

## The Wheat and Shavuot

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In scripture, Wheat and barley are classified as fruit from the soil. The other five species are classified as fruit from the trees. Barley and wheat are connected to the first part of the year. We are instructed by scripture to count days from a specific point in the week of Unleavened barley to offer a leavened wheat loaf. While in the seventh month, which is distantly dependent on the beginning of the year, the fruit of trees are offered. The entire calendar of feasts is dependent on the count being correct as led by the agriculture in Israel. Again, things are being divided into classifications and we ought to pay attention to the message. I hope to show you this message in an unveiling and orderly manner.

Just as we did with barley, we will first explore what wheat represents.

Wheat represents the Word of G-d. It can be found to be so in the Old Testament and in the New Testament.

*I have heard what the prophets said that prophesy lies in my name, saying, I have dreamed, I have dreamed. 26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; 27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. :28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD. Jeremiah 23:25-28*

The words of the false prophets were chaff, the words of the true prophets of G-d were wheat. John the Baptist added understanding to this passage when John said of Yeshua:

*Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. Luke 3:17*

It is from the stories of David we learn the temple built to the G-d of Israel was built on a threshing floor. This location was revealed to David during the wheat harvest which symbolizes the fiftieth day after counting the Sevens; Shavu'ot.

*Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing floor of Ornan the Jebusite. 19 And David went up at the saying of Gad, which he spake in the name of the LORD. 20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. 1 Chronicles 21:18-20*

The floor that would be purged in Luke 3:17 is the threshing floor of the temple. The chaff or the false prophets were to be burned up but those who have the true Words would be gathered and preserved.

It was during the wheat harvest that the milk cows carried the ark of the covenant back to Israel from the possession of the Philistines. In Israel, a cow would still be producing milk for the current year's calf during the wheat harvest.

*Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: 1 Samuel 6:7*

*And the kine took the straight way to the way of Beth Shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth Shemesh. 13 And they of Beth Shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. 1 Samuel 6:12*

The symbol for the Word of G-d is revealed in the symbol of the wheat in the New Testament.

Yeshua said of Himself:

*Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12:24*

In fact, we will discover that the mystery of the wheat is a kingdom mystery.

*And he said unto them, Unto you it is given to know the mystery of the kingdom of G-d: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And he said unto them, Know ye not this parable? and how then will ye know all parables? 14 The sower soweth the word. Mark 4:11-14*

As we have read, the word is represented by wheat. The Sower sows wheat. There are many more proofs that could be offered and with G-d's help we will discover them all as I offer you what I have understood. But truthfully, the subject of wheat by itself could fill at least a booklet even with my limited understanding.

If Yeshua is the word of G-d and the word of G-d is represented in the wheat, then where is the preeminence of Yeshua in the wheat? It is found in Deuteronomy. The first harvest of the year was barley and then came wheat, but look at how the first fruits are listed.

*A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey. Deuteronomy 8:8*

Wheat, or the word, is placed at the head of the list. Yeshua called Himself a kernel or a grain of wheat and we are a type of His first fruits. His preminent position is faithfully recorded in the seven first fruits offerings listed in Deuteronomy 8:8.

From Wave Sheaf Day until ten days before the fiftieth day is the amount of time that Yeshua, the bread from heaven, spent with His disciples after His resurrection. After forty days, Yeshua ascended to heaven; Yeshua walked with His disciples teaching them. Just before Yeshua ascended, He told His disciples to wait in Jerusalem until the Sevens were completed. They were keeping their part of the oath or swearing by waiting for the Sevens to be made full; completed.

On that glorious fiftieth day is the command to offer a new barley meat offering and two leavened wheat loaves. Scripture records the leavened wheat loaves are the first fruits offering for this feast:

*And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. 17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the LORD.*  
Leviticus 23:15

Barley represents every human born after the fall of Adam. It is in the week of Unleavened Barley that we realize we are required to battle against the sinful nature of the flesh to present ourselves as an acceptable offering to G-d.

*Be not deceived; G-d is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9 And let us not be weary in well doing: for in due season we shall reap if we faint not.* Galatians 6:7-9

In this scripture, reaping will be a reward to the lives of the individuals. *In due season we shall reap*, if we keep the Sevens (the covenant), if we battle against the sinful nature of the flesh (leavened barley), we will reap a reward to become as wheat (as Yeshua) and gain eternal life. For seven-Sevens the barley grains are the only grain harvest, the wheat will not yet be mature enough to make a first fruits offering during the Sevens. It is important to understand, wheat matures more slowly than barley. Barley needs to be ready to begin the general harvest of the season's crops from Wave Sheaf, (barley first fruits day). Then during the time of counting the Sevens, barley is the only new grains available. After the barley offering and after the end of the week of Unleavened all barley leavened and unleavened could freely be eaten. Keeping the Sevens represents our struggle against our sinful nature. Wheat, which is the second crop, was required to be presented as a first fruit on the fiftieth day after counting the Sevens and represents nurturing the spirit of G-d inside of us.

Again, from Wave Sheaf until Shavuot no new wheat from the current year could be consumed or **would have been consumed** because the new harvest of wheat simply was not yet ready. Once the beginning first fruits of wheat were presented wheat could be harvested and eaten.

On the other hand, wheat, which is also a fruit of the adamah or soil represents the word of G-d,

it will have naturally occurring yeast flora or leaven on the outside of the grain. We are told to include the leaven for the wheat loaves in the first fruits for the completion of the Sevens.

I struggled with the idea of the yeast in the wheat bread, I had a memory from what I was taught that all yeast equals sin. I had never been exposed to a teaching about yeast on barley as opposed to yeast on wheat. These are two different types of first fruits. Barley is offered in the week after Passover during Unleavened Bread and wheat is offered after counting the Sevens is finished.

As I wrestled with my flesh and what it had been taught, the voice of the Holy Spirit of the Father began to filter through when He reminded me the enemy is only an imposter and a perverter. The enemy cannot introduce something He has created, the enemy can only twist information. In this case, the twisting is that all leaven represents sin. It does not! The leaven of sin represented in the barley is the perversion. When the Spirit of G-d was lost to Adam it was because the spirit of flesh had taken its place. Remember, the scripture says a house does not remain empty.

*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. Matthew 12:43-45*

Without argument, the Spirit of man is unclean even though 'house' may not also contain a demon, the spirit of man is not the Spirit of G-d. Only when we have a relationship with G-d can His spirit dwell in us.

When I was finally fine with that understanding, I realized the enemy had obscured or hidden the fact that there was acceptable leaven on wheat, in fact, the leaven was needed to cause the rising of the wheat loaf. And then I was presented with another hurdle to jump. A dear friend started referring to the leaven in and on the wheat grains and loaves as *heaven-leaven*. All kinds of emotions went through me as my flesh cringed and the remnants of the former belief about leaven were filtered together with the words heaven-leaven. Oy vey (humor)! That was a hard sacred cow to kick over because of the years of hearing about the leaven-sin connection. However, perversion of the Truth is sin and the spirit of the truth is the leaven from heaven in the wheat.

In the moment that the Holy Spirit was given in the book of Acts it came as mighty rushing wind and filled or empowered the disciples that completed the covenant of Sevens. This breath from heaven was what the original formation of the first Adam contained in the creation story. G-d had taken Adam from the dust of the earth, the soil, and breathed or puffed into Adam a puff of eternal life, Adam was created in the eternal image of Elohim.

*And the LORD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7*

נָפַח

nâphach

naw-fakh'

A primitive root; to puff, in various applications (literally, to inflate, blow hard, scatter, kindle, expire; figuratively, to disesteem): - blow, breath, give up, cause to lose [life], seething, snuff.

In the first letter to Corinth, the letter they received mentions a sin, fornication; sin is equated to leaven.

*To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Yeshua. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Colossians 5:5*

The absolute warning is that the allowance of known sin in a gathering of Believers will spread to other Believers. Next is a command is to get rid of the *old* leaven, if there's old leaven there is new leaven because then the statement if made that they are a *new lump* (or a new mass of *fermented dough*) because they do not contain sin-leaven. A house swept cannot be left empty (Matthew 12:43-45)

*Purge (cleanse or prune) out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Yeshua our Passover is sacrificed for us: 1 Corinthians 5:7*

lump

phurama

foo'-ram-ah

From a prolonged form of φύρω phurō (to mix a liquid with a solid; perhaps akin to G5453 through the idea of swelling in bulk), mean to knead; a mass of dough: - lump.

A house cannot have the spirit of sin and the breath of G-d, whoever we yield ourselves to is who we serve. We will serve our flesh, or we will serve the eternal G-d (Rom 6:9-13) Our house will either contain sin and we will serve sin or our house will contain the Spirit of G-d by Yeshua and we will serve Him.

*Knowing that Yeshua being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto G11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto G-d through Yeshua our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the*

lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto G-d, as those that are alive from the dead, and your members as instruments of righteousness unto G-d. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 15 What then? shall we sin, because we are not under the law, but under grace? G-d forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But G-d be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. Romans 6:9-17

The passage in first Corinthians goes on to say:

*Therefore let us keep the feast, not with old leaven (fornication), neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.* 1 Corinthians 5:8

In a nutshell, this is what the feast of the week of Unleavened barley represents. It is the struggle of the flesh to keep out the old leaven of sin and to strive to have heaven-leaven. After the Sevens that represents keeping of the covenant, the fiftieth day arrives, the reward is we become a new lump of wheat dough that is fermented with heaven-leaven. In our lives on earth, we are to be free from the sins of the flesh, and to become a new lump or creation. We can become the image of the Bread from Heaven, Yeshua, thereby being restored to the Father.

*To wit, that G-d was in Yeshua, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.* 2 Corinthians 5:19

The term Holy Spirit in Hebrew is Kodesh Ruach. In English, kodesh is the word for sacred; ruach is the word for wind and breathe. When a wind fills the sails of a boat it billows out as it fills with ruach. If the sails do not receive the wind, there is no animation of the boat or movement. For a human body to have life and movement, it also must have breath. The breath of the Father is the wind (ruach) of the spirit.

*And suddenly there was a noise from heaven like the sound of a stormy wind and it filled the whole house where they were sitting.* Acts 2:2

ויהי קול רעש מן־השמים פתאם כקול רוח סערה וימלא את־כל־הבית אשר הם ישבים בו:

רוח

rûach

roo'-akh

From H7306; wind; by resemblance breath, that is, a sensible (or even violent) exhalation

*And the LORD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.* Genesis 2:7

נְשָׁמָה

neshâmâh

nesh-aw-maw'

From H5395; a puff, that is, wind, angry or vital breath,

In this portion of the story from Genesis, Adam had not fallen. Eve was still a part of his being, having not yet been taken from his side. He was created in the image of Elohim.

Compare this to the *stormy ruach* in Genesis chapter two to what is written in Acts chapter two where a stormy wind fills the house.

*Cast me not away from thy presence; and take not thy holy **spirit** (kodesh ruach) from me.* Psalms 51:11

The absence of the Holy Ruach is the absence of G-d.

*Therefore let us keep the feast, not with old leaven (fornication), neither with the leaven of malice and wickedness; but with the unleavened ~~bread~~ of sincerity and truth.* 1 Corinthians 5:8

In verse eight, the word bread has a strike mark; bread was added by the translators and obscures the message of the barley and the wheat. Both grains contain naturally occurring leavens, but the two leavens have different understandings. Unleavened barley, our sinless flesh, keeps itself from fornication, malice, wickedness, and every fruit of the flesh.

*Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the LORD.* Leviticus 23:17

The leavened of the wheat in the new lump or dough is sincerity and truth. Sincerity (pureness) and truth (Torah) do not contain the leaven of sin. Purity and torah are found in the new lump, the new dough that is swelled with heaven-leaven which is the Holy Spirit, the breath of G-d and contains the Wisdom of G-d (1 Cor 2:6-16).

1 Corinthians 2:10 : ולנו גלה האלהים ברוחו כי הרוח חוקר את-הכל גם את-מעמקי האלהים:

*And G-d revealed to us by his **Spirit**, for the **Spirit** searches all things, even the depths of G-d.*

1 Corinthians 2:10

Wheat represents the Word of G-d, the leaven in the wheat loaves and wheat dough represents the Spirit and the Wisdom of G-d the Father. The leaven in the wheat dough also represents the new creation in the original formation; Adam before he fell.

Wheat grains represents the Words of G-d through the prophets (Jeremiah 23) and Yeshua is the spirit of prophecy

*And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Yeshua: worship G-d: for the testimony of Yeshua is the spirit of prophecy.* Revelation 19:10

I hope you have been able to see the pattern in offering a new barley meat offering of unleavened barley grains on the fiftieth day which is *in addition* to the leavened wheat loaves that are the first fruits offering.

If you are still not sure what they represent they represent the earnest of our promise. When our covenant (sevens) is completed, whether that happens in death or in His appearing, and if we are still fighting the spiritual battle against sin that wars in our flesh (Rom 7:23); if we have nurtured the Spirit within us (Galatians 6:7) to be molded into the image of our Bridegroom we will be as our Bridegroom when we see Him.

1 John 3:2 *Beloved, now are we the sons of G-d, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

Yeshua is wheat (John 12:24), He is the true bread that came down from heaven (John 6:32), He was born in Beit Lechem (the house of bread) (Matthew 2:1).

If we are committed to this spiritual battle against the flesh, we qualify to become a new lump which will make up the Wave Loaves on the *day after the Sevens, the day after the Sevens represents our faithfulness and our commitment to righteousness*. You cannot show up to be filled with the Spirit and eternal breath of G-d if you are not guarding your house from sin. You must show up without the leaven of sin to receive heaven-leaven.

*Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump (sin of the flesh).* Galatians 5:7-9

*This I say then, Walk in the Spirit (Ruach; heaven-leaven), and ye shall not fulfil the lust of the flesh (leavened barley). 17 For the flesh (leavened barley) lusteth against the Spirit (Ruach; heaven-leaven), and the Spirit (Ruach; heaven-leaven) against the flesh (leavened barley): and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit (Ruach; heaven-leaven), ye are not under the law. 19 Now the works (leaven) of the flesh (barley) are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, :20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, :21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of G-d. :22 But the fruit of the Spirit (Ruach; heaven-leaven) is love, joy, peace, longsuffering, gentleness, goodness, faith, :23 Meekness, temperance: against such there is no law. :24 And they that are Yeshua's have crucified the flesh (the barley has been roasted) with the affections and lusts (unleavened barley). :25 If we live in the Spirit (Ruach; heaven-leaven), let us also walk in the Spirit (Ruach; heaven-leaven). Galatians 5:16-25*

With the Ruach of G-d, we do not need to rage against the flesh in our own strength alone.

*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* Ephesians 6:12



It is Yeshua in us, that has already won this battle and is why we *must* walk in the Spirit (*heaven-leaven*).

*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Yeshua. 9 For in him (Yeshua) dwelleth all the fulness of the G-dhead bodily. 10 And ye are complete in him (Yeshua), (Yeshua) which is the head of all principality and power: Colossians 2:8-9*

Yeshua lives in us. The battle is won once we completely surrender our flesh to Him.

*Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a (new meat offering from parched barley) unto the LORD. 17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the LORD. Leviticus 23:16-17*

The tradition of the Jews is them eating unleavened wheat matzah because when they come to Leviticus 23:14 they incorporate this verse forward into the 50<sup>th</sup> day of leavened wheat loaves rather than understanding this verse is connected to a simple subject. The subject of verse fourteen is the qorban; something we approach G-d with to bring near Him.

*And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your G-d: it shall be a statute forever throughout your generations in all your dwellings. Leviticus 23:14*

qorbân qûrbân

kor-bawn', koor-bawn'

From H7126; something brought near the altar, that is, a sacrificial present: - oblation, that is offered, offering.

Leviticus one explain that a qorban is made when an animal that is sacrificed.

*And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering (qorban) unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. Leviticus 1:1*

A qorban was also used as a burnt offering.

*If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. Leviticus 1:3*

The only ritual that the barley feast and the wheat feast have in common is the act of offering together the first fruit of grain and an animal sacrifice.

The barley wave sheaf or first fruits was accompanied with a qorban:

*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. Leviticus 23:11-12*

The leavened wheat loaves of the 50<sup>th</sup> day were accompanied with a qorban:

*And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. Leviticus 23:18*

Positioned in between the instructions for the first fruit of barley and the first fruits of wheat is a verse explaining we cannot eat the new harvests until the qorban for the new harvests has been offered. There is no new wheat at the time for offering barley first fruits with its qorban. It is impossible, wheat is not mature enough to make flour. The fact is at the time of barley first fruits there is zero starch in the wheat heads.

*And ye shall eat neither the (first fruits of) bread (on the fiftieth day), nor parched corn, nor green ears (of barley or wheat), UNTIL! the selfsame day that ye have brought an offering (animal sacrifice) unto your G-d (on their first fruits day): it shall be a statute forever throughout your generations in all your dwellings. Leviticus 23:14*

Week of Unleavened, barley feast	Barley Qorban	Counting the 7 sabbaths	Wheat Qorban	Completion of the grain Qorbans
seven days of unleavened barley	WaveSheaf		Shavuot, wheat feast	Completion of the soil harvest
Until qorban, <b>no new barley</b> , roasted or carmel	<b>Barley firstfruits</b>	until qorban, <b>no new wheat</b> : roasted, carmel, or bread	<b>Wheat firstfruits with new sourdough leaven.</b> New unleavened barley flour.	<b>All grains are free to eat with or without leaven in all forms</b>
Freely eat wheat from the previous year's harvest with leaven, the first fruits were offered in the past harvest	Freely eat the previous year's wheat w/ leaven	Freely eat old and new barley in any form		
Freely eat the previous year's barley w/o leaven	Freely eat new harvest as unleavened	<b>Freely eat old wheat with leavened</b>	Freely eat new wheat	
crucifying the sins of the flesh		Keeping the covenant, the Sevens (49)	Heaven-leaven, Ruach New creatures (50)	Sons of G-d, High Priests, Royal Nation

This single verse is snuggled in between the subject of the first fruits of barley and the first fruits of wheat because the subject is about their independent burnt animal offerings. Since there were no first fruits of wheat available until near the 50<sup>th</sup> day the wheat that was being eaten and was

not illegal was the wheat from the previous harvest. Simply stated, it's the same process as the old barley grains from the previous year's harvest that is eaten prior to its qorban on Wave Sheaf day.

*So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest. Ruth 1:22*

Ruth and Naomi return to Bethlehem Judah at the beginning of the *barley* harvest. The clear message here is the wheat harvest had not yet begun, there was no new wheat crop yet. And yet here we find, at the beginning of the barley harvest, that Boaz and Ruth are eating wheat bread with leaven.

*And Boaz said unto her; At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. Ruth 2:14*

By eating the parched corn in the first of the harvest we can determine the barley first fruits had been offered. But there's also bread (lechem) an indicator of leavened wheat loaves on the table. Leavened wheat is not illegal to eat if it is made from the old grains. New wheat is not available during the barley harvest, especially when it is noted that the women returned at the beginning of the harvest....which is? Wave Sheaf and qorban day. Verse 23 verifies for us that the bread on Boaz's table was not a new wheat harvest that they were eating, and it was not illegal to eat old wheat

*So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law. Ruth 2:23*

*For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. Romans 11:16*

If the first fruits have been offered, the rest of the harvest is holy. This is a spiritual picture of Yeshua, who is preeminent, enabling us to be holy as He is holy. The first fruits clear the way for the general harvest of the grains nationwide. Old grains have been cleared in the previous year or previous harvest. Except for the week of unleavened barley, the use of all previous harvests is not governed by scripture. Only old unleavened barley is governed to be eaten without leaven until the first fruit and qorban are offered. Then the new barley can be eaten, still unleavened, until the seventh day of unleavened is finished.

My spirit cringes when I think about the symbol of unleavened wheat matzah eaten by the Jews during the week of Unleavened barley. Understanding that the leaven in wheat represents heaven-leaven, the un-perverted leaven that is NOT sin, we are given a crystal-clear allegory that the Jews of today are still under the law and have not yet received the Holy Spirit. They do not yet have a new heart (Ezekiel 36:26). They have a form of G-dliness (2 Timothy 3:5), but deny the power, Yeshua, who paid for our restoration.

In the parable of the Sower (Matthew 14, Mark 4) the Sower sow the words of the Kingdom of

Heaven.

*Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. Matthew 13:18-19*

In the parable of the Sower, the soil represents the hearts of men, and the seed represents the Word of G-d whose symbol is wheat. Is not it interesting and so interconnected that the first thing recorded after the fall is that the soil was cursed for the sake of Adam! Sin is a heart issue.

*And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground (heart) for thy sake (abur, it crossed over); in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;** Genesis 3:17-18*

Adam had cursed his own heart with sin. Because he had sinned, the soil he was required to grow bread (leavened bread, wheat) from would also grow thorns and thistles. In the parable of the sower, this is one of the conditions of the hearts the word of G-d was sown in.

*And some fell among thorns; and the thorns sprung up, and choked them: Matthew 13:7*

*And these are they which are sown among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. Mark 4:18-19*

The process of the soil representing hearts began with Adam. Lust for other things came into his heart and he tempted Eve into touching, then eating the fruit on the tree of the knowledge of good and evil. The word had been in Adam from the beginning, but thorns entered his heart, and he lost his fruit just as in the parable. Men were the original life givers. The masculine image of the Father breathed life into the masculine image of Adam. Adam brought forth Eve. After the fall Eve was the fruit bearer because Adam had lost his fruit in thistles. Again, a small reminder fruits fruits are fruit, it is an increase. The increase G-d is looking for is the increase of Sons of G-d.

*And these are they which are sown on good ground (hearts); such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. Mark 4:20*

I want to give you a reminder here that the story of Adam and Eve is a factual story with a spiritual allegory. Adam represents the priesthood. Eve represents the bride. Adam and Eve were husband and wife, male and female but that is not what the allegory represent. Consider Ephesians 5:21-33. There was the first Adam and the second Adam; both are a type of a husband-priest.

When we receive the Ruach it was written as taking our stony heart and replacing it with a heart of flesh.

*Forasmuch as ye are manifestly declared to be the epistle of Yeshua ministered by us, written not with ink, but with the Spirit of the living G-d; not in tables of stone, but in fleshy tables of the heart. 2 Corinthians 3:3*

*And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: 20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their G-d. Ezekiel 11:19*

*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ezekiel 36:26*

The parable speaks about this, too.

*And these are they likewise which are sown on stony ground (hearts of stone); who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. Mark 4:16-17*

*Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. Matthew 13:5-6*

There is one more category where the wheat seed of the Word of G-d fell.

*And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. Mark 4:4*

*And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Matthew 13:4*

Right after the parable of the Sower Yeshua said:

*Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Matthew 13:31-32*

The tree serves the birds as a place to lodge or build a nest, they do not serve the tree. The birds in the tree represent the religious leaders that loved to be exalted and to be served. The tree is the kingdom of heaven; a big tree from the smallest seed. The birds are the religious leaders that exalt themselves using the Kingdom of Heaven.

Because the parable of the mustard seed follows the parable of the Sower, we are being taught what the birds represent. It is not uncommon for Yeshua to use such terms. He called Herod *an old fox*.

*The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.* Luke 13:31

Yeshua also said...

*And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Yeshua saith unto him, The foxes have holes (Herod), and the birds of the air have nests (religious leaders); but the Son of man hath not where to lay his head.* Matthew 8:19

*And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.* Revelation 18:2

*But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments (the fringe), 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Yeshua; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Yeshua. 11 But he that is greatest among you shall be your servant.* Matthew 23:5

In Genesis, the fowls (birds) were given kanaph (Genesis 1:21-22) . On the kanaph is where Israel was commanded to place the fringe of remembrance of the law (Numbers 15:38-39)

Without a doubt the religious spirit of superiority is as a cage of unclean and hateful birds.

*For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.* Matthew 23:4

The birds ate the good wheat seed, in the parable of the Sower, which represents access to the true Word of G-d. In the years that the wild mustard grows as large as a tree it is common to see the wild mustard plants lining animal trails or paths which are shared by humans.

*Saying, The scribes and the Pharisees sit in Moses' seat:* Matthew 23:2

But what they were feeding the people from their superior position in the tree of the Kingdom of Heaven was not the pure wheat that they themselves had eaten.

*But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of G-d, and by him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Matthew 23:13-23*

In the parable of the Sower, Yeshua said about the heart that was as a path that these did not understand the Words of the Kingdom to begin with, so those Kingdom words were easily taken away by the birds (religious leaders).

*Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. Matthew 13:18-19*

The heart 'by the way' has no understanding and are easily led astray by the unclean and hateful birds that ate the good seed of the Kingdom.

In the book of Matthew that records the parable of the Sower and the Mustard seed teaches another parable from Yeshua about wheat. Here is a question to consider ahead of the parable. The same book of Mathew teaches the parables of the Tares and the Wheat. The good seed is the word of G-d and the tares are not the word of G-d. So, who is sowing the tares in the field of wheat?

*Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 **But while men slept, his enemy came and sowed tares among the wheat, and went his way.** 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 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. Matthew 13:24-30*

When men do not want to study to show themselves approved (2 Timothy 2:15) , when they too want to sit as birds in nests and be fed by having spiritual food dropped into the open mouth, they are very easily led astray from the pure wheat. What will spring up in the soil of their hearts will be Tares and not Wheat.

Many people over the years have guessed about which grain the tares are. I can tell you for sure that the tares look like the wheat and they are present in the wheat field at the time of harvest. For those of you who cannot stand something unspoken I will tell you the name of the tare that I have seen with every area of wheat that I have seen. This plant is going in the same field. Scientific name: *Aegilops geniculata* Roth. Synonym name: *Aegilops ovata* L. Common name: Ovate goat-grass

Hebrew name:

בן-היטה ביצני In English this Hebrew phrase is: Son of Wheat Oval

The point is, there is a look alike to the Emmer wheat. It is in the field when the wheat is ready for harvest. The spiritual point is, in the Kingdom there is a look alike that cannot be fully identified until the fruit of the plant is identified. It is not the wheat seed of the Word of G-d but it grows there beside it. An enemy sows them there, the enemy is the religious teachers that speak words which do not match up with the words, pure wheat, G-d has given. The problem is because people have not understood the Kingdom words G-d has given they have eaten other grains that are not G-d's wheat. The people of the Tares, those firmly committed to religion will never understand when they hear the words of the Kingdom. Those words are taken away by the enticing words of men (Colossians 2:4). The scripture assures us once we see the fruit of the tares, we will recognize the tares. The fruit of the tares will look like the unclean and hateful birds, religious leaders, that teach the Tares.

*And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Matthew 13:10-17*



My dearest brothers and sisters, wheat is a kingdom mystery. I prayed for this moment right now that as you read these words your heart is burning within, and the Spirit is witnessing to you.

*And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of G-d: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And he said unto them, Know ye not this parable? and how then will ye know all parables? 14 The sower soweth the word.*

Mark 4:10-14

*And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely (conceitedly): for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve G-d and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but G-d knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of G-d. Luke 16:1-15*

The riddle about the parable is a story about a wicked steward who did not serve his master in the responsibility he had been given which was handling wheat and oil. Remember wheat represents the Word of G-d. Oil represents the anointing.

One of the truths that we have lost is we own nothing but are stewards for our master. We handle His kingdom riches, His kingdom increase, and it is us who owe Him a Kingdom the increase. Not only do we owe G-d an increase, G-d knows our intents and thoughts; we cannot be slothful servants capable of more but giving our service a half effort.

This parable was spoken to the Pharisees who were covetous of mammon. Mammon is a Chaldean word built from words meaning treasure and faith (what is trusted in). The Pharisees had placed their faith in their treasure or their position. i.e., wheat and oil.

Mammon: Of Chaldee origin (*confidence*, that is, figuratively *wealth*, personified); *mammonas*, that is, *avarice* (deified): - mammon. Avarice: an inordinate desire of gaining and possessing wealth; covetousness; greediness or insatiable desire of gain.

Yeshua commended the unfaithful steward as being conceited enough to believe he could build himself another eternal location than the one that G-d has. The steward would build his dwelling on the back of the people who owed his master an increase. He was justifying himself in their eyes. *And he said unto them, Ye are they which justify yourselves before men; but G-d knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of G-d.*

The rest of the chapter was written to the Pharisees, Yeshua would not yet die. They were still bound to the covenant (or marriage Luke 16:18). The story of Lazarus and the rich man (Luke 16:19) was certainly the Pharisee whose table had become a snare to them (Psalms 69:2). In the parable they demonstrated no righteous judgment towards Lazarus.

In Mathew 25:14-30, the parable of the talents we are taught that without Kingdom increase we are unworthy servants and stewards (overseers).

*And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Matthew 25:25-30*

The heart with the good soil gave increase to the Sower. The good servants gave His master an increase on His investment. G-d has invested His Son to us, and we have accepted Him, we now owe Him Kingdom increase.

*But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. Matthew 13:23*

We are not given an exact quantity that must be delivered to the Sower, but we are judged on our faithfulness and endurance.

Here's another piece of Kingdom mystery:

*Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom G-d would make known what is the riches of the glory of this mystery among the Gentiles; which is Yeshua in you (wheat), the hope of glory: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Yeshua: 29 Whereunto I also labour, striving according to his working, which worketh in me mightily. Colossians 1:26-29*

In this passage and from many others we have seen that Yeshua, the word, the kernel of wheat must reside within us.

*Whosoever is born of G-d doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of G-d. 1 John 3:9*

When Yeshua rose from His grave the Father glorified him. Let us dig into the word 'glory' or 'glorified' because we have also lost the idea of this word. Glory in Hebrew is Kavod

כָּבוֹד כָּבֹד

kâbôd kâbôd

kaw-bode', kaw-bode'

From H3513; properly weight; but only figuratively in a good sense, splendor, or copiousness: - glorious (-ly), glory, honour (-able).

This is a picture of the fullness of the Father dwelling in Yeshua. The presence of the Father was in Yeshua and all of the wealth and all of the ability of the Father resided in Yeshua.

*For it pleased the Father that in him should all fulness dwell; Colossians 1:19*

The fullness of the Father means, the weight of the glory of the wealth of everything that was G-d the Father, manifested or was displayed to the world when Yeshua shook off death. Yeshua led the way in having an incorruptible body as a new creature, an original formation. It was apparent any time the power of G-d showed up with Yeshua, it caused men to glorify G-d.

*And, behold, they brought to him a man sick of the palsy, lying on a bed: and Yeshua seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Yeshua knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man (Adam) hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified G-d, which had given such power unto men. Matthew 9:2-7*

This weight of presence that represents the wealth and ability of G-d which we know only comes from G-d is exactly what we are promised in the book of Ephesians.

*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.* Ephesians 1:13-14

This weight of glory is the quickening power, the Kodesh Ruach. The glory, or the ability of G-d spirit will raise from deaths slumber those who the Seed remains in.

*And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.* 1 Corinthians 15:45-48

*But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat [those in whom the seed remains, in the good soil of their hearts, are revitalized by the earnest at the resurrection], or of some (any person or object) other (remain) ~~grain~~ [earthly remain in the earth, soil]: 38 But G-d giveth it a body as it hath pleased him, and to every seed his own body.* 1 Corinthians 15:35-38

HE will be glorified IN us. It will be about HIM and not about us. It will be Him displaying who He is in us. There is no good thing in a human without Him. We have been given an earnest (the evident down payment) against the day of the fullness.

*For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is G-d, who also hath given unto us the earnest of the Spirit.* 2 Corinthians 5:4-5

*That we should be to the praise of his glory, who first trusted in Yeshua.*

*13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.* Ephesians 1:12-14

We are born into the world with our inheritance being the sin of Adam, we inherited his image from the soil, the seed of the barley (man) is easily corrupted with sin. When we receive the testimony of Yeshua *and* keep the commandments of the Father we become as wheat, which is incorruptible by sin. As a new creature by the Wheat Kernel the same glory or presence of the Father that was evident as Yeshua's resurrection will be evident and present with us. Verse 37 of 1 Corinthians 15 does not promise another type of resurrection into eternal life other than from wheat. In the bad soil of their heart a tare has been planted, tares are collected for destruction.

*Who by him (Yeshua) do believe in G-d, that raised him up from the dead, and gave him glory: that your faith and hope might be in G-d. 22 Seeing ye have purified your souls in obeying the*

*truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed (barley that is the flesh), but of incorruptible (wheat, Yeshua), by the word of G-d, which liveth and abideth forever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth forever. **And this is the word which by the gospel is preached unto you.** 1 Peter 1:21*

It was by understanding the planting of grains in field of different types of soils (hearts), understanding that the leaven on and in wheat is heaven-leaven, understanding the leaven of barley is sin-leaven; that Yeshua and later His disciples taught the gospel and the mystery of the Kingdom. This is one of the mysteries prepared for us from the foundation of the earth, and there are other mysteries, too.

*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Matthew 25:34*

There is another wheat parable that I will write about later when all of the pieces of this final parable will fall into place.

*Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour (soleh); they shall be baken with leaven; they are the first fruits unto the LORD.* Leviticus 23:17

The command was to the entire nation of Israel. What did it look like for the entire nation to produce only two loaves of leavened wheat bread according to the command. Leviticus is the only location that records two leavened wheat loaves were to be offered. This information was not included in Deuteronomy 16 or in Numbers 28 which also has information on the wheat feast.

If I told my village that we were jointly going to produce a loaf of wheat bread from something they had to bring from within each individual house, the only solution would be that each house provided a portion of the leavened dough (lump). The individual dough portions could easily be combined to produce two independent loaves of leavened wheat bread.

Here we have a mirror picture of what happened with the barley. The earliest barley omer cleared the way for the rest of the barley harvest and each farmer would still be required to offer their individual barley first fruits in a basket at the temple (Deuteronomy 26:2). At the wheat feast, when the quantity needed for the two leavened wheat wave loaves were met, the rest of the portions of leavened wheat dough would belong to the priests (Nehemiah 10:37), just as the rest of the barley first fruits portions had.

*For we being many are one bread, and one body: for we are all partakers of that one bread.* 1 Corinthians 10:17

*Ye shall offer up a cake (challah) of the first of your dough for an heave offering: as ye do the heave offering of the threshing floor, so shall ye heave it. 21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations. Numbers 15:20-21*

Just as in the barley and the pattern we have seen so far of the wheat, we can be nothing until Yeshua the Preeminent had completed and demonstrated His work to us. Yeshua is the Bread of Life (John 6:35) that was born in Bethlehem (Matthew 2:1) which means the house of bread, the true bread from heaven (John 6:32).

*Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, 19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. 20 Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshing floor, so shall ye heave it. 21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations. Numbers 15:18-21*

In Number 15:21 the word for leavened wheat dough that is used is different than leavened barley dough. 21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

*Of the first of your dough is speaking specifically of wheat dough. There is a different Hebrew word used for barley dough: Numbers 15:21*

The word ariysah is used for wheat dough.

עֲרִיסָה

‘ăriysâh

ar-ee-saw'

From an unused root meaning to comminute; meal: - dough.

The word batzeq is used when the scripture is referring to barley dough

בָּצֵק

bâtsêq

to swell up

In every location the word batzeq, barley dough, is used it is associate with barley or sin

Exodus 12:34 *And the people took their dough (batseq) before it was leavened (swelled up) , their kneading troughs being bound up in their clothes upon their shoulders.*

By the way, the kneading trough would have carried a lot of residual leaven from previous baking events, this is why we are told the kneading troughs were already packed to travel. These are the four uses of batseq:

Exodus 12:34, Exodus 12:39, Jeremiah 7:18, Hosea 7:4, 2 Samuel 13:8

The word for the leavened wheat dough, ariysah, that was to be presented in the temple is only mentioned four times. And each time it is used for the dough offering.

Numbers 15:20-21 (2), Nehemiah 10:37, Ezekiel 44:30

We have read that the dough offering was to be treated as a heave offering (terumah, to lift) of the threshing floor, in other words it was to be given to the priests. All the heave offerings went to the priests which were the tithes, portions of animal flesh, and ariysah (wheat dough).

*Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshing floor, so shall ye heave it 21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.* Numbers 15:20-21

The heave offerings not only belonged to the priests they belonged to G-d

*Will a man rob G-d? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings (terumah).* Malachi 3:8

*For if the first fruit be holy, the **lump (dough)** is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Romans 11:16*

Without a doubt we are to understand the branches and the root is the olive tree. The first fruit that creates a holy lump (dough, ariysah) would be wheat. Barley does not create a holy lump (dough, batseq) unless it is unleavened. Barley was never offered in dough (batseq) as a terumah.

In the SG Hebrew version of the New Testament it is written that the first fruits being spoken of is ariysah (הָעֵרְסָה)

וְאִם-רֵאשִׁית הָעֵרְסָה קֹדֶשׁ כֵּן גַּם-הָעֵרְסָה

And if the first dough (ariysah) is holy also the dough (ariysah) is holy

In the DD Hebrew version of the New Testament it is written as this

אם החלה המוקדשת לה' קודש היא, כך כל העיסה

*If the challah (cake) dedicated to G-d is holy, so is the whole dough (ariysah)*

*Ye shall offer up a cake (challah) of the first of your dough (ariysah) for an heave offering: as ye do the heave offering of the threshing floor, Numbers 15:20*

The threshing floor is what David **ראשית בכורי**

purchased from the Jebusite while Ornan threshed wheat.

Luke 3:17 *Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.*

1 Corinthians 5:7-9 *Purge out therefore the old leaven (leavened batseq), that ye may be a new lump (ariyseh), as ye are unleavened (unleavened batseq, matzah). 1 Corinthians 5:8 Therefore let us keep (the symbol of the week of unleavened) feast, not with old leaven (leavened batseq of fornication), neither with the leaven (leavened batseq) of malice and wickedness; but with the unleavened ~~bread~~ (unleavened batseq, matzah) of sincerity and truth. :9 I wrote unto you in an epistle not to company with fornicators:*

The first ariysah wheat dough classified is as the first of the first fruit

*Ye shall offer up a cake of the first of your dough. Numbers 15:20*

reysheet ariysah

**ראשית הערסה**

Compare to the next verse:

Exodus 23:19 *The first of the first fruits of thy land*

The reysheet first fruits (biccor, **בוכר**)

**ראשית בכורי**

It is interesting that the cake of dough is called a challah of ariysah

*Ye shall offer up a cake (challah) of the first (reysheet) of your dough (ariysah). Numbers 15:20*

Modern Jews make a Sabbath bread called challah. The challah bread that is made for the sabbath has gained a tradition. No sour dough is used in its preparation which is what the forefathers would have used. Every loaf is a new swelling with new modern yeast. The tradition of the Jews is to offer a portion of the dough from the new swelling by burning it in the oven since there is no Levite to give it to. But they have kept the understanding that ariysah dough with leaven was challah. Wheat challah, with rare exceptions for food allergies grace the tables of most observant Jews every Friday.

Here is a wiki article that pulls some information together about the challah and why it happens.

“Ritually acceptable challah is made of dough from which a small portion has been set aside as an offering. Challah may also refer to the dough offering.



*The term challah in Biblical Hebrew meant a kind of cake or loaf," or "morsel of bread." The word derives from the root chet-lamed-lamed (hallal), which means "hollow," "space" or "pierced."*

Anyone who has ever practiced bread-making knows that holes that appear in baked bread are a sign of a good long resting and raising phase. The gases of the yeast pierce or bore hollows in the bread as the dough is lifted by the yeast gases.

*“In Rabbinic terminology, challah often refers to the portion of dough which must be separated before baking, and set aside as a tithe for the kohen (a tithe is a terumah, but the dough offering was not a tithe) since the biblical verse which commands this practice refers to the separated dough as a "challah". The practice of separating this dough sometimes became known as separating challah (הפרשת חלה) or taking challah. The food made from the balance of the dough is also called challah. The obligation applies to any loaf of bread, not only to the Shabbat bread. (Only according to the rabbinate) Nevertheless, separating challah may have been more common when baking the Shabbat bread than at other times, because separating challah is only required for large batches of dough (using over 10 cups of flour), (this is not written in Torah) such as might be prepared for special occasions. “*

<https://en.wikipedia.org/wiki/Challah>

The errors in the article are that the dough of the challah is a tithe and ten cups of flour and above require a dough offering. Their understanding is lost to the fact that the challah in the time the command was given would have been a sour dough starter from the yeast flora that was naturally occurring on the outside of the wheat grains. Lost is the understanding that a portion of the first dough of the year would have been reserved to make subsequent loaves of bread throughout the year. Therefore, the first (ראשית) new sourdough wheat loaf of the season required that a heave offering be presented. That season would have begun at the wheat festival after the sevens were counted

Granted, today the majority of bread makers do not maintain sour dough starters for creating bread. Majorly, with in institutions of commercial bakeries of bread and within the homes of observant Jews, they will open new packages of yeast every week to make the Sabbath Challah. But at the time of the command when the first fruits of wheat were due in the form of soured or leavened wheat dough, it was a one-time *new* annual event. It was for forming the two *new* leavened wheat loaves of first fruits on the fiftieth day and the rest was given to the Levite.

Many Jews keep the custom of separating a small portion of leavened wheat bread dough and burning it in the oven as a symbol of gratitude and recognition of G-d's blessings in daily sustenance. Traditions can lead us astray and obscure what should be understood, in this instance we have a similarity in what was written in scripture. Ariysah dough is leavened wheat dough.

*For we being many are one bread, and one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 1 Corinthians 10:17*

“are not they which eat of the sacrifices partakers of the altar”

הזבחים חברי המזבח המה:

Those sacrificing are members of the altar

The priest ate from the offerings in the temple that were offered on the alter, likewise we, the portions of dough (ariysah) are the members of His Body which is the Bread, and we partake of that One bread.

### Characteristics of the Wild Wheat and Wild Barley

Wheat is the second of seven firstfruit offerings that has a specific timing when it should be offered in the Temple. The ancient wheat is called Emmer, the mother of all wheat. I do not want to overload you with a lot of terms and science where it is not necessary, but I will add a few brief points that will enrich this journey of learning.

What follows are quotes from science articles and are not my endorsement on how long the earth has existed.

The first link I have provided record that grains; specifically, barley and wheat, originate in the Jordan Valley Rift. The ancient city of Jericho, which is mentioned in the article, is the oldest continually inhabited city in the world. Jericho resides on the edge of the Jordan Valley rift and north of the Dead Sea.

“Cereals were being cultivated in what is now Syria, Lebanon, Israel and Palestine around 10,000 years ago in the 8th millenniums B.C.”

<https://factsanddetails.com/world/cat54/sub343/entry-6026.html>

In the next article provided in the link, a tomb within a pyramid is mentioned. The article states the discovery of the emmer wheat grains within the tomb. The DNA sequencing identified the grains, proving the emmer wheat has been planted and grown in Egypt for more than three thousand years. This understanding is important to the story of the Exodus.

“Emmer was one of the first cereals to be domesticated in the old world; it was cultivated from around 9700 BC in the Levant and subsequently in south-western Asia, northern Africa and Europe with the spread of Neolithic agriculture”

<https://www.nature.com/articles/s41477-019-0534-5>

Evidence assures us when Exodus 9:32 records the wheat was not grown up, it would be speaking of the same Emmer wheat. In fact, this emmer wheat was grown in Israel and offered at the wheat harvest until the last temple period.



Mature heirloom Emmer Wheat is black. At the beginning the plant and the grain head are colored green just as the wild barley.

As the Emmer wheat matures and the grains develop their starch it turns black.





In the Song of Songs, there is a passage on the Shulamite woman. The Shulamite is the Bride in the story.

*Son 1:5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.*

In the idea of being left out to tend a vineyard, the vineyard is the temple (Mat 20:1; 21:28). The grapes begin to be harvested in the 5<sup>th</sup> biblical month. The verse almost reads as a negative statement, but it is not negative in context. In years of blessing, the threshing (grains) reaches, or happens until the vintage (grapes) or grape harvest (Lev 26:5). This passage is also about understanding the barley and wheat come out of the soil at the exact same time with the wheat requiring more days in the sun, the wheat starts to mature *after the barley harvest has begun*. When the barley has been harvested and removed from the earth the wheat is what is left alone standing in the sun. It turns black as it ripens. So, this verse is also about timing. Wheat is the second firstfruits in front of the third first fruit which is grapes.

For a very long time the two sticks of Ezekiel and the olive tree of Romans have been understood to be referring to each other. The imagery that is depicted is a forked branch or two sections of an olive tree. Sometimes the depiction of graphed limbs showing the area of joining into the olive tree are included. However, there are some differences in the two descriptions of Romans and of Ezekiel that need to be examined. Ezekiel chapter thirty-six which proceeds chapter

thirty-seven, speaks of branches; a branch is an anaph in Hebrew.

*But ye, O mountains of Israel, ye shall shoot forth your branches (anaph), and yield your fruit to my people of Israel; for they are at hand to come. Ezekiel 36:8*

עֲנָף

ʿânâph

aw-nawf

From an unused root meaning to cover; a twig (as covering the limbs): - bough, branch.

Compare this to Ezekiel thirty-seven which first speaks about the dry bones that live again. In Hebrew, the word is *esteem*.

*And he said unto me, Son of man, can these **bones (etsem)** live? And I answered, O Lord G-D, thou knowest. Ezekiel 37:3*

עֵצֵם

ʿetsem

eh'-tsem

From H6105; a bone (as strong); by extension, the body; figuratively the substance, that is, (as pronoun) selfsame: - body, bone, X life, (self-) same, strength, X very.

In Ezekiel thirty-seven when recording the information of the two sticks, a word very different from the anaph (Ch 36) is used. This new word compares to esteem which is used in the dry bones section of chapter thirty-seven. In fact, if you pronounced this new word, it would pronounce very similar as the Hebrew word for bone in the passage *dry bones*: Bones (estem) stick (estim)

*And the **sticks** whereon thou writest shall be in thine hand before their eyes. Ezekiel 37:20*

והיו העצים אשר־תכתב עליהם בידך לעיניהם:

עֵץ

ʿêts

ates

From H6095; a tree (from its firmness); hence wood (plural sticks): - + carpenter, gallows, helve, + pine, plank, staff, stalk, stick, stock, timber, tree, wood.

The picture that is being painted is for the bone (sticks) of Ephraim and the bones (sticks) of Judah to become one new spiritual flesh. What was divided would be joined together into one body. Just as in the valley of dry bones when their bones gain new flesh again; they stood up with new flesh in **one** mighty army. Here is a very similar understanding from another verse in

the book of Lamentations. In this verse, bones and wood are paired together in a single verse to realize they are to be understood together.

*Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones (eztem); it is withered, it is become like a stick (etz). Lamentations 4:8*

Continuing in Ezekiel...

*Say unto them, Thus saith the Lord G-D; Behold, I will take the stick (etz) of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick (etz) of Judah, and make them one stick (etz), and they shall be one in mine hand. 20 And the sticks (eztim) whereon thou writest shall be in thine hand before their eyes. Ezekiel 37:19*

Look at the scripture in the book of Romans about the olive tree in Hebrew; anaph or branch is used just as we saw in Ezekiel thirty-six. The word etz or eztim found in Ezekiel thirty-seven, is not used in the Romans passage.

*But ye, O mountains of Israel, ye shall shoot forth your branches (anaph), and yield your fruit to my people of Israel; for they are at hand to come. Ezekiel 36:8*

*And if some of the branches (anaph) be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Romans 11:17*

אם חלק מהענפים – חלק מהיהודים – נכרתו, ובמקומם אתה, ענף זית בר, הורכבת על העץ, חוברת לשורשיו ונהנית ממזונו העשיר,

The Hebrew word in Romans eleven, is not the word *etz* but the word that is used is *anaph*. Rightfully so, branches (*anaph*) are attached to a *tree root*. Roots are not held in a *hand*; this is an allegory based in agricultural understanding of what happens in nature. The spiritual follows the natural.

*Boast not against the branches (the branches הענפים). But if thou boast, thou bearest not the root, but the root thee. among them, and with them partakest of the root (the shresh השרש) and fatness of the olive tree; Romans 11:18*

אלִּיתַתְּפַאֵר עַל־הַעֲנָפִים וְאִם־תִּתְּפַאֵר דַּע שְׂאֵתָהּ לֹא תִשָּׂא אֶת־הַשֶּׁרֶשׁ כִּי אִם־הַשֶּׁרֶשׁ נִשָּׂא אוֹתְךָ:

The Olive tree in the book of Romans does not describe the two sticks of Ezekiel. There is clearly another example that is being referred to.

The word picture Ezekiel thirty-seven is referring to is found in the symbol of the word of G-d. The word of G-d has *one* of its symbols in the wheat. We now know this symbol to be the Emmer wheat. Through Yeshua we have been given the opportunity to become one new man, to have our bones or our spiritual foundation as a new image by the work from Yeshua's hand. Putting incorruptible flesh, a new flesh covering, on the army in the valley of dry bones is understood from the Kingdom Mystery of the wheat.

*Having abolished in his flesh the enmity, even the law of commandments contained in*

*ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto G-d in one body by the cross, having slain the enmity thereby:*  
Ephesians 2:15-16

One man from two who have one set (two bones), or two sticks (etzem).  
An olive tree has many branches (anaphim).

Emmer wheat is the symbol whereby we can become *one new man*. The Emmer wheat has *two sticks*.



Every time the wheat sheds its grains, the shedding falls away with two sticks. Each stick has its own grain. The two sticks are firmly fastened together with a holder.



There is a second reference in which a dry plant stem is called etz (stick).

*But she had brought them up to the roof of the house, and hid them with the stalks (etz) of flax, which she had laid in order upon the roof. Joshua 2:6*

Compare it to the Ezekiel reference:

Ezekiel 37 says, “and make them into one stick (etz, stalk), and they shall be one in my hand...”

In modern Hebrew, the word hand is yad like this, יד, the name of the letter that makes the y sound is called a Yud and is this letter in modern Hebrew, י. In ancient or Paleo Hebrew, the name of the letter is yad rather than the yud of modern Hebrew. Also, in paleo Hebrew, which are symbols, the symbol that made the y sound and began the first consonant of the word hand also



looked like a hand; that was its symbol. Paleo Hebrew is a pictographic alphabet. The letter that makes the y sound is represented with a pictographic hand symbol.

Photographed below is the pictograph of the yad, it is an arm with a hand. The photo beside it is the holder from the Emmer wheat that clasps the independent emmer wheat grains with its independent sticks into a single presentation.

The meanings of yad in Paleo Hebrew are to work, throw, *make*, praise



*And **make** them into one stick and they shall be one **in my hand** ... Ezekiel 37*

There is another parable from the Mystery of the Kingdom hidden in the wheat that we need to take a look at.

*Verily, verily, I say unto you, Except **a** corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12:24*

In this verse, Yeshua refers to Himself as a single grain of wheat. He doesn't use *grains or corns*, clearly He mentions a singular presentation of *a single corn or grain*.

At the very top or tip of the head of the emmer wheat's formation rests a single grain of wheat with a single stick. This is the single grain that had to fall to the earth first, it is Yeshua's preeminent position.

*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. Colossians 1:18*

The symbol we have learned is that wheat is the uncorrupted seed that will rise in the resurrection. Yeshua is that single grain of wheat at the tip. When the Emmer wheat ripens the first grains that ripen come from the top, it falls to the earth first, and then the rest continue to drop going towards the bottom of the head.



We serve G-d who IS the details. He created them and then He told us what they mean! In every head of emmer wheat that is intact resides a single grain of wheat at the tip of the grain head.

*Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.*  
Galatians 3:19

*And he is the head of the body...* Colossians 1:18

Below, is a photo of a field of wild emmer wheat that has dropped all grains but the final ones, eventually the final grains will fall. This will give you a visual of G-d's design. Ripening starts at the top and continues downward. The single grain falls to the earth first and then the others follow behind.



This is one of the Kingdom mysteries His Body was given to understand the gospel from 1 Peter 1. So many of these precious parables and allegories have been lost in the dry soil of time. May G-d continue to increase our learning and understanding.

*Being born again, not of corruptible seed, but of incorruptible, by the word of G-d, which liveth and abideth forever. 24 For all flesh is as grass, and all the glory of man as the flower of grass.*

*The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. 1 Peter 1:23-25*

Barley has one seed and one stick.

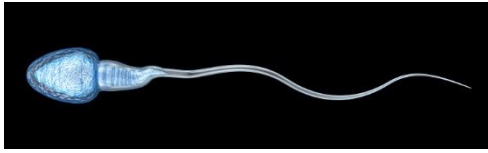


Left: Wild Emmer wheat Right: Wild barley

If we our understanding the correct allegory of the physical appearance of barley and wheat, if barley represents all humans born after Adam, and finally, if children are the seed of man, then what does the single grain of barley represent? It represents the natural seed of man that comes from within his body



Medically accurate photo of human sperm



*And Adam knew his wife again; and she bare a son, and called his name Seth: For G-d, said she, hath appointed me another seed instead of Abel, whom Cain slew. Genesis 4:25*

*And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. Genesis 12:7*

Just as sperm can propel themselves with their tails, barley propels itself with the tiny hair or scales on the sticks once the grain has fallen to earth.



Those tiny scales cover the barley awns or sticks. The scales swell with the dew and rain and then as the sun dries them, they constrict; this action propels the barley grain. Eventually it burrows the seed attached to the awn into a crack in the now dry earth or under a rock.

This is the seed's physical formation from the beginning.

The Seed of the Father who would eventually arrive by the seed of man, was symbolically placed in the earth as a promise in the day

that He created heaven and earth. It was placed there before Eve and before Abram. The Seed that was prepared ahead of the fall of Adam was for a time when Adam would be required to open the earth and grow bread to learn by....The Seed from the foundation of the earth teaches us the Kingdom that was prepared for us in that moment.

*That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Matthew 13:35*

*Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to **thy seed, which is Christ**. Galatians 3:16*

His calendar, the Biblical calendar is prophetic. It is about The Seed and It is also about a harvest of righteous offspring from the Seed that is planted in the good soil of the hearts of men. Men who also yield increase to His eternal Kingdom. It is such a simple yet deep pattern and the enemy has been so stealthy in destroying the land and what the land yields by covering it with concrete and structures. We are disconnected from our own food production; milk comes from cartons, vegetables from cans or frozen in bags, meat from the grocer's aisle. City lights obscure the evening signal of the beginning of a new day. Slowly over thousands of years as man evolved to conquer his natural surroundings, the words and true meaning of G-d have faded into the background of history.

Have you ever considered building a homestead off grid? That thought is probably overwhelming. However, for all of its conveniences modern man-made living has disconnected us from truly understanding the agricultural language that G-d speaks to us with.

I believe the misguided call in the hearts of people who have returned to the land to homestead or be off grid is a spiritual call meant to reconnect them to the source of understanding G-d's precious words of life which comes from the soil and what it grew. Really, an ancient way of living.

We need a revival. Not a revival of goosebumps that leaves our understanding in the dark, but a revival to the words that teach us righteous living, kingdom values, and past and present prophecy the way the Father wants us to understand His words. This is what His revival looks like, these are spiritual words of new life or reviving what was dead. If our understanding about barley and wheat (Kingdom values) have not lain dead in the dry dust of time, then I do not know of another that fits this:

*After two days will he revive (to live) us: in the third day he will raise us up, and we shall live in his sight.* Hosea 6:2

In two days of soaking rains (word) the grains have burst forth into life and are born as new life above the earth. His word causes us to live.

*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.* Hosea 6:3

These are the rains that start the green season of Israel, and they are what carries them through to be harvested. All of His words (the former and latter rains) are needed, the first words and the latter words, to cause the harvest to be ready.

Revival is to live by and in His Kingdom. It is being made alive to serve the Kingdom of G-d. Yes, there will and should be miracles, but until we live again according to HIS understanding of HIS words, we will not see miracles.

We need His words that were written to a different people in a different time made alive in our understanding. We need the seed or the wheat to be revived, to be made alive, from the good soil in our hearts. These seeds are made to live by the rains He sends from heaven. Then as Hosea wrote we will live again in His presence as He turns His face of approval to us, *this is the imagery of Abel's acceptable firstfruit* (Genesis 4:4). We need to be as an acceptable firstfruits offering when our harvest time has come.

The only way for these verses to happen as part of a spiritual picture from nature is for the rain of His word to fall on the seeds and revive them according to His message. Agriculture teaches us who G-d and Yeshua are. He is the rain that revives the seed that He creates by His own will.

*When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.* Jeremiah 51:16

*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.*  
Hosea 6:3

*Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.* Hosea 10:12

Are you seeking to know Him so that He comes and rain's righteousness on the wheat seed He has gifted to you? Have you become a righteous seed soaked in the rain of His word? Are you working in righteousness and capable of producing an increase to His Kingdom by His words of Life?

*And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep **the commandments of G-d**, and have the testimony of Yeshua Christ.* Revelation 12:17

Until the end of the book, He speaks to us through agriculture.

Revelation 9:4 *And it was commanded them that they should not hurt the grass of the earth (Job 5:25; Psalms 90:5), neither any green thing, neither any tree (Psalms 1:3); but only those men which have not the seal of G-d in their foreheads.*

Men who are not sealed would be as leavened barley, the grass of the earth and trees would be classifications of firstfruits to G-d. Understanding the parables and allegories is so important. The incorruptible wheat seed, the unleavened barley, and the righteous men on earth will not be touched in this passage in the book of Revelation.

There will be more on the trees later in this writing.

*And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.* Luke 22:31-34

If barley and wheat have been planted at the same time ahead of the rains, they will both germinate and appear above the earth on the same day. On the right is wild barley, on the left is wild Emmer wheat.

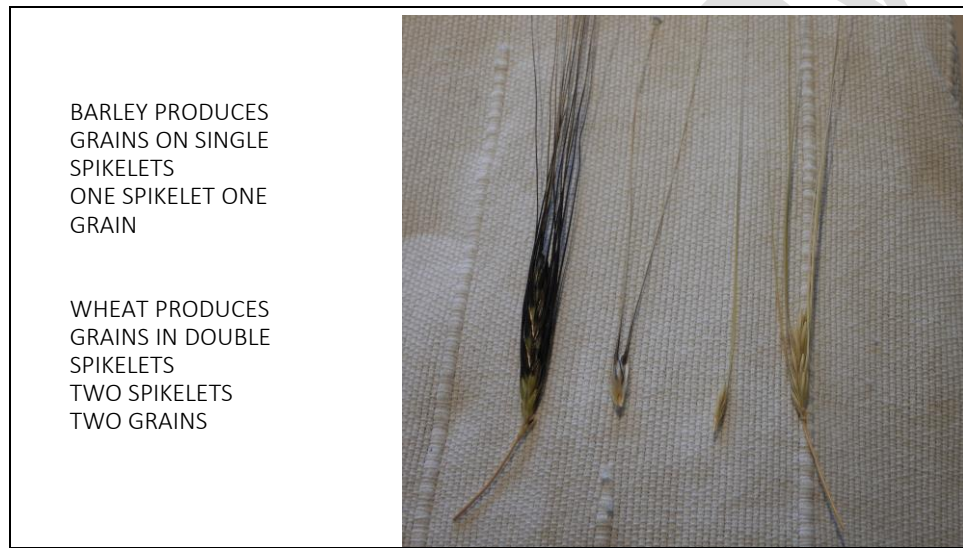




Without digging or being the person that planted the grain you truly cannot know what the grass in the field will become by looking at them from above the earth. All ornamental grasses create seed heads and are part of the cereal grass family, even the grass that you mow in your yard will make a head with seeds.

*But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. Matthew 13:25*

Both grasses grew together, only when the fruiting head came out of the plant were the two able to be distinguished apart.



As I have stated, if the domestic grains and the wild grains receive the same treatment; if they were planted in the same time and are only water by the rains, they will exit the soil at the same time. However, in the time of harvest they differ vastly. Domestic wheat and barley have had man's interference, men have created a domestic hybrid from the ancient grains that will wait in the field for the farmer after it the grains are ripe. The precursor of today's domestic grain, the wild grains, wait for no man. If they are not harvested when they are ripe the plants quickly begin to drop their seed to the earth, this will be the location they will be born from in the following year.

The wild grains are G-d's design and is an intricate part of His timing they perform in concert to the Words He has preserved for us. If we look to other locations around the world or to the domestic grains, His meaning is obscured. We remember that the seed was in the earth waiting until there was a man to plough and rain to water it. All of these seeds were activated when Adam fell. He was commanded to grow bread from the soil cursed on his behalf, or his heart was cursed and crossed over away from G-d. Imagine for on moment in the stillness of your mind, G-d loves us so much He has guarded these meaning for us over thousands of years to witness to us today.

*I call heaven and earth to witness against you this day... Deuteronomy 4:26*

*While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Genesis 8:22*

There are too many good nuggets to expound on in Genesis eight, suffice it to say for today....He word is from everlasting to everlasting.

*The righteousness of thy testimonies is everlasting: give me understanding, and I shall live. Psalms 119:144*

The pattern of G-d sending the rain to water the grains in the soil was for the land in Israel, this understanding does not fit in every location mentioned in scripture. This is part of the reason the barley in other time zones and locations cannot be used to know G-d's timing.

*For the land, whither thou goest in to possess it, is **not as the land of Egypt**, from whence ye came out, where thou sowedst thy seed, **and wateredst it with thy foot**, as a garden of herbs: Deuteronomy 11:10*

G-d goes on to promise them that He was going to be the One that waters their land and the grains that they planted (as Adam was commanded to plant) with rain, just as in Genesis. In Egypt, even the Israelites have been separated from understanding the pattern established from Genesis. While they were slaves to Egypt, allegorically speaking, they were lost in man's system of producing bread. They only understood carrying water to their grains to produce bread. They had been locked away from the system and spiritual patterns given to them by G-d. When G-d delivered them, He returned them to the land where the Word He spoke would be understood.

*But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: 12 A land which the LORD thy G-d careth for: the eyes of the LORD thy G-d are always upon it, from the beginning of the year even unto the end of the year. Deuteronomy 11:11*

For these reasons, I watch the descendant seeds of the ancient grains that still grow wild in Israel. No man cares for these wild grains other than G-d who says His eyes are on the land. He is the planter and He waters what grows by sending the rain, He is also the One who gives increase. Consider the promise of blessing and cursing in Deuteronomy 28 (Blessed with abundance if you obey; cursed with lack if you disobey).

Many people are troubled by the thought of Israel being the only legitimate timing of His G-d's true calendar. How will they know this timing if....a million objections. There is an answer. It is simple and clear. And still, many reject and rebel. It is a simple act of obedience, respect, and trust.

*And thou shalt eat before the LORD thy G-d, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy G-d always. Deuteronomy 14:23*

Ultimately, the people who push against what El Elyon established are struggling with a heart issue. The struggle is between themselves and the Words of Life. I agree, it is an act of total surrender to let go and fully rely on the Sovereign G-d, to admit with our mouths He is everything and we are nothing without Him.

*Thou shalt therefore sacrifice the Passover unto the LORD thy G-d, of the flock and the herd, in the place which the LORD shall choose to place his name there. Deuteronomy 16:2*

Our G-d chose a location associated with His feasts and offerings. Then He chose us first before He asked us to agree with His plan. He convicts us of our short coming and then He says walk this way; lay everything down and pick up my cross; this is where the struggle in our flesh begins in earnest as we seek to be free from our own wills. He calls Himself the Lord of the harvest, surely the farmer is the one that chooses where to plant, we are only sojourners/laborers who work in His field.

*And Yeshua said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of G-d." 61 Yet another said, "I will follow you, Lord, but let me first say farewell to those at my home." 62 Yeshua said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of G-d." Luke 9:60*

It is His way, not our way. His election and calling. His plow, His field, His location. Honestly, there is not anything left for a person who does not complete the seven on their side of the covenant. Only when we complete do we reap a reward.

I want to suggest to you this understanding is exactly what Yeshua meant when He said He only does what He is seen the Father do. He came fully equipped in what the Father had been demonstrating to the people He had chosen from Genesis. (Joh 5:19,20). All those natural acts of liturgy from the books written about the temple and the priests became linked to spiritual understanding on the day that John said, "Behold the Lamb of G-d" (Joh 1:29). Over twenty times He is called the Lamb in the book of his Revelation. Lambs must be ready just before the beginning firstfruits from the field of the world. He must be preeminent in all things.

*Then answered Yeshua and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. John 5:19*

The body of the seed that is planted in death is resurrected as wheat if we have believed and obeyed (1 Corinthians 15:37).

*The sower soweth the word. Mark 4:14*

*For as the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: Isaiah 55:10*

Here again is the pattern of Genesis. Rain fell on the earth, and the earth brought forth the grains. Rain is the ultimate reason for the earth releasing the grains. Moses knew this when he mentions the pattern we have seen from Genesis.

*Give ear, O ye **heavens**, and I will speak; and hear, O **earth**, the words of my mouth. 2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Deuteronomy 32:1-2*



The doctrine of El Elyon, the Creator of heaven and earth, is that His symbol is rain, He controls what the earth will or will not grow is based in our obedience to His doctrine. He was the One in the beginning before heaven and earth who placed the seed in the earth *in the day that He created heaven and earth*. His rains still express blessings and express cursing. From the cursing of Deuteronomy 28:

*And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.* Deuteronomy 28:23

*A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:* Proverbs 1:5

לְקַח

leqach

leh'-kakh

From H3947; properly something received, that is, (mentally) instruction (whether on the part of the teacher or hearer); also (in an active and sinister sense) inveiglement: - doctrine, learning, fair speech.

*And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy G-d, to observe and to do all his commandments which I command thee this day, that the LORD thy G-d will set thee on high above all nations of the earth:* Deuteronomy 28:1

*But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy G-d, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:* Deuteronomy 28:15

Consider men as grass as we have read from scripture, G-d knows who will be unleavened and just; He knows who will retain the leaven of sin. Yet His rain or word is sent as rain on tender grass, both types of grass which are the just and the unjust. Yeshua said:

*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect. Matthew 5:43-48*

The scripture is clear, the world is represented by a single field, He sends His rain (word) on all grass. No man is excused from knowledge of Him. (Romans 1:18-20)

*Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: Matthew 13:24*

*The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. Matthew 13:38*

The book of Romans records that the first fruits sanctifies the harvest (Romans 11:16) that will, spiritually speaking, come from the world. We know Yeshua to be the beginning first fruit from the dead (1 Corinthians 15:20), the parable about the Kingdom of Heaven in Mathew 13 tells us, the entire field will not be acceptable (world) to be gathered into the garners of heaven (Matthew 3:12). This does not paint a picture that enables the farmer to wait, as Cain did, until the end of the harvest and offer something that did not precede his action of harvesting the entire field. A first fruit is a harvest from a field, it is not the harvest of an entire field.

*And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. Genesis 4:3*

In Hebrew it reads

*ויהי מקץ ימים ויבא קין מפרי האדמה מנחה ליהוה:*

*And it came to pass at the end of days that Cain brought from the fruit of the ground an offering to Jehovah. Genesis 4:3*

Fruit from the earth are grains, at the end of the harvest Cain brought from his offering. He did not sanctify his harvest with an offering of firstfruit from his field **before** he harvested the entire field. However, Abel was accepted when he offered G-d his **first and the best of his first**, from all of his early animals. Remember, these patterns in nature and temple service were designed to teach us the redemption of the creation according to the Father's plan that He worked out towards us through Yeshua. Cain was outside of the Father's plan, be careful to adhere to Father's plan and not your own; we see the results were disastrous for Cain.

*והבל הביא גם־הוא מבכרות צאנו ומחלבהן וישע יהוה אל־הבל ואל־מנחתו:*

*And Abel, he brought from the first born of his flock and their fat and G-d considered (over gazed, about, and selected) and went to Abel and to his offering. Genesis 4:4*

Even the etymology of the word *biccur* which is firstfruits in English, agree with the word picture we have seen so far. What qualifies as a firstfruit?

bikkûr

bik-koor'

From H1069; **the first** fruits of the crop: - first fruit (-ripe [figuratively]), **hasty fruit**.

In the next reference the word *biccur* is used in a verse that describes to us exactly what a firstfruit is and does.

*And the glorious beauty, which is on the head (beginning place) of the fat valley (gorge) go, shall be a fading flower (blooming), and as **the hasty fruit** before the summer (harvest); which when he that looketh upon it seeth, while it is yet in his hand, he eateth it up. Isaiah 28:4*

In this verse, we are painted a word-picture that before a firstfruit is ready it could be determined as a firstfruit within the area of cultivation; the farmer could see the firstfruits ripening, but in the verse the firstfruit is lost. This was a curse to lose the first fruit. What we are left to understand in addition to the curse, is a first fruit will ripen in a hasty manner *within* the rest of the planting. As soon as the first fruit is ready it is harvested, or it will be lost to the hand for harvesting. The first fruit will not hold its seeds and wait on the other plants to catch up. The seeds will drop. Consider the words of Yeshua.

*But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. Mark 4:29*

When the early hasty fruit comes its harvest is ready, truly it is necessary to immediately harvest the hasty fruit, or it will be lost. In the wild field there are locations where the land swells up in small knolls or some other type of natural elevations within the field. In these natural formations the grains are highly likely to develop in a hasty manner. Even a perfectly level natural field, is such a thing exists, will likely hastily ripen on the south edge before the rest of the field. These things cause a yield from the field that will be early and first. Again, consider what we are told about Cain. He would have had an area that ripened early. His heart was not set to considered G-d, his heart was the bad soil that received the seed, the word's G-d spoken to him. He did not sanctify his harvest. After G-d spoke (wheat symbol) Cain hardened his heart (soil) and killed his brother. Probably, Cain used a sickle or a stone to slay Abel.

Something that is revealed before the growing season when the earth is bare or early in the growing season before the grains hide the earth, is the fields are full of stones. Domestic and wild fields all contain stones, some fields have more stones than other fields. The further north you travel towards Mount Hermon, which is a dormant volcano, the more stones that litter the earth from its previous eruption. These stones which are black and porous are different from the stones in the photo. And yet, fields are still planted in these areas and areas as in the photo below. Some fields that have been planted for years will have developed a shallow topsoil from previous years of harvesting and turning the stubble back into the soil. The stubble decomposes and has created a topsoil layer. Many fields do not have this topsoil layer and never will because of the quantity of stones it contains.

This is a domestic field of grains.



These stones pictured in the photo are in *the field of the world* but they do not hinder a harvest.

In the parable of the Sower, the stones were an issue if it prevented an increase or a harvest. In the case of the Sower, these stones prevent depth of soil or depth of heart to receive and grow in the Word.

Growers who practice permaculture do not remove stones which do not hinder plant growth. These stones leach minerals, vital nutrients, into the soil over time. I have heard my mom's stories from her youth of being required to hoe her family's garden and how when the hoe struck the earth sparks would be seen from the many small stones in the soil. Their family garden fed seven without fail because there was depth of soil.

If we remember the parable of the Sower, we understand the condition of the *field of the world* is known by what is in the field and which types of soil *or hearts* exist there. Could it be the smaller stones represent the altars we have set up in our hearts and the G-ds of those altars that we have unknowingly served?

We know there is no G-d above El Elyon

*He is the Rock, his work is perfect: for all his ways are judgment: a G-d of truth and without iniquity, just and right is he.* Deuteronomy 32:4

There are other G-ds who are false G-ds without greatness or ability and yet people set them up and serve them in place of El Elyon.

*For their rock is not as our Rock, even our enemies themselves being judges. 37 And he shall say, Where are their G-ds, their rock in whom they trusted... Deuteronomy 32:31*



This is a field of wild grains.

Compare the last two photos; the first photo, a domestic field of grains, to the second photo, a wild field of grains. Beloved, a golf course appearance is not the picture the scriptures paint for us. If we have been exposed to agriculture, we are accustomed to seeing endless miles of picture-perfect uniform fields. Unless the Father is going to harvest the entire world because it has become a perfect field with an entirely perfect and acceptable harvest, what He plants will look quite imperfect just as the world is quite imperfect. Yet in all the entire world from before Genesis there was only One early hastening ripe area in the field of the world that was preeminent, its qualified as The Firstfruit, to sanctify the rest of the harvest that would be gathered into His garner.

In our modern world men have called this condition microclimates, this has brilliantly replaced the understanding of the early hastening fruit, especially when manmade grains have been developed which will stand and wait on the farmer rather than the farmer serving the Creator!

Wild barley and Wild Emmer Wheat respond identically to the conditions in the field. There is no variance, they perfectly display the time of G-d's calendar. When the grain in the field ripens it is harvested according to what the soil provides the plants and according to what heaven yields in rain. Consider the book of Ruth.

They came at the beginning of the barley harvest, the burnt offering for the barley omer had been offered. (Ruth 1:22). Ruth began gleaning behind the harvesters of what had already been harvested in Boaz field (Ruth 2:3). Ruth shared a meal at the harvest table (Ruth 2:14) Ruth continued to harvest barley in the field of Boas all the way until the wheat harvest (Ruth 2:23), it was multiple days of harvesting as the grains presented themselves ready. We are not told how many days the harvest lasted but it was multiple. Experience has taught me if this were a seven-week harvest as it appears to be, the first early hastily ripening fruits would be on the earth but the time the last omer of barley was taken from the field of Boaz.





The difference between barley and wheat when they are standing in their wild fields is that barley must be opened to examine the condition of the grains. You cannot look at barley that is standing in the field and determine if there is sufficient starch to make a ground grain offering. The scripture says that G-d judges the heart of others who are outside of covenant (1 Corinthians 6). Only He knows what is in their heart. Will they turn to Him and become free from the yeast of sin? He knows, we do not.

Wheat can be determined ready to harvest by visual examination. It is not necessary to open the grain head and test the kernel of wheat. When wheat grains ripen the plant turns black on the outside, that outer witness displays the condition on the inside of the plant head. Likewise, by an outward display of love for the brothers in faith and the fruit of the spirit we can witness a visible outward change in the lives of those who accept Yeshua and become as He is. Black emmer wheat that is ripe is very noticeable standing in a field.