

Torah Studies – Statutes #280-283

Statute Summary:

Statute #280: The Feast of Firstfruits is on the first day of the week (Sunday) following the Seventh-day Sabbath, during the time of Passover-Unleavened Bread.

Statute #281: An omer of the first-ripening grain (barley) is to be presented unto Yahweh.

Statute #282: The omer of Firstfruits grain, which is to be presented at the Feast of Firstfruits (during the Feast of Passover-Unleavened Bread) is barley grain because this grain was beginning to ripen at the Passover of the Exodus. (Flax was not a food grain, so it is not presented.)

Statute #283: The Feast of Weeks (Pentecost) is determined by counting from Firstfruits. The Feast of Weeks is 7 Sabbaths and 50 days from the Day of Firstfruits. (Both Pentecost and Firstfruits are always on the first days of the week – Sundays)

Leviticus 23:9-14 “And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring **a sheaf** of the **firstfruits** of your harvest unto the priest: 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. 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. And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.”

Exodus 9:31-32 “And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the rie were not smitten: for they were not grown up.”

Leviticus 23:15-16 “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: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.”

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Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
A SHEAF	H6016	<i>omer</i>	A heap, a sheaf, an omer as in dry measure
FIRSTFRUITS	H7225	<i>reshyith</i>	the <i>first</i> , in place, time, order or rank (specifically a <i>firstfruit</i>): - beginning, chief (-est), first (-fruits, part, time), principal thing.
ON THE MORROW AFTER	H4283	<i>mochōrâth</i>	the <i>morrow</i> or (adverbially) <i>tomorrow</i> : - morrow, next day.
THE SABBATH	H7676	<i>shabbath</i>	<i>intermission</i> , that is, (specifically) the <i>Sabbath</i>

Understanding First Fruits, Pentecost and the Three Crops:

The Feasts of Yahweh were based around the harvest cycles, with the barley harvest during Passover/Unleavened Bread and then 50 days later would be **Shavuot**, which means Feast of Weeks, or Pente-cost as in 50, referring to 50 days. For they were to count what is called the Omer which was a total of 49 days (7x7=49 days), with Pentecost (**Shavuot**) being on the 50th day, was a total of 7 (completed Sabbaths) weeks.

The Omer was counted beginning from the day of which the sheaf of First-Fruits is waved during the Feast of Unleavened Bread (Lev 23:15/Deut 16:9). Then the Feast of Pentecost is the First-fruits of the Wheat Harvest (Ex 23:16, Num 28:26).

Leviticus 23:15-16 “And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to יהוה.(ISR 98)

Deuteronomy 16:9-10 “Count seven weeks for yourself. Begin to count seven weeks from the time you begin to put the sickle to the grain. And you shall perform the Festival of Weeks to יהוה your Elohim, according to the voluntary offering from your hand, which you give as יהוה your Elohim blesses you.”

The Omer Count Blessing



The first fruits of the Barley Harvest is presented at the Feast of Firstfruits, during the week of Passover-Unleavened Bread.

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The first fruits of the Wheat Harvest is presented on the Day of First Fruits, the Feast of Weeks, which is Shavuot – Pentecost.

Pentecost was the Day of dividing the two grain harvests. The final harvest of the barley, which was begun at the time of Passover, concludes at Shavuot. And the first fruits of the wheat harvest is presented at Shavuot because the wheat harvest is just beginning then. The wheat harvest continues to ripen and come in after Shavuot and finally concludes towards early fall.

Passover and Shavuot commemorate deliverance from Egypt and the Day when Yah Spoke the Torah from Sinai. These Feasts each also have a pronounced agricultural element.

On the Day of First Fruits, which falls during the Feast of Unleavened Bread, the first cutting of the barley harvest is presented as a wave offering to Yahweh,

In fact, Yahweh's people are not to partake of that year's barley crop until that offering is made. Then, on Shavout, we have the end of the barley harvest and we are commanded to bring the first of our wheat harvest as an offering. Again, we are not partake of that year's wheat until this is done.

The 50-day count leading from Firstfruits to Shavuot is called "The Counting of the Omer"--a reference to the *omer* (a biblical measure) of barley that was brought on the first day of the count—and Shavuot is called *Yom Habikkurim*, "The Day of the First-Fruits Offering."

Living Grasses Represent Saved People, in the Bible:

Deuteronomy 32:2- "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.**"

Job 5:25 "Thou shalt know also that thy seed *shall be great*, and **thine offspring as the grass of the earth.**"

Loaves of Bread (or even the Bread dough) also Represent Saved People:

Judges 7:13 "When Gideon was come to the camp, a man was telling a dream to his fellow, and said, Behold, I dreamed a dream, and lo a baked loaf of barley rolled unto the camp of Midian, and came even unto the tent, and smote it that it fell, and turned it upside down, and so the tent fell."

The Parable of the Wheat and Tares: In the parable, the wheat are the saved people of Yahweh.

Matthew 13:24-30 "Another parable put he forth unto them, saying, The Kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 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? He said unto them, An enemy hath done this. The servants said unto Him, Wilt Thou then that we go and gather them up? But He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them..."

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... 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.”

Just as the barley are a group of saved people, the wheat are saved people – yet a different group of the saved from the barley. The harvest of the wheat concludes at the end of the world.

Luke 3:16-17 “John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with Fire. 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.”

TARES Look IDENTICAL To WHEAT



WHEAT: before it is fully ripe.



TARES: Lolium Temulentum

Farmers have a nickname for the “tares”. Tares are known as “bastard wheat”. Actually this is a very fitting description. Tares look identical to the wheat as they are growing up. They have a form of godliness, as described in 2 Timothy, but they deny the power thereof. A “bastard” is a term referring to a person without a legitimate father. This group appear to be saved. They go through the motions. But,

Yahweh is not really their Father. This is demonstrated by their continued weakness and sin. They are not victorious over their flesh. And in the end, the father who claims us will be the one we look like in character.

So, there are three groups of people represented by grasses or grains. They are: the barley, the wheat and the tares. The wheat and the tares look alike before they are ripe. But the tares, which farmers appropriately call “bastard wheat”, will be destroyed in the end. Only barley and wheat are saved. And of these, the barley ripens and is harvested first.

Since both barley and wheat are end-time groups which are saved, who are they? And why are they separated into two distinct groups – represented by two distinct grains?

Shavuot (Pentecost) marks the END of the barley harvest and the BEGINNING of the wheat harvest. The barley and wheat are two separate groups of people...

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The first grain crop associated with Pentecost is the barley harvest. Barley actually ripens before wheat. The first fruits of the barley harvest were gathered in at the time of Passover and Unleavened Bread, in the first month. We know this because Scripture tells us that the barley was ripe during the hail plague in Egypt. But the wheat was not harmed, for it was not up yet at that epic Passover-Unleavened Bread.

Exodus 9:27-32 “And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: Yahweh is righteous, and I and my people are wicked. Entreat Yahweh (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto Yahweh; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is Yahweh’s. But as for thee and thy servants, I know that ye will not yet fear Yahweh God. And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. But the wheat and the rye were not



Leviticus 23:10-14

“Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the Firstfruits of your harvest unto the priest: And he shall wave the sheaf before Yahweh, to be accepted for you: on the morrow after the Sabbath the priest shall wave it... And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.”



smitten: for they were not grown up.”

According to the Torah, newly harvested grain could not be eaten until the firstfruits of grain had been offered on the “day after the Sabbath” during the Festival of Unleavened Bread.

The Pentecost barley loaves were leavened. Because during the Feast of Unleavened Bread leaven represents sin, we get to thinking of all leaven as a terrible thing. The leaven of sin is evil. But, in Scripture, leaven doesn’t only represent sin, it also represents the righteousness of the Kingdom of Yahweh.

As we have seen, First Fruits is the day after the Sabbath during the Week of Unleavened Bread (Leviticus 23:10-14).

Leviticus 23:15-17

“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: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahweh. 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 Firstfruits unto Yahweh.”

Matthew 13:33
“...The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

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From the Day of First Fruits to the Feast of Pentecost, called the Feast of Weeks in Leviticus 23, is a 50-day period. This period of time is known as the Time of Counting the Omer.

An Omer



Exodus 16:15-16 “And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which Yahweh hath given you to eat. This is the thing which Yahweh hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.”

An omer is a Biblical unit of measurement for grain, it is smaller, but similar to our bushel basket. Remember, when the children of Israel gathered the manna? Yahweh told them to gather an omer measurement for each person in the family. The jar shown on the right is an omer-sized pot. It was found in Qumran along with the Dead Sea Scrolls.

Spiritually and prophetically, “measuring” something is the process of judging it. The prophet Zechariah spoke of Yahweh measuring Jerusalem. This measuring does not mean the physical dimensions of a physical city. Yahweh knows the number of hairs on our heads. He certainly doesn’t need to measure a literal city! The Jerusalem that is being measured here is the professing people of God. This is a spiritual message of the end-time sealing and judgment of the saints.

Zechariah 2:1-2 “I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.”

Leviticus 23:11 “And he shall wave the sheaf before Yahweh, to be accepted for you: on the morrow after the Sabbath (#7676) the priest shall wave it.”

Leviticus 23:15 “And ye shall count unto you from the morrow after the Sabbath (#7676), from the day that ye brought the sheaf of the wave offering; seven Sabbaths (#7676) shall be complete.”

The barley harvest begins in the first month, with the First Fruits of it being waved on the Day of First Fruits during the Week of Unleavened Bread. First Fruits is always the morrow after the Sabbath. The word for Sabbath in Leviticus 23:11 & 15 is Strong’s

Number 7676. This word refers to the Seventh Day Sabbath, and to the Day of Atonement, the two highest Sabbaths of all. Annual Sabbaths, like the first and last days of Unleavened Bread are Strong’s number 7677. Thus, the Sabbath which First Fruits follows will always be a Seventh-day Sabbath. This means that First Fruits is always on the first day of the week, during Passover-Unleavened Bread.

On the Day of First Fruits, as we have seen, a sheaf of the first fruits of the barley harvest was waved. This marked the time of the beginning of the barley harvest. The barley harvest continued, with more and more barley grain being brought in, until the Feast of Pentecost. On Pentecost, two barley loaves were waved. This signified the end of the Barley Harvest and represented the completion of Counting the Omer. The days of Counting the Omer are judgment days for the barley group.



The barley is measured by omer. Prophetically this means that the group of people, who are represented by the barley grain, will be judged and the group made up from the Day of First Fruits to Pentecost. For this group, they will be fully unleavened from sin during Unleavened Bread. And they will be fully re-leavened with the righteous leaven of the Kingdom by Pentecost.

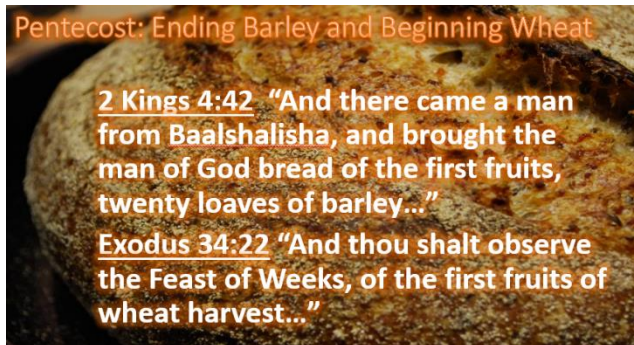
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Once the ultimate Pentecost takes place, the judgment of the barley will be finished. This means that no one else may be added to the saved barley group. But for those who miss the barley harvest, there is yet one more group of saved grain – the wheat.

Then, when Pentecost took place in the third biblical month, the barley harvest was finishing. The wave sheaf,

presented on the Day of First Fruits during the Week of Unleavened bread, was the first fruits of the barley crop. The barley harvest culminated in the presentation of “firstfruits” again at Pentecost – on the 50th day from First Fruits. This time, the barley was presented as baked into loaves of barley bread (2 Kings 4:42).

COUNTING THE OMER = JUDGMENT FOR BARLEY						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Sabbath
 Day 1 FIRST FRUITS	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7 (1 st Sabbath)
Day 8	Day 9	Day 10	Day 11	Day 12	Day 13	Day 14 (2 nd Sabbath)
Day 15	Day 16	Day 17	Day 18	Day 19	Day 20	Day 21 (3 rd Sabbath)
Day 22	Day 23	Day 24	Day 25	Day 26	Day 27	Day 28 (4 th Sabbath)
Day 29	Day 30	Day 31	Day 32	Day 33	Day 34	Day 35 (5 th Sabbath)
Day 36	Day 37	Day 38	Day 39	Day 40	Day 41	Day 42 (6 th Sabbath)
Day 43	Day 44	Day 45	Day 46	Day 47	Day 48	Day 49 (7 th Sabbath)
 Day 50 PENTECOST						



Pentecost is the feast which marks the ending of the barley harvest – and the beginning of the wheat harvest. At this feast, the first fruits of the wheat harvest is celebrated. And first fruits is not the full harvest, it is the very beginning of the harvest – being the comparatively small amount of grain which ripens earliest.

Who is the Barley?

The first clue regarding the identity of the barley is its value – specifically the value of an “omer” of barley. Remember, the counting of the omer is 50 days – and it is during this period of the time that the barley is “weighed”, “measured” or “judged”. Torah tells us the value of an omer of barley, in Leviticus 27:16.

- Leviticus 27:16 “...an homer of barley seed shall be valued at fifty shekels of silver.”

Fifty can be found 154 times in the Bible. Significantly, its meaning is directly related to the coming of Yahweh’s Spirit. Consider the fulfillment of First Fruits in the time of Yahshua’s Life.

- **John 20:17** “Yahshua saith unto her, Touch Me not; for I am not yet ascended to My Father...”
- **Revelation 1:5** “And from *Yahshua* Messiah, who is the faithful witness, and **the first begotten of the dead...**”
- **1 Corinthians 15:22-23** “For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: **Christ the First Fruits**; afterward they that are Christ's at His Coming.”

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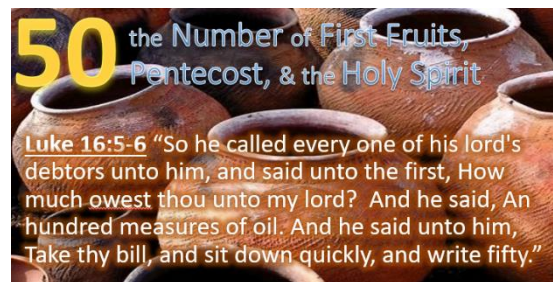
After Yahshua appeared to Mary Magdalene on Sunday morning, the day of First Fruits, He ascended to the Father in Heaven and was presented before the Father’s Throne as the First Fruits of the Dead. His fulfillment of First Fruits, occurred on the Day of First Fruits – the day on which a sheaf composed of the First Fruits of the barley harvest was presented before Yahweh.

The Three Stages of First Fruits – Barley Grain

Stage 1: Marking of the Grain on Passover	Stage 2: Cutting the Grain on Sabbath	Stage 3: Waving the Grain (presenting before the Throne) on the Day of First Fruits
Shadow: the high priest would go out on PASSOVER and examine the barley in the field. He would then put a scarlet cord around the barley grain which was deemed ripe for the wave sheaf.	Shadow: the high priest would go out and cut the marked grain as the Sabbath was ending (just before sunset). He would then bring the sheaf of barley in, bundle it together into a sheaf and prepare it for waving.	Shadow: the high priest would wave the barley grain sheaf, in a ceremony, presenting it before Yahweh. This waving of the Firstfruits grain took place at 9 AM.
His Fulfillment: Yahshua died on Passover at the time when the Passover Lamb (for the nation) was slain (3 PM). When Yahshua died, the earth quaked, the rocks rent (tore open) and the graves were opened. What graves? The Graves of the Barley. This was the marking of the grain.	His Fulfillment: Yahshua resurrected (cutting or harvesting of the marked grain) at the end of the Sabbath (just before sunset – Matthew 28:1)... And the people also resurrected from the other marked graves. These resurrected barley people went into the city (Jerusalem) and witnessed, they appeared unto many.	His Fulfillment: After the saints (resurrected) spent the night witnessing, and after Yahshua spoke with Mary, the resurrected saints and Yahshua ascended and appeared before the Throne – at the precise time of the firstfruits waving ceremony.

It is on the Day of Firstfruits that the count of 50 days to the Feast of Pentecost begins. In the New Testament the word Pentecost comes from the Greek word for fiftieth (Strong's Concordance #G4005). Also known as the Feast of Weeks or First fruits, it was on this special Holy Day that God first poured His Holy Spirit upon about 120 believers who had gathered to keep the day (Acts 1:15, 2). They became the rest of the Barley of God's spiritual harvest of humans. The barley harvest begins at First Fruits – and concludes at Shavuot.

Oil, in Scripture is a symbol of the Holy Spirit. For this reason, in the parable of the steward, the number 50 is found. The amount of oil owed was fully repaid at 50. 50 is the number of completion and of the outpouring of the Holy Spirit. 50 is the number of Pentecost.



Ultimately, 50 is the number of the fullness of the coming of Yahweh. This is demonstrated by the Jubilee Cycle. The Jubilee cycle matches the Pentecost count – with a year for a day.

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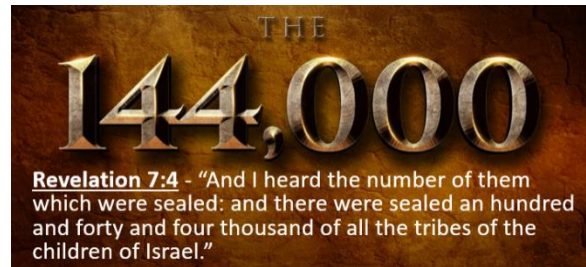
THE SABBATICAL / JUBILEE CYCLE						
First Year	Second Year	Third Year	Fourth Year	Fifth Year	Sixth Year	Shemittah Year
Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7 (1 st Sabbatical)
Year 8	Year 9	Year 10	Year 11	Year 12	Year 13	Year 14 (2 nd Sabbatical)
Year 15	Year 16	Year 17	Year 18	Year 19	Year 20	Year 21 (3 rd Sabbatical)
Year 22	Year 23	Year 24	Year 25	Year 26	Year 27	Year 28 (4 th Sabbatical)
Year 29	Year 30	Year 31	Year 32	Year 33	Year 34	Year 35 (5 th Sabbatical)
Year 36	Year 37	Year 38	Year 39	Year 40	Year 41	Year 42 (6 th Sabbatical)
Year 43	Year 44	Year 45	Year 46	Year 47	Year 48	Year 49 (7 th Sabbatical)
 Year 50 JUBILEE						

It is very significant that the barley is connected to Pentecost. And that the measuring of the barley is the counting of the omer. The first fruits of the barley harvest is waved on first fruits, but in another way, because it is the earlier grain to ripen – the whole barley harvest is the first fruits. Barley comes before wheat. And the barley harvest concludes at Pentecost – which then marks the beginning of the wheat harvest.

Like the harvest, the barley are the group of people who are sealed first. And the sealing of the barley concludes at Pentecost. The barley people are then used of Yahweh to bring in the wheat people.

Scripture even makes it plain what the seal of Yahweh is. It is the Father’s Name written upon the foreheads of His people. Because the barley is measured first, we can correctly connect it with the people who are sealed first. This means that the barley harvest represents the group known as the 144,000 – in Revelation.

Revelation 14:1 - “And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's Name written in their foreheads.”



The 144,000 is also known as the firstfruits – a term which applies to this barley harvest Feast Day:

Revelation 14:1-5 “And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's Name written in their foreheads. And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. **These were redeemed from among men, being the firstfruits unto God and to the Lamb.** And in their mouth was found no guile: for they are without fault before the Throne of God.”

Some have wondered if the 144,000 is the total number of end-time people who will be saved. But Scripture clearly assures us that it isn’t. The 144,000 are the First Fruits. This term gives us some concept of proportion. For the First Fruits not only ripens (is sealed) earlier than the rest of the harvest, but it also is less grain. The first fruits of any harvest is a relatively small amount of grain – a drop in the bucket - when compared with the amount of grain which will be brought in during the whole harvest.

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And this concept of the 144,000 not being the total number of the saved is also plainly given in Revelation 7:9-10. In the prior verses of Revelation 7, John was writing about the 144,000. Then he tells us that *after* beholding the 144,000, he saw a great multitude – so great that it was countless. This huge multitude is the rest of the harvest – also known as the wheat harvest, which continues until the end of the world.



The great multitude, who are helped to ripen by the labors of the barley people, will be the final wheat harvest, who are gathered into the Father’s Barn in the Fall – at the time of the harvest of the wheat, at the End of the world. (Decoding Ezekiel part 5)

“He that is righteous, let him be righteous still (forevermore)... He that is holy, let him be holy still... He that is unjust, let him be unjust still... And he that is filthy, let him be filthy still.”

Barley harvest #1: The first harvest is a small harvest – first fruits of the barley – this is the harvest of an omer of barley which is cut at Passover, harvested at Sabbath (during UB) and waved at First Fruits.

- On Firstfruits, if you are going to be among the barley first fruits, you are either ready for harvest on this day, or it’s too late to be “barley firstfruits” ... Judgment Day.
- ***Fulfillment in the Time of Christ: Yahshua and the resurrected saints (those marked and raised with Him) are the firstfruits of the barley. They are presented before the Throne, on the Day of FirstFruits.***

Barley harvest #2: The full harvest of the rest of the barley – this harvest concludes at Pentecost. (Two leavened barley loaves are waved along with the firstfruits of the wheat)

- On Pentecost, if you are going to be among the barley harvest, you are either ready for harvest on this day, or it’s too late to be “barley” ... Judgment Day.
- ***Fulfillment in the Time of Christ: Yahshua’s believers (120 of them) were gathered in the upper room... Praying for the Holy Spirit... And on Pentecost the Holy Spirit fell upon them. And in that moment the full Barley Harvest was concluded for that era.***

Pentecost – divides the two harvests – barley and wheat

Wheat harvest #1: the first harvest is a small harvest – first fruits of the wheat – this harvest of an omer of wheat is presented at Pentecost, along with the barley loaves.

- On Pentecost, if you are going to be among the wheat first fruits, you are either ready for harvest on this day, or it’s too late to be “wheat firstfruits” ... Judgment Day.
- ***Fulfillment in the Time of Christ: The 120 people (including the apostles) who received the Holy Spirit go out and preach on the Day of Pentecost. And three thousand people (who are the firstfruits of the wheat harvest) were converted and baptized on Pentecost!***

Wheat harvest #2: the full harvest of the rest of the wheat

- ***Fulfillment in the Time of Christ: Those Holy Spirit-filled people take the Gospel to the whole world.***
- On the final Fall harvest day, at the End of the world (wheat gathered into the Barn, tares into bundles to be burned), if you are going to be among the wheat harvest, you are either ready for harvest on this day, or it's too late to be "wheat" ... Judgment Day. All who are not wheat are tares.

Act 1:8 "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

- Jerusalem – the first fruits of the barley (concludes at First Fruits) – the 144,000
 - They are without fault – they are living in full obedience (Torah)
 - They are without guile – no deception
 - They reflect the Character of Yahshua – The Bride
 - The Spirit and the Bride say "Come" (into Salvation) – this call wakes the sleeping virgins.
- Judea – the remaining barley harvest (concludes at Pentecost) – the sleeping virgins
 - They have the oil (holy Spirit)
 - They are asleep – which is undiscerning of the times...
 - They have Light (their lamps are lit)
- Samaria – the first fruits of the wheat harvest (concludes at Pentecost)
 - Samaria are a group of Christians who "fear God" yet keep the pagan practices of worship (Sunday keepers?)
 - 2 Kings 17
- The uttermost parts of the earth – the Gentiles who are out of fellowship with Christ (concludes at the end of the world, begins at Pentecost)

Torah Studies – Statutes #284-286

Statute Summary:

Statute #284: Sabbatical years are Sabbaths of rest for the land and the people who work the land. Sabbaticals are the seventh year, following six years, just as Sabbath days are the seventh day of the week.

Statute #285: Our land is to rest – not being planted and our vineyards are not to be pruned – during the Sabbatical year.

Statute #286: While no planting or bulk harvesting is to be done, we and our households and the beasts of the land may eat of the land and vineyards during the Sabbatical, from all the volunteer growth or pre-existing plants-trees.

Leviticus 25:1-7 “And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall **the land** keep a **Sabbath** unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
THE LAND	H776	<i>erets</i>	A heap, a sheaf, an omer as in dry measure
SABBATH	H7225	<i>reshyith</i>	to be firm; the earth (at large, or partitively a land): - X common, country, earth, field, ground, land, X nations, way, + wilderness, world

Torah Studies – Statutes #284-286 (continued)

Synthesis

The Sabbath is the seventh day of the week, a day of rest for those who honor and worship Yahweh as Creator (it should be everyone). But the Law also spoke of a Sabbatical year. Leviticus 25:1–7 provides instructions for the sabbatical year to be observed.

Leviticus 25:3–5 explains what to do—or, rather, what not to do—on the sabbatical year: “For six years sow your fields, and for six years prune your vineyards and gather their crops. But in the seventh year the land is to have a year of sabbath rest, a sabbath to the Lord. Do not sow your fields or prune your vineyards. Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest.” Every seventh year, then, was to be a time of no planting or pruning of crops. The Sabbath day was a rest every week, and this rest was applied to farmland once every seven years (the sabbatical year is also mentioned in Exodus 23:10–11).

If we are not to plant during the Sabbatical year, what do we eat? Leviticus 25:6–7 explains: “Whatever the land yields during the Sabbath year will be food for you—for yourself, your male and female servants, and the hired worker and temporary resident who live among you, as well as for your livestock and the wild animals in your land. Whatever the land produces may be eaten.”

The food for the Israelites, their servants, and livestock was to come from harvesting the Sabbatical year’s “volunteer” crop—reaping the harvest that grew on its own accord in the seventh year. Leviticus 25:20–22 anticipates the people’s question: “You may ask, ‘What will we eat in the seventh year if we do not plant or harvest our crops?’ I will send you such a blessing in the sixth year that the land will yield enough for three years. While you plant during the eighth year, you will eat from the old crop and will continue to eat from it until the harvest of the ninth year comes in.” In other words, the Israelites had no reason to worry. God promised to take care of them, if they would only trust Him.

Observing the sabbatical year was an important sign of trust in Yahweh, and it was accompanied by great blessings. Refusing to obey this command, God warned, would lead to a curse: “I will scatter you among the nations and will draw out My sword and pursue you. Your land will be laid waste, and your cities will lie in ruins. Then the land will enjoy its Sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its Sabbaths. All the time that it lies desolate, the land will have the rest it did not have during the Sabbaths you lived in it” (Leviticus 26:33–35).

Sadly, Israel failed to observe the Sabbatical years. They continued cultivating and harvesting their land on the seventh year just as they had the other years. As a result of that and other sins, God brought the Assyrians and the Babylonians against Israel, and God’s people were removed from the Promised Land for a period of time. The biblical historian notes the significance of the deportations: “The land enjoyed its Sabbath rests; all the time of its desolation it rested” (2 Chronicles 36:21).

Torah Studies – Statutes #287-289

Statute Summary:

Statute #287: Sabbatical years are also years of “Yahweh’s release”.

Statute #288: If a brother or sister of Israel (Yahweh’s people) owed a financial debt, in the Sabbatical year, the creditor is to cancel the remaining balance and consider the debt fully paid.

Statute #289: On the Sabbatical year, at the Feast of Tabernacles (Sukkot) all the people of Yahweh are commanded to gather to the Feast and participate/hear the reading of the Torah.

Deuteronomy 15:1-5 “At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD'S release. Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release; Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it: Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.”

“At the end of every seven years you shall grant a remission of debts. This is the manner of remission: every creditor shall release what he has loaned his neighbor; he shall not exact it of his neighbor and his brother, because the Lord's remission has been proclaimed. From a foreigner you may exact it, but you shall release whatever of yours is with your brother.” - Deuteronomy 15:1-3

Deuteronomy 31:10-12 “And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the Feast of Tabernacles, When all Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt read this Law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this Law.”

Synthesis

What is the purpose of the Sabbatical year? It was a time of letting the land rest, as we have seen. But it is also a time of rest, restoration and soul-care for the people of Yahweh. We have all read/heard the...

Torah Studies – Statutes #287-289 (continued)

...Words of Torah. But it is rejuvenating to go through it again. This is something we are commanded to do, every seven years, at least. So, at the end of every seven-year cycle, we are all to hear the Law read aloud—men, women, and children.

“Then Moses commanded them, saying, 'At the end of every seven years, at the time of the remission of debts, at the Feast of Booths, when all Israel comes to appear before the Lord your God at the place which He will choose, you shall read this law in front of all Israel in their hearing.'” - Deuteronomy 31:10-13

The Sabbatical was to strengthen your faith in God and to remind you of your place and responsibilities as one of God's children!

Deuteronomy 15 also speaks of the Sabbatical year. In this passage, a further command is given: forgive all debt and release all Hebrew servants. If the Israelites obeyed this command, they had another promise: “Yahweh your God will bless you as He has promised, and you will lend to many nations but will borrow from none. You will rule over many nations but none will rule over you” (Deuteronomy 15:6).

In the Sabbath year, each field was to lie fallow, which appears to be a sound agricultural practice. The year of jubilee was much more radical. Every fiftieth year, all leased or mortgaged lands were to be returned to their original owners, and all slaves and bonded laborers were to be freed (Lev. 25:10).

Exodus 23:12 says, “Six days do your work, but on the seventh Day do not work, so that your ox and your donkey may rest, and so that the slave born in your household and the foreigner living among you may be refreshed.”

Torah Studies – Statutes #290-294

Statute Summary:

Statute #290: The fiftieth year (following the 7th Sabbatical year in cycle of 49 years) is the Jubilee.

Statute #291: The year of the Jubilee is “hallowed” (holy).

Statute #292: Sabbatical and Jubilee years begin in the month of Tishri (the 7th month). So the trumpet announcing the start of the Jubilee is to be blown on the Day of Atonement (10th Day of the 7th Month) in the start of the Jubilee year.

Statute #293: In the Jubilee, every man will return to his possession and family (if land was lost due to debt, or if someone had become a slave to pay off debt).

Statute #294: In the Jubilee, there is to be no sowing nor reaping, but we may eat from whatever grows of itself (volunteer plants).

Leviticus 25:8-12 “And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the Jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
JUBILEE	H8643	<i>teruah</i>	clamor, that is, acclamation of joy or a battle cry; especially clangor of trumpets, as an alarm: - alarm, blow (-ing) (of, the) (trumpets), joy, jubilee, loud noise, rejoicing, shout (-ing), (high, joyful) sound (-ing).
HALLOW	H6492	<i>qadash</i>	A primitive root; to be (causatively make, pronounce or observe as) clean (ceremonially or morally): - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy...

Torah Studies – Statutes #290-294 (continued)

What does the Bible Say about the Sabbatical and Jubilee Years? – Leviticus 25:21-22; Leviticus 25:8-13; Jeremiah 34:13-14:

- Yahweh will command His blessing upon His people in the sixth year, and it shall bring forth fruit for three years.
- Following the land rest (Sabbatical), we are to plant seed in the eighth year and eat of the old store until the ninth year.
- Count off 7 Sabbaths of years – seven times 7 years (49 years).
- Announce the start of the Sabbatical/Jubilee in the Seventh month on the tenth day, which is the Day of Atonement.
- Consecrate the 50th year and proclaim a Jubilee through the land to all its inhabitants.
- In the Jubilee, each person is returned to his own home and property and land. Debts are forgiven/cancelled. All is fully restored that was lost.

How to Count the Omer – to determine the Day of Pentecost is How to Count the Jubilees

A Jubilee Shadow in Pentecost: Calculating Pentecost – Leviticus 23:15-16

Sunday 1 st Day	Monday 2 nd Day	Tuesday 3 rd Day	Wed 4 th Day	Thurs 5 th Day	Friday 6 th Day	Sabbath 7 th Day
First Fruits 1	2	3	4	5	6	Sabbath 1 7
8	9	10	11	12	13	Sabbath 2 14
15	16	17	18	19	20	Sabbath 3 21
22	23	24	25	26	27	Sabbath 4 28
29	30	31	32	33	34	Sabbath 5 35
36	37	38	39	40	41	Sabbath 6 42
43	44	45	46	47	48	Sabbath 7 49
Pentecost 50						

Calculating Sabbaticals and Jubilees – Leviticus 25:8-10

Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Sabbatical Year 7
1	2	3	4	5	6	Sabbatical 1 7th year
8	9	10	11	12	13	Sabbatical 2 14th year
15	16	17	18	19	20	Sabbatical 3 21st year
22	23	24	25	26	27	Sabbatical 4 28th year
29	30	31	32	33	34	Sabbatical 5 35th year
36	37	38	39	40	41	Sabbatical 6 42nd year
43	44	45	46	47	48	Sabbatical 7 49th year
Jubilee 50th year						

Torah Studies – Statutes #290-294 (continued)

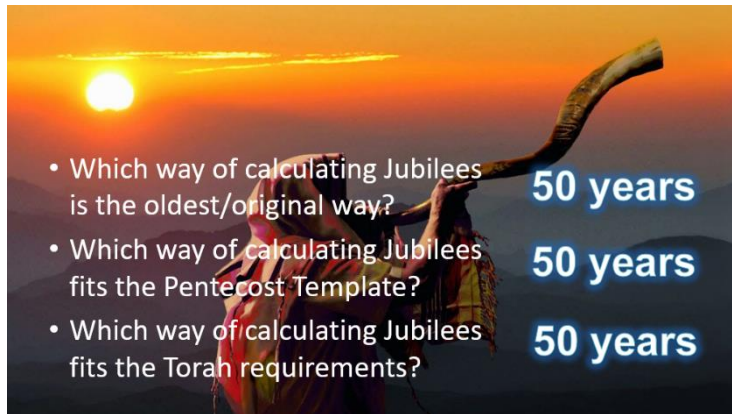
Historical Information About Calculating Jubilees:

Around 153-105 B.C., an apocryphal book, the *Book of Jubilees*, was written. It divides the history of the world into "Jubilees" of 49-year periods, seven weeks of years.

The biblical idea of the Jubilee year, the 50th year following the seven weeks of years (Leviticus 25:8-12) is ignored in The Book of Jubilees. Thus, the Jews accepted this erroneous idea and are confused as to the true Jubilee. As the *Interpreter's Dictionary of the Bible* (Abingdon Press, Nashville, 1962), article "Jubilee, Year of," admits, the so-called *Book of Jubilees* completely disregards the original and true Jubilee Year:

" . . . In the official count of Sabbatical Years in the Maccabean and post-Maccabean periods the Jubilee Year was omitted entirely and the Sabbatical Years followed each other in uninterrupted succession every seven years. Moreover, **certain later, rabbinic authorities likewise reckoned a Jubilee period as of only forty-nine years, although a majority adhered, quite naturally, to the biblical reckoning of the period as of fifty years.**" (*Interpreter's Dictionary of the Bible* (Abingdon Press, Nashville, 1962), article "Jubilee, Year of")

"*Why are the Jews confused?* Because they did not obey God. **They admit that when the First Temple stood, full fifty-year cycles were used.** The next year after the Jubilee was the first year of the next fifty-year cycle of seven seven-year cycles. Because the tribes of Reuben, Gad, and half of Manasseh were exiled, tradition says, the Jubilee was no longer in effect, because it was for " . . . all the inhabitants thereof," Leviticus 25:10. **The Jubilees were not properly calculated, and a 49-year cycle was instituted where the "Jubilee" year was also the beginning year of the next seven year cycle.** Jubilee is counted by the Jews exactly as they count Pentecost. Hence, Jews observe Sivan 6 as Pentecost." (*Encyclopedia Judaica*, article "Sabbatical Year and Jubilee," pages 579-580)



"There is a difference of opinion in the Talmud as to whether the Jubilee year was included in or excluded from the forty-nine years of the seven cycles. The majority of rabbis hold that the jubilee year was an intercalation, and followed the seventh Sabbatical year, making two fallow years in succession. After both had passed, the next cycle began. They adduce this theory from the plain words of the Law to "hallow the fiftieth year," and also from the assurance of God's

promise of a yield in the sixth year sufficient for maintenance during the following three years, "until the ninth year, until her fruits come in" (Lev. xxv. 22), which, they say, refers to the Jubilee year." (*Jewish Encyclopedia*: www.jewishencyclopedia.com/articles/12967-sabbatical-year-and-jubilee)

What event in Scripture can be used as an anchor point for determining the Jubilee years? **The Time of Messiah's Death!**

What event in Scripture can be used as an anchor point for determining the Jubilee years?

Torah Studies – Statutes #290-294 (continued)

There is argument whether the Children of Israel experienced the Exodus on a Jubilee, or entered Canaan on a Jubilee... So, the Exodus story is difficult to use, even though we know that there was a Jubilee on one side or the other of the Exodus story...

The dates for the timing of Solomon’s Temple are in dispute...

The year of the Crucifixion is also in some dispute. We can determine that Yahshua died in a Jubilee year, but most Christians believe Messiah’s Crucifixion was 3.5 years after His baptism...

Others believe the Crucifixion year happened on the year of solar eclipse (because the sun was darkened when Yahshua was on the Cross), which places the Crucifixion year in 34 AD... Still others teach that Yahshua’s death was less than 2 years from His baptism? How can we be sure of the Crucifixion year?

Actually, the Crucifixion year is provable... So, let’s work on finding it in order to get our anchor year for calculating Jubilee years.

Yahshua was Baptized in 27 AD. The following are the evidences of this:

So in what year was Yahshua crucified? Many believe He died in 34 AD, because they associate His Crucifixion with a solar eclipse (since the sun went dark when Yahshua was on the Cross)...















Yahshua Was Baptized in 27 AD		
Yahshua’s Age at His Baptism	Temple Construction Dates	Roman Records for when John was Baptizing
He was nearing 30 (29 years of age)... Birth in 3 BC, makes Him 29 in 27 AD	Year of Temple construction began (Roman records) in 19 BC. He began ministry in the 46 th year 19 + 46 = 27 AD	It was the 15 th year of Tiberius’ reign when John baptized Yahshua and was baptizing. 12 AD + 15 = 27 AD
Luke 3:21-23	John 2:13-20	Luke 3:1

Claim #1: Yahshua was crucified in 34 AD – the year of a solar eclipse.

- Based on both the Bible and some scientific data, it might seem reasonable to think that a solar eclipse occurred during the crucifixion of Yahshua – See Luke 23:44-45
- The New American Bible actually comes right out and says that Yahshua died at a solar eclipse. In that version Luke 23:44-45 says: “It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun.”
- How long was the darkness at the time of the Crucifixion? (Matthew 27:45, Mark 15:33) 3 hours
- There were a couple of solar eclipses near the time of Messiah’s Crucifixion. Let’s consider them both... As we will see, the path of totality (which would have brought darkness over the land) was nowhere near Jerusalem for either:
 - **SOLAR ECLIPSE** on March 19, 33 AD
 - NASA records who that the path of totality for this eclipse was over Antarctica and was nowhere near Jerusalem.
 - <https://eclipse.gsfc.nasa.gov/SEsearch/SEsearchmap.php?Ecl=00330319>
 - **SOLAR ECLIPSE** on March 9, 34 AD
 - NASA records that the path of totality for this eclipse was over Australia and was again nowhere near Jerusalem.
 - <https://eclipse.gsfc.nasa.gov/SEsearch/SEsearchmap.php?Ecl=00330319>
 - The bigger problem isn’t the path of the solar eclipses, which were nowhere near Jerusalem. The bigger problem is the timing! No solar eclipse could have occurred at the timing of Yahshua’s Death

Torah Studies – Statutes #290-294 (continued)

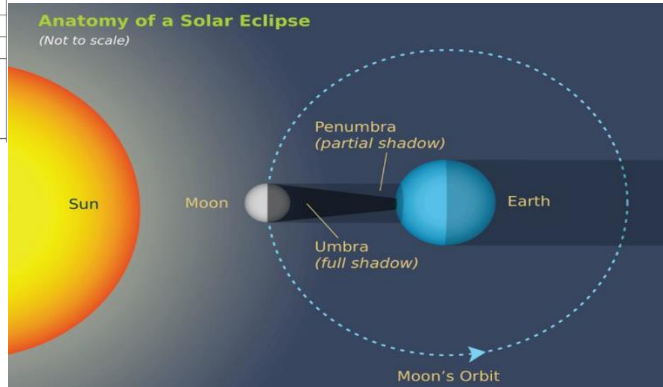
- On what day did Yahshua die? Passover (Matthew 26:2; John 18:39; John 19:14)
- Counting from the New Moon date (day after the first visible sliver is sighted each month) what day of the month is this? The fourteenth day is always a Full Moon (or near full moon):

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
						
Day 8	Day 9	Day 10	Day 11	Day 12	Day 13	Day 14
						

moon is between the earth and the sun – which is a NEW MOON position (as shown in the diagram on the right).

What can never occur on the day of a solar eclipse? The Feast of Passover!

In what phase must the moon be in, in order for there to be a solar eclipse? In a solar eclipse, the



As a result, we can plainly see that trying to determine the year of the Crucifixion by a Solar Eclipse is wrong. So how can we know the year of the Crucifixion?

How long was Yahshua’s Ministry? To accurately calculate the year of the Crucifixion, which gives us the Jubilee, we need to accurately prove the length of Yahshua’s ministry, starting from His baptism in 27 AD.

There are five points of evidence to show that Yahshua ministered for 490 days, not 3.5 years, as follows:

EVIDENCE #1: DANIEL 9:24-27 - Daniel’s 70 Week prophecy foretells the arrival of Messiah, the duration of His Ministry and the timing of His Death (Daniel 9:24-27). This prophecy confirms Yahshua’s Ministry being exactly 490 days from His baptism (from baptism by water to the outpouring of the Spirit at Pentecost). Since Yahshua’s baptism was in 27 AD, 28 AD was the year of His Crucifixion, showing that 27-28 AD was the Jubilee.

- **Yahshua Defined His Ministry - From Water (Baptism) to Fire (Baptism) in 490 Days - Luke 12:49-50** “I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!”

EVIDENCE #2: JOSEPHUS’ TESTIMONY – Josephus is a famous Jewish historian from the 1st Century AD. His writings are in Hebrew, but have been translated. According to William Whiston's footnotes to Josephus, 25-24 B.C. was a Sabbatical year, and 24-23 B.C. was a Jubilee year. Using this date from Josephus, we can add 50 years to this Jubilee date. This would mean that 26-27 A.D. was a Sabbatical year, and 27-28 A.D. was a Jubilee year. This is a second confirmation that 27-28 was indeed the Jubilee year in which Messiah died.



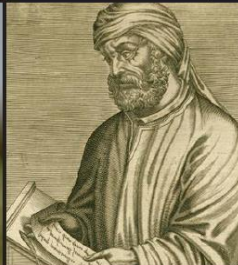
Torah Studies – Statutes #290-294 (continued)

EVIDENCE #3: ISAIAH 61 & YAHSHUA’S TESTIMONY – According to the prophecies of Isaiah 61 (a Jubilee prophecy chapter), Yahshua’s Death needed to take place in a Jubilee year. Notably, the only recorded Jubilee which took place near 27 AD (the confirmed year of Yahshua’s baptism) is the Jubilee year of 27-28 AD. If Yahshua had died in any other year, He would not have fulfilled Isaiah 61’s Jubilee prophecy with His death. But Yahshua read from Isaiah 61 in the Synagogue (Luke 4:14-21). Yahshua then testified, “this day is this fulfilled in your ears.” From the Saviour’s Testimony, we may know that 27-28 AD was the Jubilee.

EVIDENCE #4: AGE OF THE PASSOVER LAMB– According to Exodus 12:5-6, the Passover lamb was to be a male lamb of the first year (over 1 year old, but not yet two years old). Yahshua fulfilled every aspect of the Passover Lamb sacrifice, including its age. He was not 1 year old when He died as our Passover Lamb, however, He spiritually took on the role of the Passover Lamb at His Baptism, from the moment John the Baptist pronounced, “Behold the Lamb of God which taketh away the sin of the world.” From that point to the end of His Work as Heaven’s Lamb, was exactly 490 days, (over 1 year, but not yet two years). In this way, He fulfilled the age requirement for the Passover Lamb. Since Yahshua was baptized in 27 AD, the age of the Passover Lamb puts His Death in 28 AD... serving as another confirmation that 27-28 AD was the Jubilee.

EVIDENCE #5: EARLY CHRISTIAN HISTORICAL WRITINGS– The early Christians in the 1st to 3rd Centuries AD believed and taught a 490-day ministry of Messiah, showing that He was baptized in 27 AD at 29 years old, and died at 30. Irenaeus disagreed with this because it made Messiah die too young – having not attained the age of a Masonic “Master”. But even the writings of Irenaeus show that John the disciple and the other early Christians all believed in and taught the Acceptable year of the Yahweh, being 27-28AD.

Evidence that Yahshua’s Ministry was 490 Days, Not 3.5 Years:

Daniel’s 70 WEEKS <i>Daniel 9:24-27</i>	Isaiah’s ACCEPTABLE YEAR <i>Isaiah 61:1-2</i>	28 AD was the JUBILEE YEAR <i>(Josephus/Eusebius)</i>	The Age of the PASSOVER LAMB <i>Exodus 12:5-6</i>	Early Church Taught 1 YEAR MINISTRY <i>(historical sources)</i>
490-Day Prophecy	Acceptable Year	Jubilee Year	Lamb of the 1st Yr.	1 Year Ministry
				
From the command to restore and build Jerusalem (a spiritual call to repentance given by John the Baptist), until the Messiah... including Messiah’s Crucifixion and up to the “Fire” of Pentecost was 70 literal weeks.	Yahshua read Isaiah 61 and said, “this day is this fulfilled in your ears.” Messiah’s testimony is that it was the Jubilee.	27-28 AD was a Jubilee - according to the record of Josephus, a Jewish historian from the 1st Century AD. Yahshua died in a Jubilee, and this is the only Jubilee in His Lifetime...	Yahshua fulfilled every part of the Torah requirements for the Passover Lamb - including its age. From His Baptism, when John proclaimed Him the Lamb of God, He was the Lamb... for under two years.	The writings of Irenaeus and Eusebius were in conflict with all the other early Christian writings... which taught a 1 year ministry of Messiah fulfilling the “Acceptable year of Yahweh”...

Torah Studies – Statutes #290-294 (continued)

With these five evidences we may know that 27-28 AD was a Jubilee year! And with that date firmly confirmed, we are now ready to use it as a calculation point for finding future Jubilees.

27-28 AD	+50	77-78	+50	127-128	+50	177-178 AD	+50	227-228 AD	+50
277-278 AD	+50	327-328 AD	+50	377-378 AD	+50	427-428 AD	+50	477-478 AD	+50
527-528 AD	+50	577-588 AD	+50	627-628 AD	+50	677-678 AD	+50	727-728 AD	+50
777-778 AD	+50	827-828 AD	+50	877-878 AD	+50	927-928 AD	+50	977-978 AD	+50
1027-1028 AD	+50	1077-1078 AD	+50	1127-1128 AD	+50	1177-1178 AD	+50	1227-1228 AD	+50
1277-1278 AD	+50	1327-1328 AD	+50	1377-1378 AD	+50	1427-1428 AD	+50	1477-1478 AD	+50
1527-1528 AD	+50	1577-1578 AD	+50	1627-1628 AD	+50	1677-1678 AD	+50	1727-1728 AD	+50
1777-1778 AD	+50	1827-1828 AD	+50	1877-1878 AD	+50	1927-1928 AD	+50	1977-1978 AD	+50
2027-2028 AD									

Continually adding 50 years to the starting point of 27-28 AD reveals all the Jubilee years which have come since then. And most significant of all, it shows that the next Jubilee year will begin in 2027-2028.

God has Foretold That There Will be 120 Jubilees in Total:

Scripture tells us that God’s Spirit would only strive with fallen man for 120 days – Genesis 6:3.

Many are quick to assume that this is the time

Yahweh gave the people of Noah’s day to clean up their act and be saved. However, the Scripture record shows many cases of people living well beyond 120 years after the Flood. This then leaves us with a question to what was the Creator was referring?

First, let’s dispel some erroneously held beliefs. Noah did not preach for 120 years as many teach and falsely assume. We first find that Noah was 500 when he had his three sons.

- Genesis 5:32 reads “And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.”

Immediately after we have the Chapter 6 account of Yahweh declaring the 120-year deadline and ordering Noah to build the ark. Following the Biblical record, Noah was 500 years old when he began building the ark if you follow the natural progression of the Genesis account.

How old was Noah at the Flood?

- Genesis 7:6 reads “And Noah was six hundred years old when the flood of waters was upon the earth.”

Following the natural progression of events, Noah begins to build the ark at 500 years of age and enters the ark at 600. This only gives us a total of 100 years. What does “days” mean from Genesis 6:3: Days can literally be a 24-hour day, or it can also be figurative, where it refers to an “age” or a longer period of time? Are there examples in Scripture where a “day” means an “age” or a longer period of time? Yes! One classic example is the warning to Adam in the Garden of Eden.

120 Jubilees

Genesis 6:3 “And Yahweh said, **My Spirit shall not always strive with man**, for that he also *is* flesh: yet **his days shall be an hundred and twenty years.**”

yome

From an unused root meaning to be hot; a day (as the warm hours), whether literally (from sunrise to sunset, or from one sunset to the next), or figuratively (a space of time defined by an associated term), (often used adverbially): - age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day,

Torah Studies – Statutes #290-294 (continued)

Genesis 2:17 reads “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for **in the day that thou eatest thereof thou shalt surely die.**”

Did Adam die in the literal 24-hour period (day) from when he ate from the forbidden Tree? How old was Adam when he died (Genesis 5:5): 930 years old. So how did Adam die in the DAY that he ate from the Tree? (2 Peter 3:8)

So, Genesis 6:3 cannot be referring to literal days, thus we see that only 120 ages applies. So, is God planning to allow sin to continue for 120,000 years? (With days being 1000 years).

Or is there another “age” to be more correctly applied here?

Actually, the 120 in Genesis 6:3 applies to Jubilees, which are also known as “ages”. This means that we should expect 120 Jubilees from the Fall of Adam to the final Jubilee.

The Creation Week is a shadow picture of the History of this world. Just as the Creation week ended with the Seventh-day Sabbath, so the World will End at the conclusion of the final Sabbatical, bringing us in to the final Jubilee (Sabbaticals begin and end on Atonement, as do Jubilees).

The Great Week							
First Day	Second Day	Third Day	Fourth Day	Fifth Day	Sixth Day	Seventh Day	Eighth Day
1000 Years	2000 Years	3000 Years	4000 Years	5000 Years	6000 Years	7000 Years	8000 Years

This whole world has existed for exactly 1 Figurative Week of Yahweh’s Time, with each day being a 1000-year period, as God foretold in 2 Peter 3:8.

Creation happened in the first day of this 1000-year week. Both Daniel 9 and Habakkuk 3:2 foretells that Messiah would die in the middle of the week or in the middle of the years.

Yahshua did literally die on a Wednesday, which is the literal middle point of the week. But He also died in the middle of the “Week” in terms of thousand-year periods.

THE GREAT WEEK (Figurative Time)

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
Creation and the Fall	Habakkuk 3:2 "O Yahweh, revive Thy work in the midst of the years (in the middle of the years), in the midst of the years make known; in wrath remember mercy." (We are saved from "wrath" in "mercy" through Calvary.		Messiah is Crucified: Daniel 9:24 to 26 says Messiah is cut off (death) in the "midst" (middle) of the week. He did this literally AND figuratively	Hosea 6:1-2 "...After two days (from His Crucifixion) will He revive us: in the third day He will raise us up, and we shall live in His sight."		Sabbatical/ Jubilee This is the 3rd "Day" from His Crucifixion in which we are foretold to "live in His Sight"
	← 2000 years (2 Days) →			← 2000 years (2 Days) →		
The first 1000 years	The second 1000 years The Flood	3000 years The Exodus	4000 years (the 4th 1000 year) Figurative Middle of the Week	the fifth 1000 years Persecution	the sixth 1000 years	The Last 1000

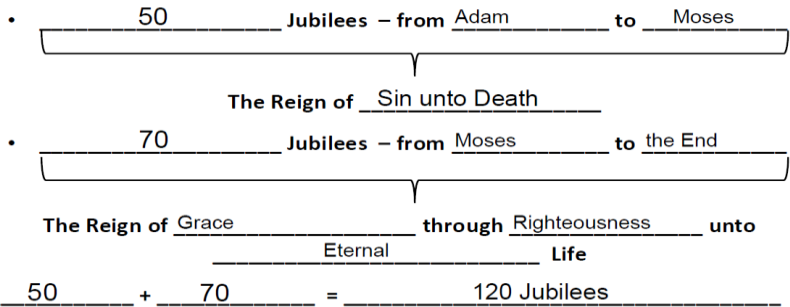
Based upon Ussher’s chronology (calculated based upon the Biblical genealogies) Creation took place in 4004 BC. Thus, 27-28 AD fell on the 4th day – or in the 4000th year since Creation.

Hosea 6:1-2 foretold that Yahshua would die, and then He would heal us and revive us two days after His death.

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Paul grouped Jubilees into Spiritual Eras. The first Spiritual Era, found in Romans 5:12-14 was called the “Reign of Sin and of Death”, which lasted from Adam to Moses.

Then, in Romans 5:17-21, he referred to the second Spiritual Era, which he called the “Reign of Grace through Righteousness unto Eternal Life”, which started with Moses and went to the End.



We weren't literally revived two days later (after Christ died). But in terms of thousand-year-days, the Jubilee of 2027-2028 is exactly two figurative “days” (2000 years) from 27-28 AD!

So, the next Jubilee is starting on the Day of Atonement in 2027... And it is the 120th Jubilee!

The 120 Jubilees matches the Great Week

- Creation scientists teach that the world has existed, since Creation, for about 6000 years.

$$\frac{50}{\text{(The Jubilee Years)}} \times \frac{120}{\text{(Total Number of Jubilees)}} = \frac{6000}{\text{(Years)}}$$

- 6000 years = 120 Jubilees
- 120th Jubilee year = The Return of Messiah (Millennium)

Significant Jubilee Groupings:

- 40 Jubilees – Adam to Abraham
- 40 Jubilees – Abraham to Yahshua
- 40 Jubilees – Yahshua to the End

$$40 + 40 + 40 = 120 \text{ total Jubilees}$$

Understanding the Final Jubilee

Leviticus 27:24 “In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.”

Matthew 13:38 “The field is the world...”

“Thus saith Yahweh GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince...”

“Thus saith Yahweh, the God of Israel; I made a covenant with your fathers... saying, **At the end of seven years** let ye go every man his brother an Hebrew, which hath been sold unto thee; and **when he hath served thee six years, thou shalt let him go free from thee...**” — *Leviticus 25:10 (Jewish Publication Society translation)*

Revelation 11:15 “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.”

Year: 1 / 43rd	Year: 2 / 44th	Year: 3 / 45th	Year: 4 / 46th	Year: 5 / 47th	Year: 6 / 48th	Year: 7 / 49th	
F	S	F	S	F	S	F	S
2020	2021	2022	2023	2024	2025	2026	2027
Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7	

Year: 8 / 50th	Year: 1 / 1st		
F	S	F	S
2027	2028		
Year 50	Year 1		