

WHY BARLEY IS DISQUALIFIED AS FIRSTFRUITS

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. (1 Cor 15:20-23)

Q. Is barley the firstfruits which the Scriptures are referring to?

Response: The short answer is no. Christ is not referred to as the Righteous Barley, or the Righteous Blade of Grass, or the Righteous Cereal Grain. Christ - the Firstfruit - is referred to as a Branch... the Righteous Branch.

Here's the long answer:

Firstfruits are a shadow of Christ... for Christ is the Firstfruit of the resurrection (1 Cor 15:20-23). Throughout the writings of Moses and the Prophets, the Creator and Author of the story uses a branch to represent Christ. That is why Christ is referred to as a Branch... the Righteous Branch (Jer 23:5, Jer 33:15, Isa 11:1, Zec 3:8, Zec 6:12).

Nowhere in the Scriptures is Christ referred to as the "Righteous Blade of Grass" or the "Righteous Cereal Grain". Rather, Christ is referred to as a branch... of a tree... for men are as trees and are known by their fruit.

Even the very definition of firstfruits disqualifies barley. Here is the Strong's entry for firstfruit (H1061):

H1061

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

Now let's take a look at the root word H1069:

H1069

A primitive root; properly to burst the womb, that is, (causatively) bear or make early fruit (of woman or tree)

So according to the root word for "firstfruits", firstfruits are associated with bursting the womb... bearing early fruit... of woman or tree!!! Firstfruits are associated with early fruit from a tree! This definition alone disqualifies barley. And it is no wonder that firstfruits are associated with bearing early fruit from woman or tree ... because men are as trees!

Sadly, Hebrew Roots' teachers only take people back to the Hebraic root of the faith... which is Judaism. But the True Root is the root from the Branch of Jesse (Isa 11). This True Root was in the beginning, the middle and the end.

Please bear with me while I first explain which branch testifies of Christ - the Righteous Branch. Then we will return back to the subject of firstfruits... but really they are related... they are one.

The tree that the Creator chose to bear a faithful witness of the Righteous Branch is the sweet **almond** tree. The two most powerful witnesses in Scripture of this fact are:

(1) The GOLDEN LAMPSTAND

budding and blossoming **almond** branches which abide in a main, center, budding and blossoming **almond** branch; each budding and blossoming **almond** branch produces the fruit of light

and

(2) AARON'S ROD

a seemingly "dead" branch which "resurrected" into a branch which budded, blossomed and yielded ripening **almonds**

Not only is the mystery of the golden lampstand revealed in the end ("the Lamb is the Lamp" - Rev 21:23), but also, Christ himself expounded the parable of the golden lampstand and explained how it testified of him (and those who faithfully abide in him) when proclaiming the following:

"I am the light of the world.'

"Ye are the light of the world."

"I am the [Branch/Tree] and you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing." (Note that the Hebrew word for "vine"-H1612 can also be translated as "tree".)

And how about Aaron's rod? After rebels were jealous of and coveted Moses and Aaron's positions and duties, they rebelled and conspired against Moses and Aaron. The Most High caused the ground to swallow up the rebels... yet the people once again murmured and complained. So the Most High caused a branch which represented Aaron and the house of Levi... a seemingly "dead" branch... to bud, blossom and yield ripening **almonds**. This seemingly "dead" almond branch which "resurrected" served as a sign to the rebels of whom the Most High chose to serve Him in the earthly order. This was a foreshadow of Christ - the Righteous Branch. The chief priests, scribes, Pharisees and Sadducees felt threatened by the authority and power that Christ displayed. They became jealous and concerned about the number of people that were following him. So they conspired against him and had him murdered. And just as prophesied through Aaron's rod, the Most High caused the seemingly dead Righteous Branch to resurrect... which served as a sign to the rebels that the Most High had indeed chosen him to serve Him in the order of Melchizedek!

So, in both of these powerful parables, the Most High chose a budding and blossoming **almond** branch to testify of Christ - the Righteous Branch. Not barley. Not an olive tree. He chose an **almond** tree. How does the sweet almond tree faithfully testify of Christ - the Righteous Branch and those who faithfully abide in him? Well, according to His own design, the Creator created the almond tree to be the first of the fruit trees to awaken and blossom. Bees are required for pollinating the almond blossoms. No bees...no fruit. (Note the Hebrew word for bee is "deborah" H1692 which comes from the root word "debar" H1696 meaning word, command. If someone does not receive His word/command then they will not produce the fruit of righteousness, justice, mercy.) Upon pollination, firstfruits begin to emerge from the calyx resembling a flame of fire (just as the flames on the golden lampstand comes forth from the "calyx" bowls) and hastily grow over a course of approximately 6-8 weeks (similar to the "omer" count). These firstfruits are referred to as "green almonds", nutlets, drupes. After approximately 6-8 weeks, a few of the firstfruits are harvested by hand (the first harvest). The other firstfruits remain on the branches so that the seed within may mature and grow firm. The flesh of the firstfruit withers in the summer heat (just like our fleshly desires are to wither through the heat of trials and tribulations). All that remains in the end is a single seed filled with golden oil (just like all that should remain in us is His word and His Spirit). In the seventh month after blossoming, the branches are beaten and shaken and the seed is gathered in (the second harvest-the ingathering). The seed produced by the sweet almond tree is among the healthiest "fruits" known to nourish man (just as the Word is the healthiest spiritual food to nourish us).

In the Scriptures, the reason why the detail of "budding and blossoming" **almond** branches are significant in the case of the golden lampstand and Aaron's rod is that "budding and blossoming" refers to "abib". This is revealed in Song of Solomon. In Song of Solomon, someone goes down into an orchard of nuts to see the "abib" of the valley... whether the tree budded and the **almond** trees blossomed. Note the word translated as "fruits" (H3) is the same as the word for "abib" (H24).

*(Son Sol 6:11) I went down into the orchard of nuts to see the fruits (*ABIB* - H3 same as H24) of the valley, and to see whether the vine flourished, and the pomegranates [almond trees] budded.*

In this passage, the word translated as "pomegranates" actually refers to what we know as the **almond** tree. Even the respected historian Josephus used the word "pomegranates" when describing the **almond** blossoms on the golden lampstand (this is explained in detail in a different post: https://m.facebook.com/story.php?story_fbid=176082779410045&id=100010249726836).

So Song of Solomon preserves (somewhat) the Most High's definition of "abib" and what they were looking to in order to determine the season "abib"... the season we were never to forget. They were looking to the branch... NOT to barley!

So with the understanding that the Most High chose a budding and blossoming ("abib") **almond** branch to serve as the faithful witness of Christ - the Righteous Branch - and with the understanding that "abib" refers to budding and blossoming **almond** branches, let's return to the concept of "firstfruits".

Earlier, we noted that the very definition of firstfruits disqualifies barley. But let's dig even deeper. Let's take a deeper look at the passage concerning the feast of firstfruits:

(Lev 23:10) Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest.

When studying this passage, it is important to note the following definitions:

reap (H7114)

to dock off, that is, curtail

harvest (H7105)

severed, that is, harvest (as reaped), the crop, the time, the reaper, or figuratively; also a limb (of a tree, or simply foliage): - bough, branch, harvest (man)

sheaf (H6016)

properly a heap, that is, a sheaf ; also an omer, as a dry measure: - omer, sheaf

firstfruits (H7225)

the first, in place, time, order or rank (specifically a firstfruit): - beginning, chief (-est), first (-fruits, part, time), principal thing

So let's read Leviticus 23:10 with the above definitions inserted:

(Lev 23:10 with definitions inserted) Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall [*dock off*] the [*limb of a tree*] thereof, then ye shall bring a [*heap*] of the [*firstfruits, principal thing*] of your [*limb of a tree*] unto the priest.

So even according to the passage in Leviticus 23, firstfruits is associated with cutting off a branch and bringing the firstfruits of the branch to the priest. Again, this disqualifies barley.

Now regarding the firstfruits offering or “grain offering”. The passages in Leviticus 2 and 23 both use the word “corn” H1643 in KJV when referencing the “grain offering”. It is important to note that the Hebrew word for this is “geres” (גרש) which means grain, kernel. According to Webster’s 1828 Dictionary, the word grain comes from the Latin word “granum” which means seed. Furthermore, according to Webster's 1828 Dictionary, less 200 years ago the word grain could refer to a single seed or hard seed of a plant. While today we may think of the word “grain” as it relates to “cereal grains”, not too long ago “grain” referred to a single seed or hard seed of a plant. Well, a tree is a plant... and the seed or “grain” of the **almond** tree is an **almond**.

So consider the following passage which relates to the “grain offering”:

(Lev 2:14) And if thou offer a meat offering of thy firstfruits [H1061] unto the LORD, thou shalt offer for the meat offering of thy firstfruits [H1061] green ears of corn [H24] dried [H7033] by the fire, even corn beaten [H1643] out of full ears [H3759].

Note the definitions of the key words:

H1061

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

***H1069 defines it as related to woman or tree ***

H24

*** Note that the word "green" can also refer to flourish, blossom (see Webster 1828); Song of Solomon describes "abib" as budding and blossoming **almond** trees ***

From an unused root (meaning to be tender); green, that is a young ear of grain; hence the name of the month Abib or Nisan: - Abib, ear, green ears of corn.

H7033

A primitive root; to toast, that is, scorch partially or slowly: - dried, loathsome, parch, roast.

H1643

From an unused root meaning to husk ; a kernel (collectively), that is, grain: - beaten corn.

H3759

From H3754; a planted field (garden, orchard, vineyard or park); by implication garden produce: - full (green) ears (of corn), fruitful field (place), plentiful (field).

Now let's read the passage with the above definitions inserted:

(Lev 2:14 with definitions inserted) And if thou offer a meat offering of thy *[first fruit from the tree]* unto the LORD, thou shalt offer for the meat offering of thy *[budding and blossoming firstfruits from the tree]* *[toasted, roasted]* by the fire, *[seed]* out of the *[orchard]*.

Now when I read this passage all I can do is smell almonds roasting & toasting in the fire!!!

And did you catch the last word in the passage? What has been erroneously translated as "corn beaten out of full ears" is actually "seed from the orchard".

In Leviticus 23, the word translated as "fine flour" can also be translated as "meal"... as in almond meal... or finely crushed almonds.

This explanation may seem complicated to anyone reading this who is not familiar with the significance of the almond tree in the kingdom of יהוה. Yet once people start to recognize how the

Creator created the almond tree to bear a faithful witness of the Righteous Branch and those who faithfully abide in him, the picture becomes more clear and focused. Not to mention the many other references to the almond tree:

- The place where Jacob saw the vision of the ladder he called Bethel which means “house of God”. Bethel was formerly known as Luz. In Arabic, the word “luz” means **almonds**. So the place that Jacob called the house of God was a place associated with **almond** trees.
- Among the list of “choice” foods that Jacob sent as a gift to Joseph was **almonds**.
- In the story of Jacob and the speckled sheep, he placed branches in a trough. When the sheep beheld the branches, the sheep conceived... they bore fruit. Among the branches were **almond** branches (translated as hazel branches).
- Mt. Sinai in Midian is also known as Jabal al Lawz which translates as “Mountain of **Almonds**”. This is where Moses was standing when he saw the “burning bush” and where he was when asked “What is that in your hand?”... to which he replied, “a branch”. That branch was called the “branch of God”.
- The tabernacle in the wilderness is actually a picture of the garden of Eden... an orchard of יהוה's delight. (The word “eden” means delight.) In the midst of the tabernacle in the wilderness stood a tree of light... the golden lampstand... golden budding and blossoming **almond** branches. Surrounding the tabernacle and within the tabernacle were the house of Levi... who are represented by a branch which budded, blossomed and yielded ripening **almonds**. Thus the tabernacle in the wilderness was as an **almond** orchard in the wilderness. The priests were instructed to distinguish between the holy and the common, and between the unclean and the clean and to teach the people of Israel all the statutes of יהוה. The statutes of יהוה show us what is righteous and just and merciful in His eyes... the things in which He delights (Jer 9:24). Thus, the men surrounding and within the tabernacle (represented by almond trees) were producing the fruit of righteousness, justice and mercy... the things in which יהוה delights.
- Jeremiah was shown a significant vision which included looking at a branch of an **almond** tree.
- The word “nitzan” (H5339 - נצן) refers to blossom. Contrast this with the word “nisan” (H5212 - ניסן) which comes from the Babylonian month Nisanu. One of Babylon's chief cash crops was barley, and Babylon's calendar revolved around barley and spring equinox.
- Nowhere in the Scriptures are the feasts of יהוה referred to as “spring” and “fall” feasts. NOWHERE! Referring to His feasts as “spring” and “fall” feasts is misleading, deceptive and contrary to what is written. Rather, the seasons of יהוה are “...seedtime and harvest, cold and heat, summer and winter, day and night...” [Gen 8:22]. The **almond** tree follows this cycle. In fact, the cycle of the almond tree parallels the feasts of יהוה: the beginning of the year - abib - is the season when the almond tree awakens and blossoms; the firstfruits hastily grow over a course of 6-8 weeks when there is a harvest of firstfruits; in the 7th month after blossoming, the branches are ready to be waved, beaten and shaken for the great ingathering of the seed.

In all these ways, the **almond** tree was created to represent Christ - the Righteous Branch. Since firstfruits refers to bursting the womb, to bear early fruit of woman or tree, the **almond** tree also

represents Christ - the Firstfruit. The Branch and the First fruit are from the same Root. May we return to that Root. May we trust in the way of יהוה and understand the shadows. May we not look to the ways of Babylon. With our almond-shaped eyes, may we look to the branch... which faithfully testifies of the Branch... the Righteous Branch. May we abide in him... may we draw from the same Root... and may we produce the same fruit... the fruit of light... righteousness, justice and mercy... the things in which יהוה delights!