

## Torah Studies – Statutes #349-352

### Statute Summary:

*Statute 349: Priests of Yahweh (every believer is called to serve as a priest and king in Yahweh’s Service – Revelation 5:10) are to verbally (in blessing) put the Name of Yahweh upon His people by speaking/praying/claiming the Father’s prescribed blessing in Numbers 6:23-27. For when this blessing is spoken over Israel, Yahweh promises to bless them in the stated ways.*

*Statute 350: The spoken blessing which we are to speak upon spiritual Israel includes saying, “Yahweh bless and benefit you and keep you by guarding you, preserving you and hedging you about.”*

*Statute 351: The spoken blessing which we are to speak upon spiritual Israel includes saying, “Yahweh make His Face to shine upon you, in turning His Favour unto you and causing His enlightenment to shine upon your path. May He be gracious unto you by bestowing His mercy upon you.”*

*Statute 352: The spoken blessing which we are to speak upon spiritual Israel includes saying, “Yahweh lift up His Countenance upon you, granting you His pardon, that you may be among His Bride. And may Yahweh give you peace – perfect peace and true prosperity.”*

**Numbers 6:23-27** “Speak unto Aaron and unto his sons, saying, On this **wise** ye shall **bless** the Children of Israel, saying unto them, Yahweh bless thee, and **keep** thee: Yahweh **make His Face shine** upon thee, and be **gracious** unto thee: Yahweh **lift up** His **countenance** upon thee, and give thee **peace**. And **they shall put** My **Name** upon the children of Israel; and I will bless them.”

### **Key Word Study:**

Key Word	Strong’s Number	Hebrew Word	Meaning
WISE	3541	kôh	<i>like this</i> , that is in that manner
BLESS	1288	bâarak	to <i>kneel</i> ; by implication to <i>bless</i> God, an act of adoration, bless man (as a benefit)
KEEP	8104	shâmar	to <i>hedge</i> about (as with thorns), that is, <i>guard</i> ; generally to <i>protect</i> , <i>preserve</i> <i>watchman</i>

## Torah Studies – Statutes #349-352 (continued)

<b>MAKE HIS FACE</b>	<b>6440</b>	pânîym	Countenance, presence, face (the part that turns towards), favour, fear of
<b>SHINE</b>	<b>215</b>	'ôr	break of day, glorious, kindle, (be, en-, give, show) light (-en, -ened), set on fire, shine
<b>GRACIOUS</b>	<b>2603</b>	chânan	to <i>bend</i> or stoop in kindness to an inferior; to <i>favor, bestow, (show) mercy</i> (on, upon)
<b>LIFT UP</b>	<b>5375</b>	nâsâ'	lofty, marry, magnify, X needs, obtain, pardon, raise (up), receive, regard, respect
<b>COUNTENANCE</b>	<b>6440</b>	pânîym	Countenance, presence, face (the part that turns towards), favour, fear of
<b>PEACE</b>	<b>7965</b>	shâlôm	<i>well, happy, friendly</i> ; also (abstractly) <i>welfare</i> , that is, health, prosperity, perfect peace
<b>THEY SHALL PUT</b>	<b>7760</b>	śûm	appoint, bring, call [a name], place, preserve, purpose, rehearse, reward
<b>NAME</b>	<b>8034</b>	shêm	as a mark or memorial of individuality; by implication <i>honor, authority, character</i>

### **Meaning of the Spoken Blessing – Especially the Blessing of a Father to His Children:**

Our words have great influence in the lives of those around us, and spoken blessings can bring hope, encouragement, and direction to our families, friends, and others. Many people are experiencing stronger relationships and spiritual encouragement as they discover the power of spoken blessings. A spoken blessing is a positive, Biblical statement that invokes the blessing of God on the life of another. The power of spoken blessings comes from God, Who Himself “hath blessed us with all spiritual blessings in heavenly places in Christ” (Ephesians 1:3).

#### A Blessing Is an Instrument of God’s Love

Our words have the potential to do good or to do harm. The Bible describes the potential impact of our words in verses such as these:

- “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof” (Proverbs 18:21).
- “Pleasant words are as an honeycomb, sweet to the soul, and health to the bones” (Proverbs 16:24).
- “Heaviness in the heart of man maketh it stoop: but a good word maketh it glad” (Proverbs 12:25).

A spoken blessing does good to those who hear it. In the New Testament, the English word *bless* is a translation of the Greek word *eulogeo*. According to **Strong’s Exhaustive Concordance of the Bible**, *eulogeo* means “to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper):—bless, praise.”

When you bless others, you direct God’s goodness upon them; you intercede for them—“stand in the gap” for them as you come boldly to the Throne of Grace in faith. (See Ezekiel 22:30 and Hebrews 4:16.)

## Torah Studies – Statutes #349-352 (*continued*)

When you bless others, you direct God’s goodness upon them. “Life and death are in the power of the tongue,” Proverbs 18:21.

In Scripture, fathers would pronounce blessings upon their sons. These blessings were not merely words. They were prophetic utterances. For all that was said in the blessing of the father would be manifested upon the son of blessing. Thus, the Father’s Blessing on Israel is to be spoken over believers in every age. For, as we speak these commanded words, Heaven’s power is behind them, pouring out the promised gifts upon believers.

The priestly blessing recorded in Numbers 6:24–26 provides us with the ultimate parental blessing. This is the pronouncement of our Heavenly Father, in a prophetic blessing – granting to the blessed ones, all that the blessing contains.

In biblical times, a father’s blessing meant everything. It was not just a show of favor but it was the passing on of an inheritance and in many cases wishing that child a long and prosperous life. We think of a blessing as a verbal affirmation, however it’s much more than that; the father’s blessing carries with it a lasting impact that is revealed from generation to generation.

*“Isaac said, “Behold now, I am old and I do not know the day of my death. Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me; and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die.”” (Genesis 27:2–4)*

Isaac’s blessing on Jacob gave him the earth’s bounty and authority over his brother (Genesis 27:28-29). It also promised that those who blessed Jacob would be blessed, and those who cursed him would receive a curse—words that echo God’s promise to Abraham in Genesis 12:3.

When Jacob blessed his twelve sons, his blessing was prophetic (Genesis 49). The Bible records the direct fulfillment of many of these blessings, revealing the supernatural ability given to Jacob as the father of the twelve tribes. It also demonstrates that a godly Father’s Blessing spoken over his children is a prophetic utterance, which – when spoken in alignment with Yahweh’s Will – is carried out on the children.

In Scripture, a blessing is the greatest gift a father can give his child. In fact, far from being mere words, the blessing defines who that child will be when they grow up! In Genesis, it says, “The blessings of your fathers are mighty beyond the blessings of the eternal mountains, the bounties of the everlasting hills” (Genesis 49:26).

Godly people of courage, faith and integrity don’t just come out of nowhere! They **become**... in Messiah. This process is majorly helped along by speaking the priestly blessing over one another.

## Torah Studies – Statutes #353-357

### Statute Summary:

*Statute 353: For all who would accept the Calling (Revelation 5:10) to be a priest in the Heavenly Father's Service, an anointing is required to be set-apart for holy use.*

*Statute 354: objects and places of worship, which are set apart for sacred use in the Heavenly Father's Service, should be anointed at the dedication of their holy use.*

*Statute 355: The holy anointing oil recipe is sacred, and may not ever be used for any common purpose. It is not to be put upon an object which will not be fully dedicated to sacred use.*

*Statute 356: The holy anointing oil recipe is sacred, and may not ever be put upon a person who is choosing to live a "common" (worldly) life. Only those who accept the Calling to be set-apart for Yahweh's Service, may have the holy anointing oil put upon them in an anointing.*

*Statute 357: The ingredients for holy anointing oil include: myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil.*

**Exodus 30:23-33** "Take thou also unto thee **principal spices**, of **pure myrrh** five hundred shekels, and of **sweet cinnamon** half so much, even two hundred and fifty shekels, and of sweet **calamus** two hundred and fifty shekels, And of **cassia** five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of **holy ointment**, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt **anoint** the **tabernacle** of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt **sanctify** them, that they may be most holy: whatsoever **toucheth** them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may **minister unto Me in the priest's office**. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon **man's** flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a **stranger**, shall even be cut off from his people."

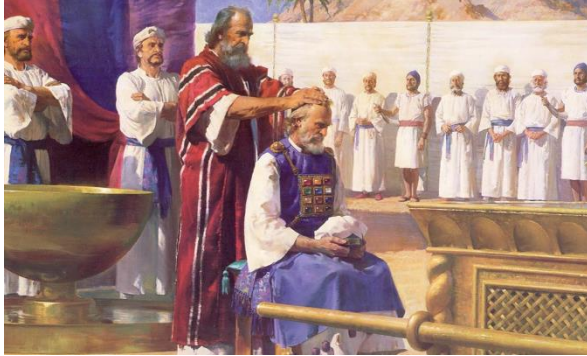
## Torah Studies – Statutes #353-357 (continued)

### Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
PRINCIPLE	7218	rô'sh	head, captain, chapter, chiefest place, principal, ruler, sum, top, excellent, first, forefront
SPICES	1314	be'sem	<i>fragrance</i> ; by implication <i>spicery</i> , smell, spice, sweet (odour)
PURE	1865	d <sup>c</sup> rôr	<i>freedom</i> ; hence <i>spontaneity</i> of outflow, and so <i>clear</i> : - liberty, pure
MYRRH	4753	môr	<i>myrrh</i> (as <i>distilling</i> in drops, and also as <i>bitter</i> )
SWEET	1314	be'sem	<i>fragrance</i> ; by implication <i>spicery</i> , smell, spice, sweet (odour)
CINNAMON	7076	qinnâmôn	<i>cinnamon</i> bark (as in <i>upright</i> rolls)
CALAMUS	7070	qâneh	<i>a reed, cane, stalk</i> – (Easton's Bible Dictionary "The word designates an Oriental plant called the 'sweet flag' (native to Palestine)")
CASSIA	6916	qiddâh	<i>cassia</i> bark (as in <i>shrivelled</i> rolls)
HOLY	6944	qôdesh	<i>a sacred</i> place or thing, consecrated (thing), hallowed thing
OINTMENT	4888	mishchâh	<i>a consecratory gift</i> : - (to be) anointed, ointment
ANOINT	4886	mâshach	to <i>rub</i> with oil, that is, to <i>anoint</i> ; by implication to <i>consecrate</i> ; also to <i>paint</i>
TABERNACLE	168	'ôhel	<i>a tent</i> , covering, dwelling place, home, tabernacle, tent
SANCTIFY	6942	qâdash	to <i>be</i> ( <i>make, pronounce</i> or <i>observe</i> as) <i>clean</i> , dedicate, hallow, purify, sanctify
TOUCHETH	5060	nâga'	<i>lay the hand upon</i> (for any purpose) to <i>lie with</i> a woman, join, come near
MINISTER... PRIEST'S OFFICE	3547	kâhan	to <i>mediate</i> in religious services, to <i>officiate</i> as a priest, do the office of a minister...
MAN'S	120	'âdâm	<i>a human being</i> , hypocrite, common man
STRANGER	2114	zûr	to <i>turn</i> aside, to <i>be a foreigner</i> , <i>strange</i> , <i>profane</i> , to <i>commit adultery</i>

## Torah Studies – Statutes #353-357 (continued)

### Meaning of the Anointing – through its ingredients:



We are all called to be priests, set apart for the Heavenly Father's Service (Revelation 5:10). Just as was the case with the Biblical priests, this Calling means that we no longer live for ourselves. Our own will is not foremost. Rather, we live by our submitted commitment to Yahweh, prayerfully saying, "Thy Will be done" in our lives and homes.

The anointing serves three purposes: 1) dedication for Service to Yahweh, 2) deliverance and healing from hell's "ground" in the life, and 3) the Holy Spirit will be with the person more mightily than before.

Most Christians have been taught that all freedom happened at the Cross. Yet, for those who claim Christ's substitutionary sacrifice, often their own victory-less, enslaved existence belies this teaching. The Cross is definitely the key to freedom. But, simply mustering up belief in the fact that Christ died for our sins is not in itself enough to free anyone. True belief is not only metaphysical; it must be accompanied by actions.

In fact, "faith" without the accompanying actions is not faith at all.

- *"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: **the devils also believe, and tremble.** But wilt thou know, O vain man, that faith without works is dead?" (James 2:17-20).*

The demons certainly believe the truth. They know *Yahweh* is God. They know *Yahshua* is the Saviour. But, all this belief and knowledge does not work to their salvation. Demons believe and are lost because their belief is not made living through a transformed life. And a transformed life, is to be an anointed life.

Christians have been taught that simple belief is sufficient to set them free from Satan's chains. But this belief alone renders them unable, in a practical sense, to live victoriously. As we study the three stages to freedom, we must remember that never does it just drop in our spiritual laps while we sit back in our proverbial easy chairs. We have a part to play in every phase of becoming free...

A Heavenly Anointing plays a big part in a person finding spiritual freedom. The Heavenly Anointing is not only about dedication, it's also about deliverance. Considering this, to understand the deliverance part of a Heavenly Anointing, it can well be likened to a physical surgery.

If a person is planning to undergo an operation, there are three phases he passes through to find wellness. The first stage is the pre-operative period. During this phase, the patient must go through the necessary preparation to ensure the surgery's success. Next, the person experiences the operation itself. And finally, there is a post-operative stage needed to bring the patient to full health.

## Torah Studies – Statutes #353-357 (continued)

An analogy of the three phases of an operation can enhance our understanding of how we become whole, spiritually, as well. But before we address each stage, let's first look at the overall picture. The formula for total healing is found in James 5:13-16. We will be referencing this text several times in this booklet as it is the key to the "operation" phase of our spiritual healing. The operation phase of our spiritual healing process is called an anointing.

*"Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, **anointing** him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:13-16).*

There are several promises of what is to be gained through experiencing a Biblical Anointing:

1. We find salvation for sin-sick souls (James 5:15).
2. We are raised up and our sins are forgiven (James 5:15).
3. We are healed (James 5:16).

The word "healed," as found in James 5:16, is from the Greek word *iaomai*, which means to be literally and figuratively healed, cured, and made whole. Thus, this word not only applies to physical healing, but it also applies to spiritual healing.

The deeper meaning of this word translated as "healed" in English, is found in Matthew 13:15. Here, Christ laments Israel's rejection of the healing (*iaomai*) He wishes to bestow upon them.

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal (*iaomai*) them" (Matthew 13:15).

There are numerous examples in Scripture to demonstrate that Heaven's form of healing addresses the total needs of the recipient. The fact that the healing went far deeper than the physical body is plainly portrayed in Christ's own words, "...Son, be of good cheer; thy sins be forgiven thee... Arise, take up thy bed, and go unto thine house" (Matthew 9:2-6).

We also find the connection between physical and spiritual wholeness stated in 3 John 1:2, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Thus, we find that the promise of healing contained in the Biblical prescription for an anointing is all-encompassing.

Yahweh's promises regarding the fruit of the Biblical anointing are tremendous and very desirable to anyone seeking freedom and victory in Christ. There are still more benefits to an anointing, however. Consider the additional blessings the heavenly Father bestows through this vital and sacred service:

- After a biblical anointing, the Holy Spirit will be with you more mightily than ever before.
- You will have taken a powerful step on the path of sanctification.
- Satan's strongholds in your life (in the listed areas) will be completely broken.

## Torah Studies – Statutes #353-357 (continued)

- You will be free and clean in Yahshua and will belong wholly to Yahweh in all the prayed-over areas that used to be satanic strongholds.
- You will then be ready to begin a mighty Work for Yahweh, as one who has truly been set-apart for Holy use.

At Yahweh's command, every heaven-commissioned priest was always anointed (Leviticus 16:32) before he was given his priestly office. The kings of Israel were also anointed before they could take the throne (1 Kings 1:34). It was through this anointing that the recipient became enabled to carry out this holy and responsible office with the blessing of Heaven (1 Samuel 16:13). Thus, the anointing was a vital part of being set apart for holy use in Old-Testament Bible times.

In the New Testament, we are told that every child of Yahweh is called to serve Him as a king and a priest. "And Jesus hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (Revelation 1:6).

Considering that every baptized follower of Christ is called to be both a king and a priest in His holy service, Christians have a 200% reason to be anointed. In fact, if all Christians could see the numerous blessings the Heavenly Father has promised to bestow upon them through this service, they would gladly seek an anointing. For an anointing is not optional for Christians, rather it is a vital part of our being set free from past sins and set apart for Heavenly service.

But even though receiving an Anointing with the Biblical Oil is a huge blessing, which Yahweh desires to bestow to every true member of Israel, it is not to be done for those who reject the Calling. If someone wants deliverance from demonic bondage, and/or healing from physical affliction, but does not also want to be set apart for holy use, the Anointing Oil may not be put upon them. We are forbidden from anointing "common" man's flesh with this formula!

Why? The reason is that the sacred formula for the Anointing Oil is a form of a vow. Having the Oil applied indicates that the recipient is entering into this Vow with Yahweh – the Vow of a priest in the Father's Service. To understand the Vow, let's look at the meaning and spiritual significance of each Anointing Oil ingredient.

### Anointing Oil Ingredient - Myrrh:

#### Spiritual Significance of the Myrrh

Myrrh symbolizes suffering, trials, tribulations, and afflictions. The church of Smyrna is known as the "Suffering Church". This makes sense when one realizes that the name "Smyrna" comes from myrrh. Suffering and persecution is something that *Yahshua* experienced. In fact, we are told that suffering was such an integral of *Yahshua's* life that, "Although He was a Son, He learned obedience from the things which He suffered" (Hebrews 5:8).





## Torah Studies – Statutes #353-357 (continued)

And just as He was given the gift of myrrh by Wise Men, so we too, who are set apart for His holy use and anointed as priests, are to receive the gift of myrrh (suffering) from the hand of the Master. It is not done to destroy us, but to teach us obedience.

In receiving the Anointing of the Biblical Oil, we silently vow to accept the suffering that will be a part of that priestly Work. We accept the Father's Will on this. And we are choosing to remain submitted to Him, even in times of extremity.

### Anointing Oil Ingredient - Cinnamon:

#### Spiritual Significance of the Cinnamon

The second ingredient of the holy Anointing Oil was "sweet cinnamon". Sweet denotes the savour to God that is pure and holy, not that of a natural sweetener as honey, but that of cinnamon. "Cinnamon" is the Hebrew "qinnamown" meaning "to erect, cinnamon bark as in upright rolls". The sweet cinnamon speaks of the upright life, which we are enabled to live, through our Saviour's Grace and Power.

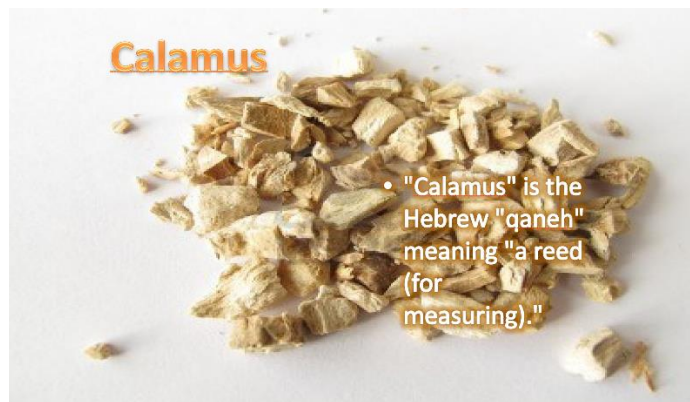


- "qinnamown" meaning "to erect, cinnamon bark as in upright rolls"

**Cinnamon**

In receiving the Anointing of the Biblical Oil, we silently vow to live a life which aligns with Yahweh's Path of Righteousness – henceforth. We are accepting the Calling to an upright life. Like Daniel in the lion's den and the three Hebrew Worthies before the image on the plain of Durah, we vow to not bow down to idolatry, even under pressure. We choose to bring honor to the Father's Name through the testimony of an upright life.

### Anointing Oil Ingredient - Calamus:



- "Calamus" is the Hebrew "qaneh" meaning "a reed (for measuring)."

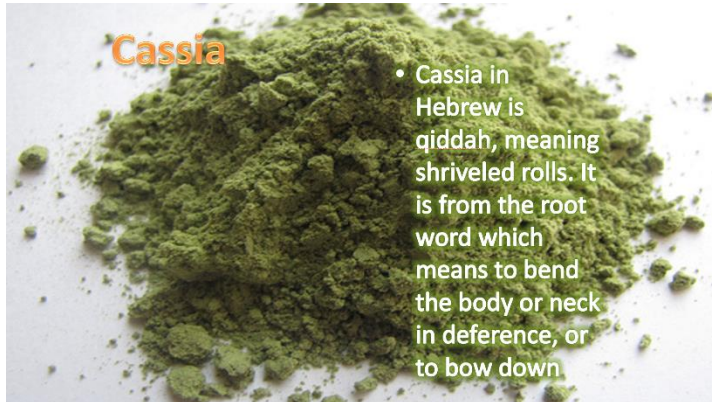
#### Spiritual Significance of Calamus

"Calamus" is the Hebrew "qaneh" meaning "a reed (for measuring)." The Law of Yahweh is represented here. "And there was given me a Reed like unto a rod: and the angel stood, saying, Rise, and measure the Temple of God, and the altar, and them that worship therein." (Revelation 11:1).

The measuring rod, by which we are measured (judged) is the Law of Yahweh, as it says in James 2:12. The Calamus is present

in the anointing oil to remind us to live in obedience to the Holy Law, by Yah's Grace. In receiving the Anointing of the Biblical Oil, we silently vow to walk in obedience to the Torah.

## Torah Studies – Statutes #353-357 (continued)



### Anointing Oil Ingredient - Cassia:

#### Spiritual Significance of Cassia

Cassia in Hebrew is qiddah, meaning shriveled rolls. It is from the root word which means to bend the body or neck in deference, or to bow down.

Cassia signifies humility and reverence for the Most High. As it says in Job 28:28 and Psalm 111:10, fearing Yahweh is the beginning of wisdom. Also in 2 Chronicles

34:27, we see that humbling ourselves before Yahweh is a vital part of prayer. Our prayers are only acceptable when presented with a humble and contrite spirit. Thus, in receiving the Anointing of the Biblical Oil, we silently vow to fear Yahweh and walk humbly before Him.

### Anointing Oil Ingredient – Olive Oil:

#### Spiritual Significance of Olive Oil

Olive oil is from the Hebrew word zayith, meaning “illuminating oil.” It represents the presence of the Holy Spirit in the life. This is the fifth ingredient in anointing oil. We are only able to be set apart for holy use, serving as Heavenly priests, when we have the indwelling Presence of Yahweh’s Spirit.



To be anointed as a priest and king in the service to the Most High (Revelation 5:10) is to become a living, consecrated gift to Yahweh (Romans 12:1). It means we have become (by Yahweh’s Grace) a cleansed Temple (1 Corinthians 3:16-17), filled with Yahweh’s Spirit. It means that we accept the bitter sufferings, which are promised to all priests. It means that we choose to walk in obedience to Yahweh, living an upright life, by the Saviour’s Grace. It means that we recognize we will be judged by the Law, and we live in sanctified obedience to it. It means that we are humble in spirit, before the Almighty. And that we fear and reverence Him. Only when we are ready to prayerfully make this full vow and declaration to Yahweh, should we be anointed with this sacred Oil.

## Torah Studies – Statutes #358-361

### Statute Summary:

*Statute 358: A Father owns all that is in His House. In honoring Yahweh as our Heavenly Father, we are to recognize His gifts to us – and His true Ownership – through offering the first fruits of our harvest to Yahweh.*

*Statute 359: In honoring Yahweh as our Heavenly Father, we are to recognize His gifts to us – and His true Ownership – through offering our firstborn sons to Yahweh, in special dedication. This dedication of the son is done on the 8<sup>th</sup> day (circumcision) after his birth.*

*Statute 360: In honoring Yahweh as our Heavenly Father, we are to recognize His gifts to us – and His true Ownership – through offering the first born of our livestock to Yahweh. We offer our livestock first born on the 8<sup>th</sup> day of the animal’s life.*

*Statute 361: We are not to procrastinate, or be late, in offering these firstfruits thank-offerings unto Yahweh.*

**Exodus 22:29-30** “Thou shalt not **delay** to offer **the first of thy ripe fruits**, and of thy **liquors**: the **firstborn** of thy sons shalt thou **give** unto Me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it Me.”

### Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
DELAY	309	'âchar	to loiter (that is, be behind); by implication to procrastinate, be late, hinder, tarry longer
THE FIRST... RIPE FRUITS	4395	m <sup>é</sup> lê'âh	something fulfilled (she that is with child), that is, abundance (of produce): - (first of ripe) fruit,
LIQUORS	1831	dema'	a tear; figuratively juice: - liquor
FIRSTBORN	1060	b <sup>é</sup> kôr	firstborn; hence chief: - eldest (son), first-born
GIVE	5414	nâthan	to give, apply, appoint, ascribe, commit, ordain, pay, render, willingly yield

## Torah Studies – Statutes #358-361 (*continued*)

### Synthesis:

Eight, in Hebrew, is the letter chet (pronounced from the back of the throat as khāt). This is the number of grace and new beginnings. For example, the last day of Sukkot, representing the Last Great Day (or start of the world to come) is the eighth day of the Feast. YHWH reaffirmed His covenant to Abraham eight times. There were 8 souls saved in the flood, from which to begin a new world. And boys were circumcised on the eighth day of life showing their new beginning in spiritual life.

What is first fruits in the Bible?

“When you come into the land which I give you and reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest.” —Leviticus 23:10

The concept of first fruits is rooted in biblical times when people lived in an agrarian society. Harvest time was significant because that was when the hard work the farmers had poured into their crops all year began to pay off. They were literally reaping what they sowed. God called his people to bring the first yield—the first fruits—from their harvest to him as an offering. This was to demonstrate the Israelites’ obedience and reverence for God. It also showed that they trusted God to provide enough crops to feed their family.

Back then, there were plenty of rules associated with making first fruit sacrifices. They had to be brought to the temple priests. No other crops could be harvested until after the first fruits were presented. It was a complex process. The Hebrew word for first fruit is bikkurim—literally translated to “promise to come.” The Israelites saw these first fruits as an investment building up the House of Yahweh.

We no longer live in an agrarian-based society. Most people reading this are probably not farmers. You likely don’t worry about harvest time or giving away the first yield of your crops. But the idea of first fruits is still relevant/;

- “Honor Yahweh with your wealth, with the firstfruits of all your crops.” —Proverbs 3:9
- “The first of all first fruits of every kind and every contribution of every kind, from all your contributions, shall be for the priests: you shall also give to the priest the first of your dough to cause a blessing to rest on your house.” —Ezekiel 44:30

To give a tithe means that you give a tenth of your income to your place of worship. Tithes are generally given throughout the entire year. Tithes are meant to be given in an automatic sense of obedience after you receive your income--e.g., paycheck, or regular commission.

First fruit offerings are typically given at “harvest time.” Because we’re not actually harvesting crops, the harvest can mean different things to different people. Perhaps you just got a bonus at work. Maybe you just received a huge tax refund check. Whatever the increase, we honor our Heavenly Father for making it possible, by returning the firstfruits of it back to Him.

And just as was done in Bible times, these first fruits gifts are given to the Place of Worship, which the believer gathers to. It is to be used to support the ongoing worship of Yahweh in that Place.

In our next Statute worksheet, we’ll study tithes and required quantities for firstfruits offerings...

