

# *The Feast of First Fruits, Jacob's Trouble, and God's Harvest*

**Thy word is true from the beginning:  
and every one of thy righteous judgments  
endureth for ever.**

**Psalm 119:160**



# **The Feast of Firstfruits Jacob's Trouble and God's Harvest**

Written by David Horsfall

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## **Acknowledgements**

All glory to God, The Most High and dear Son, The אדוני ישוע Christ for giving me this study, the inspiration and Him helping me complete this book

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## SECTION I: SPRING FEAST REPRESENTS THE JEWISH PEOPLE

### A. FIRSTFRUITS PRINCIPLES OVERVIEW

#### I. **ישוע אדוני ישוע** is the prophetic fulfilment of the Feast

Firstly, ישוע is the ultimate prophetic fulfilment of the feast of Firstfruits. Secondly, The Lord ישוע is the Lord of the Harvest. That is to say, God is the one who brings the harvest of saving souls into the kingdom.

#### II. The Harvest Cycle and months of the year

In the Jewish calendar Nisan (March/April) is the first month—the beginning of the overall harvest unto the children of Israel—concluding with the harvest of the Feast of Tabernacles in Tishrei, the seventh month. Thus, the duration of the harvest from the beginning to the end, is a seven month cycle occurring annually from Nisan 14th, ending on Tishrei (September/October) 21st. In the harvest overall, there are essentially 3 individual harvests that are take place over this period.‡ The division of the overall harvest begins with—

- a. ראשית (Reshit) — The Feast of Firstfruits is the barley harvest
- b. שבועות — Shavu'ot — Pentecost is the wheat harvest
- c. סוכות — Sukkot — The Feast of Ingathering, commonly known as Feast of Tabernacles, is the fruit and grape harvest

‡ See overview of feasts in [Chp 3, Table 3.1, p.42, APPENDIX B and APPENDIX B](#)

The Barley harvest is reaped in Nisan, the wheat harvest is from the fourth month of Sivan (May/June) and the fruit harvest is in Tishrei. This makes the wheat harvest the longest harvest from May/June to September/October. The fruit harvest is the shortest of the three harvests. The Firstfruits Feast is essentially a foretaste of the full harvest that God would gather in. Of the three harvests, only two of the harvests were Firstfruits harvests, namely the barley and wheat harvest. The Feast of Ingathering, the last harvest, there were no Firstfruits offered.

### III. From the beginning of the Harvest to the end is idiomatic salvation

The harvest is also idiomatic of salvation of people. This will be clearly set out in the following study. The spring harvest typifies those at the beginning or the start of the harvest who would be saved. Hence the **ראשית יהודים** first. Therefore, if the harvest is idiomatic of salvation, what would be the significance of the period that is outside the summer harvest period (March/April to September/October)? This is idiomatic of darkness, since the winter period is associated with darkness. See **ירמיה ה. כ.**<sup>π</sup> To that end, this the reason why God in the Scriptures links the wrath of God with darkness to be dispensed upon those not saved within time period.

<sup>π</sup> For further explanation of this point see **Chp 2,(c) The Grape Harvest, p.32**

### B. THE HEBREW WORD FOR “FIRSTFRUITS” IS ראשית (RESHIT)

A frequent synonym for ראשית is **בכורים** (Bikkurim). The word ראש means Head, or Chief,<sup>1</sup> and ראשית is the word for “beginning”, but also means Firstfruits. בכורים is also the word to mean first born. Further, the Hebrew word ראשון means pre-eminence and also the word for “first.” The following are a few random scriptures showing the Hebrew words ראשית and בכורים. All of the scriptures that mention Firstfruits can not be listed due to the volume.

#### FIRSTFRUITS SCRIPTURE MENTIONS

שמות כג. 19

The first H7225 of the Firstfruits H1061 of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk.

1. See definition para. “IV. The Finest and the Pre-eminent, on p.10 below and the analysis that follows for an elaborate explanation.

רֵאשִׁית בְּכוּרֵי אֲדָמָתְךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ לֹא- יֵט תִּבְשֵׁל גְּדֵי בְּחֶלֶב  
אָמוֹ

ויקרא ב.12

As for the oblation H7133 of the Firstfruits, H7225 ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

יב קרבן ראשית תקריבו אתם ליהוה ואל-המזבח לא-יגעלו לריח ניחח

ויקרא כג.10

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 fistfruits H7225 of your harvest unto the priest:

דבר אל-בני ישראל ואמרת אליהם כי-תבאו אל-הארץ אשר אני נתן לכם וקצרתם את-קצירה והבאתם את-עמר ראשית קצירכם אל-הכהן.

Table 1.1: Mentions of Firstfruits in Scripture

## C. BARLEY HARVEST

### I. Firstfruits Law in 10-14. ויקרא כג.

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: [11] And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. [12] 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 the LORD. [13] And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. [14] And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

## II. Waving of the Sheaf

Firstly, the 10-14. ויקרא כג. verse. What we see is one sheaf, or a portion of barley being brought unto the priest. In verse 11, the priest waved it before the Lord. The offering of the sheaf to the Lord was the beginning of the barley harvest. The sheaf was offered in anticipation and representative of the full and final harvest of barley that was about to be reaped a month or two later.

## III. God's acceptance

If God accepted the sheaf offering, this meant that God had also accepted the rest of the harvest. This therefore was God's pledge, promise, assurance and guarantee that the rest of the harvest, not yet gathered in, would be accepted and realised by God.

## IV. The Finest and the Pre-eminent

The definition of Firstfruits is—

"The first, in place, time, order or rank (specifically a firstfruit): - beginning, chief (-est), first (-fruits, part, time), principal thing." [H7225]

The Firstfruits that are/were offered by the priest to God are/were always the first, the *best*, the *finest*, the *choicest*, the *foremost*, and the *most pre-eminent* of all the crops that would be reaped and be brought in. Examine 9,12-13. במדבר יח. and note the Firstfruits synonyms—

"This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. [12] All the best of the oil, and all the best of the wine, and of the wheat, the Firstfruits of them which they shall offer unto the LORD, them have I given thee. [13] And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it."

## V. The Lord does not accept second best

In 14. ויקראכג, God's direct commandment that nothing should be eaten of any the harvests, until the offering of the Firstfruits are brought and presented to God. This emphasises the importance of putting God first and giving to God first, before we think of ourselves. God does not accept second place or accept second pickings in our lives! This verse says —

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

## VI. Prophetic Fulfilment

### (a) בשפטים 13-15. ז Biblical meaning of Barley

#### i. Gideon and his army

Gideon and his army of three hundred men went into battle against the Midianities and the Amalekites. Gideon covertly went down into the camp of the Midianites and overheard a dream being told to a Midianite fellow. The dream was a *'cake of barley bread'* tumbling into the Midianite host, their tent and the cake of barley bread destroying their camp, that it fell upon.

#### ii. The dream and Interpretation

What does the barley represent and who do we see attack the Midianite camp? It is the Jewish army who destroys the Midianite camp and army? In verse 14 and 15 we are given the interpretation of the dream that the *'cake of barley'* is the sword of Gideon and the group of the Jewish people that made up the army.

The *'host'* was identified as the Midianites. The cake of barley tumbling into the host of Midian and their tent represents the army attacking their camp, killing the leaders of the Midianites and destroying it. Thus, 13-15. ז בשפטים says —

And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. [14] And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host. [15] And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

(b) ישוע the Sheaf of the Firstfruits

i. Meaning of a sheaf in 5-8. בראשיתלז.

We see יוסף had a dream and His brothers' sheaves were worshipping יוסף sheaf. In verse 8, his brethren interpreted the dream, recognising that יוסף was the sheaf; that יוסף would reign over his brethren, which is interpreted as being the sheaves. Thus, a sheaf is a person.

ii. Second Coming of ישוע revealed in 6. מזמור קכו.

This sheaf also represents His second coming. We read in 6. מזמור קכו, which says—

He goes forth and weeping bearing precious seed,  
and comes again with rejoicing, bringing sheaves with Him.

Similarly, we also know that ישוע wept ירושלים. He bore precious seed as a result of His death and resurrection, and ישוע shall return with rejoicing, bringing His saints/sheaves with Him. In addition, in 5-8. בראשיתלז we can observe exactly the same picture of Joseph as the ruler and king of Egypt (מלך)

(בן יוסף), when Joseph's twelve brethren, represented as sheaves, bowed down to the head sheaf of Joseph—

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. 6 And he said unto them, Hear, I pray you, this dream which I have dreamed: [7] For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. [8] And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

[ 13 ]

### iii. Literal Fulfilment by ישוע

ישוע who was the only begotten Son of God, God incarnate, without sin, without blemish, spot or wrinkle. Where the sheaf of Firstfruits of barley was offered to God, so we see the sheaf of the Firstfruits who is the first, the best, the choicest and the finest being offered up to God as the perfect sacrifice to bear the sins of the race of Adam. See 14,28.ט.אל העברים and also 12.אל העברים.י—

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? [28] So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

(c) Two prophetic aspects of ישוע fulfilling the feasti. God's acceptance and Pledge of ישוע as a Sacrifice

Firstly, Firstfruits was fulfilled by ישוע when (i) He offered Himself up as a sacrifice to God, (ii) His sacrifice was accepted by God when ישוע sat down on the right of God <sup>12</sup>. אל העברים י. God's acceptance of His sacrifice was God's assurance, pledge and guarantee that those people not yet saved or those not yet come into the kingdom, will also be recognised and accepted.<sup>§</sup> (אל-האפסיים See 6.א)<sup>[1]</sup>

ii. The Resurrection

Secondly, when ישוע was resurrected it was on the Feast of Firstfruits and He was the first to be resurrected from the dead. This shows that as ישוע was the first that was resurrected from the dead, this is God's assurance to believers they we will also be resurrected, to receive resurrection bodies like Christ's, "...when he shall appear, we shall be like him." (יִרְחַן א ג.2).

(d) ישוע is the Firstfruits of the Barley Harvest

1. ישוע is the firstborn of Mary (23-25.א.מְתִי)
2. ישוע is the first-begotten of the God Father (אל העברים 6.א)
3. ישוע is the firstborn of every creature (אל-הקולסים 15.א)
4. ישוע is the pre-eminent one (ישוע is the best sheaf, the first, the choicest and the finest) (אל-הקולסים 18.א)
5. ישוע is the first-begotten from the dead (התגלות 5.א)
6. ישוע is the firstborn of many brethren (אל-הרומיים 29.ה)
7. ישוע is the Firstfruits of the resurrected ones (הראשנה אל הקורמתיים טו.20,23)
8. ישוע is the beginning of creation of God (התגלות ג.14)

(e) The rest of the barley harvest

The reminder of the barley harvest of souls to come into the kingdom is fulfilled by those יהודים saints that were resurrected from their graves, "...where many bodies of the saints which slept arose". (הראשנה אל-הקורמתיים טו.20. <sup>[2]</sup>מְתִי כז.20) and <sup>[3]</sup>. It may also include all of those that were living at the time of Messiah's

§ See headings above II. "Waving of the Sheaf" and III. "God's acceptance"

preaching.

## VII. Summary of Firstfruits Principles

- A. A portion or one sheaf is the first, the best, the foremost, the choicest and pre-eminent of all the harvest. This Firstfruits portion was representative of the whole entire future harvest that had not yet been reaped. God will accept nothing but the best, nothing less will do.
- B. If God accepted the Firstfruits, then this was God's pledge, promise, assurance and guarantee that God would also, likewise, accept and realise the rest of God's future inheritance or His final harvest.

## D. ישוע, THE CENTRE, AND THE LORD/HEAD OF THE HARVEST

### I. Outline of correlations drawn in connection with Messiah.

In this division we will be going to discuss the age of the earth, which is approximately between 6,000 to 7,000 years old. The 4,000 mid-point in history, analogous to the centre point of the menorah, will be analysed. ישוע The Messiah appeared at the centre point of history and relevant, interesting correlations shall be analysed between the (i) 4,000 year point, (ii) the centre point of history and relevance with Hebrew terms and alphabet. ישוע is the true Light that has come into the world and is the light of all men. §

### II. The seven month harvest period on a larger scale

If one takes the seven month harvest period and translates that period into a principle (Nisan to Tishrei is a seventh month harvest) and increase the scale of the harvest from seven months to seven thousand years (7,000). Even in the Talmud, Avodah Zarah, 9A even states that the *olam hazeh* (*this world*) will only last for six thousand years, approximately, while the millennium will be a time of worldwide shalom. So [Diagram 1.1](#) illustrates the enlarged scale, with the 4,000 year point being the centre point.

§ See para. (b)  
The Nexus of  
the Lampstand  
with the Sun  
and the Return  
of ישוע המשיח,  
on p.26

### III. The integral connection between the number 'four', ישוע and 'Light', and Messiah's appearance on the earth

We discussed the point of this *olam hazeh* will last between 6,000 and 7,000 years. By plotting the age of the earth of 1,000 years increments (from right to left), the 4,000 years point is the centre or mid point of the menorah. Furthermore, it was prophesied that the Messiah would

come from line of the tribe of Judah, being the seed of King David. How appropriate that Judah was the fourth child born of Leah. See **בראשית כט**.

[ 16 ]

**ישוע**, appeared on the earth at mid-point of the age of the earth, whilst also pictorially showing that **ישוע** is also at the centre of creation itself. In **מַתְּיָא 38**, speaks of **ישוע** as the Lord of the Harvest, which says, “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” Thus, he is the centre of the Harvest/Creation— the 4,000 years point in history, and the beginning and end of the Harvest/Creation. Hence **ישוע** title, the Lord of the Harvest, as he has been saving souls ever since the fall of Adam and Eve. Biblically, from creation to Moses is 2,000 years. From Moses to **ישוע** appearance is 2,000 years. The 4,000 year point is the precise time that **ישוע** The Messiah appeared on the earth.

Gad	Naphtali	Dan	Judah	Levi	Simeon	Reuben
7000	6000	5000	4000	3000	2000	1000
Thousand years						
והארץ	ואת	השמים	את	אלהים	ברא	בראשית



Diagram 1.1: Messiah from the tribe of Judah. The centre point shows the age of the earth and reveals the arrival point of Messiah

From ישוע to the present day is 2,000 years. Thus, the earth is approximately 6,000 years old give or take 500 hundred years, approximately. ישוע is the seed of the tribe of Judah from which Messiah would come and reign as king. The tribe of Judah is also the fourth born of the Sons of Jacob. It is also the tribe of Judah which from which Messiah would come. (Diagram 1.1). No wonder then, within Jewish rabbinical thought, they were expecting Messiah to appear. Not only this, but compounded with the narrative to be discussed in the following paragraphs, it was an unequivocal certainty he would appear—in the person of אדוני ישוע המשיח—the only person that did appear, fulfilling not just ALL of the biblical prophecies, but also fulfilling all of these aforementioned Hebrew connections and acrostics.

#### IV. ישוע The Way, The Truth and The Life

The following paragraph headings break down each component of ישוע being the The Way, The Truth and The Life to demonstrate through the analysis of Hebrew acrostics, amazingly, these attributes all point to ישוע as the fulfilment. We start with ירחנן יד 6 which contain all of the aforesaid components—

6. ירחנן יד Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

ירחנן יד 6 ויאמר אליו ישוע אנכי הדרך והאמת והחיים לא  
יבא איש אל האב כי-אם-על-ידי

##### (a) The Hebrew word ET or את

In התגלות 8.א and התגלות 13, one of ישוע titles' is that He is the First and the Last, the Alpha and Omega, Beginning and the End: these are synonyms for Firstfruits. Thus, the term 'last' or 'latter' is descriptive of the greater harvest following the Firstfruits acceptance. ישוע is the Latter rain, the Former rain, the beginning of the harvest (Firstfruits) and ישוע is the end of the Harvest—

8.א התגלות I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which

was, and which is to come, the Almighty.

13. התגלות כב. I am Alpha and Omega, the beginning and the end, the first and the last.

[ 18 ]

The Alpha and Omega are letters of the Greek alphabet, namely, the first and last letters. This concept was developed from the Hebrew alphabet. The first letter of the Hebrew alphabet is Aleph (א) and the last letter of Tav (ת). Therefore, meaning ישוע is the first and the last, beginning and end. In Hebrew, this forms the word ET or את which bears no meaning, but must be used before definite objects. ישוע is in Hebrew the א and the ת — thus את. In relation to the Jesus as the ‘last’, Himself said that He would return again. This is exhibited in יד. 6-7 ירחנן and א. 11. במעשי השליחים, explains that those who saw ישוע ascend into heaven were assured that He would return—“...this same Jesus...shall so come in like manner as ye have seen him go into heaven.”

This corresponds with the תנ"ך where it says in the prophet זְכַרְיָה (See 10. זְכַרְיָה יב) that the Jewish people in time will see ישוע who was pierced. Do you know what questioning and controversies there are that have been kept over this verse? In Judaism Rabbinical circles, it will not be admitted that it is G-d they have pierced. Hence the dispute about the “WHOM.” The New Testament is in the תנ"ך Tanach concealed, and the תנ"ך Tanach is in the New Testament revealed—The Messiah. From the זְכַרְיָה verse, we identify “את”. In 7-8. התגלות א. the verse says—

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. [8] I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

The Lord is seeming to say, ‘Do you now doubt who it is, “whom they have pierced.” I am the Aleph and Tav of 10. זְכַרְיָה יב, and the Alpha and Omega to the gentiles, Jehovah the Almighty.

(b) Firstfruits, the very first word, beginning in 1.א. בראשית and את

Continuing on from the previous section in the discussion of the Hebrew letter א and the ת. The word את is embedded in this compound word of Firstfruits — ראשית. Further, the word “רשדית” (Reshit) is embedded in the first word of the Bible in 1.א. בראשית (Reshit) within the words for, “*In the beginning*” is בראשית. So, what do we understand from this? It speaks of ישוע, as the beginning and centre of all creation. The Messiah is identified as the Firstfruits, but now it clearly identifies that it is ישוע, God's only begotten Son—the first term in the creation account—ישוע the very heart and beginning of creation. In the Gospel account of 1.א. יוחנן is a wonderful confirmation that connects 1.א. בראשית and 1.א. יוחנן together to provide readers the identity of the Creator.

### THE IDENTITY OF THE CREATOR IN GENESIS 1:1

#### 1.א. יוחנן

In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.

בראשית היה הדבר והדבר היה את האלהים ואלהים היה הדבר. ב.  
הוא היה בראשית אצל האלהים.

Table 1.1: Genesis 1:1 and John 1:1 Contrast

Now we are beginning to see the significance of ‘ראשית’ —

1. It is the first word that begins the Bible;
2. It is also the name given to Firstfruits, a title which belongs to ישוע.
3. 1-2.א. יוחנן reveals and unveils the mystery of Messiah as deity identifying ישוע as ‘ראשית’
4. ‘ראשית’ is mentioned in the ‘first’ — ראשון verse;
5. ראש is a compound word to mean ‘first’; and secondly within that word the term ראש — which means leader and chief
6. 1.א. בראשית has a correlation with 1-2.א. יוחנן of the word

‘**ראשית**’ mentioned twice in the ‘first’ verse in 1-2. **א. יוחנן**;

7. **ישוע** owns the title of Word of God; and 1-2. **א. יוחנן** identifies **ישוע** as The Word of God was in **בְּרֵאשִׁית**.

[ 20 ]

(c) The Hebrew word for ‘truth’

You will observe from **Diagram 1.2** the Hebrew word for ‘truth’ is **emet** — **אמת**. The word begins with **א**, how appropriate that it is the first letter, and the last letter is **ת**. The word ‘**את**’ is embedded in within the word ‘truth’. The ‘**מ**’ (mem) is the centre letter of the

TAV	MEM	ALEF
ת	מ	א



**Diagram 1.2:** Showing **ישוע** beginning, the centre or middle and the end

word, and when illustrated on the menorah **מ** is represented as the centre point. The numerical value of ‘**מ**’ is 40. Again, a multiple of four — pointing to **ישוע**.

We observe now that **ישוע** is the **א** — beginning, **מ** — centre or middle and the **ת** — end. (See **Diagram 1.1**). The letter **מ** represents water and furthermore the word bears the meaning of water. This is precisely the reason why within Jewish narrative the expectation of Messiah to pour water out of himself on the last day of Feast of Tabernacles known as Sukkot. From **במדבר** to **דברים**, pictures

ישוע as the rock that poured forth his water for the Israelites to drink. This record is confirmed in 4. הַקּוֹרְנָתִים אל-הַרְאֲשֵׁנָה the Israelites sang to ישוע as the well to spring up. In Jeremiah, ישוע is the fountain of Living waters. In Joel he is the former and latter rain. In זְכַרְיָה יד, concerning the temple that the Messiah shall reign from, is both associated with the Feast of Tabernacles, and “living water” which brings life to the dead sea. In fulfilment of יהודים expectations that הַמְּשִׁיחַ would pour living water out of himself, as the Rock in the wilderness that water proceeded from it, ישוע did exactly that—

37-38. ז. יוֹהַנָּן In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(d) The Hebrew word for door

ישוע is the door into the kingdom of God. Just read what יוֹהַנָּן says—

“Then said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

The word for door in Hebrew is dalet — דַּלֶּת. The fourth letter of ‘ד’ in the Hebrew alphabet is also dalet דַּלֶּת. The word for door and the fourth letter of the Hebrew alphabet share the same word, indicative of its relationship with the number four.

(e) The First, The Leader and The Chief

Aleph ‘א’, has a numerical value of one. In the Phoenician the name of the first letter represents an ox, strength and leader, developed from an ox’s head. Within this definition these synonyms also describe the word ‘ראש’—Rosh. This word ‘ראש’ is also embedded in the word Firstfruits — ראשית. Additionally, ראש

appears in ראשון (rishon), which means “first.” It can also be used in compound words such as—‘ראש’ is also the word for a leader, head, the number one position as principal, Chief of a company or army—

1. ראשון is Commander and Chief of all of the Armies of heaven (Captain of the Lord of hosts)
2. Mighty God
3. A strong Deliverer
4. ראשון is Leader and head of the Church
5. ראש פנה (Rosh Pinah = Head of the Corner, Cornerstone)
6. ראש השנה (Rosh Hashanah = Head of the year)
7. ראש חודש (Rosh Chodesh = Head of the month)

### NEW TESTAMENT SCRIPTURES DEPICTING FIRSTFRUITS SYNONYM

אל האפסיים א. 22.

And hath put all things under his feet, and gave him to be the head over all things to the church,

וְיֵשֶׁת פֶּלַע תַּחַת רַגְלָיו וְיִתֵּן אֹתוֹ לְרֹאשׁ עַל-הַכֹּל אֶל-הָעֵדָה

אל האפסיים ד. 15.

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

בְּכָל-דְּבָר לֹא לְמַשִּׁיחַ שֶׁהוּא הָרֹאשׁ

### ראשון IS HEAD OF THE CORNER, CORNERSTONE (ראש פנה — ROSH PINAH)

מזמור קיח. 22.

The stone which the builders refused is become the head stone of the corner.

אֶבֶן מָאָסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פִּנָּה

מתי כא. 42.

saith unto them, Did ye never read in the scriptures,  
The stone which the builders rejected, the same is  
become the head of the corner..."

וַיֹּאמֶר יֵשׁוּעַ אֲלֵיהֶם הֲכִי קָרָא לֹא קָרְאתֶם בְּכַתּוּבִים אֶבְנֵי מַאֲסוֹ  
הַבּוֹנִים הִיתָה לְרֹאשׁ פְּנֵה...  
...הַבּוֹנִים הִיתָה לְרֹאשׁ פְּנֵה...

אל הקולסים א.18

And he is the head of the body, the church; who is  
the beginning, the firstborn from the dead; that in all  
things he might have the preeminence.

וְהוּא רֹאשׁ גּוּג הָעֵדָה אֲשֶׁר הוּא רִאשִׁית וּבְכוֹר מֵעַם הַמֵּתִים לְמַעַן  
יְהִי הָרִאשׁוֹן בְּכָל

Table 1.1: Titles of the Lord ישוע with Firstfruits  
phraseology

The Word of God is The Lord ישוע title. In Hebrew His title is דבר האֱלֹהִים in 13. התגלות יט. This name דבר is the term ‘Word’. In modern Hebrew דבר is used additionally as an imperative. The first letter is a dalet (ד), which bears a meaning of “door”, This letter is the fourth letter of the alphabet! Is this a coincidence? The following represent the summary of topics covered in this section—

- A. ישוע arrived at 4,000 years point—the centre point of history
- B. ישוע is the first and last, the Alef and the Tav את
- C. The את word is the 4th and embedded in the centre of the Hebrew word “In the beginning” in 1. א. בראשית
- D. ישוע is the centre of all creation
- E. ישוע is The Sun of Righteousness
- F. ישוע is the Sun shining forth in all brilliance
- G. ישוע is the door—in Hebrew “דלת—ד”.
- H. The 4th letter in the Hebrew alphabet is dalet—“ד”.
- I. There are four gospels
- J. The 4th gospel of John declares His deity that ישוע is God manifest in the flesh
- K. Judah is the 4th tribe of the 12 tribes of Israel.
- L. ישוע is from the tribe of Judah.

M. **ישוע** is the Truth—**אמת**.

N. **ישוע** is the beginning, middle and end when seen visually on a menorah. 'מ' has a numerical value of 40 a multiples of 4.

O. **ישוע** is beginning of Harvest, middle and end of the Harvest.

V. The Messiah is the Sun, the tie-in with creation account and the Seven Churches

Look at **Diagram 1.3**, the diagram shows the word “**את**” of **בראשית 1.א** in direct alignment with 'מ' (Mem) when the whole verse is placed on the menorah.

ת Tav				מ Mem				א Alef	.5
Gad	Naphtali	Dan		Judah	Levi	Simeon	Reuben		.4
Sabbath Rest	Man Land creatures	Sea creatures Birds		Sun, Moon Stars	Creation of seed and dry land	Division of waters	Creation of earth		.3
7000 Thousand years	6000 Thousand years	5000 Thousand years		4000 Thousand years	3000 Thousand years	2000 Thousand years	1000 Thousand years		.2
7th day	6th day	5th day		4th day	3rd day	2nd day	1st day		
והארץ	ואת	השמים		את	אלהים	ברא	בראשית		.1



Diagram 1.3: The creation account, the age of the earth and the fourth day alignment with light

(a) The Nexus of the Lampstand with the 4,000 year point and the Vine

On the fourth day of the creation account we identify light was created. Thus, the 4,000 year point when Messiah arrived was in alignment with light! The menorah or Lampstand signifies light, which is **ישוע**, who is the Light of the world. Jerry Golden (2011) suitably explains the purpose of the Menorah and it producing light

“There are seven lamps burning olive oil on top of the branches that grew out of the center shaft. The word translated shaft in the King James Version of the Bible is the Hebrew word for “loin,” שמורת כה. I emphasize this because, whereas the Tabernacle was an artificial design of the body of a man, so also this lampstand suggests the body of a man but in a much narrower sense. It points to the loin of that man and the loin produces life. God is telling us then that this loin, the center shaft, is giving birth to these branches. Here is the loin, the Lord “ישוע”, out of which we, the branches, are growing to produce light to the world.”

The other six branches of the menorah also puts forth light, signifying both believers and the churches. These branches derive their light from the centre shaft and represents the brightest light which is known as the "servant lamp"—the source of all light. **ישוע** put forth the famous demonstration of feet washing to portray that he that is the greatest must be the servant of all. Further, the menorah pictures corresponds with various New Testament scriptures of **יִרְהַנֶּן טו. 5** “I am the vine, ye are the branches.” We are then members of Him and in particular of one another, joined together in one body and in one Spirit. We are the branches growing out of that vine, and we are supposed to produce the life of the vine. This is the idea of the lampstand.” Just read these Scriptures that reveals the glorious connection between 'light' and the vibrant life of the vine—

14. מְתִי הָהָר (Ye are the light of the world. A city that is set on an hill cannot be hid.

12. הָהָר Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

5. הָהָר I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

- (b) The Nexus of the Lampstand with the Sun and the Return of ישוע המשיח

How apt that 2. מְלָאכִי הָהָר, a prophecy about the Messiah, highlights that ישוע is the שמש צדקה. This directly ties-in with Psalm 24 where his title is “the King of Glory,” the connection with the sun shining radiance. 1. בְּתוֹךְ הַתְּגִלּוֹת portray הַיְשׁוּעַ אֲדוֹנָי as being at the centre of the seven churches “...who walketh ‘midst’ of the seven candlesticks” (Menorah branches).

Secondly, in 12-13, 16. אֲהַתְּגַלּוֹת “his countenance was as the sun shineth in his strength.”<sup>[4]</sup> We know from the Mount of transfiguration in 1-2. יוֹמֵי מַתִּי that ישוע countenance was as the sun, and “...his raiment as was white as the light.”<sup>[5]</sup> 1-3. שֵׁעִיָּה, provides that Messiah’s light will arise, and the glory of The Lord ישוע will shine upon the יהודים and ישוע glory shall be seen upon all Israel.<sup>[6]</sup> This Scripture is a vital nexus with the second coming. The Hebrew word for “rise” in Hebrew is the word Zerach (זרח). It is defined as meaning, “to irradiate, shoot forth beams), that is, to rise as the sun: arising of light.”

Thirdly, in relation to the return of ישוע, he will return with vengeance to save the יהודים from their global enemies gathered against Israel to destroy it. His return shall be preceded by the sound of the trumpet on יּוֹם הַכִּיפּוּרִים and the radiance of the glory of ישוע shall lighten the world. Likewise, the Scripture, 12. הָהָר, explains that ישוע is the “light of the world...”<sup>[7]</sup> Furthermore, יוֹחֲנָן

4-9. א, speaks of ישוע as being “the true Light” and every person born into this world He is the light for them and of them.<sup>[8]</sup>

In 3-4. ג הבקוק we identify that it is God, ישוע, who is clearly identified as a man<sup>2</sup> that is coming from the wilderness, where it says that His glory covers the heavens and “...his brightness was as the light...”,<sup>[9]</sup> when He will devour and slaughter his enemies. Indeed, in 30. כד, מתי shall see Him “...coming in the clouds of heaven with power and great glory.”<sup>[10]</sup> Further, when the sun is up, everybody sees the sun and provides light for the world.

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2. In accordance with mainstream Jewish thought משיח it is considered by some that Messiah is just a mere man and cannot be God. The 3-4. ג הבקוק scripture cross-referenced with other scriptures unequivocally shows that Messiah is God and is a man.

## ENDNOTE SCRIPTURE REFERENCES

[ 28 ]

1. 6. אל-האפסיים א. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
2. 52-53. מִתֵּי כו. And the graves were opened; and many bodies of the saints which slept arose, [53] And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
3. 20. ראשנה אל-הקורמתיים ט. But now is Christ risen from the dead, and become the Firstfruits of them that slept.
4. 1. התגלות ב. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;
5. 1-2. ז. מתי ז. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, [2] And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
6. 1-3. ט. ישעיה ט. Arise, shine; for your light has come, and the glory of the LORD has risen [ZARACH] upon you. For behold, darkness will cover the earth and deep darkness the peoples; but the LORD will rise upon you and His glory will appear upon you. Nations will come to your light, and kings to the brightness of your rising [ZARACH].
7. 12. ה. יוחנן ה. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
8. 4-9. א. יוחנן א. In him was life; and the life was the light of men. [5] And the light shineth in darkness; and the darkness comprehended it not. [6] There was a man sent from God, whose name was John. [7] The same came for a witness, to bear witness of the Light, that all men through him might believe. [8] He was not that Light, but was sent to bear witness of that Light. [9] That was the true Light, which lighteth every man that cometh into the world.
9. 3-4. ג. חבקוק ג. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. [4] And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.
10. 30. כד. מתי כד. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory

## SECTION 2: THE WHEAT – THE GREATER HARVEST, REPRESENTS GENTILES

### A. שבועות OR PENTECOST IN GREEK (ויקרא כג.16-20) ITS SIGNIFICANCE WITH THE GENTILES

#### I. Meaning of Pentecost synonyms

In the Old Testament Pentecost is the Greek name for שבועות. In 22. שמות לב. and 10. דברים טז. it is called Feast of Weeks,<sup>[11]</sup> identified as being the Wheat Harvest,<sup>[12]</sup> whilst in 16. שמות כג. it is called the Feast of Harvest.<sup>[13]</sup> The feast occurred seven weeks after the festival of Firstfruits: the numbering of fifty days (seven weeks). † In the תנייך, and still today, the feast is the celebration of the giving of the law. Whereas, in ברית החדשה, at the same period of time when the law was, given God sent the Holy Spirit, and the mixed Jew/Gentile church was born.

† The feast of Ingathering in 22. שמות לה. are Fall harvests.

#### II. Fulfilment by the church and the coming harvest

The wheat harvest is the second Firstfruits offering; two loaves baked with leaven were offered to God as the first and the best ripe wheat sheaves. The early believers were a kind of Firstfruits (17-18. א. יעקב). This was God's promise, pledge, assurance and guarantee that the future harvest will be realised; and that He would not bring judgment, until the fullness of the harvest has been brought in (fullness of the gentiles)! (אל-הרומיים יא. 25). The early believers represent the present, the future, and the full and final harvest that has not yet been reaped. The two

loaves signify a mixed harvest, composed of יהודים and gentiles.

(a) The presence of leaven in the Firstfruits offering

This is the only the festival where the offering is made with leaven. Leaven represents sin and corruption. Thus, the presence of leaven: the dough is subject to risings or and therefore puffs up easily. (See 6-8. אל-הקורנתיים and 9. אל-הגלתיים). This speaks of the church, though chosen by God and holy to him, sin is still found within the camp or in the congregation of believers, since sin has not yet been eradicated by God.

(b) Comparisons between the giving of the law the giving of the spirit

OLD COVENANT	NEW COVENANT
1. Commandments of God written on stone (שמות כד. 12)	Commandments of God written on our hearts (מזמור מ. 8; יחזקאל אל 19-20, יחזקאל לו. 27-22; אל העברים ח. 10)
2. Written by finger of God (שמות לא. 18)	Written by the Spirit of God (אל הקורנתיים ג. 3; אל העברים ח. 10)
3. 3,000 died at the giving of the law (שמות לב. 26-28)	3,000 live at the giving of the Spirit (מעשי השליחים ב. 38,41)
4. Mount Sinai (שמות יט. 11)	Mount Zion (הראשנה לפטרוס ב. 6)

Table 2.1: Giving of the law and giving of the Spirit contrast

### III. Most prominent feature of each covenant

It is an interesting observation that the principal characteristic of each covenant is symbolised by (a) at the inauguration of the law, it was marked by death, when 3,000 people died; and (b) at the giving of the new covenant, it is marked by as bringing life, when 3,000 people were saved (see 6-8. אל הקורנתיים ג. and יוהנן ד. 14)

IV. The structure and order of the Harvest

BARLEY AND WHEAT HARVEST CONTRAST	
FEAST OF FIRSTFRUITS	שבועות — BIRTH OF CHURCH
Barley	Wheat - Second Firstfruits offering
Resurrection of the Lord — ישוע המשיח	Mixed יהודים / gentile early Church believers
יהודים old testament saints	Current Gentile / יהודים believers

Table 2.1: Barley and Wheat contrast

It is over 2000 years since the first Firstfruits of wheat, as believers were offered to God: this is a big harvest, and the wheat is still being gathered into the kingdom! The final harvest has not yet been fully gathered in: 25-30. מִתִּי יג. The Wheat harvest will continue until midpoint of Jacob's Trouble since gentiles are still being saved during that time. Following the order of the feasts, we can identify the structure God saves the Jews first and the gentiles second. This is confirmed in אל-אל-הרומיים ב. 9-10; אל-הרומיים יג. 46; אל-הרומיים כח. 28 and אל-הרומיים א. 16

V. Revelation 14 Harvest Order and Structure

(a) The 144,000— התגלות יד. 4

In התגלות יד. the 144,000 are יהודים believers, and in התגלות יד. 4, God refers to them as being 'Firstfruits'.<sup>[14]</sup> They are the Firstfruits because they are the first portion or group of people to be saved in the tribulation, since the start of the tribulation. They are Firstfruits, a small and first portion, since they are therefore representative of a much bigger harvest to be reaped that has not yet been reaped or gathered in, during the entire course of the tribulation period. Further, God has accepted these Firstfruits—יהודים tribulation saints. This is God's promise and guarantee that a much fuller harvest will undoubtedly follow. Additionally, the tribulation period is an entirely separate harvest from what is known or gone before. It is so because the initial Firstfruits were the early Barley/Wheat first century early church, which is in the past. God identifies the 144,000 as the Firstfruits, and therefore

this is a completely unique ‘new harvest’ confined to the period of Jacob’s Trouble.

(b) The Wheat Harvest

The next division corresponds with the wheat harvest. In this section we see that the angel is commanded by ישוע to thrust in the sickle, for the harvest of the earth is ripe. This is God’s greater harvest, as prescribed in 14-16. <sup>[15]</sup> התגלות יד. In 9.2. התגלות ז. It describes the same event with the synonym, “multitudes.” This is the conclusion of God’s plan for the final harvest for salvation of souls being gathered in.

(c) The Grape Harvest: 17-20. התגלות יד.

The fall feasts are the fruit harvests, known as the feast of ingathering. See 16. שמות כג. and 22. שמות לד. <sup>[16]</sup> This is the fruit harvest. This harvest is the time of God’s judgment, concluding with the Feast of Tabernacles, the third feast and final harvest, concluding the harvests for the year. One of the fruits that are ripe in תשרי—Tishrei (September / October time), are grapes. The reason why grapes are not offered as a Firstfruits offering is because they represent the unbeliever / wickedness. God is angry with the wicked every day (11. מזמור ז). The verse, 20. ירמיה ח. associates the summer harvest with salvation, and by implication the period outside the Harvest is associated with darkness—

“The harvest is past, the summer is ended, and we are not saved.”

Grapes are associated with the יום כפור — the start of the pouring out of God’s wrath. We identify this clearly in 2-4. סג. This provides us with the picture, and reality, that God is treading down the winefat—treading “...*them in mine anger, and trample them in my fury...*”. The יום כפור corresponding element is that, just as the High Priest enters into the most holy place alone, so too, the Lord ישוע, the High Priest is treading down the wicked alone. When the High Priest sprinkles the blood on the mercy seat, the blood is sprinkling on all of his garments. So too, Isaiah

informs us that their blood has stained His garments. Throughout the Bible we can identify “grapes” as the wicked or the unbelieving. In 17-20. התגלות יד we see the wicked, the grapes, being cut-off and then crushed. The רוח הקודש employs the symbolism of gathering grapes to inaugurate the wine making process—which of course can only occur at the end at the last three feasts time period—since the grapes before this time are not adequately ripe for wine making.<sup>[17]</sup> The sickle is used to sift, the grapes are gathered and they are cast into a winepress. There is a similarly a big harvest—God is slaying the wicked, by crushing and treading down the grapes of the wicked.

SUMMARY OF THE STRUCTURE AND ORDER OF REVELATION 14				
1st	Firstfruits	Barley	▶ 144,000 יהודים	התגלות יד 3-4
			saints	
2nd	Rest of the Harvest	Wheat	▶ ‘Great multitude’ gentile harvest	התגלות יד 14-16 התגלות ז 9,14
3rd	Feast Ingathering	Grapes	▶ Wicked / Unbelievers	התגלות יד 17-20 התגלות יט 15

Table 2.1: Structure of harvest in the time Jacob's Trouble

## ENDNOTE SCRIPTURE REFERENCES

- [ 34 ]
11. 10. דברים טז. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:
  12. 22. שמות לה. And thou shalt observe the feast of weeks, of the Firstfruits of wheat harvest, and the feast of ingathering at the year's end.
  13. 16. שמות כג. And the feast of harvest, the Firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.
  14. 4. התגלות יד. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the Firstfruits unto God and to the Lamb.
  15. 14-16. התגלות יד. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. [15] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. [16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.
  16. 16. שמות כג. And the feast of harvest, the Firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.  
22. שמות לה. And thou shalt observe the feast of weeks, of the Firstfruits of wheat harvest, and the feast of ingathering at the year's end.
  17. 17-20. התגלות יד. And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

## SECTION 3: THE JEWISH HARVEST – ALL ISRAEL ARE SAVED

**T**his division focuses on the Jewish remnant during the last half of Jacob's Trouble when God saves all of Israel whilst in the hidden city also known as the city Edom or Petra. The headings discussed in this chapter are the following —

1. GLEANINGS
2. THE WORK AND SOWING THE FIELD
3. THE FORMER AND LATTER RAINS
4. GOD'S BLESSING ON THEIR AGRICULTURAL HARVEST

### A. GLEANINGS

#### I. Corners of the Harvest

The Law of gleaning is provided in Scriptures: 9-10. ויקרא יט, 22. ויקרא כג. and 19-21. דברים כד. The scripture 22. ויקרא כג. highlights that when the harvest was being gathered in, God gave commandment that they were not to completely take all of the harvest of the land. The corners and the gleanings of the harvest were to be left for the strangers and the poor. This law applies to all three harvests, of the barley, wheat and the grape harvests.

- (a)
- The meaning of ‘gleanings’ and definition of terms

**MATTHEW 13 IDIOMS**

1. Field	▶	World
2. Gleanings	▶	Wheat (the Righteous)
3. Tares	▶	Wicked
4. Reapers	▶	Angels
5. Harvest	▶	End of the world

**Table 3.1: Meaning of Harvest Terminology**

- (b)
- The books of Ruth and Matthew—the significance of Gleanings

The gleanings are those which the reapers would have dropped during the gathering of the barley or wheat harvest. Further, the reapers leaving the sheaves behind that the reapers had passed by as the reapers tied the sheaves into bundles. The reapers in **רוּת** when compared and contrasted with the angels in **מַתִּי יג.**, are analogous, whereby the angels are tasked with gathering in the gleanings from the ‘field’. In **מַתִּי יג.** the field represents the world.

The gleanings being harvested comprises both the righteous and the wicked. See **מַתִּי יג. 30,39.**<sup>[18]</sup> The question is what kind of gleanings are being gathered in? Some are ‘tares’ and some are ‘wheat’. Ruth provides a vivid picture of Boaz as representing **ישׁוּע** as the Lord of the Harvest. Ruth as a gentile, represents a gentile believer gleaning wheat, and the Master and owner of the field is leaving Ruth ‘gleanings.’<sup>[19]</sup> The gleanings are consistent with gentiles being brought into the Kingdom. The gathering of gleanings of the tares, clearly, only the angels, the reapers, are gathering them for burning. This is consistent with the teaching already given in **מַתִּי יג.** and in **התגלות יד**.

**II. The Lord’s work in the riddance of the wicked**

What we see is that not all the grapes, the wicked and unbelievers, in the tribulation will die. The Lord when He carries out His work of cleansing on the earth, the Lord will similarly not make a complete riddance of the wicked from the harvest, but leaves an handful of unbelievers permitted to enter into the Millennium. The spiritual contingent is applied from **ויקרא כג. 22.** which says, “...shalt not make

clean riddance of the corners of thy field when thou reapest...”<sup>[20]</sup> This also emphasises that sin will still exist in the world Millennium period, such that it is not totally eliminated, but rather the pervasiveness of sin is cut back. This is consistent with 12. דניאל יב. and 18-21. זכריה יד. with those in the Millennium, by an act rebellion, who decide not to observe the Feast of Tabernacles.<sup>[21]</sup>

## B. THE WORK AND SOWING THE FIELD THE LORD IS WORKING AND WILL NOT REST

If one takes the seven month harvest period and translates that period into a principle (Nisan to Tishrei is a seventh month harvest), and increase the scale of the harvest from seven months to seven thousand years (7,000). I refer the reader back **Diagram 1.1, p.16**, depicting the arrival point of ישוע המשיח. The Lord has been working: saving souls for approximately about six thousand, fast approaching the ‘day of rest’ of the seventh day. What we see is the fields and vineyards being sowed for six years. On the seventh year was a Sabbath of rest. Sowing the seed involves work. It also involves ploughing and watering. In accordance with the בראשית account of work, God has not rested from saving souls since the fall.

The Lord God, the Great Sower, has been working in His field (the world) between 6,000 and 7,000 years (38. מתי יג.): on the Jewish calendar we are in the year 5770, give or take some years. His work is comprised of delivering people from death, saving souls, drawing people into relationship with Himself, changing hearts and teaching individuals about His ways. The Lord knowing that the seventh year is impending, the Lord God will not stop and rest until He has completed his work to bring in the final harvest of souls. In 18-17. רות ג., speaking of Boaz, says he “...will not be in rest, until he have finished the thing this day.”<sup>[22]</sup> In other words, in spiritual terms, he will not stop working until the Sabbath of rest—the Sabbatical year. In ישעיה 1. סב., The Lord God, speaking of himself, says he will not hold his peace, “...and for Jerusalem’s sake I will not rest...”, until he has saved Jerusalem.<sup>[23]</sup>

## C. THE FORMER AND LATTER RAINS: THE PHYSICAL AND SPIRITUAL DUAL PROPHETIC MEANING

### I. Agricultural Blessing Overview

Firstly, with reference to the requirement for rain for agricultural reasons during the time of Jacobs trouble, these rains have dual

prophetic meaning, consisting of physical and spiritual blessings. This is not merely spiritualising texts that mention crops, wine, the reaping of gardens and vines. Indeed, God will send such rains with a view to bring in a bountiful harvest. Secondly, there is equally a plentiful scripture that rains are not merely confined to agricultural blessing in Jacob's trouble, but also refer to an outpouring of the **רוח הקודש** during that same period. Thus, there is a direct nexus between the former and latter rains with reference to both the agricultural and the spiritual harvest.

(a) The error and false interpretations which false teachers propagate

Whilst it is correct that the scriptures about the latter and former rains are misinterpreted and abused by known false teachers to justify their evil doctrine and manifestations, these rains have nothing to do with . There is a spiritual application of these texts, correctly applied with specific reference to the **יהודים** during the period of Jacob's trouble.

These false teachers apply dominionist and kingdom now theology to interpret scriptures like these erroneously. First, to the church, and second, to justify pathetic manifestations which they say is of God's **רוח הקודש**. This writer has heard a false teacher of Rodney Howard-Brown use Joel's account of the Former and latter rains within drunken theme to refer it as 'Joel's army'. Let us be very clear—this is heretical doctrine —false teaching and has NO place in scripture and has NO place in this study or in this writer's mindset.

(b) The Great Agricultural Harvest Blessing and Obedience to God the rain correlation

This is referring to the last half of the seven year period. This is anytime from the commencement of the last half to the end. In 13. **עמוס ט** we read that the “...*plowman shall overtake the reaper, and the treader of grapes him that soweth seed...*”. The significance being, the harvest is such an abundant harvest, that it can hardly be gathered in by the reapers quickly enough, before sowing the seed for the next crop, so that the plowman is already overtaking the reapers because of the amount time taken to gather in the full harvest. This plentiful harvest coincides with the law on sowing of the Land in 10: **ויקרא כו**, which reads —

“And ye shall eat old store, and bring forth the old because of the new.”

[ 39 ]

This is God's blessing upon their harvest them for their obedience, which is inextricably linked with the former and latter rains. In accordance with 23-24. **וַיֹּאֲלֵהוּ**, God sends a double portion of rain to come down in the first month—both the former rain and the latter rain.<sup>[24]</sup> This is the vital nexus between the God's promise in 13. **עֲמוּסֵי** with what God said would result in an abundant harvest for them.<sup>[25]</sup> The key concept that underpins the text for the people to receive the rains, is obedience to God.<sup>†</sup> This is the thread that runs through all of the harvests to receive from God a plentiful and fruitful harvest. 19-20. **שְׁעִיָּה א.** says, “*If ye be willing and obedient, ye shall eat the good of the land...*”<sup>[26]</sup>

<sup>†</sup> See also para. (c) **Defence of יהודים and destruction of their enemies,** p.45, for further linkage.

In 11-13. **דְּבָרִים יא.** highlights that God sent both rains in their due seasons, so that the land would yield their crops.<sup>[27]</sup> Suffice it to say, in verse 17, it mentions that no rains produce zero fruit. The children of Israel's obedience to the Lord God and walking in His laws to do them, was the qualification that God would send the rains. Obedience and the rains and showers are a direct correlation with a good harvest. Obedience is therefore tied to whether or not the children of Israel would receive a plentiful harvest.

### (c) Division of the rains

#### i. Spring rains

The rains occur the opposite way round to western thinking: the ‘latter rain’ starts in Nisan (March - April) period: The verse, 23. **וַיֹּאֲלֵהוּ**, the Lord God says He will send the latter rain in the first month. The first rains are in Nisan. Therefore, the harvests classified as latter rain harvests are—

1. Passover,
2. Firstfruits ,
3. Unleavened Bread,
4. Pentecost.

#### ii. Autumn rains

Also known as the early rain or former rains, starting in

Tishrei (September to October) time. Former or early rains harvests are: Trumpets, Atonement and Tabernacles.

## II. Latter rains (spring rains): the spiritual aspects

[ 40 ]

### (a) The biblical meaning of water

An idiom is presented in scripture that water, rain and showers in a lot of instances, but not always, typify רוח הקודש. Scripture of 3. יהוה ישיע מ.ד. 6, מזמור עב. 26, יהוה יחזקאל ל.ד. 26. The Lords says He will pour water upon him that is thirsty and floods upon the dry ground. The Lord interprets that the rivers of living water is the רוח הקודש being poured out, as revealed in 38-39. יוֹחֵן ז.<sup>[28]</sup> In fact, ישוע says that he was speaking about the Holy Spirit which had not yet been given, because ישוע was not yet glorified.

### (b) Messiah's First coming

The latter rain is prophetic, representative of the Lord's first coming. In His first coming He fulfils all of the spring harvests. In ישוע meeting with the woman at the well in 14. יוֹחֵן ד. 14, ישוע promises that the water He shall give a well of water springing up into everlasting life. However, the latter rain in context of יואל ב, is also a reference to the period of the second coming. One need only analyse the whole of the יואל ב to recognise that the locusts in 2-11. ט. התגלות come to pass in the third year of Jacob's trouble at midpoint of the seven year covenant. The clear meaning of these particular scriptures are indicative of the time of Jacobs trouble.

## III. Messiah's Ascension and outpouring of the רוח הקודש

The rain is also prophetic of the outpouring of the רוח הקודש, where ישוע promises in 16-18, 26. יד. יוֹחֵן יד.<sup>[29]</sup> and 7, 13-15. טז. יוֹחֵן טז, that following His ascension He would send His רוח קודש to indwell believers, and to teach and instruct believers in the ways of God, The Most High.<sup>[30]</sup>

## IV. Former rains (autumn rains)

### (a) The second coming

The former rain is the second coming, where multitudes will

be saved in the tribulation.<sup>1</sup> God will accomplish His work by the outpouring of the Spirit on the people. The second coming will be the greatest number of believers that are reaped in this harvest, in contrast to all that has been saved since **ישוע** ascension.

(b) The depth and significance of **הושע ו.3**

i. Follow on to know the LORD and connection with the Former and Latter rains

As already mentioned above in **דברים יא.13-18** **Deuteronomy 11:13-18**, God only sends rain dependent on the obedience of the people to keep his word.<sup>‡</sup> Hence the saying of 'following onto know the Lord'. This involves keeping of His commandments and His words. Three scriptures of **מזמור עב.6**<sup>[31]</sup> **הושע ו.3**<sup>[32]</sup> and **זכריה י.1**<sup>[33]</sup> reflect this vital connection between firstly, following the Lord and, as a result, only then will God send the showers of rain for their crops.<sup>§</sup>

Secondly, by keeping His word, **ישוע** Himself will come as the latter and former rain of the **רוח הקודש**—a double blessing of what they would have received at **ישוע** first visitation. Following this double outpouring, the Lord brings a harvest: Harvest speaks of salvation—salvation of people (**ישוע** means 'salvation'). The prophesy in **הושע ו.3** and **יואל ב** highlight that His second coming, will come to the **יהודים** as both: He will be the latter and former rains.

ii. The Latter and former rains charted against the time of the

‡ See para. (b) **The Great Agricultural Harvest Blessing and Obedience to God the rain correlation**

§ See next para. heading for further explanation and **Chp 3, D. God's Blessing On Their Agricultural Harvest, p.43**

1. This re-emphasises the point already mentioned at paragraph **B. The Work And Sowing The Field The Lord Is Working And Will Not Rest** how the Lord will be working and will not rest or stop working until He has finished His work.

feasts

[ 42 ]

HARVEST CYCLE				
SUMMER MONTHS		AGRICULTURAL		SPIRITUAL
MONTHS OF THE YEAR	FEAST	RAINS / SYMBOLISM		PROPHETIC MEANING
1st ניסן (March / April)	(1) פסח		Latter Rain begins  רוח הקודש Outpouring	Head Sheaf: King of the Saints, the Lord Christ.  AND Rest of the Barley harvest: Resurrection of Jewish saints
	(2) חג המצות (Unleavened Bread)			
	(3) ראשית and בכורים (Firstfruits )			
3rd סיון (May / June)	(4) שבועות (Pentecost)	<u>Wheat Harvest</u> Firstfruits offering mixed		Birth of the Church: mixed Jews and Gentiles
4th תמוז (June / July)		NO FEASTS		
5th אב July / August		NO FEASTS		
6th אלול August / Sept		NO FEASTS		
7th תשרי (Sept / Oct)	(5) יום תרועה (Trumpets)	<u>Fruit Harvest</u> 	Former or early rain begins  Double outpouring of the רוח הקודש	Second coming: The Lord comes as the rain, as the latter and former rain.
	(6) יום הכפורים (Atonement)			Salvation of the Jews in Bozrah
	(7) חג הסוכות (Tabernacles)			Reign of the Lord Jesus

Table 3.1: The rains and dates of the feasts on the calendar and their prophetic significance

(c) The time of refreshing and times of restitution of all things

The synonyms for these rains are referred to in מעשי השילחים ג. as “times of refreshing and times of restitution of all things.”<sup>[34]</sup> We

can now understand that these terms refer not only to the physical, but refer also to God pouring spiritual blessing too. The scripture, מזמור סה, provides the linkage with the Deuteronomy passages in relation to obedience to God, repentance, that God then will send rains.

This psalm contains within it all the aspects of what has been discussed so far: God sending showers or rains, blessing, rejoicing and a fruitful harvest. Indeed, the time of God sending these showers, begins with God visiting the earth, at the beginning of 9.מזמור סה.<sup>[35]</sup> In the first coming, blessing was poured out, but, not on the scale of blessing with which is written in מזמור סה.

(d) God waiting patiently for the early and latter rain

In 7.ה יעקב, the scripture confirms that there will be a double outpouring of the רוח הקודש and that God (the husbandman) is waiting patiently for the precious of the earth, namely the outpouring. Indeed, יעקב ties the Lord's second coming to the early and latter rain—

7.ה יעקב, “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive “the early and latter rain.”

24-26.לד יחזקאל And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. 25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. 26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

D. GOD'S BLESSING ON THEIR AGRICULTURAL HARVEST

## I. Setting the scene

This is directly correlated with the tribulation period when they have fled to the hidden city of Petra or Bozrah. There, they will be nourished, cared for and blessed with a bountiful harvest during their time of captivity. Their captivity is likened onto prison, because the entrance/exit into the city there is only one way in, and, one way out. Moreover, God is keeping them there to afflict them, to refine them in accordance with **ישעיה ד**, and **סב** and **ישעיה ס**. The most beautiful thing will be that **ישוע**, The Messiah, will reveal himself to them. This follows the pattern of **יוסף** and his brethren when the **יהודים** are in Bozrah will experience a feast during a time of great trouble as they did in Egypt (see next paragraph heading).

## II. The latter half of Jacob's trouble

### (a) Harvest in the wilderness

There are two characteristics that point to Bozrah being the place where God will give a harvest during this period—

1. The wilderness, Bozrah (also known as Edom, Paran and Petra), is the location where the harvest will be reaped, pastures, waters, rivers and joyful activity is located. (See **מזמור קז**-7,36; **ישעיה ל** 43;23-30; **ישעיה מא** 18-20).
2. At the time of reaping the harvest there is great trouble and destruction. (See **ישעיה ל** 23-30).
3. The wilderness will be a time when God will pity Israel and 'all Israel shall be saved'. (See **ישעיה כה** 7-9; **יואל ב** 18-19; and **אל הרומיים יא** 26)
4. The wilderness period of time will be the time **ישוע** will bring a sore destruction of the wicked (See **ישעיה מב** 11-15).
5. The wilderness was the historical and will be the future location where God will afflict them and make an end of sin. (See **ישעיה ד** 3-4; **ישעיה ד** 7-12; **סד** 7-12).

### (b) ויקרא כו—an overview of what God will do with Israel whilst in the wilderness

The scripture of 10:1 to 14. **זכריה ט** and 3-12. **ויקרא כו** evidence the time period when they will be blessed.<sup>[36]</sup> Additionally, this

scripture isolates the time period when יהודים will experience a time of great trouble that The Lord Most High will have to intervene to defend the יהודים, and save them from their anti-Semitic enemies that come to destroy them—

1. (2-3. ויקרא כו.) They keep God's word: Sabbaths, walk in God's statutes and commandments.
2. (4-5. ויקרא כז.) Obedience brings the rains — outpouring to dwell in peace and safety.
3. (6. ויקרא כח.) Not made afraid and God makes riddance of the evil beasts.
4. (7-8. ויקרא כט.) Their enemies fall by the sword.
5. (9. ויקרא ל.) God establishes a covenant with them.
6. (10. ויקרא לא.) God's blessing is on their food supply.
7. (11-12. ויקרא לב.) God dwells among them—סוכות

(c) Defence of יהודים and destruction of their enemies

The opening words of the verse in 10:1 to 14. וְכִרְיָהּ ט explain itself as to its interpretation, which states The Lord “*shall be seen over them...*”. The only time The Lord was seen over them was ישוע first coming, where God made ‘bare his salvation’ that is to say ישוע who is Redeemer, Saviour and Salvation to save His people. The passage in question, *The Lord shall being seen over them*, is ישוע: where He is bringing to bare His judgement upon His enemies, hence, the words of “his arrow shall go forth as lightning” and The LORD of hosts shall defend them.

The scripture, מזמור פא, succinctly points out that God would have defended them and destroyed their enemies had they been obedient.<sup>[37]</sup> However, the Psalm realises that this will happen during the time of Jacob's Trouble.<sup>π</sup> Obedience being a strict requirement to a receive blessing and thus a plentiful harvest from God. It also compliments and confirms the content of the וְכִרְיָהּ ט passage, as to God's precise intentions, when ישוע returns to defend the Remnant and destroy their enemies, and bless the Jewish people with a plentiful harvest where God desired for them that they should only have the Firstfruits of the ‘best’, namely, “the finest of wheat. Thus, they failed the test the first time round, but will be successful the second time.

<sup>π</sup> See para. (b) The Great Agricultural Harvest Blessing and Obedience to God the rain correlation

(d) Actual Harvest and the Interaction with a period of great slaughter

In the וַיְכַרְיֵה ט. passage mentioned above, The Lord God instructs them to ask for the rain during time of the latter rain “*to every one grass in the field.*” Thus, indicative of God providing grass for their cattle to eat and for agricultural harvest that is in the making and/or for a harvest anticipated soon to be reaped. The reason why, the passage says, during this time, that the men and women are cheerful, namely because God has blessed them with the ‘corn and new wine.

There cannot be harvest of corn and wine if they have not first received rain for the corn and grapes to be grown!<sup>†</sup> Further, מִזְמוֹר 11-13.סה expands upon this blessing that the location of where they are receiving it, is the wilderness, not ירושלים, since the יהודים remnant are located in Petra/Bozrah during the time of Jacob’s Trouble.<sup>[38]</sup> Moreover, 18-19,23-24.ב. יואל locks down the exact time when this reaping will occur. Thus, at a time (i) when God will be jealous for his land and shall pity his people, (ii) at a time when God will not make a “...reproach among the heathen anymore, and (iii) when they will not be afraid of the beasts of the field.<sup>[39]</sup>

These characteristics cannot represent the first or second temple era, since the יהודים are still experiencing Anti-Semitism from the first century, and continues to grow yearly. Thus, God has not yet become jealous for his Land. The UN and their resolutions still control what Israel can and cannot do. Sodomy is an issue in some parts of Israel. Thus, God has not intervened to cleanse the land from these controlling aspects. Second, the beasts are associated with 25. לה. יחזקאל, 6. ויקרא כה. and 8.ו. התגלות ו. “evil beasts.” To this end, God has instructed the animals to attack people on the earth. Thus, these scripture factors are annexed to the time of Jacob’s Trouble when all of these Scriptures will be realised and fulfilled.

Furthermore, 23-25. ל. ישעיה, adds that this agricultural blessing will take place at a time when God bring a great slaughter or destruction.<sup>[40]</sup> Upon reading the entire scripture passage of ישעיה 5-9. לד and cross-referenced with 1-סג. ישעיה, it is a time clearly associated with יום הכפורים, when only the priest can enter into the Most Holy place once a year. Likewise, in adherence with Levitical law, we see Messiah (i) only is carrying out the slaughter and (ii)

blood is being splintered all over His white garments, consistent with the splintering of the blood on the mercy seat in the temple. Other relevant scriptures to look up in ישעיה—

1. ישעיה כה. 7-9
2. ישעיה לב. 14-20
3. ישעיה לה. 1-7
4. ישעיה מא. 18-20
5. ישעיה מג. 19-20
6. ישעיה מד. 3-4
7. עמוס ט. 11

(e) Time of feasting

As a result of reaping of a harvest, during a time of great destruction, Israel is feasting in Bozrah! ישעיה כה. speaks of God giving a feast of 'fat things' to eat and well refined wine to drink during their time of being afflicted by God.<sup>[41]</sup> Hereafter in the section to follow, we will see an analogous analysis of יוסף and his brethren, whereby they also feasted during a great time of trouble in Egypt. Hence the phrase 'Jacob's trouble': the title of the tribulation events in Revelation. This 'trouble' would appear to have reference with Jacob and his brethren; and also a time of painful trouble for the Egyptians (the world) with extreme famine.

E. משיח בן יוסף INDEPTH OUTLINE OF EVENTS—

I. **Summary of first, second and third Journeys mirror the last three years of Jacob's Trouble**

The three Journeyings affliction of the 1st, 2nd and 3rd journeys to יוסף represent the overall time of their affliction in Bozrah / Petra.<sup>II</sup>

**A1. (2-28.בראשית מב.): FIRST VISIT TO יוסף PARALLELS THE FIRST YEAR OF JACOB'S TROUBLE**

1. Commencement of their affliction, albeit light affliction in their first visit
2. יוסף brethren first visit, was the beginning of their captivity where they were locked up for three days.

II See paragraph heading E1. below for reasoning why they are led into the wilderness

3. This represents the Remnant in Jacob's Trouble upon arrival to the city of Edom: God makes it to be a prison to them for three years and half, at the start of their captivity.
4. During the first year of the beginning of their captivity, they lightly make confession of sin, but blaming one another who is to blame.

**A2.** (12-34.מג.בראשית מג.): SECOND VISIT TO יוסף (SECOND YEAR OF JACOB'S TROUBLE)

1. (9.מג.) Judah acts as a surety for Benjamin.
2. (16,25,34.מג.) A time of feasting takes place upon arrival to Joseph.
3. During the second year of the Remnants captivity, is a time of feasting where God will bless the crops being grown.
4. An interim pause to their pain and affliction, prior to it intensifying with a view.

**A3.** (1-20.מה TO 16.מד.בראשית מד.) THIRD VISIT TO יוסף (THIRD YEAR OF JACOB'S TROUBLE)

1. (1-13.מד.בראשית מד.) יוסף servant follows them and makes a charge of theft.
2. (6,12.מד.) The stolen article was found in Benjamin's sack. Thus, increasing their affliction, whilst seeking to bring their affliction to a quick and speedy close.
3. (13-14.מד.) They return to Egypt yet a third time by force (the return journey is the third time).
4. (14-15.מד.) Intense affliction commences as a result, whilst to יוסף / God seeking to bring their affliction to speedy end.
5. (14-16.מד.) They are accused of theft by יוסף—God (ישוע) charges them for their iniquity. Their iniquity has been exposed and they are without an excuse or any defence to clear themselves. This brings about a deep repentance
6. (18-34.מד.) This forces Judah to make a speech: a powerful moving public confession of individual and collective

repentance before יוסף / ישוע.

7. (מה.2-1) The depth of truth and deep repentance, יוסף/ישוע is moved by their repentant hearts and cannot refrain before them — Yom Kippur.

**A4. (יוסף/ישוע) (3-8.מה) בראשית HE MAKES HIMSELF KNOWN UNTO THEM AND THEY ARE TROUBLED.**

1. No one else is stood with יוסף / ישוע.
2. יוסף / Messiah wept.
3. They are troubled at His יוסף / ישוע presence
4. Time of salvation, repentance, forgiveness and restoration.

II. (2-28.מה) Analysis of the three visits / three years, three days in prison and the two and half journeys. Why so significant with Jacobs Trouble Remnant

**B1. ANALYSIS OF FIRST JOURNEY (VISIT TO EGYPT TO יוסף) / FIRST YEAR**

1. (בראשית מא.57) Famine is over all lands (Egypt is the World)
2. (בראשית מב.5-2) Jacob's children seek food in Egypt
3. (בראשית מב.7-76-42:6) The beginning of the pain / affliction of the children of Israel.
4. (מב.16,7) God makes himself strange to His brethren (See also ישעיה סד.7-12)<sup>[42]</sup> —
  - a. יוסף / God hides His face from them.
  - b. יוסף / God refrains himself from them.
  - c. יוסף / God holds his peace, afflicts them sore, being consumed for their iniquity.
5. (בראשית מב.7) יוסף speaks to them roughly—
  - a. (מב.9,12,14) You are spies to see the nakedness of the land
  - b. (מב.7,9-12) יוסף or God deals with them as though they were not His people, or, in a way as though God did not know them.

- c. (15-17.מב) God makes them feel uncomfortable through affliction, dealing with them in wrath and harsh treatment, to prove them (See also 10-12.סו.מזמור<sup>[43]</sup>)
6. (17.בראשית מב.יוסף) God will put all of them together in prison for 3 days—
- God will put or close the remnant in captivity of Petra (Bozrah) for three years with no place to go.
  - They will plead for forgiveness in the last three days of their captivity.
  - Then on the last day they plead for ישוע, The Messiah, to return.
7. (21-28.בראשית מב.) On the third day in prison, they all admit one another their guilt concerning יוסף —
- They recognised the anguish of יוסף when He cried out and pleaded with them at the time that they slew Him and thought that they had killed him.
  - They would not hear;
  - They disputed amongst themselves as to their guilt and realised they were guilty and;
  - For that reason, their guilt, they closed or had hidden their eyes to יוסף anguish of soul. However, they concurrently understood that their pain or distress had come upon them for what they did to ישוע / יוסף.
  - (23.מב) They did not know, neither were they aware, that יוסף was listening to them.
  - (24.מב) יוסף turns himself away from them and wept.
  - (25-28.מב) God/יוסף provides them with food during this time, though they do not know that יוסף is blessing them.

**B1.** (18-34.מג.בראשית מב.) ANALYSIS OF THE SECOND JOURNEY TO EGYPT PARALLEL THE SECOND YEAR OF CAPTIVITY IN BOZRAH

1. (18. בראשית מב.מב.) The brethren of יוסף are afraid upon being brought into the house— Joseph represents they are afraid prior to coming before the Lord.
2. (20-22) They provide explanation and reason to justify their conduct / actions to vindicate themselves.
3. (23) יוסף / God comforts them in their distress.
4. (25-26) They make themselves ready to enter the presence of יוסף / God, presenting their offering.
5. (29-30) יוסף sees Benjamin his brother. יוסף cannot contain himself and so entered His chamber and wept.
6. (31-34) יוסף returns to His brethren and the feast begins.

**B2.** (7.מה TO 4.מד. בראשית מד.מז.) ANALYSIS OF THE 3RD HALF JOURNEY TO EGYPT PARALLEL THE THIRD YEAR OF CAPTIVITY IN BOZRAH

1. (4. בראשית מד.מז.) The brethren had gone out of the city.
2. (5-8) The servant of יוסף / God brings a charge of theft against them.
3. (11-14) Search is carried out and the stolen article is found in Benjamin's sack and return to Egypt. Their affliction is increased as a result, whilst יוסף / God seeking to bring their affliction to speedy end.
4. (15-16) יוסף / God (ישוע) accuses them; their iniquity has been exposed and they are without an excuse or any defence to clear themselves
5. (16) They confess to ישוע / יוסף The Messiah, that they are His servants
6. (17-34) Commencement of speech of confession of sin and sincere repentance.
7. (1-2.מה.מז.) יוסף / ישוע is moved by the depth of truth and deep repentance by Judah:
8. ישוע / יוסף makes himself known unto them.

9. יוסף / Messiah wept
10. (3-8.מה) They are troubled at His Joseph ישוע presence—
  - a. ישוע / יוסף beckons them to ‘come near’.
  - b. He reassures them not to be angry or be grieved that they sold him / that they crucified ישוע.
  - c. God sent [me] ישוע to preserve / to save life.
  - d. God sent ישוע / יוסף to preserve them a posterity (to save the יהודים race).
  - e. To save your lives by a great deliverance.
  - f. God has made ישוע to be Lord of His house and ruler throughout all of Egypt or throughout of the earth.
  - g. יום כפורים is a time of affliction where sins are confessed, acknowledgement and realisation of sinfulness and repentance.

**C1. THREE DAYS, TWO DAYS AND HALF DIFFERENTIAL: THEIR SIGNIFICANCE WITH 1-2. הושע OF JACOB’S TROUBLE**

1. The First, second and Third days as written in 1-2. הושע correspond with the—
  - a. First day, affliction: being wounded, being smitten, or being torn commences.
  - b. Second day, intensified affliction of God’s wrath being poured out on them (like ישוע who was smitten, wounded and torn, but was and is perfect and without sin and judged for the sin of mankind).
  - c. Second day (מזמור כג). They have a feast, hence former and latter rain, before their enemies.
  - d. Third day revived, healed and raised to life again, life from the dead, hence their resurrection!!

**C2. THE TWO AND HALF DAYS WITH יוסף COMPARED AND CONTRASTED WITH 1. הושע ABOVE**

1. Affliction and intense affliction in days one and two.
2. (הושע ו.15) they are the seeking The Lord in their intense affliction early in the morning on יום הכפורים, a day where the whole nation of Israel need atonement accordance with ויקרא טז.
3. They obtain forgiveness by ישוע who makes provision for them by the fountain, as described in זכריה יג.1-2.
4. The remnant are revived in the morning
5. The Lord appears in the morning

### **C3.** THE LAST HALF DAY—3. הושע ו.18-21, שמות יט.16-18, שמות כ.18

1. They are Seeking God early in the morning. See שמות יט.16-18.<sup>[44]</sup>
2. (שמות יט.16 and כ.18) The Trumpet sounds. The Last Trumpet sounds יום תרועה 10<sup>[45]</sup> (not the great trumpet on 10 days earlier).
3. There are thunderings, lightnings and a thick cloud upon the mount.
4. The mount was on smoke was smoke because God / ישוע is God will descend upon it.
5. The mount quakes at His presence.
6. The people said 'let us not God speak with us. The remnant will speak with God — ישוע, The Holy One, when He appears.
7. ישוע reveals himself to His brethren and His nail marks in His hands.
8. (זכריה יב.1 and יג.) Provision is made for their cleansing, as part the new covenant made; the same covenant made with the gentiles.

### **D1.** THE AFTERNOON TO THE BEGINNING OF THE EVENING

ישעיה כה.9-4 AND מזמור כג—

1. The Lord prepares a feast.
2. The Lord, the breaker, goes out from them and kill all of His

enemies and nations.

3. The Lord stands upon Mount of Olives

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**E1. WHY ARE THE REMNANT LED INTO THE WILDERNESS? WHY ARE THEY BEING AFFLICTED? AND WHY ARE THEY KEPT IN CAPTIVITY FOR THREE AND HALF YEARS IN THE WILDERNESS?**

1. (15-16,20. **בראשית מג.**) In captivity in order to be proved or tested as to their sincerity of their words of their obedience to God's word.
2. (3-4. **שמות טז.**) The Lord God bought them into the wilderness to prove them as to whether they will be obedient: whether they walk in God's law or not.
3. (20. **שמות כ.**) Being proved so that God's fear may be before their faces, so that they will not sin.
4. (6-2. **דברים ח.**) To prove them to—
  - a. 3-4. **דברים יג.**—
    - i. humble them (the bread of affliction) by causing them to suffer hunger and thirst.
    - ii. whether they will love the Lord God, with all their heart and with all their soul.
    - iii. to walk after the God and to fear Him, keep his commandments and cleave to Him.
  - b. (22. **שפטים ב.**) Looking forward—The Lord is proving them, still to know whether they will keep the way of the Lord and to walk therein, as their forefathers.
  - c. (10-12. **מזמור טו.**) To be proved or tried as silver is tried—
    - i. Brought into a net and affliction upon their loins (mentally).
    - ii. To go through fire and through water.
  - d. (10. **ישעיה מה.**) To be refined, not with silver, but in a furnace of affliction. Silver is tried or proved in a furnace!

- e. (9. זכריה יג.) Third part of יהודים to pass through the fire, to be refined as silver is refined and to try them as gold.

**E2. THE COVENANT THAT GOD MAKES WITH THE REMNANT**

1. (2-9. ויקרא כו.) Those that keep His sabbaths, to walk in His statutes and keep His commandments and do them...they are made fruitful and God establishes His covenant with them and will set His tabernacle among them.
2. (31-34. ישעיה לא.) The Lord God makes a new covenant with the House of Israel and House of Judah. God writes His Torah on their hearts and He will be their God...they all will know God from least to the greatest.
3. (37-41. ישעיה לב.) God will gather the יהודים out of all countries where they have been driven and bring to them again to their land. God will make an everlasting covenant with them and put His fear in their hearts.
4. (4-5. ישעיה נ.) Children of Israel and Judah together weeping and seeking the Lord God...to be joined to the Lord in a perpetual covenant that shall not be forgotten.
5. (17,20. יא. יחזקאל) The יהודים will be gathered from the people to Israel and assembled out of all where they have scattered. God will give them one heart, put within them a new spirit... that they may walk in His statutes, ordinances and do them.
  - a. (34-38. כ. יחזקאל) I will bring you out from the people and gather you out of all countries where you have been scattered—
    - i. God will bring them into the wilderness and plead with them, like God pleaded with their fathers in the wilderness
    - ii. God will bring into a bond of covenant.
  - b. God will purge out the rebels among them.
  - c. (25-28. לד. יחזקאל) God will make a covenant of peace with His people...evil beasts cease...showers blessing poured out...and no more a prey to the heathen...neither the beast

of the land devour them.

- d. (יחזקאל לז. 26-27) God will make a covenant of peace with them, which will be an everlasting covenant...and His sanctuary and tabernacle shall be with them

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### III. Conclusion

- A. Whilst the two and half complete journeys, they went to Egypt actually three times. The third time was when they accused of theft of the golden cup found in Benjamin's sack. These three journeys parallel the last years of Jacob's trouble whilst in Bozrah. The last three years for יהודים are affliction. You see the picture that these three journeys teach and depict the condition of the יהודים in Bozrah, and them suffering affliction.
- B. The three journeys are also literal three days agreeing with הושע Hosea 6 for their healing, restoration and making a covenant with them and the animals. The last half day of the total three days seem to provide detail of what is taking place during that half day. However, this author is not sure if this is correct. Something to be prayed about and the Word of God analysed on this precise point.
- C. Also, last half of Jacob's trouble is for three and half years. I not stretching these three journeys to make it fit to three and half. Clearly not. But, I am advocating that analysing the detail of each of these journeys of what is exactly taking place, understand, God is teaching us what will happen each subsequent year in Bozrah.
1. The first day they are kept prison. So, in the first year they will be kept in the prison of Bozrah. Upon arrival to the appointed place they are kept for three and half years beginning with affliction. This affliction is a light affliction.
  2. The second year, they have a feast, hence the agricultural blessing upon their crops to enable such feast to take place.
  3. Third year is intense affliction. יוסף is type of Messiah. So what do we see? God is afflicting them to humble them, to make them poor in spirit and most of all: to bring them to a state where they will be broken and contrite in heart and in spirit before God. This condition of brokenness will culminate in the יהודים making sincere repentance for their sin. These wounds

that made inside of them, bears and instils a spirit that will be sincere: to bring them to acknowledge their sin and make a deep repentance. As with יוסף so with ישוע, when He reveals Himself to them. The Lord wounds, so it is also, The Lord heals these wounds.

#### IV. Summary of the outpouring of the רוח הקודש

- A. Firstly, we see that God has been working for six years plus, saving people and bringing them into relationship with Himself; It is nearly the end of this period. The Lord will not rest: referring to the year of rest, speaking of the seventh day, until He has finished His work. In the last half of Jacob's trouble, before the year of rest, culminates with a harvest of souls that the Lord God is bringing into the kingdom: a plentiful final harvest of a 'great multitude' of believers, greater than from the time of ישוע ascension to the present day. Hallelujah to God. Hence, the idiom 'tribulation saints'.
- B. Foundation for the Lord God saving such a great multitude is not so far removed when one examines the latter and former rains - outpouring of the רוח הקודש the Holy Spirit. Therefore, looking at each topic independently elucidates and underpins the whole of the work that the Lord God will be doing during the tribulation period.
- C. Rain is a familiar idiom in scripture to represent the רוח הקודש the Holy Spirit. Rain symbolising the outpouring of the רוח הקודש the Holy Spirit. The first coming of the אדוני ישוע represents the latter rain; the time when ישוע fulfilled the first four feasts. The division of harvests: the latter rain (March / April) equals the first four feasts, tying-in with His first coming. Thus, ישוע is the fulfilment of the latter rain. The former rain (Sept / October) represents the second coming: this equals the last three harvests. The book of הושע highlights that at the second coming, the אדוני ישוע will be both, the latter and the former rains. Thus, emphasising that the Lord God will give a double outpouring of the רוח הקודש.

## ENDNOTE SCRIPTURE REFERENCES

[ 58 ]

18. 30,39. יג. מִתֵּי יג. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. [39] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
19. 15-16. ב. רות And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: [16] And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.
20. 22. ויקרא כג. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.
21. 18. א. צפניה Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.
22. 18-17. ג. רות And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. [18] Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.
23. 1. ט. ישעיה For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.
24. 23-24. ב. יואל Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. [24] And the floors shall be full of wheat, and the fats shall overflow with wine and oil.
25. 13. ט. עמוס Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.
26. 19-20. א. ישעיה If ye be willing and obedient, ye shall eat the good of the land: [20] But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.
27. 13-18. יא. דברים And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, [14] That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. [15] And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. [16] Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other

gods, and worship them; [17] And then the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you. [18] Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

28. 38-39. יִהְיֶה He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. [39] (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)
29. 16-18, 26. יִהְיֶה And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [17] 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. [18] I will not leave you comfortless: I will come to you. [26] But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
30. 7, 13-15. ט. יִהְיֶה Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. [13] 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. [14] He shall glorify me: for he shall receive of mine, and shall shew it unto you. [15] All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
31. 6. עב. מִמּוֹר He shall come down like rain upon the mown grass: as showers that water the earth.
32. 3. הוֹשֶׁע Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.
33. 1. זְכוּרָה Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.
34. 19-21. ג. מַעֲשֵׂי הַשִּׁלּוּחִים Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; [20] And he shall send Jesus Christ, which before was preached unto you: [21] Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
35. 9-13. ט. מִמּוֹר Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. [10] Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the

- springing thereof. [11] Thou crownest the year with thy goodness; and thy paths drop fatness. [12] They drop upon the pastures of the wilderness: and the little hills rejoice on every side. [13] The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.
36. 10:1 to 14. ט זכר־ה' And the LORD shall be seen over them, and his arrow shall go forth as the lightning; and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. [15] The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. [16] And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. [17] For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids. [10:1] Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.
37. 13-16. פא מזמור Oh that my people had hearkened unto me, and Israel had walked in my ways! [14] I should soon have subdued their enemies, and turned my hand against their adversaries. [15] The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever. [16] He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.
38. 11-13. טה מזמור Thou crownest the year with thy goodness; and thy paths drop fatness. [12] They drop upon the pastures of the wilderness: and the little hills rejoice on every side. [13] The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.
39. 18-19,22-24. ב יאל Then will the LORD be jealous for his land, and pity his people. [19] Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen... [22] Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. [24] And the floors shall be full of wheat, and the fats shall overflow with wine and oil.
40. 23-25. ל ישעיה Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. [24] The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. [25] And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.
41. 6,8. כה ישעיה And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. [8] He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people

shall he take away from off all the earth: for the LORD hath spoken it.

42. 7-12. ישעיה סז And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. [8] But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. [9] Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. [10] Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. [11] Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. [12] Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?
43. 10-12. ממור סז For thou, O God, hast proved us: thou hast tried us, as silver is tried. [11] Thou broughtest us into the net; thou laidst affliction upon our loins. [12] Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.
44. 16-18. שמות יט And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. [17] And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. [18] And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
45. 18-21. שמות כ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. [19] And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. [20] And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. [21] And the people stood afar off, and Moses drew near unto the thick darkness where God was.

## SECTION 4: MILLENNIUM REIGN OF JESUS CHRIST

### A. YEAR OF REST FOR THE LAND

#### I. Sabbath of rest for the land

##### (a) Seventh Day Principle: Warnings

We read in 2-3. בראשית that God worked — creating the heavens and the earth and all that is therein for six days and God rested on the seventh day. This is a rule that is followed and applied throughout the Bible. The seventh day and multiples of seven, are always established and commanded to be the period of rest, revealed as an interlude, a break or a period, where God has desisted temporally from a course of action in sending wrath and judgment. Thus, God is a fair God: showing mercy and grace to give people time to repent, normally seven days. First, in בראשית 4.7, God stipulated a warning that He would bring judgment to destruction of the earth by Noah's flood. In 10-11.7 בראשית, seven days after His warning, God sent judgment on the earth. On several occasions throughout Scripture executed this precept. Thus, if the event occurs twice it is a coincidence, but three times establishes a pattern.

Second, the same rule is applied to what God did to Egypt. Prior to the outpouring of his judgments, in 7.7 שמות, we read that the Lord God gave commandment unto Moses to go unto Pharaoh and

give him warning and to let the Children of Israel go. This served as a preliminary warning supported by the sign of Moses's rod becoming a serpent that swallowed up their serpent. A repeated warning was given the following day (15-16.1). This was supported by the sign that He gave when God turned their water to blood. In verse 25, there was a period of silence for seven days.<sup>[46]</sup> Thus, God was waiting and giving time for Pharaoh to repent before God recommenced his judgments.

Third, in 10,16,20-21.1 יהושע, when God instructed the children of Israel to walk around Jericho seven times and on the seventh day to “compass” the city a further seven times. Upon the seventh day, in accordance with Joshua's command, there was total silence, pending God's judgment until the priests blow the trumpets. When the priests blow, they all shouted, the walls fall down and God's wrath fell on Jericho.

Once more in 15-18.ג יהזקאל, a seven day period preceded the judgments that God was going to bring. Upon making יהזקאל a watchmen, he was to give warning of God's intention to send judgment upon the house of Israel. We identify the same pattern of silence and blowing of trumpets, to sound the warning of alarm in 1-7.ח התגלות, before God's wrath was poured out. Similarly here, there are seven trumpets and before the warning of alarm, there is silence in heaven “...about the space of half an hour.” Not forgetting, remember, that God is not bound by time and, therefore, ‘time’ is being viewed from the perspective of how God sees ‘time’. Hence, it was in ‘heaven’ that there was silence, not on the earth. The perpetuity of time on earth is not the same in heaven. Therefore, since it is God's expression of time we need to identify, from God's perspective, what is half an hour to God in heaven within התגלות 1-7.ח—

Days/Hours		Prophetic 360 day-year	Result	Formula
1 day or 24 hrs	▶ =	360 days	8640 hrs	360 days x 24 hrs
1 hr	▶ =	360 hrs	15 days	360 ÷ 24
30 mins (.5 hrs)	▶ =	180 hrs	7.5 days	180 ÷ 24

Table 4.1: Biblical pattern of God's Seven days of silence before judgment

[ 64 ]

(b) Principle 2: Rest and intervals

In the Book of Revelation, God's judgment on the earth in the time of tribulation consists of seven seals, seven trumpets and seven vials. Always on the seventh there is an interlude, a break in the pattern of the judgments being poured out, or a different subject matter being discussed. Thus, on the seventh, the Lord God is always consistent in His ways and, in scripture, seven denotes rest. Seven symbolises completion: the Lord rests from His work because there is nothing more to be done; His purposes and His thoughts are perfectly executed to completion. Thus, His work is finished, so He rests.

(c) The law on the land to rest — No work 12. שמות כה. and ויקרא כה. 5,20-22i. שמיטה — Shmitah Year — Sabbatical cycle is a cycle of seven years

On the seventh year the Lord God gave a direct commandment that it was to be year of rest. It also meant the fields and vineyards could not be gathered in or reaped, neither to sow the fields nor to prune them. Anything that grew of its own accord was to be left.

ii. Food for the seventh, eighth and ninth years

As a result, in 5,20-22. ויקרא כה., the Lord made provision what the children of Israel would eat during the seventh, eighth and ninth years. Accordingly, the Lord said He would send blessing, bringing forth a triple harvest in the sixth year. In the seventh year they lived off the harvest. In the eighth year seed had to be sown; they eat until the ninth year.

II. Spiritual application(a) The Millennium reign

The Feast of Tabernacles is at the end of the harvest in the seventh month, and is the start of seventh day of the Millennium

reign of **ישוע המשיח**. The millennium reign of **ישוע** is a period of righteousness, equity, and perfect peace and rest.

(b) Those who make it to end of the tribulation

The application of **ויקרא כה**, The Lord will not completely make riddance of all the wicked,<sup>#</sup> they will enter the Millennium reign in the seventh year of rest of the Lord **ישוע** reign. The prophet **דניאל** 12:12 says—

[ 65 ]

# See heading  
Chp 3,  
Gleanings, on  
p.35

“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

The text indicates that those people that are left on the earth at the end of great tribulation: the 1335 days is the end of seven year tribulation, hence the blessing upon those who make it through to the end of the tribulation. Also consider **ישעיה סה**<sup>[47]</sup> and **זכריה** 16-19:17, of the non-believers going up to **ירושלים** to keep the feast of Tabernacles.<sup>[48]</sup>

(c) No sowing, no pruning, and no reaping of the harvest

In **ויקרא כה** 5 and **שמות כג** 11-12, the vineyards and olive-yards are left to go wild, the grapes were neither gathered-in or reaped, hence, no sowing or pruning taking place; anything that grow of its own accord was left, suggesting that there are wild vineyards and wild olive trees—

Thus, the grapes represent gentile unbelievers and provision is made for them to become ‘wild olive trees’ during the Millennium reign of **ישוע**. A wild olive tree in **יא הרומיים** 17-25, represents a gentile believer that is grafted into the olive tree. The **יהודים** symbolise the ‘natural branches’ and the nation of Israel is represented as ‘their own olive tree in **ברית החדשה** יב, **אל הרומיים** יב, .

(d) Seventh, Eight and Ninth year

The massive harvest reaped in the sixth year of the tribulation is lived off for the next three years. In the eighth year seed of the word of God is sown again, but does not bear fruit until the ninth year. In **ברית החדשה** 6-7:6, **אל הקורמתיים** ג, it says—

“I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase”.

The word of God is sowed or planted in hearts and the word that is preached and explained represents the “seed” constantly being watered in the heart and mind of the believer.

## B. FIRSTFRUITS FROM THE BEGINNING OF CREATION

### I. The Beginnings of God’s Plan For A Family

#### A1. INTRODUCTION

In application of Firstfruits principles, Abraham is an antitype of Firstfruits. He is merely an antitype because Abraham cannot be greater than the **אֲדֹנָי יֵשׁוּעַ הַמְּשִׁיחַ**. The Children of Israel can be also be dually applied as being firstly, the Firstfruit; and secondly, the rest of the harvest.

They are the Firstfruits because they are the first ones that God has chosen to enter into a covenant with. Secondly, they are the rest of the harvest because Abraham is the antitype of the head sheaf of the Messiah, **יֵשׁוּעַ**, the beginning and start of the family of the Children of Israel. Abraham cannot be greater then the Lord of the Harvest.

#### A2. ABRAHAM, ISAAC AND JACOB

##### 1. Abrahamic Covenant — **בְּרִית אֲבָרָה** 1-3

The Lord made a promise to Abraham that God would make his name great and that in Abraham all families of the earth shall be blessed. We find the fulfilment firstly in Abraham’s physical descendants of the **יְהוּדִים**. Secondly, Born Again believers are, spiritually, **יְהוּדִים**, adopted by God the Father, or grafted into the family of the **יְהוּדִים**.

##### 2. The uncircumcision — the gentiles

In **11. ד**, we see the fulfilment of God’s promise, where Abraham is “...the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who

are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. Paul is teaching, that the uncircumcision, the gentiles who keep the righteousness of the law, shall be counted for circumcision, another words one who keeps God's covenant.

The relevance to you gentiles, as a gentile who is uncircumcised, when you keep ישוע sayings by obeying Him, as a believer, you are keeping the righteousness of law. God by His Spirit has circumcised gentiles' hearts, the words which God made reference in דברים and ירמיה, when God charged the יהודים to "Circumcise therefore the foreskin of your heart..." (דברים 10:16). This is now what God receives as believers before God our Father, by His Spirit circumcising your hearts and with co-operation with God.

Therefore, the gentiles', the uncircumcision, is counted with The Lord God Most High as circumcision. Thus, they are grafted into Israel because the covenant was made with Abraham. They are his seed because it is the exercise of the type of faith in the manner that Abraham believed, comprising of just simple belief in what God says, yet being uncircumcised at the time when Abraham believed. Therefore, such belief was still counted as righteousness before he was circumcised.

### 3. Jewish Brethren

God confirms His covenant, his oath, unto Isaac and confirmed the Abrahamic covenant for a law unto Jacob (מזמור 9-10. קה). Abraham and his seed shall be as the stars of heaven and as the sand of the upon the sea shore. Abraham was the first, the best and the beginning of the harvest, as the Firstfruits are offered at the beginning. Now, God has fulfilled His promise, pledge and guarantee to Abraham: because Abraham's seed are the rest of the barley harvest, being numerous as the stars of heaven and as the sand upon the sea shore, which had formed into a nation.

## **B1. ISRAEL BECOMES GOD'S WIFE**

### 1. God's Love for Israel

God married the nation of Israel because He loved her. A people with whom He would establish His covenant: they would be His people, a peculiar people unto himself, a people that God elected to represent Him throughout the whole earth (See דברים 20.6 and 2.7).<sup>[49]</sup> In 6-8.7, דברים, highlights that God had chosen them to be a special people unto all peoples in the earth.<sup>[50]</sup> The Lord God said that He loved them. A further reason was God promised to keep His oath He made unto Abraham, Isaac and Jacob. Their fathers were beginning of the family of God (Firstfruits), which then developed into a nation.

## 2. Marriage

At Mt. Sinai, at the giving of the commandments and law, Israel entered into a covenant with God, namely a covenant of marriage. As in marriage, each party make there betrothal vows to each other, their declaration of love for one another, and each vowing their commitment to each other for the rest of their lives. The marriage vows are then sealed with a signet ring or token of the covenant or the marriage. This makes the marriage legal by the ring that each party places on each other's finger.

## 3. The formalities to make the marriage legal

### a. Vows of betrothal

רוח הקודש has recorded in 16-19.7, דברים that the Lord God made known the legal formalities of the covenant, specifically —

“This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.”

The Lord God then reminded them of all of what the children of Israel had avouched themselves to do. The Lord God then avouched that the children of Israel would be a peculiar people, to make them high above all nations and to be a holy people unto the Lord. In law, this is a legally

binding bilateral agreement or a marriage covenant, where both parties have made their promises to one another.<sup>[51]</sup>

b. Legal requirement of the Token of the Covenant

The signet for the marriage is recorded in שמות כד, where the legal requirements are all met of the witnesses to the marriage and the reading of the book of covenant of which the children of Israel avouched themselves to do. We see four striking features in the text, firstly—

- i. In 3. שמות כד, Moses reiterated “...*all of the words of the Lord and His judgments...*” to the people, and they all said together: “...*All the words which the LORD hath said will we do.*”
- ii. In 4. כד, Moses wrote the words of the Lord and an altar was erected. In verses 5-6. כד the altar was atoned for and cleansed and then sacrifices were made to the Lord.
- iii. In 7. כד, Moses once again reads the book of the covenant to the audience of the people; all of the people all confirmed “...*All that the LORD hath said will we do, and be obedient.*”
- iv. Fourthly, and most importantly, 3-9. שמות כד emphasises that the marriage is sealed and becomes legally binding. By the token or signet of Moses sprinkling the blood on the people, the exchange of vows, Moses as the intermediary, concluded the marriage ceremony by making the declaration of “...*Behold the blood of the covenant, which the LORD hath made with you concerning all these words.*” Thus, the marriage has been witnessed and is now legally binding, and Israel became God’s wife.<sup>[52]</sup>

## ENDNOTE SCRIPTURE REFERENCES

- [ 70 ]
46. 15-16,25: שמות Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. [16] And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. [25] And seven days were fulfilled, after that the LORD had smitten the river.
47. 20: ישעיה סה There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.
48. 16-19: יזכריה יד And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. [17] And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. [18] And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.
49. 20: דברים ז But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.  
2: דברים יד For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.
50. 6-8: דברים ז For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. [7] The LORD did not set his love upon you, nor choose you,<sup>1</sup> because ye were more in number than any people; for ye were the fewest of all people: [8] But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.
51. 16-19: דברים כו This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine

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1. God, the Most High's expression, "The fewest of all people" is a Firstfruits synonym. A Firstfruits offering to the Lord God Most High is a 'small portion purposeful chosen selection taken from the harvest field' representative of a greater harvest yet not brought in or realised.

heart, and with all thy soul. [17] Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: [18] And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; [19] And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

52. שמות כה-ג And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. [4] And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. [5] And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. [6] And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. [7] And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. [8] And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. [9] Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

## SECTION 5: NATION OF ISRAEL THE FIRSTFRUITS

### A. RECAP OF PRINCIPLES CONTAINED IN SECTION 1

#### I. Firstfruits principles

A small portion was chosen or selected as the first, the choicest and the best above all other crops that were picked. This portion was representative of a much bigger and future harvest not yet reaped. If God accepted this small portion, this was God's promise and guarantee that a greater harvest would follow and that God would accept and realise the harvest.

#### II. The Barley and Gentile harvest

Now, if we remember in section 1 of the study, you will remember that the Barley represented ישוע as the 'first and best sheaf' of barley of a greater harvest of יהודים yet to be gathered into the Kingdom. The wheat represented the gentiles/ and יהודים, a mixed harvest, which followed the barley harvest.

#### III. The Seven Month Harvest period scaled to Seven Thousand Years

The enlarged harvest scale outlined in section 1, the earth is approximately between 6,000 and 7,000 years old. From the expansion of the harvest scale, what do we see that God has been doing since the Fall? Saving souls. Is there any order and structure to God saving souls? Yes.

### B. ABRAHAM AS THE BEGINNING OF THE FAMILY OF GOD — THE

FIRSTFRUITS UNTO GOD

Remember the scale, remember that יְשׁוּעַ is the first and the best sheaf and finally, remember that barley represents יְשׁוּעַ as the beginning and the start of the barley harvest, the builder of a family unto God the Father. Abraham is the antitype: Abraham is Jewish and represents barley. On the scale, Abraham is the start and beginning of the barley harvest of a family.

God's promise unto Him was that his seed will be as the sand of the sea. Abraham, was the 'first and the best sheaf of barley' that God had chosen. This symbolises that the rest of the barley harvest in the future of יהוּדִים not yet gathered in, God was guaranteeing a much bigger harvest that He would accept unto Himself.

### I. Children of Israel as the rest of the barley harvest and Firstfruits

At Mt. Horeb, the giving of the law, they were the 'first' people that God entered into a covenant with whom God to have a daily relationship with. Thus, they are Firstfruits as shown in 6-8.ז <sup>[53]</sup> —

- A. A "...holy people unto the LORD..."
- B. A 'chosen' to be a 'special people unto Himself'; they were also the
- C. The fewest of all people'.
- D. 4-8.ט <sup>[54]</sup> שְׁמוֹרֶת, the Lord God said that the Children of Israel are peculiar treasure unto God above all people. <sup>[54]</sup>
- E. They shall be kingdom of priests, which are Firstfruits synonym—
  - (i) An holy people unto the Lord: correspond to the barley that was picked, separated from the rest of the crop of barley. The presentation of the Firstfruits thereof were consecrated and made holy if God accepted them.
  - (ii) 'Chosen' denotes the barley being inspected and selected as the best from a much larger of quantity of barley that was not quite the best, but was of inferior quality.
  - (iii) A special people and peculiar treasure unto God above all people: correspond to the best, the pre-eminent and the choicest above all of the barley that was picked from all the other the crops.
  - (iv) The Children of Israel were the fewest of all people: this equals the small sheaf of barley, an only very small portion of barley picked from the fields.

## C. SO WHO COMPRISE THE REST OF THE HARVEST?

### I. God's original plan

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God saved the יהודים first, they were chosen by God to be a special people, holy and separate unto Him. God's original plan was to gather in the 'rest of the harvest of gentiles' through the יהודים as His witnesses, and that they would be an example to all people on the earth.

God was going to use the Children of Israel to bring the gentiles into relationship with Himself. They would evangelise the gentiles. The Lord wanted to be glorified through His people, the people whom He loved. These gentiles then that God saved would be grafted into Israel; so that the gentile nations would become a commonwealth of Israel: the gentiles would be recognised as God's children. The Lord God has achieved his original objective through the present mixed Jew and gentile Church.

### II. Mixed Harvest

The mixed harvest of gentiles and יהודים are the rest of the harvest. We see through ישוע that His rejection, that the gentiles have benefited as result. Four reasons why the gentiles/יהודים are the rest of harvest—

#### A1. COVENANT

The mixed Jew/gentile church are the rest of the harvest because they are the second group of people that God entered into a covenant with; the first being the children of Israel at Mt. Horeb. The church was purchased and sealed with the precious everlasting blood of ישוע so that gentiles can have a relationship with God. The covenant with Israel was sealed with the token of the covenant of the blood of a bullock which can never take away sins—

10-11. אל העברים י. By the which will we are sanctified through the offering of the body of Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.

**A1. FIRSTFRUITS GUARANTEE**

Just as the Firstfruits was God's guarantee and promise that He would accept and realise a future harvest of believers, God has fulfilled this assurance and pledge: He has chosen believers to have relationship with God; God has forgiven believers of their sins; delivered them from destruction and accepted gentiles into His kingdom. Firstfruits synonyms are contained in 5-6. אֵל הָאֶפְסַיִם א.א.5-6, which says that the gentiles have been adopted as children by Christ to Himself and that God has accepted the gentiles in the beloved.

**A1. A GREATER HARVEST**

God has also fulfilled this facet of a much greater harvest. Firstfruits is merely a small portion of a much greater harvest. God has gathered in a great harvest since the יְשׁוּעָה ascension.

**A2. THE CHILDREN OF ABRAHAM**

God will graft the gentiles into the Jewish covenants and promises. Similarly, Christ has finished the work of the cross, has grafted the gentiles into the family of Abraham. Thus, אֵל הָרֹמִיִּם א.א.11-16.7, this fulfils the Abrahamic promise that He would become the 'father of us all': the father of many nations. The following is a diagram showing an outline of Firstfruits since creation.

HARVEST SCALE ENLARGED							
BEGINNING OF CREATION/HARVEST				END OF THE HARVEST OR LAST DAYS HARVEST: (HEB 1:2)			
FROM CREATION UNTIL MESSIAH'S FIRST COMING				MESSIAH TILL THE SECOND COMING			
THE FIRST THREE FEASTS			THE LAST FOUR FEASTS				
PASSOVER	FIRSTFRUITS	UNLEAVENED BREAD	PENTECOST	TRUMPETS	DAY OF ATONEMENT	TABERNACLES	
<p>Barley →</p> <p>Abraham, Issac, Jacob</p>		<p>Birth of Israel</p>	<p>Wheat</p> <p>↓</p> <p>Tribulation saints (great multitude/ Harvest )</p>	<p>Warning / Alarm of pending Judgment — 10 days</p> <p>↓</p> <p>Silence for 7.5 days (Revelation 8:1)</p>	<p>Judgment (Treading of Grapes)</p> <p>↓</p> <p>Destruction of nations</p>	<p>God dwells with his people</p> <p>↓</p> <p>Reign of Messiah</p>	
<p>Rest of the Jewish Harvest</p>							

Table 5.1:Harvest period enlarged from creation until Second coming

2. Explanation and interpretation
  - a. Barley in Scripture represents יהודים
  - b. Abraham the Firstfruits corresponds with the Head Sheaf, antitype of ישוע. Abraham cannot be greater than ישוע HaMashiach. Abraham was the beginning and start of the Jewish race. ישוע is the literal fulfilment of Firstfruits .
  - c. Birth of Israel
    - i. Firstfruits — the Israelites were the first ones that God had saved and chosen as a nation unto himself.
    - ii. Rest of the Harvest — They are the rest of harvest because, God's guarantee and promise to Abraham that he would have a future seed.
  - d. Wheat —The birth of the Church: Mixed, made up of יהודים and Gentiles, up to and including the tribulation till the second coming.

## SECTION 5: APPENDICES

APPENDIX A. Hebrew Months and Their Pronunciation

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English	Pronounced	Hebrew
April	Nisan	ניסן
May	Iyar	אייר
June	Sivan	סיון
July	Tammuz	תמוז
August	Av	אב
Sept	Elul	אלול
Oct	Tishrei	תשרי
Nov	Heshvan	חשון
Dec	Kislev	קסלו
Jan	Tevet	טבת
Feb	Shevat	שבט
March	Adar	אדר

APPENDIX B. Names of Feasts of God, Their Corresponding Dates and Months

<u>Pronunciation</u>	<u>Feast</u>	<u>Date</u>	<u>Month</u>	
Pesach (Passover)	פֶּסַח	15/14	ניסן	1st
Reshit (Firstfruits)	ראשית	17 16 or	ניסן	2nd
Matsah (Unleavened Bread)	מַצֵּה	15-21	ניסן	3rd
Shavu'ot (Pentecost)	שבועות	6 -7	סיון	4th
Yom Teruah (Day of Trumpets)	יום תרועה	1-2	תשרי	5th
Yom Kippurim (Day of Atonement)	יום הכִּפּוּרִים	10	תשרי	6th
Sukkot (Feast of Tabernacles)	סֻכּוֹת	15-21	תשרי	7th

APPENDIX C. Books of The Bible In Hebrew, Including The New Testa-  
ment

[ 80 ]

English name	Pronunciation	Hebrew Name	
Genesis	Bereshit	בראשית	1
Exodus	Sh' mot	שמות	2
Leviticus	Vayikra	ויקרא	3
Numbers	Bemidbar	במדבר	4
Deuteronomy	Devarim	דברים	5
<b>FORMER PROPHETS</b>	<b>NEVI'IM</b>	<b>נביאים</b>	
Joshua	Yehoshua	יהושע	6
Judges	Shof'tim	שופטים	7
Samuel	Shmuel	שמואל א	8
Samuel	Shmuel	שמואל ב	9
Kings	Melakhim	מלכים א	10
Kings	Melakhim	מלכים ב	11
<b>MAJOR PROPHETS</b>	<b>NEVI'IM</b>	<b>נביאים</b>	
Isaiah	Yeshayah	ישעיה	12
Jeremiah	Yermeyah	ירמיה	13
Ezekiel	Yechzekiel	יחזקאל	14
<b>TWELVE MINOR PROPHETS</b>	<b>NEVI'IM</b>	<b>נביאים</b>	
Hosea	Hoshea	הושע	15
Joel	Yoel	יואל	16
Amos	Amos	עומס	17
Obadiah	Ovadyah	עבדיה	18

Jonah	Yoneh	יונה	19
Micah	Mikhah	מיכה	20
Nahom	Nachum	נחום	21
Habbakuk	Chavakuk	חבקוק	22
Zefaniah	Tzefanyah	צפניה	23
Haggai	Chaggai	חגי	24
Zechariah	Ze'char'yah	זכריה	25
Malakha	Malakhi	מלאכי	26
<b>WRITINGS (WISDOM)</b>	<b>KETUVIM</b>	<b>כתובים</b>	
Psalms	Tehilim	תהלים	27
Proverbs	Mishlei	משלי	28
Job	Iyov	איוב	29
<b>WRITINGS MEGILLOT</b>	<b>KETUVIM</b>	<b>כתובים</b>	
Song of Songs	Shir HaShirim	שיר השירים	30
Ruth	Ruth	רות	31
Lamentations	Eikhah	איכה	32
Ecclesiastes	Koheleth	קהלת	33
<b>WRITINGS HISTORIES</b>	<b>KETUVIM</b>	<b>כתובים</b>	
Esther	Esther	אסתר	34
Daniel	Daniel	דניאל	35
Ezra	Ezra	עזרא	36
Nehemiah	Nechemyah	נחמיה	37
Chronicles	Divrei Ha-Yamim	דברי הימים א	38
Chronicles	Divrei Ha-Yamim	דברי הימים ב	39

## ENDNOTE SCRIPTURE REFERENCES

- [ 82 ]
53. 6-8. דברים ז.ו, For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.
54. 4-8. שמות יט.ט, Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.