

# The Significance of the Wave Offering

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 [sightedmoon.com/the-barley-2016/](http://sightedmoon.com/the-barley-2016/) By Joseph F. Dumond

## News Letter 5851-050

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**4th day of the 12th month 5851 years after the creation of Adam**

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**The 12th Month in the Sixth year of the Third Sabbatical Cycle**

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**The Third Sabbatical Cycle after the 119th Jubilee Cycle**

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**The Sabbatical Cycle of Earthquakes, Famines and Pestilence**

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The Year of the Tithe for the Widows, Orphans & Levites

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Less than 1 month to get ready for the Sabbatical year that begins at Aviv 2016

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February 13, 2016

Shabbat Shalom to The Royal Family of Yehovah,

Each year, we all get to rehearse the secrets Yehovah reveals to those of us who keep His Torah, hidden in the Holy Days and Sabbath. We have just started the 12th month of Yehovah's Calendar. Yes, it is His Calendar because we wait to see when Yehovah will tell us when the Holy Days are, rather than arbitrarily assigning them to certain dates.

Each year it proves to us the words of Yehshua. This is why we do not tell you when they are until we know for sure.



**Mat 24:36** But of that day and hour no one knows, no, not the angels of Heaven, but only My Father.

Paul then writes about this same time, letting us know to be calm because we do understand the seasons.

**1Th 5:1** But of the times and the seasons, brothers, you have no need that I write to you. **2** For you yourselves know accurately that the day of *the* Lord comes like a thief in the night. **3** For when they shall say, Peace and safety! Then sudden destruction comes on them, as travail upon a woman with child. And they shall not escape. **4** But you, brothers, are not in darkness, that the Day should overtake you like a thief. **5** You are all the sons of light and the sons of the day. We are not of the night, or of darkness. **6** Therefore let us not sleep as the rest *do*, but let us watch and be calm.

Because we keep the Holy Days and allow Yehovah to tell us when those Holy Days are to come, we can then rest assured as to the times that are coming.

Those who do not keep the Holy Days nor the Sabbatical years nor the Sabbath have no clue when referring to prophecy and come up with things like the rapture and all sorts of other guesses as to when He is going to come back. But we know because we obey.

Many use the Hebrew Calendar to determine the Holy Days, days that are assigned and you know when they are to fall years in advance. Many people who used to keep the Holy Days according to the Barley being Aviv and the Crescent Moon being sighted are now returning to the Hebrew calendar for the convenience of being able to know an exact date and plan for that time off. How sad, that they have turned away from allowing our King to tell us when to celebrate His Feast days.

It is actually quite exciting to watch and wait for His signs each year.

If the Barley is ready in March then Passover could be in March 2016 and the Sabbatical year begins then. But some will choose the Hebrew Calendar which has used the 19 year Metonic cycle this year for a forced leap year. This year is the 19th year of the cycle. It does not give heed to Yehovah at all. It does not regard the barley nor the crescent moon.

If the Barley is not ripe and we are in the 12th month, then we must add a 13th month in order to give the barley time to ripen.

Why do we need barley? Because of what we are told in Lev 23.

Lev 23:10 Speak to the sons of Israel and say to them, When you have come into the land which I give to you, and shall reap the harvest of it, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 11 And he shall wave the sheaf before Jehovah to be received for you. On the next day after the sabbath the priest shall wave it.

We explain the history of the calendar in our teaching on the Blood Moons. Because people use the wrong calendar, they are confused about what the blood moons are showing us.

#### 12th New Moon Report

On Tuesday February 9, 2016 the new moon was sighted from Israel. The new moon was sighted:

- from Jerusalem at 5:40 pm by Devorah Gordon and at 5:47 pm by Gil Ashendorf

- from Givat Zeev at 5:42 pm by Willie Ondricek
- from Tel Aviv at 5:46 pm by David Cachicas an Daniela Cachicas
- from Kiryat Ata at 5:47 pm by Yoel Halevi and Naomi Halevi
- from Beersheva at 5:53 by Judith Rood and Ava Williams

The photo of the new moon at the top of this message was taken on Feb 9 from Kiryat Ata by Yoel Halevi of [Hebrew in Israel](#). More photos of the new moon are posted at:

<http://www.facebook.com/NehemiaGordon/>

Chodesh Sameach!  
Happy New Moon!

Nehemia Gordon  
Tuktoyaktuk, Northwest Territories, Canada

Why Do We Need Barley To Begin the New Year?

I call you the Royal Family and say this for one reason: we were once “Lo-ammi” which, in Hebrew, means “not a people” (Hosea 1:9) and living around the world in our own ethnic communities. Under those circumstances we would have never spoken to one another because of our race and former religions. Now, because we keep the Torah of Yehovah and we all strive to obey the 10 Commandments, which includes the Sabbath from sunset Friday to sunset Saturday, the keeping of the Holy Days of Lev 23 – careful not to add any to them nor taking any away – and because you are going to keep the Sabbatical year, the next one coming from Aviv 2016 to Aviv 2017..... because you strive to do these things, *you now are a Royal People Chosen by Him*. You have now become “sons of the living Elohim.” (Hosea 1:10)

No matter how deprived you were yesterday, today – after you have repented for the past way in which you lived – today you are the Royal Family of Yehovah.

1Pe 2:9 But you are a chosen generation, a royal priesthood, a holy nation, a people for possession, so that you might speak of the praises of Him who has called you out of darkness into His marvelous light; 10 you who then were not a people, but now the people of God, those not pitied then, but now pitied.

It does not matter what color your skin is or where you live or what your past entailed. What matters is that you keep the Torah now.

Rom 11:16 For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, also the branches. 17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a sharer of the root and the fatness of the olive tree with them, 18 do not boast against the branches. But if you boast, *it is* not you *that* bears the root, but the root bears you. 19 You will say then, The branches were broken off so that I might be grafted in. 20 Well, because of unbelief they were broken off, and you stand by faith. Do not *be* high-minded, but fear. 21 For if God did not spare the natural branches, *fear* lest He also may not spare you either! 22 Behold then *the* kindness, and *the* severity of God; on those having fallen, severity; but on you, kindness, if you continue in the kindness. Otherwise you also will be cut off.

The reason you are able to understand these truths found in the Torah is not because of your intelligence or your holiness. It has nothing to do with your greatness, but for some reason Yehovah has chosen you. He chose you and that makes you special and set-apart unto Him. Yehovah doesn't choose the perfect, He perfects His chosen.

Joh 6:43 Jesus therefore answered and said to them, Do not murmur with one another. 44 No one can come to Me unless the Father who has sent Me draw him, and I will raise him up at the last day. 45 It is written in the Prophets, "And they shall all be taught of God." Therefore everyone who hears and learns from the Father comes to Me.

We all walked according to the ways of this world. But now we have come to know Yehovah's appointed times. Without them we do not stand a chance.

Jer 8:7Yea, the stork in the heavens knows her seasons; and the turtle and the crane and the swallow watch the time of their coming; but my people do not know the judgment of Jehovah.

That word 'seasons' is appointed times or Moedim.

Isa 1:2Hear, O heavens, and give ear, O earth; for Jehovah has spoken, I have nursed and brought up sons, and they have rebelled against Me. 3The ox knows his owner, and the ass his master's crib; *but* Israel does not know; My people do not understand. 4Woe, sinful nation, a people heavy *with* iniquity, a seed of evildoers, sons who corrupt! They have forsaken Jehovah; they have provoked the Holy One of Israel to anger; they have gone away backward.

Isa 5:12And the lyre, and the harp, the timbrel, and pipe, and wine, are *at* their feasts; but they do not regard the work of Jehovah. Yea, they do not see the work of His hands. 13For this My people go into exile without knowledge, and their honorable men into famine, and his multitude is dried up with thirst. 14So hell has enlarged itself, and opened its mouth without measure; and their glory, and their multitude, and their pride, and he who rejoices in her, shall go down into it.

This week I am explaining why we need the barley.

At this time of year, the debate always comes along about when the New Year begins. So once again, I want to explain this. It has nothing to do with the Equinox. Nothing.

### Biblical Leap Years

The Biblical year begins with the first New Moon after the barley in Israel reaches the stage in its ripeness called "Abib/Aviv." The period of time between the beginning of one year and the next is either 12 or 13 lunar months. Because of this, it is important to check the state of the Barley crops at the end of the 12th month. If the barley is "Abib" at this time, then the following New Moon is "Hodesh Ha-Aviv" or, the "New Moon of the Abib." If the barley is still immature, we must wait another month and then check the barley again at the end of the 13th month.

By convention, a 12-month year is referred to as a "regular year" while a 13th month year is referred to as a Leap Year. This should not be confused with Leap Years as they occur in the Gregorian (Christian) Calendar, which involve the "intercalation" (addition) of a single day (Feb.

29). In contrast, the Biblical Leap Year involves the “intercalation” of an entire lunar month (a “thirteenth month” which is called “Adar Bet”). It can only be determined whether a year is a Leap Year a few days before the end of the 12th Month.

Where is “Abib” mentioned in the Hebrew Bible?

The story of the Exodus relates to us “this day you are going out, in the the month of the Abib.” (Ex 13:4).

To commemorate that we left Egypt in the month of the Abib, we are instructed to bring the Passover sacrifice and to celebrate the Feast of Unleavened Bread (Hag Ha Matzot) at this time of year.

In Dt 16:1 we are commanded:

“Keep the month of the Abib and make the Passover (sacrifice) to YHWH your God at night, because in the month of the Abib YHWH your God took you out of Egypt”.

Similarly, we are commanded in Ex 23:15 that:

“You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as I have commanded you, at the time of the month of the Abib, because in it you went out of Egypt.”

The same is commanded in Ex. ch. 34 vs. 18:

“You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as have I commanded you, at the time of the month of the Abib, because in the month of the Abib you went out of Egypt.”

So what does “Abib” mean?

Abib indicates a stage in the development of the barley crops. This is clear from Ex 9:31,32 which describes the devastation caused by the plague of hail:

“And the flax and the barley were smitten, because the barley was Abib and the flax was Giv’ol. And the wheat and the spelt were not smitten because they were dark (Afilot).”

The above passage relates that the barley crops were destroyed by the hail while the wheat and spelt were not damaged. To understand the reason for this we must look at how grain develops. When grains are early in their development they are flexible and have a dark green color. As they become ripe they take on a light yellowish hue and become more brittle. The reason that the barley was destroyed and the wheat was not is that the barley had reached the stage in its development i.e. “ripeness” called “Abib” and as a result had become brittle enough to be damaged by the hail. In contrast, the wheat and spelt were still early enough in their development, at a stage when they were flexible and not susceptible to being damaged by hail. The description of the wheat and spelt as “dark” (Afilot) indicates that they were still in the

stage when they were deep green and had not yet begun to lighten into the light yellowish hue which characterizes ripe grains. In contrast, the barley had reached the stage of Abib at which time it was no longer “dark” and at this point it probably had begun to develop golden streaks.

## Parched Abib

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We know from several passages that barley which is in the state of Abib has not completely ripened but has ripened enough so that its seeds can be eaten if parched in fire. Parched barley was a commonly eaten food in ancient Israel and is mentioned in numerous passages in the Hebrew Bible as either “Abib” or “parched (Kalui) in fire” (Lev 2:14) or, in the abbreviated form, “parched (Kalui/ Kali)” (Lev 23,14; Jos 5,11; 1Sam 17,17; 1Sam 25,18; 2Sam 17,28; Ruth 2,14).

While still early in its development, barley has not yet produced large enough and firm enough seeds to produce food through parching. This early in its development, when the “head” has just come out of the shaft, the seeds are not substantial enough to produce any food. At a later stage, the seeds have grown in size and have filled with liquid. At this point the seeds will shrivel up when parched and will only produce empty skins. Over time the liquid is replaced with dry material and when enough dry material has amassed, the seeds will be able to yield “barley parched in fire”.

## Abib and the Harvest

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The month of the Abib is the month which commences after the barley has reached the stage of Abib. Approximately 2-3 weeks after the beginning of the month the barley has moved beyond the stage of Abib and is ready to be brought as the “wave-sheaf offering” (Hanafat HaOmer). The “wave-sheaf offering” is a sacrifice brought from the first stalks cut in the harvest and is brought on the Sunday which falls during the week of Unleavened Bread (Hag HaMatzot). This is described in Lev 23:10-11:

“When you come to the land which I give you, and harvest its harvest, you will bring the sheaf of the beginning of your harvest to the priest. And he will wave the sheaf before YHWH so you will be accepted; on the morrow after the Sabbath the priest will wave it.”

From this it is clear that the barley, which was Abib at the beginning of the month, has become harvest-ready 15-21 days later (i.e. by the Sunday during Unleavened Bread). Therefore, the month of the Abib cannot begin unless the barley has reached a stage where it will be harvest-ready 2-3 weeks later.

That the barley must be harvest-ready 2-3 weeks into the month of the Abib is also clear from Deut 16:9 which states:

“From when the sickle commences on the standing grain you will begin to count seven weeks.”

From Lev 23:15 we know that the seven weeks between Passover (Hag Hamatzot) and Pentecost (Shavuot) begin on the day when the wave-sheaf offering is brought (i.e. the Sunday which falls during Unleavened Bread):

“And you shall count from the morrow after the Sabbath, from the day you bring the sheaf of waving; they will be seven complete Sabbaths.”

Therefore, the “sickle commences on the standing grain” on the Sunday during Unleavened Bread, i.e. 2-3 weeks after the beginning of the month of the Abib. If the barley is not developed enough so that it will be ready for the sickle 2-3 weeks later, then the month of the Abib cannot begin and we must wait till the following month.

It should be noted that not all the barley ripens in the Land of Israel at the same time. The wave-sheaf offering is a national sacrifice brought from the first fields to become harvest-ready. However, the first-fruit offerings brought by individual farmers can vary in ripeness anywhere from “Abib parched in fire” to fully ripe grain which may be brought “crushed” or “coarsely ground”. This is what is meant in Lev 2:14:

“And when you bring a first-fruit offering to YHWH; you shall bring your first-fruit offering as Abib parched in fire or crushed Carmel” (Carmel is grain which has hardened beyond Abib to the point where it can be “crushed” or “coarsely ground”).

All of the above passages have been translated directly from the Hebrew and it is worth noting that the King James translators seem to have not understood the various Hebrew agricultural terms very well. In Lev 2:14 they translated “Carmel” as “full ears” and “Abib” as “green ears” whereas in Lev 23:14 they translated “Carmel” as “green ears!”

To summarize, barley which is in the state of Abib has 3 characteristics:

1. It is brittle enough to be destroyed by hail and has begun to lighten in color (it is not “dark”).
2. The seeds have produced enough dry material so it can be eaten parched.
3. It has developed enough so that it will be harvest-ready 2-3 weeks later.

So where do we find evidence of this in the New Testament and did Yeshua follow the Aviv Barley to begin the year?

The sacred calendar is aligned with the seasons and the harvests of the crops necessary for the various Feasts. Barley was the first crop to be reaped in the lands of the Bible and the first month was reconciled with the barley at the stage of it being “green in the ear,” ready to be reaped for the offering of Firstfruits. Unleavened bread made from barley was eaten during this week.

There are three “Hags” (Feasts) in which we are commanded to go up to Jerusalem; Unleavened Bread, Shavuot and Sukkot. Each one shows you the plan of Salvation. Always keep this in mind as you keep each of these Feasts.

## The Wave Offering

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There was a ritual connected with the Feast of Weeks or “Pentecost season” as some call it today, that the priests of Israel were to perform in the Temple or the Tabernacle of the Lord. It is recorded for us in Lev.23:9-14.

“Say to the people of Israel, when you come into the land which I give you and REAP its harvest, you shall bring the SHEAF OF THE FIRSTFRUITS OF YOUR HARVEST to the priest; and he shall WAVE the sheaf BEFORE the Lord, that you may find acceptance; ON THE MORROW AFTER THE SABBATH the priest shall wave it.....And you shall eat neither bread nor grain parched or fresh until this same day.....”

This ceremony has to do with the FIRSTFRUITS. It was a WAVING of the FIRST of the Firstfruits by the priest before the Lord. It was to be fulfilled before any of the NEW harvest could be gathered in to be used for bread, or eaten in any way.

Author Samuele Bacchiocchi has correctly observed that:

“The countdown to Pentecost began with the offering of the first barley sheaf (known as the Omer).....the purpose of the wave-sheaf offering was to consecrate and inaugurate the Spring grain harvest which lasted about seven weeks until Pentecost.....the cutting of the first barley sheaf entailed a lively ceremony. The sheaf was cut in the evening, put into baskets, and held until the next day, when it was brought to the temple...to be ceremonially waved by the priest. The Talmud states that a priest would meet a group of pilgrims on the edge of the city and from there lead them to the Temple mount singing and praising God. Together with a priest they proclaimed: ‘A wandering Aramaean was my father; and he went down into Egypt.....and the Lord brought us out of Egypt....into this place and gave us this land, a land flowing with milk and honey. And behold, now I bring the first of the fruit of the ground, which you, O Lord, have given me’ (Deut.26:5, 8, 9, 10).

When they arrived at the Temple, the priest would take the sheaves, lift some in the air and wave them in every direction to acknowledge God’s sovereignty over the whole earth. Before the offering of the sheaves, no reaping of the harvest for personal use could be done (Lev.23:14). A portion of the wave-sheaf was placed on the altar and the rest was eaten by the priest. A male lamb was sacrificed as a burnt offering (Lev.23:12)” (God’s Festivals, pages 170,171).

Let us back up a little to the time when these first sheaves were to be cut. This particular happening is interesting in its ceremony and also shows the time as to when it was done by the teaching of the Pharisees. The Sadducees disagreed with the Pharisees as to the DAY this cutting and waving of the sheaf was to be performed. The Pharisees taught the sheaf was cut the evening of the 15th of the first month, at the very beginning of the first Sabbath of the feast of Unleavened Bread. The Sadducees taught it was to be cut and presented to the Lord on the first day of the week DURING the feast of Unleavened Bread, a Sunday wave sheaf day.

Because among the religious sects of Judah the common people were in the main, followers of the Pharisees, it was their teaching of the cutting and waving of the sheaf that got center



stage and the largest spot light.

Actually and technically, it was the Sadducees that held the correct understanding as to WHAT DAY the first sheaf of the spring harvest was to be waved before the Lord. The barley was cut after the weekly Sabbath and prepared that night and presented as the wave offering at 9 AM that 1st day of the week, Sunday.

In this typology study I want to focus on the RITES of the cutting for a moment.

This “reaping” of the Omer Barley offering was a special ceremony performed BY a select group of individuals, who performed the “cutting” and “bringing” of the Omer “on behalf of” all the people of God. This SPECIAL offering was NOT brought by each and every man in Israel.

Reading from THE TEMPLE AND ITS MINISTRY AND SERVICES, by Dr. Alfred Edersheim, page 258, we find exactly how this Barley Omer Offering was first “cut- reaped” and how it was then “brought” to the priest in the Temple.

Quote: ” Already, on the 14th of Nisan, the spot where the FIRST SHEAF was to be REAPED had been MARKED OUT by delegates from THE SANHEDRIN, by tying together in bundles, while still standing, the BARLEY THAT WAS TO BE CUT DOWN. Though, for obvious reasons, it was customary to choose for this purpose the sheltered Ashes-valley across Kidron, there was no restriction on that point, provided the barley had grown in an ordinary field – of course in Palestine itself – and not in garden or orchard land, and that the soil had not been manured nor yet artificially watered. When the time for CUTTING THE SHEAF (Omer) had arrived, that is on the evening of the 15th of Nisan (even though it were a Sabbath), just as the SUN WENT DOWN, THREE MEN, each with a SICKLE AND BASKET, formally set to work.

But in order clearly to bring out all that was distinctive in the ceremony, they first asked of the bystanders THREE times each of these questions: ‘ Has the sun gone down?’ ‘With this sickle?’ ‘ Into this basket?’ ‘ On this Sabbath (or first Passover day)?’ and lastly, ‘ Shall I reap?’

Having each time been answered in the affirmative, they CUT DOWN THE BARLEY to the amount of ONE EPHAH, or TEN OMERS, or THREE SEAHs, which is equal to about THREE PECKS AND THREE PINTS of our English measure.

The ears were BROUGHT INTO THE COURT OF THE TEMPLE, and thrashed out with canes or stalks, so as not to injure the corn (barley grain); then ‘parched’ on a pan perforated with holes, so that each grain might be touched with by the fire, and finally exposed to the wind. The corn (barley grain) thus prepared was ground in a barely-mill, which left the hulls whole.

According to some, the flour was always successively passed through thirteen sieves, each closer than the other. The statement of a rival authority, however, seems more rational – that it was only done till the flour was sufficiently fine, which was ascertained by one of the ‘Gizbarim’ (treasurers) plunging his hands into it, the sifting process being continued as long as any of the flour adhered to the hands.

Though ONE EPHAH, or TEN OMERS, of BARLEY was CUT DOWN, only ONE omer of flour, or about 5.1 pints of our measure, was OFFERED in the Temple.....”

In corroboration of these facts, the SONCINO TALMUD, a special limited anniversary edition of the Babylonian Talmud in English, published by The Soncino Press, tells about these procedures followed by these three men from the Beth Din (House of Judgment-Sanhedrin), to REAP this same Omer Barley Offering, which say:

“MISHNAH. What was the procedure? The messengers of the Beth Din used to go out on the day before the Festival and tie the unreaped corn in bunches to make it easier to reap. All the inhabitants of the towns near by assembled there. AS SOON AS IT BECAME DARK he called out ‘ Has the sun set?’ And they answered ‘Yes.’ ‘ Has the sun set?’ And they answered ‘Yes.’ ‘With this sickle?’ And they answered ‘Yes.’ ‘ With this sickle?’ And they answered ‘Yes.’ ‘ Into this basket?’ And they answered ‘Yes.’ ‘ Into this basket?’ And they answered ‘Yes.’ On the Sabbath he called out further, ‘On this Sabbath?’ And they answered ‘Yes.’ ‘ On this Sabbath?’ And they answered ‘Yes.’ ‘ Shall I reap?’ And they answered ‘Yes.’ ‘ Shall I reap?’ And they answered ‘Yes.’ He repeated every matter three times, and they answered, ‘Yes’ – ‘Yes’ – ‘Yes.’ ”

Again, let me remind you that what you have read above was the PHARISEE teaching and practice of the CUTTING and PREPARING the FIRST SHEAF for offering in the Temple by the priest.

They did it after the sun set on the beginning of the 15th of the first month, the annual Sabbath of the beginning of the feast of Unleavened Bread, and it was waved by the priest in the Temple on the day after this annual Sabbath, or the 16th of the first month.

This was the common practice of the Pharisees, and as the largest segment of the “religious” population belonged to the sect of the Pharisees, this practice was carried out and performed by the Temple administration, who in the main were Sadducees. Yet the Sadducees themselves in “theology” teaching DID NOT AGREE with this interpretation of WHEN this first barley sheaf should be cut and waved before the Lord in the Temple.

They said the waving of the FIRST SHEAF of the FIRST HARVEST, before the Lord in the Temple should be on the MORROW after the weekly Sabbath, which came during the feast of Unleavened Bread.

We have seen in past studies on the typology of this Pentecost feast, and especially concerning the typology of the WAVE SHEAF, or FIRST FRUIT cutting of the barley grain, that this FIRST SHEAF of grain REPRESENTED the FIRST of the FIRST- FRUITS of the SPIRITUAL HARVEST RESURRECTION to the heavenly Father, which was typical and was fulfilled by CHRIST JESUS, as the first of the firstfruits – see again 1 Cor.15:20-23; James 1:18.

The FIRST SHEAF of the FIRST harvest to the Lord, was offered or WAVED BEFORE THE LORD, on a certain morning of a certain day, which was also connected to the feast of Unleavened Bread. As this sheaf REPRESENTED the Messiah Christ, being waved or accepted by the Father in heaven, as the FIRST of the FIRST harvest of souls for His family, can we find anywhere in the Gospels where this typology was fulfilled by Jesus and heaven?

YES INDEED WE CAN!!

In John chapter twenty and verse 17, we read that on the day that Jesus appeared to Mary (verses 11-16) and was about to touch Him, He told NOT TO DO SO, for He was not yet ASCENDED UNTO THE FATHER!

Jesus was not talking about His permanent ascension to the Father for two thousand years or so, until His return to earth, BECAUSE later that SAME DAY, He appeared to his disciples and they DID touch Him – see Matthew 28:8-10.

These two accounts in the Gospels make it very clear that Jesus DID, for a short while, ascend to the Father in heaven and return. He allowed no one to touch Him until He had presented Himself to the Father, and then after that on His return to earth that SAME DAY, He allowed Himself to be touched.

WHAT DAY did all this take place? A reading of the last chapters of the Gospels show quite plainly and without contradiction, that this ascending of Jesus to present Himself as the FIRST OF THE FIRSTFRUIT HARVEST, THE WAVE SHEAF OF THE FIRST HARVEST TO THE HEAVENLY FATHER, WAS ON THE FIRST DAY OF THE WEEK FOLLOWING THE WEEKLY SABBATH, DURING THE FEAST OF UNLEAVENED BREAD!

The WAVE SHEAF DID NOT REPRESENT THE RESURRECTION OF CHRIST!

IT REPRESENTED THE CHRIST ALREADY RISEN, BEING WAVED OR ACCEPTED BY THE FATHER IN THE TEMPLE OF HEAVEN, AS THE FIRST OF THE FIRST FRUITS, THE FIRST OF THE SPIRITUAL HARVEST TO BE MADE IMMORTAL FROM FLESH AND BLOOD. THE REST OF THIS HARVEST OF SOULS TO BE ALSO SO MADE IMMORTAL WHEN JESUS COMES AGAIN (1 Cor.15:23; 1 Thes.4:13-18).

THIS TOOK PLACE ON THE FIRST DAY OF THE WEEK, AFTER THE WEEKLY SABBATH, DURING THE UNLEAVENED BREAD FEAST.

IN THIS PARTICULAR CASE THE SADDUCEES HAD THE CORRECT DAY AS TO WHEN THE WAVE SHEAF WAS TO BE OFFERED TO GOD IN THE TEMPLE!

TYOLOGY AND PROPHECY WAS FULFILLED. THAT WHICH HAD BEEN FORETOLD IN SYMBOLISM AND TYPE HAD COME TO PASS EXACTLY AS THE TYOLOGY HAD PICTURED, ON THE EXACT DAY IT HAD BEEN PRACTICED AND PERFORMED FROM THE BEGINNING UNDER MOSES AND IN THE WILDERNESS TABERNACLE.

THIS SHOULD STRENGTHEN OUR FAITH, BRETHREN. ALL THAT GOD HAS PROMISED AND FORETOLD IN PROPHECY AND TYPOLOGY, EITHER HAS ALREADY COME TO PASS, OR YET WILL COME TO PASS. WE CAN COUNT ON IT. WE CAN LOOK TO IT AS UNTO A LIGHT THAT SHINES IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY STAR ARISE IN YOUR HEARTS

(2 Pet. 1:19).

SO IT IS WRITTEN, SO IT WILL COME TO PASS!

I hope you, too, can see the awesome picture this day now gives us!

It is on the Wave Sheaf Day that Yeshua went to heaven at 9 AM, at the time of the morning sacrifices. Otherwise known as "Sunday" morning. Yeshua is represented by the Barley in the Wave Offering. The wave offering was done on that 1st day of the week which begins the counting of the Omer to the 50th day of Pentecost.

Do you grasp the importance of this event?

New International Version (©1984)

This is why it says:

“When he ascended on high, he led captives in his train and gave gifts to men.”

New Living Translation (©2007)? That is why the Scriptures say,

“When he ascended to the heights, he led a crowd of captives and gave gifts to his people.”

English Standard Version (©2001)? Therefore it says,

“When he ascended on high he led a host of captives, and he gave gifts to men.”

New American Standard Bible (©1995)? Therefore it says,

“WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN.”

Holman Christian Standard Bible (©2009)? For it says:

When He ascended on high, He took prisoners into captivity; He gave gifts to people.

International Standard Version (©2012) That is why God says,

“When he went up to the highest place, he led captives into captivity and gave gifts to people.”

David wrote about this event back in Psalms:

Psalm 68:18 When you ascended on high, you led captives in your train; you received gifts from men, even from the rebellious—that you, O LORD God, might dwell there.

Proverbs 30:4 Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hands? Who has wrapped up the waters in his cloak? Who has established all the ends of the earth? What is his name, and the name of his son? Tell me if you know!

Yehshua led a host of captives from the grave when He went to heaven that Sunday morning at 9 AM – at the time of the morning offerings. That is the very same moment when the Wave Offering is made. Never before had any man gone to heaven until this time. This is such a huge event I am beside myself ... I don't understand why others do not or cannot see just how big a deal this was.

Now, in all of this there is something to keep in mind. Before Yehshua went up to Heaven on this Wave Sheaf Day, **NO ONE, NOT ONE PERSON, HAD EVER GONE TO HEAVEN.**

Joh 3:13 And no one has ascended up to Heaven except He who came down from Heaven, the Son of Man who is in Heaven.

This is the reason we wait to see if the barley is going to be Aviv or not. Because we need to have barley to make the wave offering found in Lev 23.

Lev 23:10 Speak to the sons of Israel and say to them, When you have come into the land which I give to you, and shall reap the harvest of it, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 11 And he shall wave the sheaf before Jehovah to be received for you. On the next day after the Sabbath the priest shall wave it.

The wave offering represents the first resurrection of the Saints who had lived and died since the creation of Adam up until that time in history. This is HUGE to understand because we now wait for the next Wave offering of Pentecost to come to fruition. The Feast of Pentecost is the wave offering of two leavened loaves.

Lev 23:15 And you shall count to you from the next day after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete. 16 To the next day after the seventh Sabbath you shall number fifty days. And you shall offer a new food offering to Jehovah. 17 You shall bring out of your homes two wave loaves of two-tenth parts. They shall be of fine flour. They shall be baked with leaven, firstfruits to Jehovah. 18 And you shall offer with the bread seven lambs without blemish of the first year, and one young bull, and two rams. They shall be *for* a burnt offering to Jehovah, with their food offering, and their drink offerings, a fire offering of sweet savor to Jehovah. 19 Then you shall sacrifice one he-goat for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. 20 And the priest shall wave them with the bread of the firstfruits, a wave offering before Jehovah, with the two lambs. They shall be holy to Jehovah for the priest.

All of those who have lived and died since that day when Yehshua took those with Him to Heaven in 31 C.E. will now be raised in what I believe will be the last year of the tribulation in 2033 C.E. This is all the Apostles and all those Saints who have lived and died over the past 2,000 years.

The wave offering is huge in understanding our future. This is why we wait for the barley to be ripe and then for the wheat to be ripe for Pentecost/Shavuot.

One more point to share with you. We just read this proverb.

Proverbs 30:4 Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hands? Who has wrapped up the waters in his cloak? Who has established all the ends of the earth? What is his name, and the name of his son? Tell me if you know!

What is His name and what is the name of His son?