

# RESTORING The FIRST-FRUITS

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By [Nabi'Jah Ariel](#)

(Editor's Note: We have edited the spelling of the Sacred Name to better fit what the results of our Hebrew language research and have also added some Notes... all of these are indicated in italics.)

*Exodus 22:29 You shall not delay giving the fullness of your crops and  
juices of your vintage...*

*Deuteronomy 18:4 You shall give him the FIRST-FRUIT of your GRAIN, of your WINE, and of  
your OIL...*

When YAHUWAH gives us instruction more than once on a subject, it would be prudent to listen. **There are many scriptures where YAHUWAH instructs the giving of our First-Fruits to HIM**, although do we really understand them, and most importantly do we need to even observe these days any longer? There is no longer a temple in which to bring these fruits and most of us today don't grow our own food, we merely get our produce from the market.

Let us ponder this as we hunt for titbits of discernment in the Word of our Elohim. We are going to look back for a moment at the time when YAHUWAH was giving Moshe the words of the covenant up on the mountain of Sinai. This covenant was an agreement between YAHUWAH and the Israelites, in which YAHUWAH promised to protect and bless them if they kept His law and were faithful to Him.

**Exodus 20:1** And Elohim spoke all these words, saying,

**Exodus 20:2** I am YAHUWAH your Elohim, who has brought you out of the land of Egypt, out of the house of bondage.

YAHUWAH then proceeds to give the terms of this covenant/contract to Moshe...

**Exodus 20:3** You shall have no other elohim before Me.

**Exodus 20:4** You shall not make to yourselves any graven image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that *is* in the water under the earth.

**Exodus 20:5** You shall not bow yourself down to them, nor serve them. For I, YAHUWAH your Elohim am a jealous Elohim, visiting the iniquity of the fathers upon the sons to the third and fourth generation of those that hate me... (*Also see Deut 5:8-10!*)

YAHUWAH goes into great detail as to what is expected of this chosen group of people. He breaks down marital relations, how to treat your neighbor's ox, not to take bribes, etc... Basically, He instructs us how to be principled people in our relationships with our spouse, neighbors and most importantly with Elohim. YAHUWAH then goes on to instruct the care taking of the land...

**Exodus 23:10** And you shall sow your land six years and shall gather in the fruits of it.

**Exodus 23:11** But the seventh year you shall let it rest and let it alone, **so that the poor of your people may eat. And what they leave, the animals of the field shall eat. In the same way you shall deal with your vineyard and with your olive-yard.**

**Exodus 23:12** You shall do your work six days, and on the seventh day you shall rest, so that your ox and your ass may rest, and the son of your handmaid, and the stranger, may be refreshed.

**Exodus 23:13** And **be watchful in all that I have said to you.** And make no mention of the name of other *elohim*, neither let it be heard out of your mouth.

Next Elohim sets up some appointments for us to meet with Him. We are His children, and He wants us to visit with Him in celebration. The secular world makes its appointment for gathering at Thanksgiving, Christmas, Easter, etc. day's that lift themselves up. YAHUWAH wants us to meet with Him in joy and celebration to lift Him up in thanks for all that He has supplied.

**Exodus 23:14** You shall keep a feast to Me three times in the year.

**Exodus 23:15** You shall keep the **Feast of Unleavened Bread.** You shall eat unleavened bread seven days, as I commanded you, in the time appointed of the month Abib, for in it you came out of Egypt. And no one shall appear before Me empty.

**Exodus 23:16** Also the **Feast of Harvest**, the first-fruits of your labors, which you have sown in the field. Also, the **Feast of Ingathering**, in **THE END OF THE YEAR**, when you have gathered in your labors out of the field.

1859	3588	2326	4409.4	4160
εορτήν	του	θερισμού	πρωτογεννημάτων	ποιήσεις
a holiday	of the	harvest	of the first produce	you shall observe
3588	2041-1473	3739	1437 4687	1722 3588 68-1473 2532
των έργων σου	ων	εάν σπείρεις	εν τω	αγρώ σου και
of your works,	what	ever you sow	in	your field; and
1859	4930	1909	1841	3588 1763 1722
εορτήν	συντελείας	επ' εξόδου	του	ενιαυτού εν
a holiday	of completion	at the conclusion	of the	year in
3588 4864	3588 2041-1473	3588 1537	3588 68-1473	
τη συναγωγή των έργων σου	των εκ	του αγρού σου		
the gathering	of your works	from out of	your field.	

**Exodus 23:17** Three times in the year all your males shall appear before YAHUWAH Elohim.

### Feast #1- Passover/Unleavened Bread

### Feast # 2- Shavuot/Weeks

### Feast # 3- Sukkot/Ingathering

**Deuteronomy 7:11** Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

**Deuteronomy 7:12** And it shall come to pass, because ye hearken to these ordinances, and keep, and do them, that YAHUWAH thy Elohim shall keep with thee the covenant and the mercy which He swore unto thy fathers,

**Deuteronomy 7:13** and He will love thee, and bless thee, and multiply thee; He will also bless the fruit of thy body and the fruit of thy land, thy grain and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which He swore unto thy fathers to give thee.

## The RESTORATION

**Joel 1:2** Hear this, you old men, and give ear, all dwellers of the land. Has this been in your days or even in the days of your fathers?

**Joel 1:3** Tell your sons of it, and let your sons tell their sons, and their sons another generation.

**Joel 1:4** That which the creeping locust has left, the swarming locust has eaten. And that which the swarming locust has left, the locust larvae have eaten. And that which the locust larvae have left, the stripping locust has eaten.

Israel never thought that YAHUWAH would take away their days of gladness, their feasts and appointments for meeting with HIM. Things were good and they became filled with apathy of the things of YAHUWAH. They became jaded by the things that YAHUWAH warned against, other elohim - pleasures of the flesh... and they offered up strange fire to Elohim. YAHUWAH had warned them that He was a *JEALOUS ELOHIM* – so He sent a lying, destructive spirit that ate up their gladness- He took away their *APPOINTMENTS (Moedim)* for meeting with Him, the blessings of the covenant that He had made with them.

**Joel 1:9** The food offering and the drink offering are cut off from the house YAHUWAH ; the priests, Y'hovah's ministers, mourn.

**Joel 1:10** The field is wasted; the land mourns, for the grain is wasted. The **NEW WINE IS DRIED UP; THE OIL TREE DROOPS.**

**Joel 1:13** Gird up and lament, priests; howl, ministers of the altar. Come, spend the night in sackcloth, ministers of my Elohim. For the food offering and the drink offering are held back from the house of your Elohim.

**Joel 1:15** Alas for the day! For the day of YAHUWAH is at hand, and it shall come as a ruin from the Almighty.

**Joel 1:16** Is not the food cut off before our eyes, and joy and gladness from the house of our Elohim?

The spiritual food of the Ruach was cut off – the dogma of man and their traditions have caused the inner man to rot and dry up.

*James 5:5 You have lived luxuriously on the earth and lived wantonly. You have nourished your hearts, as in a day of slaughter.*

*James 5:6 You have condemned and murdered the just; he does not resist you.*

*James 5:7 Therefore be patient, brothers, until the coming of Ha'Mashiach. Behold, the farmer waits for the precious fruit of the earth and has long patience for it, until he receives the early and the latter rain.*

*James 5:8 You also be patient, establish your hearts, for the coming of your Master draws near.*

**Joel 1:17** The seed is rotten under their clods; the storage bins are laid waste; the barns are broken down, for the grain has dried up.

**Joel 2:1** Blow a trumpet in Zion and sound an alarm in My holy mountain; let all the inhabitants of the land tremble. For the day of YAHUWAH comes, for it is near at hand.

**Joe 2:18** Then YAHUWAH will be jealous for His land and pity His people.

We are in the summer season of YAHUWAH's plan for the redemption of His people. It is a time of working and plowing the ground getting the land ready for the next harvest. Joel specifies the means by which Elohim was going to restore the blessings of harvest. The latter rain represents firstly the rain of *seed time* at planting and secondly the rain of ripening before the *harvest*:

**Joel 2:19** Yes, YAHUWAH will answer and say to His people, Behold, I will send you **GRAIN**, and **WINE**, and **OIL**, and you shall be satisfied with it. And I will no longer make you a curse among the nations.

Soon the Latter Rain will begin to fall as YAHUWAH restores His times and division of time to His chosen. YAHUWAH restores the Grain, Wine, and Oil - the First-Fruits of the land and the appointed times in which we are to offer them up in gladness.

**Joel 2:20 But** I will remove the northern army far from you, and will drive him into a barren and deserted land, with his face toward the eastern sea and his rear toward the western sea. And his stench shall come up, and his ill odor shall come up, because he was doing great things.

**Joel 2:21 Fear** not, O land; be glad and rejoice. For YAHUWAH will do great things.

Trust in Elohim to remove the stench of the traditions of men- the Abomination that Causes Desolation- and trust in HIS restoration. Trust that we will be called out, the ones who He chooses to restore His appointed harvest times, and we are a part of the harvest!

**Joel 2:22 Do** not be afraid, beasts of the field; for the pastures of the wilderness grow green; for the tree bears its fruit, and the fig tree and the vine yield their strength.

**Joel 2:23 Be** glad then, sons of Zion, and rejoice in YAHUWAH your Elohim. For He has given you the former rain according to righteousness, and He will cause the rain to come down for you, the former rain and the latter rain in the **first month**.

**Joel 2:24 And** the floors shall be full of wheat, and the vats shall overflow with wine and oil.

**Joel 2:25 And** I will restore to you the years which the swarming locust has eaten, the locust larvae, and the stripping locust, and the cutting locust, My great army which I sent among you.

The Restoration of YAHUWAH's times for meeting with HIM was given in the former rains of our forefathers- Enoch, Noah, Moshe, and Ezra etc... Now again His chosen are given the latter rains of the Restoration the RAINS OF THE FINAL HARVEST. Restoring HIS times- from revealing when to start HIS year in the first month- When to MEET with HIM throughout the months- RESTORING THE JOY AND GLADNESS that had been taken away!

**Joel 2:26 And** you shall eat in plenty, and be satisfied, and praise the name of YAHUWAH your [Eloah](#), who has dealt with you wonderfully; and My people shall never be ashamed.

Remember that Elohim promised that IF we keep HIS covenant that the produce of our lands will be increased- He is restoring the Appointed Times with HIS remnant as a signal to the time of the final restoration. ALL things must be restored. Even the lesser-known feasts of Elohim. We must start with the smaller things as part of the birth pangs... mounting into bigger and bigger things until the birth of all things restored.

**Joel 2:27 And** you shall know that I am in the midst of Israel, and that I am YAHUWAH your Elohim, and no one else; and My people shall never be ashamed.

**Joel 2:28 And** it shall be afterward, I will pour out My Spirit on all flesh. And your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions.

**Joel 2:29 And** also I will pour out My Spirit on the slaves and on the slave women in those days.

**Joel 2:30** And I will show wonders in the heavens (*His creation calendar of appointed times*), and in the earth, blood and fire and pillars of smoke.

**Joel 2:31** The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of YAHUWAH.

**Joel 2:32** And it shall be, whoever shall call on the name of YAHUAH shall be saved; for salvation shall be in Mount Zion and in Jerusalem, as YAHUWAH has said, and in the remnant whom YAHUWAH shall call.

Today, we overcomers are called by the prophets and by Moses to carefully examine the foundation on which we stand. According to the biblical prophets all things of the Kingdom of Heaven are about to be revealed and restored through the manner Elohim declared in Ezekiel 20:41. In the end YAHUWAH declares:

**Ezekiel 20:41** "I will be sanctified in you before the heathen, and then you will know that I am YAHUWAH..."

Isaiah 35 reveals the issues of YAHUWAH's timepiece/divisions of time are about to be sorted by Elohim Himself, and whatever theology others may prefer in their own opinions becomes irrelevant in that day.

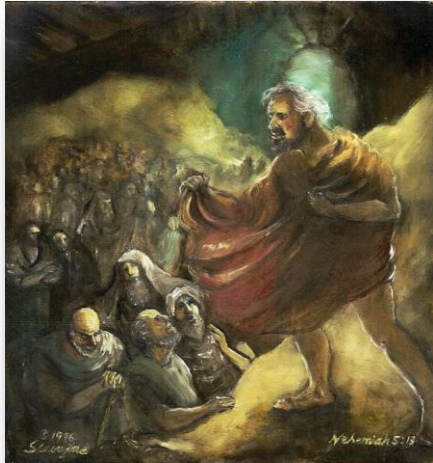
**Isaiah 35:5** Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

**Isaiah 35:7** And the parched ground shall become a pool, and the thirsty land shall become springs of water in the home of jackals, in its lair, and a place for the reed and rush.

**Isaiah 35:8** And a highway shall be there, and **A WAY**, and it shall be called, *The Way of Set Apartness*. The unclean shall not pass over it. But He shall be with them; the wayfaring men, though fools, shall not err in it.

**Isaiah 35:9** No lion shall be there, nor *any* beast of prey shall go up on it; it shall not be found there; but the redeemed shall walk there.

If you claim to be a follower of the Way of YAHUWAH- If you are an Israelite by blood or faith- If you desire to be a part of the restoration- **THEN YOU ARE BOUND** to the covenant made with our forefathers. Just as in the times of Nehemiah and Ezra. The people had gone astray, but they were rebuilding and restoring— they recognized their error and understood the importance and the blessing of the restoration. After the wall surrounding Jerusalem was completed, the Israelites gathered, in order to renew their covenant with Elohim.



**Nehemiah 8:1** And all the people gathered themselves as one man into the street before the water gate. And they spoke to Ezra the scribe to bring the Book of the Law of Moses, which YAHUWAH had commanded to Israel.

**Nehemiah 8:2** And Ezra the priest brought the Law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

**Nehemiah 8:3** And he read in it before the street in front of the Water Gate from the morning until noon, in front of the men and the women, and those who could understand. And the ears of all the people listened to the Book of the Law.

**Nehemiah 8:5** And Ezra opened the book in the sight of all the people, for he was above all the people. And when he opened it, all the people stood up.

**Nehemiah 8:6** And Ezra blessed YAHUWAH, the great Elohim. And all the people answered, omien, omien, lifting up their hands. And they bowed their heads and worshiped YAHUWAH with their faces to the ground.

**Nehemiah 8:8** And they read in the Book of the Law of Elohim, clearly. And they gave the sense, and caused them to understand the reading.

**Nehemiah 8:9** And Nehemiah, the governor, and Ezra the priest and scribe, and the Levites who taught the people, said to all the people, This day is holy to YAHUWAH your Elohim. Do not mourn or weep. For all the people wept when they heard the words of the Law.

**Nehemiah 8:10** Then he said to them, Go eat the fat and drink the sweet, and send portions to him for whom nothing is prepared. For this day is holy to our Elohim. And do not be sorry, for the joy of YAHUWAH is your strength.

**Nehemiah 8:11** And the Levites quieted all the people, saying, Be quiet, for the day is holy. And do not be grieved.

**Nehemiah 8:12** And all the people went to eat, and to drink, and to send portions, and to make great rejoicing, because they had understood the words which were declared to them.

**Nehemiah 8:13** And on the second day the chief of the fathers of all the people, the priests, and the Levites, were gathered to Ezra the scribe, even to understand the words of the Law.

**Nehemiah 8:14** And they found written in the Law which YAHUWAH had commanded by Moses, that the sons of Israel should dwell in booths in the feast of the seventh month,

**Nehemiah 8:18** Also day by day, from the first day until the last day, he read in the Book of the Law of Elohim. And they kept the feast seven days, and on the eighth was an assembly, according to the Law.

**Nehemiah 9:2** And the seed of Israel separated themselves from all strangers and stood and confessed their sins and the sins of their fathers.

**Nehemiah 9:3** And they stood up in their place and read in the Book of the Law of YAHUWAH their Elohim a fourth part of the day. And another fourth part they confessed and worshiped YAHUWAH their Elohim.

**Nehemiah 9:36** Behold, we are servants today. And the land that You gave to our fathers to eat its fruit, and its good, behold, we are servants in it.

**Nehemiah 9:37** And it yields much increase to the kings whom You have set over us because of our sins. And they rule over our bodies, and over our cattle, at their pleasure, and we are in great distress.

**Nehemiah 9:38** And because of all this *we are cutting a sure covenant*, and write it, and our princes, Levites, and priests are sealing it. [<sup>2</sup>put a seal upon it <sup>1</sup>our rulers]

**Nehemiah 10:28** And the rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple-slaves, and all those who had separated from the people of the lands to the Law of Elohim, their wives, their sons, and their daughters (everyone who had knowledge, and who had understanding),

**Nehemiah 10:29** were holding fast to their brothers, their honored ones. And they entered into a curse and into an oath, to walk in Elohim's Law which was given by Moses the servant of Elohim, and to be careful to do all the commandments of YAHUWAH our Elohim, and His judgments and His statutes.

**Nehemiah 10:31** And if the people of the land should bring goods or any food on the Sabbath day to sell it, that we would not buy it from them on the Sabbath or on the holy day, and that we would leave the seventh year, and the interest of every debt.

**Nehemiah 10:34** And **we cast the lots among the priests, and the Levites, and the people, for the wood offering**, to bring into the house of our Elohim, according to the houses of our fathers, at times appointed year by year, to burn upon the altar of YAHUWAH our Elohim, as it is written in the Law

**Nehemiah 10:35** and to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, to the house of YAHUWAH.



**Nehemiah 10:36** and to bring the first-born of our sons, and of our cattle, as it is written in the Law, and the firstlings of our herds and of our flocks, to bring to the house of our Elohim, to the priests who minister in the house of our Elohim;

**Nehemiah 10:37** and that we should bring the **FIRSTFRUITS OF OUR DOUGH**, and our offerings, and the **FRUIT OF ALL KINDS OF TREES, OF WINE AND OF OIL**, to the priests, to the rooms of the house of our Elohim; and the tithes of our ground to the Levites, and they, the Levites, might have the tithes in all the cities we farmed.

**Nehemiah 10:38** And the priest, the son of Aaron, shall be with the Levites, when the Levites take tithes, and the Levites shall bring up the tithe of the tithes to the house of our Elohim, to the rooms, into the treasure house.

**Nehemiah 10:39** For the sons of Israel and the sons of Levi shall bring the offering of the **grain**, of the **new wine**, and the **oil**, to the rooms where the vessels of the sanctuary are, and the priests who minister, and the gatekeepers and the singers. And we will not forsake the house of our Elohim.

## FIRST FRUITS

**Deuteronomy 16:9** You shall count seven weeks to yourselves. Begin to count the seven weeks from the time you began to put the sickle to the grain.

These are our instructions as to when we start counting towards the time to bring in the first harvest, that being the harvest of grain. According to the practices of the Zadokite Priests- they started the count of the Shabbats after the completion of the Feast of Unleavened Bread. Because it is unlawful to mix feasts, just as it is unlawful to mix fibers, cattle or seed.



**Leviticus 19:19** You shall keep My statutes. You shall not let your cattle breed with different kinds. You shall not sow your field with two kinds of seed. And you shall not allow clothing mixed of linen and wool to come on you.

**Deuteronomy 22:11** You shall not put on commingled wool and flax upon the same garment

Thus, to keep from “Comingling” the Holy Day Feasts, the counting to being the FEAST of FIRST FRUITS began on Yom/day 26 of the first Chodesh (*month*). YAHUWAH has an order in which He wants things done... He gives us the order in which we are to bring in the FIRST FRUITS. We are to begin with Grain followed by Wine, then Oil and end with Wood.

**Exodus 34:22** And you shall observe the Feast of Weeks, of the first-fruits of wheat harvest...

Offering up the First-Fruits of the land was not a new concept on Sinai. After the flood Noah was given instruction on the first fruits to pass onto the generations which followed him.

**Jubilees 7:36** all fruit-bearing trees. For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High *Elohim*, who created heaven and earth and all things. Let them offer in abundance the *first of the wine and oil* (as) first fruits on the altar of YAHUWAH, who receives it, and

**Jubilees 7:37** what is left let the servants of the house of YAHUWAH eat before the altar which receives (it).

The First-Fruits were the portions given to the Priests and Levites to sustain them as they had no other inheritance of land in which they could grow their own food, freeing them to do YAHUWAH's work.

**Deuteronomy 18:1** The priests, the Levites, all the tribe of Levi, shall have no part nor inheritance with Israel. They shall eat the offerings of YAHUWAH made by fire, and His inheritance.

**Deuteronomy 18:2** Therefore they shall have no inheritance among their brothers. YAHUWAH is their inheritance, as He has said to them.

**Numbers 18:1** And YAHUWAH said to Aaron, You and your sons, and your father's house with you shall bear the iniquity of the sanctuary. And you and your sons with you shall bear the iniquity of your priesthood.

**Numbers 18:2** And bring your brothers also of the tribe of Levi, the tribe of your father with you, so that they may be joined to you and minister to you, you and your sons with you, before the tabernacle of witness.

**Numbers 18:6** And I, behold, I have taken your brothers the Levites from among the sons of Israel. They are given to you as a gift by YAHUWAH, to do the service of the tabernacle of the congregation.

**Numbers 18:8** And YAHUWAH spoke to Aaron, Behold, I have also given you the charge of My heave offerings of all the holy things of the sons of Israel. I have given them to you for the anointing, and to your sons, by an ordinance forever.

**Numbers 18:9** This shall be yours of the most holy things, reserved from the fire, every sacrifice of theirs, every food offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall give Me. These are most holy for you and for your sons.

**Numbers 18:10** You shall eat it in the *Set Apart* of *Set Apart*. Every male shall eat it. It shall be *set apart* to you.

**Numbers 18:11** And this is yours, the heave offering of their gift, with all the wave offerings of the sons of Israel. I have given them to you and to your sons and to your daughters with you, by a statute forever. Everyone that is clean in your house shall eat it.

**Numbers 18:12** All the best of the **OIL**, and all the best of the **WINE**, and of the **WHEAT**, the **FIRST-FRUITS OF THEM** which they shall offer to YAHUWAH, I have given them to you.

**Numbers 18:13** The first fruits of all that is in the land, which they shall bring to YAHUWAH, shall be yours. Everyone that is clean in your house shall eat of it.

Through YAHUWAH's instructions we are told when to bring these first-fruit offerings- *Well...* He at least tells us when to bring the grain offering... *Right?*

**Exodus 34:22** And you shall observe the Feast of Weeks, of the first-fruits of wheat harvest, and the Feast of Ingathering at the year's end. (MKJ)

This seems simple and straight forward now doesn't it... We are to observe the feasts basically known as Shavuot to bring the First-Fruit of wheat and then observe Sukkot. What of the wine and oil, didn't YAHUWAH tell Aaron that they were to take the "BEST OF" this produce? Taking a closer look at the Apostolic Bible Polyglot<sup>i</sup> and Septuagint<sup>ii</sup> perhaps we can glean a "tittle" more-

4703	2532	3588	281.1	2664		2532	1859
σπόρω	και	τω	αμνητώ	καταπαύσεις	34:22	και	εορτήν
sowing,	and	in the	harvest	you shall rest.		And	a holiday
1439.1			4160		1473	746	
εβδομάδων			ποιήσεις		μοι	αρχήν	
of a period of sevens			you shall observe		to me –	the beginning	
2326	4447.1	2532	1859	4864	3322		
θερισμού	πυρών	και	εορτήν	συναγωγής	μεσούντος		
of the harvest	of wheat,	and	a holiday	of gathering	in the middle		
3588	1763		5140	2540	3588	1763	3708
του	ενιαυτού	34:23	τρεις	καιρούς	του	ενιαυτού	οφθήσεται
of the year.			Three times	of the year		[ <sup>4</sup> shall appear	
3956	732.1	1473	1799	2962	3588	2316	*
παν	αρσενικόν	σου	ενώπιον	κυρίου	του	θεού	Ισραήλ
<sup>1</sup> every <sup>2</sup> male	<sup>3</sup> of yours]	before	the LORD	God of Israel.			

**Exodus 34:22** And a holiday (<sup>G1859</sup> *Feast Day; Hebrew- chag, chodesh, mo'ed*) of a **PERIOD OF SEVENS (plural)** you shall observe to me, the **beginning of the harvest of wheat**, and a **set apart day** (<sup>G1859</sup>) gathering being in the **MIDDLE** (<sup>G3322</sup> *middle, (in point of time), to be half way over: - be about the midst- Related Hebrew words: chatsi, tikhon, tequphah*) **OF THE YEAR.**

**Exodus 34:23** Three times of the year [<sup>4</sup>shall appear<sup>1</sup>every <sup>2</sup>male<sup>3</sup>of yours] before YAHUWAH Elohim of Israel. (ABP)

Okay wait! Let's back up a moment... What was YAHUWAH talking about here? We know we are to come before YAHUWAH for the three Chag- Pilgrim feast, being Pesach, Shavuot and Sukkot, He already told us that in Exodus 23:17 where Elohim was discussing the pilgrim/chag feasts. Yes, sometimes YAHUWAH will repeat things for us so they get set into our pea-brains... Yet, in the scriptures prior to **Exodus 34:22** **YAHUWAH is talking about First-Fruits**, not the pilgrim feasts like Exodus 23.

**Exodus 34:19** All opening wide *the* womb -- to me *are* the males; first-born of the calf, and of the sheep.

**Exodus 34:20** And a first-born beast of burden you shall ransom with *a* sheep. But if you will not ransom it, [<sup>2</sup>value <sup>1</sup>you shall give] for it. Every first-born of your sons you shall ransom. You shall not appear before me empty.

**Exodus 34:21** Six days you shall work, but the [<sup>2</sup>day <sup>1</sup>seventh] you shall rest -- in the sowing and in the harvest you shall rest.

So, why would Elohim just arbitrarily just throw in "Hey... by the way you are to meet me three times a year"? That would be completely out of context of the above subject matter **IF** He were speaking of the **THREE MAIN FEASTS** that we know and love. Perhaps YAHUWAH is telling us something more...

In **Exodus 34** we are informed that there is a FEAST OF GATHERING in the MIDDLE of the Year versus at the End or conclusion of the year as we are told in Exodus 23.

**Exodus 23:16** And a **set apart day of the harvest of the first produce** you shall observe of your works, whatever you sow in your field; and a **set apart day of completion** at the conclusion of the year in the gathering of your works, of the ones from out of your field.

The First of our produce and at the end of the season after all the produce is gathered in - but what of the produce gathered in the middle, the New Wine and new Oil?

**Exodus 23:17** Three times a year [<sup>4</sup>shall appear <sup>1</sup>every <sup>2</sup>male <sup>3</sup>of yours] before YAHUWAH your Elohim.

YAHUWAH is telling is something completely different - this Feast at the Conclusion of the year is a *set apart day of completion*. After all the harvest is gathered in, we celebrate! This is obviously Sukkot- *At the conclusion - not the middle of the year*.

We know for a fact that Pesach is in the beginning of the year, *and* as we just read, Sukkot is considered to be at the conclusion. Feast of Grain is in the third month- clearly that is not the middle of the year, although it is the beginning of the Feast Cycle of the First-Fruits.

From the Dead Sea scroll **4Q409** fragment, we find a list of first fruits that the Zadokite priests called "Festivals" and was included in their schedule thus being observed at the temple! This manuscript contains the remnant of a hymn praising YAHUWAH for the festivals of the *whole* year. The calendar followed is a subspecies of the solar version known from other Dead Sea Scrolls. This variant on the

theme adds several festivals that the Torah never explicitly mentions. These additions are particularly important when trying to get a clear picture of the Zadokite calendrical writings as a whole.

Preserved portions include or imply the following festivals: the ***Feast of First Fruits of Grains*** which falls on the fifteenth day of the third month, the ***Feast of First Fruits of Wine*** on the third day of the fifth month; ***the Feast of Oil***, the twenty-second day of the sixth month and the ***Feast of Wood Offering***, the twenty-third day of the sixth month. Along with the Day of Memorial, the first day of the seventh month; the Day of Atonement, the tenth day of the seventh month (presumably; the relevant lines are damaged, and reconstruction is uncertain); and the Feast of Booths, the fifteenth day of the seventh month.

Of these festivals, the First Fruits of Wine and Oil and the Feast of Wood Offering do not appear in the Torah, at least not clearly yet the book of Nehemiah does allude to the restoration of these feasts. These, then, are the controversial entries, objected to *in* heated debate, no doubt.

1 [ . . . Praise and bless on the da]ys of the fi[rst fruits:]

2[of wheat, of fresh wine and fresh oil, with the] new [cereal of ~fering,

3[and bless His holy name. Prai]se and bless on the days of

4[the festival of woods, with the offering of] woods as a sacrifice,

5[and bless His name. Praise and bless] on the day of remembrance with a blast

6[on the ram's horn. Bless the Maste]r of all. Praise

7[and bless . . . and bles]s His *set apart* name.

8[ ., . and bles]s the Master of all 9[ . . . Praise and bless] on these days

10[ . . . ] Praise and bless and give thanks "[ . . . Praise and bless and] give thanks with tree branches [ . . . ]

**Jubilees 32:11** This ordinance is written that it may be fulfilled from year to year in eating the second tithe before YAHUWAH in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

**Jubilees 32:12** For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

NUMBERS 28:26

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26 **לֹא תַעֲשׂוּ:** וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה  
 food a you as the the in And shall you not  
 offering offer ,firstfruits of day .do  
**תְּדַשְׁהָ לַיהוָה בַּשָּׁבָעִתִּים מִקְרָא־לִקְדָּשׁ יִהְיֶה לָכֶם כָּל־**  
 any to shall a convocation feast your in to new  
 ;you be holy ,weeks of ,Jehovah  
 27 **מִלֹּאסֶת עֲבֹדָה לֹא תַעֲשׂוּ:** וְהִקְרַבְתֶּם עֹלָה לִבְנֵי נִחֹחַ  
 sooth a for burnt a you and shall you not work of labor  
 ing fragrance offering offer shall ;do  
**לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם אֶל אֶחָד שִׁבְעָה בָּבִשִׁים בְּנֵי־**  
 lambs seven ,one ram two young bullocks to  
 ;Jehovah  
 28 **שְׁנָה:** וּמִנְחָתָם סֶלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִים לִפְרֹ  
 to tenth three ,oil with mixed flour their and ,yearling  
 bullock parts ,offering food  
 29 **הָאֶחָד שְׁנֵי עֶשְׂרִים לְאַיִל הָאֶחָד:** עֶשְׂרֹן עֶשְׂרֹן לִבְבֹשׁ  
 lamb to part tenth one ,one the to tenth two ,one the  
 ram parts  
 30 **הָאֶחָד לִשְׁבַעַת הַבָּבִשִׁים:** שְׁעִיר עִזִּים אֶחָד לִבְפָּר עֲלֵיכֶם:  
 ,you for to ,one the of kid ;lambs the for ,one the  
 stone goats seven  
 31 **מִלִּבָּד עֲלֵת הַתָּמִיד וּמִנְחָתוֹ תַעֲשׂוּ תָמִידִם יְדוּר־לָכֶם**  
 for they perfect shall you its and continual the besides  
 you be shall ones ;them offer offering food offering burnt  
**וְנִסְבִּיהֶם:**  
 drink their and  
 .offerings

**Numbers 28:26** And the day of the *new produce* , whenever you should bring [<sup>2</sup>sacrifice <sup>1</sup>a new produce <sup>5</sup>to Elohim <sup>3</sup>of the *<sup>4</sup>period of sevens*]; [<sup>3</sup>summoning <sup>2</sup>a set apart <sup>1</sup>it will be] to you. All [<sup>2</sup>work <sup>1</sup>servile] you shall not do. (ABP)

**AND the day of the NEW PRODUCE, *WHENEVER* you should bring [a new produce sacrifice of the period of SEVENS to Elohim], [it will be a holy summoning] to you. All [servile work] you shall not do!**

The use of the word “Whenever” lends itself to being more than once. How can it be *whenever* - if we are already given the instructions on the specific day, we are to bring the first fruit offering... unless there is more than one.

It is my contention that the scriptures were left vague purposefully by the scribes in order to hide these First-Fruit Feasts because Heylel DOES NOT want us meeting with Elohim at HIS appointed mo’edim.

**THIS IS** what creates the **ABOMINATION OF DESOLATION**. If we are not at these appointments, where YAHUWAH is waiting for us, it is desolate which **IS** an **ABOMINATION** to our Elohim! Fortunately they were not completely hidden and bread crumbs were left for us to follow.

*Shortly after Passover when the man from Galilee cleared the temple the first time, (John 2:13-16). After an evening meeting with Nicodemus (3:1-21), He headed to Judea for a short visit with John who was baptizing in that region (3:22-36), then headed toward Galilee, (4:1-3).*

*On the way, the carpenter from Nazareth, exhausted by the quick trip, stopped in Samaria to rest (4:4) where He encountered a woman at the well, (4:7-26). Later when his disciples had returned with food, they said ...Master, eat.*

*But He said to them, "I have meat to eat that ye know not of." Therefore said the disciples one to another, "Hath any man brought Him ought to eat?"*

*Yahushua saith unto them, "My meat is to do the will of Him that sent me, and to finish His work. Say not ye, **There are yet four months, and then cometh harvest**? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:31-35)*

Yahushua made this statement sometime in the middle of the first month! Wheat is white when it is ready to harvest! When the disciples turned around, all they saw were little spikes of green because the wheat had just been planted, however Ha'Mashiach was speaking of a harvest of souls, not the wheat.

From the time of His statement in **the month of Abib plus four months would bring us to 5th month, the time of the Wine harvest.** Wine interestingly enough being His first miracle (*more on this later*). But without question, this precludes the harvest of all "First-Fruits" from occurring in early June!

## NEW WINE - Asis



**Nehemiah 10:37** And the first-fruit of our grain, and our first-fruit *offerings*, and the fruit of every tree, **of wine** and **olive oil**, we shall bring to the priests, into the treasuries of *the* house of our Elohim..

The Feast of the First Fruits of Wine forms the middle portion of a 150-day festal cycle devoted to the presentation of first fruits. With the initial festival being the Feast of the First Fruits of Grain, celebrated after a period of seven Shabbats from the time the first of the barley grain is harvested.

**Deuteronomy 16:9** You shall count seven weeks to yourselves. Begin to count the seven weeks from the time you began to put the sickle to the grain.



**Leviticus 23:15** And you shall count to you from the next day after the sabbath, from the day that you brought the sheaf of the wave offering; seven sabbaths shall be complete.

**Leviticus 23:16** To the *next day after* the seventh sabbath you shall (*then*) number fifty days. And you shall offer a new food offering to YAHUWAH

	23:15	2532	705		1473	575	3588
		και	αριθμήσετε		υμιν	από	της
		And	you shall count		to yourselves	from	the
1887	επαύριον	3588	4521	575	3588	2250	3739
	next day	of the	σαββάτων	από	της	ημέρας	ης
			sabbaths,	from	the	day	which
4374	προσενέγκητε		3588	1403.1	3588	1935.1	2033
	you should bring		το	δράγμα	του	επιθέματος	επτά
			the	sheaf	of the	increase offering,	seven
1439.1	εβδομάδας		3648		23:16	2193	3588
	[ <sup>2</sup> periods of seven		ολοκλήρους		έως	της	1887
			<sup>1</sup> entire].		Until	the	επαύριον
3588	της	2078	1439.1	705		4004	
	of the	last	εβδομάδος	αριθμήσετε		πεντήκοντα	
			period of seven	you shall count		fifty	
2250	ημέρας	2532	4374	2378	3501	3588	
	days;	and	προσποιήσετε	θυσίαν	νέαν	τω	
			you shall bring	[ <sup>2</sup> sacrifice offering	<sup>1</sup> a new]	to the	
2962	κυρίω	23:17	575	3588	2733-1473	4374	740
LORD.		From	από	της	κατοικίας	υμών	προσποιήσετε
				your houses		you shall bring	άρτους
							–

The Feast of the First Fruits of Wine occurs 50 days or a *period of seven* Shabbats after the First Fruits of Grain celebration.

Actual calendar dates can be computed for these feasts from the information contained within the book of Jubilees and the Qumran calendrical fragments.



## Cycle of Priestly Courses from Calendrical Documents 4Q320 and 4Q321

Year	Week	Course	Start		End		Appointed Times/Feasts
			Month	Day	Month	Day	
2	1	<b>Jedaiah</b>	12	28	1	3	
	2	Harim	1	4	1	10	
	3	Seorim	1	11	1	17	14: Passover
	4	Malchijah	1	18	1	24	
	5	<b>Mijamin</b>	1	25	2	1	26: Waving of the Sheaf
	6	Hakkoz	2	2	2	8	
	7	Abijah	2	9	2	15	14: Second Passover
	8	Jeshua	2	16	2	22	
	9	Shecaniah	2	23	2	29	
	10	<b>Eliashib</b>	2	30	3	6	
	11	Jakim	3	7	3	13	
	12	Huppah	3	14	3	20	15: Feast of Weeks
	13	Jeshebeab	3	21	3	27	
	14	<b>Bilgah</b>	3	28	4	3	
	15	Immer	4	4	4	10	
	16	Hezir	4	11	4	17	
	17	Happizzez	4	18	4	24	
	18	<b>Pethahiah</b>	4	25	5	1	
	19	Jehezkel	5	2	5	8	3: Feast of New Wine
	20	Jachin	5	9	5	15	
	21	Gamul	5	16	5	22	
	22	Delaiah	5	23	5	29	
	23	<b>Maaziah</b>	5	30	6	6	
	24	Jehoiarib	6	7	6	13	
	25	Jedaiah	6	14	6	20	
	26	Harim	6	21	6	27	22: Feast of New Oil
	27	<b>Seorim</b>	6	28	7	3	29: Feast of Offering of Wood
	28	Malchijah	7	4	7	10	1: Day of Memorial
	29	Mijamin	7	11	7	17	10: Day of Atonement
	30	Hakkoz	7	18	7	24	15: Feast of Tabernacles
	31	<b>Abijah</b>	7	25	8	1	
	32	Jeshua	8	2	8	8	
	33	Shecaniah	8	9	8	15	
	34	Eliashib	8	16	8	22	
	35	Jakim	8	23	8	29	
	36	<b>Huppah</b>	8	30	9	6	
	37	Jeshebeab	9	7	9	13	
	38	Bilgah	9	14	9	20	
	39	Immer	9	21	9	27	
	40	<b>Hezir</b>	9	28	10	3	
	41	Happizzez	10	4	10	10	
	42	Pethahiah	10	11	10	17	
	43	Jehezkel	10	18	10	24	
	44	<b>Jachin</b>	10	25	11	1	
	45	Gamul	11	2	11	8	
	46	Delaiah	11	9	11	15	
	47	Maaziah	11	16	11	22	
	48	Jehoiarib	11	23	11	29	
	49	<b>Jedaiah</b>	11	30	12	6	
	50	Harim	12	7	12	13	
	51	Seorim	12	14	12	20	
	52	Malchijah	12	21	12	27	

There are actually six years of records found like this in the scroll - all with the repeating cycle of the feast days being on the same exact day each year.

From The Book of Jubilees, we learn that the initial First-Fruits Festival for the Grain harvest was fixed upon the fifteenth day of the third month.

**Jubilees 44:4** perchance he could see a vision as to whether he should remain or go down. And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and

**Jubilees 44:5** birds, and also over man. And on the sixteenth YAHUWAH appeared unto him...

**Jubilees 15:1** And in the fifth year of the fourth week of this jubilee, in the *third month, in the middle of the month*,

**Jubilees 15:2** Abram celebrated the feast of the first-fruits of the grain harvest. And he offered new offerings on the altar, the first-fruits of the produce, unto Elohim, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto YAHUWAH; their fruit offerings and their drink offerings he

**Jubilees 15:3** offered upon the altar with frankincense. And YAHUWAH appeared to Abram, and said unto him:

**Jubilees 15:4** 'I am *El Shaddai*; approve thyself before me and be thou perfect. And I will make My covenant between Me and thee, and I will multiply thee exceedingly.' And Abram fell on his face, and YAHUWAH talked with him...

We also have the fragment of the 11QT calendar at Qumran dating the Feast of the First Fruits of Wine on the third day of the fifth month by the mention of a "Feast of Oil" being celebrated on the twenty-second day of the sixth month, a date which can be derived only by using the 150-day counting system on 11QT, in conjunction with Jubilees' identification of the first feast in the cycle being the fifteenth day of the third month. Such a connection can hardly be a coincidence, and thus one can calculate that the 11QT dating of the Feast of First Fruits of Wine was the third day of the fifth month.

Described in detail, the festal offering of the twelve tribes of Israel is one-third *hin* of "New Wine" to represent the year's vintage. The wine was presented in sacrifice along with twelve rams. Next a burnt-offering of two bulls, one ram and seven male lambs, together with the sin-offering of one male goat were sacrificed together with their required grain and drink offerings. This sacrifice is then followed by the ritual sacrifice of fourteen rams and fourteen male lambs along with their grain and drink offerings.

The designated priestly portions were consumed in the inner court of the Temple (11QT XX 11-12), and the remaining meat is prepared for public consumption in the outer court. One ram and one lamb were allocated to the priestly clan, to the Levites and to each of the twelve tribes of Israel. The "new wine" is consumed along with the flesh of this final sacrifice and henceforward the wine is released for sacral and secular use for the duration of a year. One is exhorted to celebrate this festival in a state of "REJOICING" (11qtXXi 8-9).

We can see that there is an exact correlation to the text in the Dead Sea Scroll and the prescribed sacrifices in the Torah.

**Numbers 28:26** And in the day of the first-fruits, when you bring a new food offering to YAHUWAH in your Feast of Weeks, you shall have a *set apart* convocation. You shall do no laboring work.

**Numbers 28:27** And you shall offer the burnt offering for a sweet savor to YAHUWAH: two young bulls, one ram, seven lambs of the first year;

**Numbers 28:28** and their food offering of flour mixed with oil, three tenth parts to one bull, two tenth parts to one ram,

**Numbers 28:29** one tenth part to one lamb, for the seven lambs,

**Numbers 28:30** one kid of the goats, to make an atonement for you.

**Numbers 28:31** You shall offer *them* besides the continual burnt offering and its food offering and their drink offerings. They shall be to you without blemish.

**Leviticus 23:21** And you shall proclaim on the same day that it may be a *set apart* convocation to you. You shall do no work of labor. **IT SHALL BE A STATUTE FOREVER IN ALL YOUR DWELLINGS THROUGHOUT YOUR GENERATIONS.**

In the ancient Near East, with its scarcity of water, wine was a necessity rather than a luxury, so it came to symbolize sustenance and life. Due to its close relationship to the ongoing life of the community, in association with grain and oil, wine is also representative of the covenant Berakah/blessings YAHUWAH promised to Israel for obedience, and which He would withhold for disobedience. Wine also represents joy, celebration, and festivity, expressing the abundant Berakah of Elohim.

*The occasion was a wedding, an Eastern wedding. Eastern weddings are very different from Western affairs. In Western weddings the bride is the prominent figure. She enters, clad in all her glory, the whole congregation stands, and every eye is focused on her. But in Eastern weddings it is the groom that is prominent.*

*Some of those weddings went on for two or three days -- some for as long as a week -- with all the relatives of both sides of the family joining together for a big celebration. That explains, of course, why the wine ran out. A two-or-three-day celebration called for so much wine!*



*Mary seizes the occasion to say, very significantly to Yahushua, "They have no wine." She does not ask him to do anything about it; she merely tells him, "They have no wine."*

*"Woman, what have you to do with me?"*

*Seeming to be satisfied with his response, Mary tells the servants, "Do whatever he tells you to do."*

*Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Yahushua said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the steward of the feast." So, they took it.*

*When the steward of the feast tasted the water now become wine and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now."*

*This the beginning of the signs Yahushua did in Cana of Galilee, and manifested his glory and His disciples trusted in Him.*

Still a matter of discussion among theologians whether the story is to be understood as an actual transformation of water into wine, or as a spiritual allegory. Interpreted allegorically, the good news and hope implied by the story is in the words of the steward of **the Feast** when he tasted the good wine, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now" This could be interpreted by saying simply that it is always darkest before the dawn, but good things are on the way. The more usual interpretation, however, is that this is a reference to the appearance of *Yahushua*, whom the author of the Fourth Gospel regards as being himself "the good wine".<sup>iii</sup>

Wine is widely viewed in the Bible as a symbol of happiness, and a wedding is certainly the happiest of occasions. Was *Yahushua* illustrating the wonderful time of joy in his future kingdom when He returns as the Bridegroom, then all sorrow and sadness will be banished. I find it interesting that there are six stone water containers, John tells us — they were the kind used for ceremonial washing. It was these six that *Yahushua* used to fill with wine- on the sixth day male and female were created- these filled vessels of wine being the atoned bride of Ha'Mashiach.

*"Then He took the cup, and gave thanks, and gave it to them, saying, 'Drink from it, all of you. For this is My blood of the chadash (renewed) covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom'"*

*(Matthew 26:27-29).*

Wine being a symbol of the “Chadash” (renewed/rebuilt) covenant of Restoration between the Bride and her Kinsmen Redeemer. It was no mistake that the first sign of His manifestation was that of wine, embodying becoming one, becoming intimate with our Bridegroom.

**1 Corinthians 11:25** In the same way *He took* the cup also, after supping, saying, "This cup is the Chadash Covenant in My blood; as often as you drink it, do this in remembrance of Me."

**Psalm 4:6** There are many who say, Who will show us any good? *YAHUWAH*, lift up the light of Your face on us.

**Psalm 4:7** You have put gladness in my heart, more than in the time that their grain and their wine increased.

**Psalm 4:8** I will lie down, both in peace and in sleep. For You alone, *YAHUWAH*, make me dwell in safety.

Are we seeing the *RESTORATION* of First Fruits of Wine as a “Sign” of the time we are in? Is this the embodiment of our cup being filled and lifted up in anticipation of becoming one with our Bridegroom! One other mention – The initial miracle of the wine was to prepare Yahushua’s disciples for the great work they were to do.

**John 2:11** This beginning of miracles *Yahushua* did in Cana of Galilee. And *it* revealed His glory. And His disciples believed on Him.

We as disciple of Ha’Mashiach too have a great work in preparing for His final return as King.

## NEW OIL- *Yitshar*



The Feast of the First Fruits of Oil takes place again after a ***period of seven*** Shabbats have passed after the dedication on the wine.

Continuing with Nehemiah 10:37-

**Nehemiah 10:37** ... and of oil, to the priests, to the rooms of the house of our Elohim; and the tithes of our ground to the Levites, and they, the Levites, might have the tithes in all the cities we farmed.

Shortly before the *Day* of Trumpets, was the festival of new olive oil. According to the Temple Scroll (columns 21-22) found in Qumran no one could use new olives until some oil had been offered.

The festival of fresh oil known from 11QT is also found in a fragment of the calendar text 4Q327<sup>iv</sup>, and too appears in 4QReworked Pentateuch and in 4QMMT.

Falling on the 22nd day of the 6th month each year, it is the first day of the week, which is the last of the periods of seven Shabbats.

From 4Q365, frag. 23, where, following Leviticus 24:2, the text has a long addition concerning festival offerings, including the Festival of Fresh Oil, the same is also found in the Temple Scroll.

*4. saying, when you come to the land which*

*5. I am giving to you for an inheritance, and you dwell upon it securely, you will bring wood for a burnt offering and for all the wo[r]k of*

*6. [the H]ouse which you will build for me in the land, to arrange it upon the altar of burnt-offering, and the calv[es. ]*

*7. for Passover sacrifices and for whole burnt-offerings and for thank offerings and for free-will offerings and for burnt-offerings, daily*

*8.] and for the doors and for all the work of the House the[y] will br[ing*

*9.] the [fe]stival of fresh oil. They will bring wood to [ him on the day when he returns to you in peace."*

Moshe told Israel that Canaan was "a land of oil olive". He also told them that they would acquire olive trees which they had not planted. From that day down to the present day, the growth of the olive tree, and the use of its products, has played an important part in the history of the land.

**Deuteronomy 6:10** And it shall be when YAHUWAH your *Elohim* has brought you into the land which He swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you great and good cities which you did not build,

**Deuteronomy 6:11** and houses full of every good thing which you did not fill, and wells which are dug, but which you did not dig, vineyards and olive trees which you did not plant, and you shall eat and be full,

**Deuteronomy 8:7** For YAHUWAH your *Elohim* brings you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills,

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

Oil was used as a commodity of trade or personal income, for various kinds of common daily consumption, as part of the bread diet in tabernacle grain offerings, as fuel for lamps in the tabernacle, or homes, as a lubricant for one's hair and skin, sometimes with a special sense of honor, as an aromatic substance, as a medication, or in healing contexts, for royal and religious ritual procedures, and in figurative expressions (e.g., for fertility and prosperity, "oil of joy").

**Psalm 45:7** You love righteousness, and hate wickedness; therefore *Y'hovah*, Your *Elohim*, has anointed You with the oil of gladness above Your fellows.

**Isaiah 61:3** to appoint to those who mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the mantle of praise for the spirit of heaviness; so that they might be called trees of righteousness, the planting of YAHUWAH, that He might be glorified.

Jacob anointed his memorial pillar at Bethel with oil and thus sanctified it as "the house of YAHUWAH".

**Genesis 28:18** And Jacob rose up early in the morning and took the stone which he had put at his head, and set it *as* a memorial pillar, and poured oil on the top of it.

**Genesis 35:14** And Jacob set up a pillar in the place where He talked with him, a pillar of stone. And he poured a drink offering on it, and he poured oil on it.

The practice of anointing kings with oil in order to consecrate them into office is well known practice. The same idea is present in the consecration of the tabernacle and the priesthood.

**Leviticus 8:12** And he [Moses] poured some **of the anointing oil on Aaron's head**, and anointed him, to consecrate him.

**1 Samuel 16:13** Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of YAHUWAH came mightily upon David from that day forward

**1 Kings 1:39** There Zadok the priest took the horn of oil from the tent, and anointed Solomon. Then they blew the trumpet; and all the people said, "Long live King Solomon!"

According to Exodus chapter 30, Moshe was given a special recipe by YAHUWAH for "sacred anointing oil." This recipe was not to be used by anyone else and none of it was to be poured on any common person. It was used to anoint the holy items of the tabernacle, the priests and the levities.

**Exodus 30:22** And YAHUWAH spoke to Moses, saying,

**Exodus 30:23** Take also to you principal spices, five hundred *shekels* of pure myrrh, and half as much of sweet cinnamon, even two hundred and fifty *shekels*, and two hundred and fifty shekels of sweet calamus,

**Exodus 30:24** and five hundred of cassia, after the shekel of the sanctuary, and a hin of olive oil.

**Exodus 30:25** And you shall make it an oil of kadosh ointment, an ointment compound after the art of the perfumer. It shall be a *set apart* anointing oil.

**Exodus 29:1** And this *is* the thing that you shall do to them, to sanctify them to minister to Me in the priest's office. Take one bull, the son of the herd, and two rams without blemish,

**Exodus 29:2** and unleavened bread, and cakes unleavened mixed with oil, and wafers unleavened anointed with oil. You shall make them of wheat flour.



**Exodus 29:7** Then you shall take the anointing oil, and pour on his head, and anoint him.

Oil was one of the most valuable products of the country-

**Ezekiel 16:13** And you were adorned with gold and silver; and your clothing *was of* fine linen and silk and embroidered work. You ate fine flour and honey and oil; and you were exceedingly beautiful. And you advanced to regal estate.

And formed an article of extensive commerce with Tyre -

**Ezekiel 27:17** Judah, and the sons of Israel, these *were* your merchants in *the* sale of grain and perfumed liquids; and foremost honey and olive oil and balm they gave unto your consolidation

The use of it was a sign of gladness...

**Psalms 92:10** But You shall lift up my horn as the wild ox; and I shall be anointed with fresh oil.

...and its omission a token of sorrow

**2Samuel 14:2** And Joab sent to Tekoah and brought a wise woman from there. And he said to her, Please pretend yourself to be a mourner, and put on mourning clothes now, and do not anoint yourself with oil. But be like a woman who has mourned for the dead a long time.



*There was a wedding, to which ten young virgins were invited as participants. In weddings of that time, the bridegroom traditionally led a procession of bridesmaids from where they waited to his home. Since the procession almost invariably took place at night, each bridesmaid was expected to supply her own torch or lamp. If the bridegroom came later than expected, the bridesmaid needed to be prepared with extra torches or oil for her lamp.*

*All ten virgins brought their lamps, but only five brought the necessary oil as well. They all waited for the groom to arrive. Time passed and darkness set in. The groom tarried longer than expected and so the bridesmaids slept until he arrived.*

*Suddenly, at midnight someone cried out that the groom was approaching. All ten virgins are awakened by this cry, and they begin to prepare their lamps for ceremonial service. The need for these lamps is now particularly obvious (it is midnight, pitch dark).*

*The five foolish virgins ask the five wise virgins to share their oil, but their request is denied. It wasn't that the five wise virgins didn't care; it was because there would not be enough oil for all*



*ten lamps. Better to have a torchlight parade with five working lamps than with ten non-functioning, lightless, lamps.*

*The foolish virgins were told to go purchase their own oil, which they did. But during their absence the torchlight parade took place, and the groom, accompanied by the five wise virgins entered the celebration hall. The doors were then closed. Later, the five foolish virgins arrived, with oil, but it was too late. That part of the festivities had already been completed.*

*“And five of them were wise, and five were foolish,” signifies the division of the end times. Yahushua Ha’Mashiach, the anointed one, told us, “Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division,” (Luke 12:51).*

We can further document that division in Matthew 24 where one was taken from the field. We are supposed to be in the field doing YAHUWAH work. The one that was taken stopped working for YAHUWAH. **They stopped seeking His face and stopped working towards growth in the WORD - the ANNOINTED OF YAHUWAH- Ha’Mashiach... their lamps ran out of oil.** They lacked *wisdom* and *understanding* in YAHUWAH’s Word which is a part of the oil. **While the one who stayed in the field continued to kindle the fire of YAHUWAH, continued making that stand while being equipped with the full lamp of oil.**

*“They that were foolish took their lamps and took no oil with them:” Without the oil we cannot put forth YAHUWAH’s righteous Light, we cannot find our way in this dark world.* The foolish failed to **gird their loins with all of the truth in His Word**, they failed to obtain enough *knowledge* and *understanding* for their lamps.

The Two Witnesses spoke of in Zechariah 4 pour the oil out of themselves into the bowl of the menorah which feeds the lamps who are the very Elect of Elohim.

**Zechariah 4:12** And I answered again and said to him, What *are* the two olive clusters beside the two golden pipes, emptying the golden *oil* from themselves?

**Zechariah 4:13** And he answered me and said, Do you not know what these *are*? And I said, No, my lord.

**Zechariah 4:14** And he said, These *are* the two sons of fresh oil who stand by YAHUWAH of the whole earth.

**Zec 4:14** And he said, **“These are the two anointed ones, who stand beside the Master<sup>a</sup> of all the earth.”** Footnote: <sup>a</sup>See [Zec 4:3](#), [Zec 4:11](#), also [Mat 17:3-4](#), [Rev 11:3-10](#).

This supplies them with *strength* and *assurance*, ensuring they have all the oil that is required to bring forth a bright flame. This flame will light the entire world with **truth**.

YAHUWAH will pour out the oil, His Set Apart Spirit in the latter days so that those working in the field will be given the knowledge that which the oil brings, the knowledge of the sign of the latter rain, the final harvest.

**Joel 2:28** *I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions*

*“And the foolish said unto the wise, ‘Give us of your oil; for our lamps are gone out’.”* The five foolish did not trim their lamps because they had no oil. They did not possess enough *truth* from the Word of Elohim. They were not prepared to work through the rocky field of hard dirt that is the dogma of man, and the traditions of religion. They could not trim the wicks of their hearts to see beyond the lies and embrace the change of truth.

*“But he answered and said, ‘**Verily I say unto you, I know you not**’.”* Ha’Mashiach would say this because the five foolish did not understand His plan and they brought no light to the children of the world when it was needed most.

They failed to seek out the scriptures for *truth*. They failed to knock and ask for the Ruach Ha’Kodesh His *Set Apart Spirit*, to reveal His Word to them. Instead they listened to the traditions of man which led them to worshipping at the foot of Satan believing he is the anointed one.

The wedding of our Kinsman Redeemer will soon be upon us. It is the first-fruits that will attend this Wedding, those who made their stand for truth, those willing to work deep into the Word and restore the truths that were hidden there.

Is the RESTORATION of the Oil First Fruits a sign that our lamps are being filled and readied for the return of our Mashiach? Yahushua assures us that we should be able to discern the season of His return.

**Matthew 24:33-34** So you, likewise, when you see all these things, shall know that it is near, *at* the doors.

**Matthew 24:34** Truly I say to you, This generation shall not pass until all these things are fulfilled.

For YAHUWAH to not have a set-aside Feast day for such a vital commodity would seem out of order of the things of Elohim. We must remember that the most profound and *set apart* thing of YAHUWAH’s realm are those things in which ha’satan wants to pervert and destroy. Including the days where we are to come before YAHUWAH in joy and gladness giving thanks for the bounty, HE has provided us.

## WOOD FEAST



**Nehemiah 10:28** And the rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple-slaves, and all those who had separated from the people of the lands to the Law of Elohim, their wives, their sons, and their daughters (everyone who had knowledge, and who had understanding),

**Nehemiah 10:29** were holding fast to their brothers, their honored ones. And they entered a curse and into an oath, to walk in Elohim's Law which was given by Moses the servant of Elohim, and to be careful to do all the commandments of YAHUWAH our Elohim, and His judgments and His

statutes.

**Nehemiah 10:31** And if the people of the land should bring goods or any food on the Sabbath day to sell it, that we would not buy it from them on the Shabbat ***or on the set apart days***, and that we would leave the seventh year, and the interest of every debt.

**Nehemiah 10:32** Also we put commands upon ourselves, to charge ourselves yearly with the third part of a shekel for the service of the house of our Elohim,

**Nehemiah 10:33** for the showbread, and for the continual meal offering, and for the continual burnt offering, of the Shabbats, of the Rosh Chodeshim (*Head of the Months*), for the set feasts, and for the *set apart* things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our Elohim.

**Nehemiah 10:34** And **we cast the lots** among the priests, and the Levites, and the people, for the **WOOD OFFERING**, to bring into the house of our Elohim, according to the houses of our fathers, at times appointed year by year, to burn upon the altar of YAHUWAH our Elohim, as it is written in the Law...

A last count of just seven days after the First-Fruit Offering of Oil is the Wood Offering. This offering is listed in the Dead Sea Scrolls and was observed by the Zadokite Priests. But as we can see this offering was presented differently in Nehemiah because it is decided by casting of the "LOT". That made it appear to be a random offering and not one required by all who were to bring their first-fruits of the field.

Although there is not enough information as to why they had to cast the lot. We could speculate that perhaps there just were not enough people to help with all the work to be done, as they were in the middle of a huge physical restoration of the Temple, so they cast the lots to let YAHUWAH assign who would go get the wood least there be an argument to the division of work. Again, we can only speculate.

Although - Two documents found at Qumran, 4Q365 and the Temple Scroll, contain a directive to bring wood to the Temple.

(4) **Elohim spoke to Moses**, saying, command the children of Israel, saying, "When you come to the land which

(5) *I am about to give you as an inheritance, and where you shall dwell securely, **bring wood** for the sacrifices and for all the wo[r]k of*

(6) *[the H]ouse which you will build for me in the land, arranging it on the altar of sacrifice, un[der] the offer]ings [to combust]*

(7) *[their fire] for Passover sacrifices and for peace-offerings and for thanksgiving offerings and for the free-will offerings and for da[ily] whole burnt-offerings [ ]*

(8) *[ ] and for the doors and for all the work of the House the[y] will br[ing it]*

(9) ***[after] the [fe]stival of new oil let them bring the wood**, two [by two from their tribes on each ]*

(10) *[day and those who bring] on the fir[st] day, Levi [ ]*

(11) *[ Reu]ben and Simeon [and on t]he four[rth] day [12*

This passage presents the obligation to bring wood, following the Festival of Oil (line 9), **as a divinely ordained command addressed to Moses**. The Temple Scroll fixes the Festival of Oil in the third week of the sixth month; therefore, the Festival of Wood falls at the end of the sixth month. On each day of the festival two tribes bring wood to the Temple; accordingly, the festival lasted six days.

We see that lines 4 to 8 explain the use to which the wood was put. The brief statement that the wood would be for the “sacrifices” and “for all the wo[r]k of [the H]ouse”. As well, lines 6 to 7 explain that the wood designated for “the sacrifices” was to be placed beneath any of the Temple sacrifices, thereby enabling a number of offerings to be burnt—paschal offerings, peace-offerings, thanksgiving-offerings and the daily tamid. “For all the wo[r]k of [the H]ouse” is repeated and expanded in line 8.

Therefore scroll 4Q365 instructs the twelve tribes of Israel to see to a regular supply of wood for the Temple, wood to be used both for the sacrificial needs and for upkeep of the Temple. Representatives of the tribes bring the wood to the Temple after the Festival of Oil, over a six-day period at the end of the sixth month.

The Festival of Wood is treated at greater length in the Temple Scroll, col. 23. As in 4Q365, YAHUWAH is the speaker:

(3) *[and after the Festival of Oil they shall bring]*

(4) *the twel[ve tribes of Israel are **to bring wood** to the alt[ar. Those contributing]*

(5) *[On the first day] are to be the tribes of [Levi] and Judah; on [the second day Benjamin and the sons of]*

(6) *[Joseph; on the third day Reuben and] Sim[eon; on the fourth day Issachar]*

(7) *[and Zebulun; on the fifth day Gad and] Asher; on the six[th day Dan] and Naphtali*

*(8) [On] the wood [they are to offer] a burnt offering to the Lor[d and the tribe]*

*(9) [of Levi and the tribe of Judah will bring on the first day tw]o goats [for a sin offering to atone]*

*(10) [through them for the people of Israel and the requisite grain-offer]ing and drink offering, following the us[ual regulations.]*

*(11) [Each tribe shall bring] as a burn[t offering] one bull, one ram and [one yearling la]mb;*

*(12) [without blemish, for each and every tr]ibe of the twelve sons of Jaco[b]*

*(13) [and they shall sacrifice them at the fourth of the da]y on the altar after the per[petual] burnt-offering [and its drink-offering.]<sup>v</sup>*

This similarity between the Temple Scroll and the Aramaic Levi Document sheds further light on the role assigned by the Temple Scroll to the Festival of Wood. In the Aramaic Levi Document, Levi is taught how to offer burnt-offerings with instruction as to the type of wood suitable for use on the altar and specifies the amounts of wood, grain-offering, and incense required for each animal.

Jubilees 21:2 adds another directive: old wood, that is, wood that has been cut down long ago, should not be used on the altar.

**Jubilees 21:13** “Do not place (there) old wood, for its aroma has left—because there is no longer an aroma upon it as at first”.

Accordingly, Jubilees held that there was an expiration date on the stored wood, after which the cut wood was considered old and was prohibited for use on the altar. This date falls sometime in the sixth month, in the late summer, at which time fresh supplies of wood was brought to the Temple storehouses.

We can conclude that Nehemiah and his generation were not instituting a new tradition, but were obligating themselves to fulfill a divine Sinaitic commandment as the obligation to bring the wood is itself written in the Torah.

**Leviticus 6:12** And the fire on the altar shall be kept burning on it. It shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it. And he shall burn on it the fat of the peace offerings.

**Leviticus 6:13** The fire shall always be burning on the altar. It shall never go out.

The wood offering; for providing wood to burn upon the altar continually, concerning which Maimonides<sup>vi</sup> thus writes: *“what is the wood offering? there was a time fixed for families to go out unto the forests, and bring in wood of disposition (to be laid in order on the altar); and the day when it came to the turn of a family to bring the wood, they offered up freewill burnt offerings, which were called a wood offering; and it was to them as a good day (or festival), and **they were forbid to mourn,***

**fast, or do any work on it;**" and he observes, that if a single person brought wood of his own free will, he was obliged to the same..<sup>vii</sup>

*Of the many reasons given in the Talmud for the celebration of this day, that attested by the oldest authority, R. Eliezer ben Hyrcanus of the first century (Megillat Ta'anit, v.) is that it was the great day of wood-offering, when both priests and people brought kindling-wood in large quantities to the altar, for use in the burning of sacrifices during the whole year..<sup>viii</sup>*

Not that I put a lot of confidence in the Talmud, but the point being that at one time the Feast of Wood was understood and observed.

*An ancient halakhah found in the Talmud Yerushalmi and in the scholium to Megillat Ta'anit (MS Parma) is relevant to the attempt to clarify the meaning of the obligation to bring wood to the Temple, as stated in Nehemiah. This halakhah reads as follows:*

אינש כל להן למערכה וגזירין למזבח עצים עלי הרי האומר, ובכורין אעין עלוי יהוי די ביום  
בו מלאכה ומלעשות ובתענית בספד אסור.

*"But everyone who made a vow [to bring] wood and first fruits [to the Temple]—[that is] one who says 'I take it upon myself [to bring] wood for the altar and logs for the pile'—is prohibited regarding lamenting and fasting and [similarly] from working on that day" ( γ. Pesah. 30c) <sup>ix</sup>*

The halakhah opens in Aramaic and finishes in Hebrew, starts with wood and first fruits and concludes with wood alone. From the language of the Aramaic opening, it appears that the wood-offering and the first-fruits have an association.

Verification of the actual carrying out of this practice shortly before the destruction of the Temple comes from another Second Temple period source. Josephus ("B. J." ii. 17, § 6) mentions this festival, and calls it the Feast of Xylophory ("Wood-bearing"): *"The eighth day was the **feast of wood-bearing**, when it was customary for all to bring wood for the altar, in order that there might be an unfailing supply of fuel for the flames, which are kept always burning"*<sup>x</sup>

It is interesting that Josephus points out that this was the 8<sup>th</sup> day. **Counting** from and including the day of First-Fruits of New Oil, the Wood Offering feast falls on the 8<sup>th</sup> day. It is reminiscent of Shemini Atzeret, where we have one more day to linger, and one more day to make ready all preparations before the final celebration of Ingathering.

## CONCLUSION

The Restoration of YAHUWAH's division of times is upon us. The rightful Appointments for meeting with our Creator are being revealed to HIS latter day chosen, those working in the fields of His Word. They are to bring about the restoration with their oil filled lamps, shining its light on the world. We are to restore the provisions of First-Fruits, for the final celebration of the Wedding of the Lamb in His prepared bridal Sukkot.



**Jeremiah 31:12** They will come and shout for joy on the height of Zion, And they will be **radiant over the bounty of YAHUWAH— Over the grain and the new wine and the oil...** And they will never languish again.

**Jeremiah 31:13** Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them and make them rejoice from their affliction.

**Jeremiah 31:14** And I will fill the soul of the priests with fatness, and My people shall be satisfied with My goodness, says YAHUWAH.

***I believe that just as in the times of Ezra and Nehemiah and as practiced by the Zadokite Priests, YAHUWAH is restoring the Feasts of Wine, Oil and Wood in these latter days as a SIGN to His people to prepare for the final feast for the return of our Bridegroom.***

***Exodus 33:7*** And Moshe (Moses) took his tabernacle and pitched it without the camp, at a distance from the camp; and it was called the Tabernacle of **Restoration**:- and it came to pass that every one that sought ELOHIM went forth to the tabernacle which was without the camp.

Let us again enter that Tabernacle of Restoration as the Latter Rain Falls and the final Harvest is complete at the Ingathering of YAHUWAH!

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<sup>i</sup> The *Apostolic Bible Polyglot* is the first numerically coded Greek Old Testament. It allows study of both Hebrew- and Greek-based scriptural texts in the same language

<sup>ii</sup> The **Septuagint** (from the Latin *septuaginta*, "seventy") is a translation of the Hebrew Bible and some related texts into Koine Greek. As the primary Greek translation of the Old Testament,

<sup>iii</sup> [https://en.wikipedia.org/wiki/Marriage\\_at\\_Cana](https://en.wikipedia.org/wiki/Marriage_at_Cana)

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<sup>iv</sup> Three Fragments from Qumran Cave 4 and Their Relationship to the Temple Scroll Sidnie White Crawford  
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<sup>v</sup> Translation based on M. O. Wise, M. Abegg, and E. Cook, *The Dead Sea Scrolls: A New Translation* (San Francisco: HarperSanFrancisco, 1999), 466–67.

<sup>vi</sup> *Hilchot Cele Hamikdash*, c. 6. sect. 9, 10. Vid. Maimon. & Bartenora in *Misn. Taanith*, c. 4. sect. 5.

<sup>vii</sup> John Gill's *Exposition of the Whole Bible*

<sup>viii</sup> <http://www.jewishencyclopedia.com/articles/111-ab-fifteenth-day-of>

<sup>ix</sup> For the text, see *Talmud Yerushalmi* (Jerusalem: The Academy of the Hebrew Language, 2001), 516; all parenthetical page numbers in future references to the *Yerushalmi* are to this edition); *y. Meg.* 70c (p. 743); *y. Hag.* 78a (p. 789); according to a Genizah fragment cited in V. Noam, *Megillat Ta'anit: Versions, Interpretation, History, with a Critical Edition* (Between Bible and Mishnah: The David and Jemima Jeselsohn Library; Jerusalem: Yad Izhak Ben-Zvi, 2003), 378 (Hebrew). I consulted B. Bokser's translation: *Yerushalmi Pesahim* (The Talmud of the Land of Israel 13; compl. and ed. L. H. Schiffman; Chicago: University of Chicago Press, 1994), 148.

<sup>x</sup> John Gill's *Exposition of the Whole Bible*