person had to do it. Each person had to cut that sheaf and you have to beat it and beat it the same way that He was punched, He was slapped. And He took two scourging; one was by the Jewish Priest when they took Him. And some of you have been there in the House of Caiaphas. We were there right where He was beaten. And then the Romans scourged Him too.

And at least two thirds of the people died by the scourging. They never made it to crucifixion because of how bad the scourging is. The Jewish people they had a whip that had 13 strings on it and they were professionals with this. And they would come with this whip and they would whip the person and every single part of the body was fair play.

So think about it. And what they would do is they would only give 39 whips because it says in Deuteronomy if you strike them more than 40 it will be a curse. So they had 13 whips on there and they would do that three times. But those weren't just whips. They had stone, they had glass, and they had sharp rock. And think about when that's coming, it's going from your head all the way down to your feet. And that's why it says in Isaiah that He was not even recognizable. When by the time they put Him on the crucifixion, on the tree, He couldn't even be recognized by the people that knew Him. He was so bloodied and beaten. And it says you could see to the bone; it was unbelievable what He did.

But this is what the wave sheaf represents, right? Each person had to take their own and beat it. And then the people could not bring the offering by themselves, only the priest could do it. So they had to beat the sheaf to get it but then they had to bring the sheaf to the priest and the priest would take from the offering of all twelve tribes and would put it together into one omer. And then the high priest would have to wave that sheaf for Yahweh's acceptance.

And once Yahweh accepted that sheaf, then all the other grain could be eaten. All the other grain became holy also. So that's why on the day of Shavuot, or not the day of Shavout, on the Feast of First-firsts, what happened when Yahshua was resurrected? Do you remember what happened in the morning? John 20 and verse 17, when Mary Magdalene came to the tomb and first she thought He's the gardener. And then she realizes it's not him and she's goes to bow down and touch His feet and look what He says:

John 20:17 *Yahshua said to her, Do not touch Me, for I have not yet ascended to My Father. But go to My brothers and say to them, I am ascending to My Father and your Father, and My Elohim, and your Elohim.*

Wow, so by that acceptance, that's what made Him our brother, and our Bridegroom. Once He was accepted, now we can be accepted. And that's why He's telling them first, *don't touch Me*, because the wave sheaf. Because when they're waving the omer, they're waving it up to Heaven to be accepted. That's what the priest would do. And when would he wave it? He would wave on the first day of the week, on the morning of the first day of the week. Just like that's when Yahshua was up to the Father to be accepted by Him. But that's what made; He's saying for the first time, He's saying, "Tell them I'm going to My Father and your Father." Wow, My Elohim and your Elohim.

Also **the beating of the sheaf by each person represents the beating that Yahshua had to take for each one of our sins to be forgiven.** Then what's very interesting, what did they do from there? What happens once that omer is accepted? That's when they would take the grain from that omer and now they would grind it into flour, but they would put it through the sieve 13 times because you have 12 tribes, but Joseph gets the double blessing. So actually there's 13. And every time it goes through that sieve, it becomes more pure. And after 13 times, they would take flour from that offering; and that's the offering that they make the two loaves of bread on Shavuot.

But what's different with the bread on Shavuot? It's used with leaven because the two loaves represent us. They represent the two tribes of Israel; Ephraim and Judah. So that's why it's the only sacrifice that had leaven because that's not representing Yahshua. Although, how did that loaf come from the flour that was His sacrifice and His beating? And that's why when you see these scriptures saying we're one body; when you see these scriptures talking about this, the very offering on Shavuot and the giving of the Holy Spirit that makes us a first-fruit came from that flour that was beaten for him. And this was just such a perfect analogy that so many Jews were coming to faith that the Rabbis had to do something. And that's why they changed it. They changed the Holy Day. So trying to hide the fact, but it still didn't.

So then on Shavuot the wave sheaf was ground into flour and made into two leaven loaves; one for the House of Ephraim, one for the House of Judah. Since the loaves represented people, they were leavened. As only Yahshua, the true wave sheaf was without sin. And also notice, like I said the wave sheaf was to be lifted up and waved toward Heaven as a symbol actually being transferred to Heaven to be presented and accepted by the One who sits on the throne of the universe.

So that's why, once you understand this, you realize **without Yahshua, there's no way to the Father.** And that's what He said. You can only go to the Father through Him. Without Him, there's no Father. Unless you know Him, you don't know the Father, period. Leviticus 23, let's go over a little bit with the fine flour. Leviticus 23 in verse 15:

Leviticus 23:15 *And you shall number to you from the next day after the Sabbath ... right now, the first day of the week, the Feast of First-Fruit ... the day you bring in the sheaf of the wave offering; there shall be seven complete Sabbaths.*

Comment: So here's another way that you can clearly see you don't count from the Holy Day, right? Because now, this week, you have a Sabbath and you have a Holy Day Sabbath. So there are two Sabbaths in this week but here it says you are to **count seven complete Sabbaths and then the day after the seventh Sabbath is Shavuot**. So seven weeks from now, there's no Holy Day. After seven Sabbaths, it can only be on the first day of the week. There's no other way you can interpret it because once we start the count and you count seven complete Sabbaths, and the day after the seventh Sabbath, seven weeks from now, has to be the first day of the week. There's no other way you could take it because there's not another Holy Day in the seventh week. So again, you can't misinterpret it.

Leviticus 23:16a *to the next day after the seventh Sabbath, you shall number fifty days ...*

Comment: And that's another thing with the people that go on the lunar Sabbath. I like to call them the Sabbath lunatics, you can't get this count. If you're starting your count by the moon, the lunar people, you will never come up with 50 days with your count to Shavuot. So that's another reason why we know the lunar Sabbath is not right.

Leviticus 23:16b-17 *... to the next day after the seventh Sabbath, you shall number fifty days and you shall bring near a new food offering to YAHWEH; you shall bring in bread out of your dwellings for a wave offering, two loaves; they shall be of two tenth ephah of flour; they will be baked with leaven; first-fruits to YAHWEH.*

And for most people, like the Jewish people, they can't figure this out. First it said it's an abomination to have offering to Yahweh with leaven. Why would there be leaven in here? But it makes perfect sense because if those loaves represent us, then we are not perfect. So they would have to be leavened, which makes sense. Drop down to verse 21:

Leviticus 23:21 *And you shall make a proclamation on this same day; it is a holy gathering to you. You shall do no laborious work of service. It is a never ending statute in all your dwellings throughout your generations.*

It's talking about Shavuot. Shavuot is a Sabbath besides being a high day. So **only fine flour could be used though, put through the sieve 13 times for the 13 tribes; two for Joseph, as we are purified by the baptism of fire**. And that's what it represents; **the fire offering** we're bringing. Every time we're being sifted through that sieve, Yahweh is purifying our life to Him. And again, we are part of His body. We are part of His sacrifice. Ephesians 5 in verse 30 says:

Ephesians 5:30 *For we are members of His body, of His flesh, and of His bones ... we are members of His body, of His flesh, and of His bones.*

So even though those two leavened loaves represent us, like I said; it's made with the flour from the beaten wave sheaf that represents Him. So we couldn't be there on Shavuot unless we had the Feast of First-Fruits. And you couldn't have the Feast of First-Fruit unless we had the Passover. So they're totally all connected together. *For we are members of His body, of His flesh, and of His bones.* 1st Peter 1:6 and 7 ... 1st Peter 1:6 and 7 it says:

1st Peter 1:6-7 *wherein you will rejoice forever, notwithstanding, at the present time you are pressed a little, by the various trials that have come upon you; so that **the proving of your faith**, much more precious than perishing gold, but having been **proved through fire**, may be made manifest to praise and honor and glory at the revelation of Yahshua Messiah;*

So as a living part of His body, we are blessed to be an offering to Yahweh for purification. So we have to go through this purification if we're going to be that wave sheaf on Shavuot. There's no way around it. So that's why I say, it's a blessing.

And I'm not going to go there but we know **Hebrews 12:5-8** that every Father who loves His child, chastises that child. And it says that if we don't have chastisement by Yahweh then we're not children. We're reprobates at that point. 1st Peter 4 in verse 12 ... 1st Peter 4 in verse 12 says:

1st Peter 4:12 *Beloved, do not be astounded the fiery trial happening among you for your testing, as if a surprise were occurring to you; but rejoice, that you participate in the sufferings of the Messiah, that so you may also rejoice and exult at the revelation of his glory.*

Wow, so **it's an honor that we can participate in His sufferings**, right? After everything He did for us; after His sufferings, His brutal beating. And I say it, think about it, if it was only about the forgiveness of sin, well, then that only would take three days and three nights. Yahshua could have appeared as a human being, He didn't have to be born in a woman's womb; He could have appeared as He did many other times as the Messenger of Yahweh, but He could have appeared in a physical body. The same way many cherubs do.

How many times, even in Hebrews, it says watch when you entertain strangers because it could be a cherub, so cherubs all the time can come in human flesh and blood. So Yahshua could have done that. He could have just appeared as a human being in flesh and blood, been killed, three days and three nights and resurrected. If it was only about paying the penalty of sins, but it wasn't about that. It was about that **He wanted to know what we go through as a human being**. He wanted to understand from a child what we feel like as we grow and we mature and our mind matures. He wanted to know what we feel like when we're sick and we have pain. He wanted to know what we feel like when we're rejected and people that we love turn away from us.

So this way, as it talks about in Hebrews 2, we don't have a High Priest who's up in the Heaven's and can't understand. So when we get on our hands and knees and we're praying to Him, **He knows every single thing that we went through**. We don't have to think, "Well, I know you couldn't understand this, but this happened to me." No He understands ... He understands.

And when you really look at it what He had to go through; like I said, those Rabbis in that day were just evil! I mean knowing that He's the Messiah. He raises someone from the dead! Can you imagine that somebody is dead for four days and like I said the body stinks by then! That's why even the prophecy in **Psalms 10** says, *I will not let My holy One see corruption*. That's why He had to be resurrected within three days because by the fourth day the body is already rotting.

And can you imagine, this Man who is in the grave, He resurrects Him and He's alive? Nobody ever saw that ever because only Yahweh can give life! And do you think the Rabbis are there rejoicing? No! They're saying, "Wow, He just resurrected from the dead. We got to figure out how to kill Him or we're going to lose our position." I mean you can't get more evil than that. And He had to go through that.

He had to go through them lying about Him, bring false witnesses, getting people against Him. He had to go through all these things, beside the sickness and the suffering; seeing His mother suffer as He's being crucified up there, how it hurt Him. And yet, even then, even then is He thinking about Himself? No! He's thinking about His mother as He's dying and He says to the Apostle John, "Take care of My mom." He says to the mother, "Mother, look at your son." "Son look at your mother." And the records show that actually that Mariam went with John the apostle to France after that. They did ministry there. So He went through every single thing that we did.

So as we go through the baptism of fire, we shouldn't be depressed; or we shouldn't be down. We can go to Him and He'll lift us up. He'll give us power through His Spirit. He'll give us encouragement to get through the trials we're doing but we have to. There's no other way. Like I say, there's no other way to the Promised Land then through the

wilderness; and there's no other way to eternal life than the baptism of fire. There are the three baptisms: there's a baptism of water, there's a baptism of spirit, and there's the baptism of fire. And you need all three for eternal life.

Most Christians get the baptism of water, but that's John's baptism. That's where they understand Yahshua is the sacrifice and they accept it but they never get past that. So many of them will be in the second resurrection and they'll get eternal life. We don't know in what form. It might be as human beings, but we know the first resurrection is the better one. We know that we will be **spirit-beings** with glorified bodies just like Yahshua, forever and be with Him forever as His bride. So it definitely is the better resurrection. Matthew 26:26, this is Yahshua at the last Passover, it says:

Matthew 26:26 *And as they ate, taking the bread and blessing it, Yahshua broke and gave to the disciples, saying, Take, eat; this is My body.*

And we literally take that bread that's symbolic of His body at Passover because we are literally part of Him. Like they say, you are what you eat. That's very true. That literally, remember our bodies are just dirt and water, but what you put into your body becomes you. So if you're eating candy and sugar all the time, it's going to show. And if you're eating good food, it's going to show too. So this is why when we're taking when we're partaking of His body, He's literally becoming a part of us and His Spirit is literally living in us. Leviticus, let's go back to Leviticus 23 in verse 17. Like I said, it's the only sacrifice that is made with leaven. Leviticus 23:17:

Leviticus 23:17 *you shall bring in bread out of your dwellings for a wave offering, two loaves; they shall be of two tenth ephah of flour; they shall be baked with leaven; first-fruits to YAHWEH.*

So this is why like I said, it's like the birthing process these next seven weeks and then Shavuot is the birth of the New Testament Congregation. That's you could say like our birthday, so to speak, of the Congregation. Leviticus 2 in verse 11, like I said we know though that all other sacrifices were not to be made with leaven. We went over this yesterday a little bit, it says:

Leviticus 2:11 *Any food offering which you shall bring to YAHWEH, you shall not make with leaven; for all leaven and all honey you shall not burn it as incense, a fire offering to YAHWEH.*

So it proves the fact that this is not a sacrifice or an offering that represents Yahshua. It represents us but it's made with the very flour that represents Him, as we're part of that one body. 1st Corinthians 5 ... 1st Corinthians 5, but now, right? So what shows us is that the day of Shavuot, which is about the giving of the Holy Spirit, the loaves are made with leaven showing that we're human but then we have to get the leaven out.

And that's the hard part, the tricky part, because once you put that leaven in the bread and you made a loaf of bread ... if I had made a loaf of bread here and I say, "Can anybody take the leaven out for me?" How do you take it out once it's in there? It's difficult but the analogy is it's the same in our life. And that's why I say neuro-associations; anchoring, which we'll go over. That it's very difficult, but it's not impossible! It's difficult and impossible with man, but not with Yahweh because once He puts His Spirit in us we can become new believers. But 1st Corinthians 5 in verse 6 it says:

1st Corinthians 5:6-7a *Your boasting is not good. Do you not know that a little leaven leavens all the lump? ... And we know that, you only have to put in a little baking soda or leaven and it leavens the whole thing ... Then clean out the old leaven so that you may be a new lump, just as you are unleavened ...*

Comment: So we know this is during the days of Unleavened Bread. Interesting enough, this is 30 years after the resurrection and He's in a Gentile area and they're keeping Unleavened Bread. So for people to say the holy days were done away with, they really don't have Biblical precedent for that.

1st Corinthians 5:7b-8 ... *For our Passover is Messiah who was sacrificed for our sake. Therefore, let us perform the feast, not with old leaven, nor with leaven of malice and of evil, but with unleavened bread of purity and holiness.*

So that's what we're trying to do. We're trying to clean out the whole leaven. And that's why it says for seven days we can't have any leaven in our living quarters here at all. You have to get the leaven out because it represents getting the sin and spots and wrinkles out of our life.

And of course one of the big things we have to look at, the bigger sins are easy sins because they're recognizable, but it's sins like pride, self-righteousness. The sins that are kind of hidden that are the harder ones for us to recognize, that we really have to look at it this time of the year.

And just as the grain offering went through the sieve 13 times, we need to be purifying our lives each year we celebrate Yahweh's feast; becoming finer, purer, **more mature** just as the flour does each time it goes through the sieve, getting out clumps and impurities. Each holy day should have more meaning as the Kingdom gets closer.

And I don't know about you, but for me; wow, every holy day is it's like exponentially. So it's not ten percent better than the last holy day; it's like a hundred percent each time, the meaning of it, the understanding, and the appreciation to Yahweh for what He's doing to us. And this is what these days are for, that **the holy days tell Yahweh's whole plan of salvation.**

So let me just over quickly that we know now as we're looking at this, the Feast of First-fruits, that you have to have the First-Fruit, Yahshua's sacrifice first. It has to be accepted to start the count now to Shavuot. So now we start counting from today. Today's day one, tomorrow's day two and we're going to count all the way to day fifty, and that's Shavuot. And on Shavuot is the outpouring of Yahweh's Spirit. So that's why we have to get our leaven out now and all the spots and wrinkles to receive that. But that's what makes us a first-fruit. Let's go to Romans 8, **having the Holy Spirit is what makes us a first-fruit.** I'm going to start in verse 2, it says:

Romans 8:2 *For the Law of the Spirit of life ... Romans 8 ... which is in Yahshua Messiah set me free from the law of sin and of death.*

*The Law of the Spirit of life, **the Torah** set us free from the law of sin and death* because how does death come? Death comes by the breaking of the Torah. That's what sin is. It talks about in 1st John, what is sin? **Sin is the breaking of the Torah.** So he says here by understanding the Torah, it stopped us from this penalty of sin and death ... verse 5:

Romans 8:5-9 *For the ones that are according to the flesh mind the things of the flesh. And the ones according to Spirit mind the things of the Spirit. To be carnally minded is death, to be spiritually minded is life and peace; because the mind of the flesh is enmity ... its hatred ... toward Elohim; for it is not subject to the Torah of Elohim, for it is not possible to be so.*

Comment: So why do you sometimes go up to your friends and you share, "we need to keep the Torah", and they're like, "No, no, no that's done away with. That's bad!" Wow, and you read the Torah and it says how holy it is, how righteous it is, right? It's because the carnal mind is hatred to it because our human nature is not good. Our human nature is evil and our human nature doesn't want to be obedient. And he says:

Romans 8:7-9 *And those being in the flesh are not able to please Elohim ... but now let's look ... But you are not in flesh, but in the Spirit, since the Spirit of YAHWEH dwells in you. But if anyone has not the Spirit of Messiah, this one does not belong to Him.*

Wow, very clearly, so the way you're a first-fruit is you have to have the Spirit of Messiah living in you and then look at verse 11:

Romans 8:11 *But if the Spirit of the One having raised Yahshua from the dead ... this is today's Feast of First-Fruit. He ascends to the Father, He's raised from the dead ... if the Spirit of the One having raised Yahshua from the dead dwells in you, the One having raised the Messiah from the dead will also make your mortal bodies live through the indwelling of His Spirit in you.*

So it's having the Holy Spirit that is going to allow you to be resurrected when Yahshua returns but if the Spirit of Yahweh is not in you, you're none of His. So now it's not about religion, it's not about a feeling you have in your heart, it's not about when you were 12 years old and you were going to this Pentecostal Church, it's very simple. You either have the Spirit of Yahshua, the Ruach Ha Chodesh, the Holy Spirit living in you and you're a first-fruit; or you don't have that Spirit and you're not a first-fruit.

And that's why I say re-baptism is a personal thing. If someone was baptized incorrectly and they want to be re-baptized, I know if I wanted to be re-baptized, no one would stop me because it could be the difference of being a first-fruit or not. So if I was incorrectly baptized ... and that's why I was baptized correctly but in the wrong name. So when I found out, I got re-baptized in the right name because I want to make sure I'm there. I don't want to lose out on a technicality on being a first-fruit.

So now, how do you receive the Holy Spirit? It's very simple. Let's go to Acts the 8th chapter, but first of all, let's go to Acts the second chapter first because this was exactly the question they asked Peter in Acts 2 in verse 37. Peter gives this *powerful* sermon on the very first Shavuot when the Holy Spirit is being poured out and their minds are being opened to the truth; and they're listening how Yahshua is the Messiah and their sins put Him to death. And what is their answer in verse 37?

Acts 2:37-38 *And hearing, they were touched in the heart, and said to Peter and the rest of the apostles, Men, our brothers, What shall we do? ... So what do we do? How do we get eternal life? And look what Peter says ... Peter says to them, **Repent and be baptized**, each of you in the name of Yahshua YAHWEH for the forgiveness of sins, that you may receive the gift of the Spirit of Holiness.*

Wow, see that's why when you have the Holy Spirit living in you, I can go to bed tonight with a smile on my face because if I never wake up it doesn't make a difference because the next waking moment - death is like, it's like a twinkling of the eye, the next waking moment I'm going to be in Yahshua's Kingdom because I have the Holy Spirit living in me and I'm a first-fruit. If I didn't have that, if I was never baptized properly and had hands laid on me for the Holy Spirit, I'd be in trouble because at the next resurrection who knows? Some are going to make it, some are not. I don't want to take that chance. But it's very clearly, you have to repent of your sins and be baptized.

Now can anybody baptize? Can anybody? Should I grab the worker out there? Anybody want to be baptized by this guy out here, this worker? No, okay. So there's some kind of conditions, right? That some can baptize and some can't. We know the worker can't. So he's on the off list. We're not going to ask the worker. So who does Scripture say can? Who can baptize? Let's go to Acts 8 and I'm going to start here in verse 12, it says:

Acts 8:12-13 *But when they believed Philip preaching the good news ... just like we just saw in Acts 2 with Peter ... concerning the kingdom of YAHWEH, and in the name of Yahshua Messiah, they were baptized, both men and women. And Simon ... this is Simon Magus, the sorcerer ... himself also believed, and being baptized was continuing steadfastly with Philip. And seeing miracles and mighty works happening, he was amazed.*

Acts 8:14-16 *And the apostles in Jerusalem hearing that Samaria had received the Word of Elohim, they sent Simon Peter and John to them, who going down prayed concerning them so that they may receive the Holy Spirit. For it was not upon any one of them yet, but they were only being baptized ... in the water ... in the name of the Master Yahshua.*

Comment: So what's going on here? Philip, who is a deacon, we know that from Acts 6, and deacons don't have the authority to baptize. So now, beside the worker out here we'll put deacons on the list, who also don't have the authority to baptize. Deacons don't have that authority to baptize. So the people were put in the water but there was no elder there yet to lay the hands on. So they were put in the water but they didn't have the laying on of hands. So they sent for the elders and look what it says, they were only baptized in the name of Yahshua, verse 17:

Acts 8:17-19 *Then **they laid hands on them**, and they received the Holy Spirit. But when Simon Magus saw that the Holy Spirit is given through the **laying on of the hands of the apostles** ... of the elders ... he offered them money, saying, Give to me also this authority that to whomever I may lay on the hands he may receive the Holy Spirit.*

So it's very clear that even within the Congregation not any member can baptize another member, not even a deacon can baptize but it's **only the elders that have the ability to do the laying on of hands for the transferring of the Holy Spirit**. Why is that? Because we see the same in the first covenant, who was the one that did the laying on of hands on the animal for forgiveness of sins? The priests! Not any Israelite can do that, only the priest. And who is the priest in the New Testament? The priest is the elder and all of us are training to be priests though. So when Yahshua returns, we'll all be priests.

And it's the same way in the first covenant, **only Aaron and his sons**; it was only Aaron and his sons who could do the sacrifices, the special ones in the Holy of Holies. The Levites were servants to them, and helpers to them. And it's the same in the Congregation today. It's like the elders are like Aaron and all of us, the rest, are like the Levites. We're all helpers in the same ministry but we're all working toward the same priesthood. So it's very clear that **unless you had laying on of hands for the giving of the Holy Spirit by an elder, you don't have the Holy Spirit. And it's the difference of being a first-fruit or not being a first-fruit**. So it's very clear.

When we do the second school, I'm going to do a whole lesson on this because it's extremely important. Today, I'm only going over it for the sake of first-fruits, showing what a first-fruit is but it's a really important part. So let's go to the last scripture in Ephesians 5 ... Ephesians 5 in verse 21 because you want to know something? (Sister Kay, did you translate my book, *The Gates of Hell*, into Thai? You did? Because that's a really important book to go). Because people will say, "Well who's a real elder and who's not a real elder?" And the key is because this is so important; my book shows the history from Yahshua and the apostles until today – the full history of the Congregation. And there has never been a break in that line of ordination.

A matter of fact, the elders in the wilderness, they had a book called, *The Manual of Discipline*, something like the Qumran group and they talked about that and it only came out in the 1800's. They found this book from the Paulicians that talked about it. But from the first century, we can document over and over and over they said it who had authority to baptize and who had authority to laying on of hands. Can you imagine?

So the hands that Yahshua laid on the twelve, and they laid hands on these people, and they laid hands on Waldenses and Albigenses and Anabaptists and Church of God. And one of those men laid hands on me and I laid hands on some of the men in here. So it's like Yahshua laying the hand on me because it's unbroken. There was never a break in that chain of ordination. And it had to be that way for judicial order and it had to be that way to have the proper doctrine because the same doctrine that was preached by the apostles is what we're preaching today. It's not me just thinking up something that I want to do, it's the same one.

So that book, The Gates of Hell, book is extremely important because it proves it without a shadow of a doubt. We have all the evidence in there and all the history in there so that people can know for sure. So Ephesians 5 in verse 21 it says:

Ephesian 5:21 *Submit yourself one to another in the love of the Messiah.*

Comment: So this is what it's about. Yes, there's judicial order. There might be elders and there might be prophets, but it doesn't mean, judicial order doesn't mean that one is more important than the next. If somebody is a policeman, he has more authority than maybe the other people, but he's not better than anybody. We're all equal in the eyes of Yahweh but we may have more responsibility. So when you look here, all of us are supposed to submit to one another no matter what your position is.

Ephesian 5:22-25 *Wives, submit yourselves to your own husbands, as to our Master, because a husband is head of the wife, as also Messiah is Head of the Congregation, and He is the Savior of the body. But even as the Congregation is subject to Messiah, so also the wives to their own husbands in everything. But husbands, also love your wives, even as Messiah also loved the Congregation and gave Himself up on its behalf,*

Comment: So judicial order, number one it's always voluntary; it's never forced. It's voluntary but it's also reciprocal; it's never one way. The wives submit to the husband but the husband loves the wives. The slaves submit to the master, the master is supposed to care for the slave. The children are supposed to obey the parents, the parents are not supposed to provoke their children. So **judicial order, it's voluntary but it's also reciprocal**. It's always two ways.

Ephesian 5:25-27 *Husbands, also love your wives, even as Messiah loved the Congregation and gave Himself up on its behalf that He might sanctify it, cleansing it by the washing of water and by the Word, that He might present it to Himself as the glorious Congregation, not having stain or wrinkle, or any such things, but that it be holy and without blemish.*

Wow, that's why we're here. That's why we're going through the baptism of fire. That's why the offering is going 13 times through that sieve to purify us each time more than the next time. The holy days are markers for this to check ourselves and see how we're growing. Just as Yahshua's resurrection gave us hope, to also be resurrected at His coming. The wave sheaf pictures Yahshua's suffering and sacrifice to be accepted by Yahweh, the Father, and the grain from that offering is what makes the two loaves for Shavuot that represent us and shows that we are a living part of His body and we need to keep our life sanctified to Yah as He was.

So what a great day! Every Holy Day is different and has different meaning. And like I said, Passover is very somber because we're thinking about the sacrifice that Yahshua made. And days of Unleavened Bread we're trying to make sure that we're getting the sin out. And Yom Kippur is a great day, but you have to fast, you can't eat. Everyone is different but this to me is the greatest one because there's no greater hope in life than to live forever.

And this day proves because Yahshua was resurrected that we will be resurrected because He was a human being like us! And the fact that He was resurrected and right now He sits at the right hand of the Father, is **living proof** that no matter what you go through, no matter what suffering or sorrow, martyrism or even death, that when He returns the

dead will rise and the ones that are alive will shed these bodies will meet Him in the air and we will live with Him forever.

Praise Yahweh, Chag Semeach!