

## Why the Resurrection on Firstfruits Changes Everything<sup>1</sup>

The resurrection did not happen randomly. It did not occur “sometime that weekend,” detached from the calendar, floating free from the rhythms YHWH had already established. It happened on a day that had been rehearsed for centuries - a day Israel had been keeping long before there was an empty tomb. This was not improvisation. This was fulfillment.

Exactly on time. Exactly on YHWH’s appointed times, just like Passover and Unleavened Bread so far... *“<sup>10</sup>Speak to Bnei-Yisrael and tell them: When you have come into the land which I give to you, and reap its harvest, then you are to bring the omer[a] of the firstfruits of your harvest to the kohen” (Lev. 23:10)*

This was never just agriculture. It was prophecy embedded into time itself, acted out year after year until the moment came when the shadow would step into substance. The calendar of appointed times was not symbolic decoration - it was instruction waiting to be fulfilled.

Firstfruits was the moment when the very first portion of the harvest was brought before YHWH and lifted up. Not because the harvest was complete, but because it had begun. It was the visible declaration that what had been hidden in the ground was now alive, now breaking through, now undeniable. One sheaf... ..proving an entire field. And on that exact day, *Yeshua* rises. Not near it, not around it, not approximately aligned with it. On it. At the appointed time that had already been set long before the cross was ever built. Exactly three days and three nights after His death on the 14th of Nisan, just as the sun was going down, He rose on the 17th of Nisan, just as the sun was going down. *“<sup>20</sup>But now Messiah has been raised from the dead, the firstfruits of those who have fallen asleep” (1 Corinthians 15:20)*

That word is not poetic in this moment. It is precise. He is not simply resurrected - He is identified as Firstfruits, the beginning of something that must continue. And that means something deeper than most people stop to consider. Because Firstfruits is not just about life returning - it is about harvest beginning. The moment the first sheaf is lifted, the question is no longer if a harvest will come, but when it will be gathered.

First does not mean only - it means more is coming. So when *Yeshua* walks out of the grave, this is not an isolated miracle. This is not a singular interruption in history. This is the beginning of a process that was always meant to unfold. The harvest has started. And that raises a question that sits just beneath the surface of the text. If this is the beginning of a harvest, then what exactly is growing? What is coming out of the ground, and what will it become when it is fully revealed?

Scripture does not describe a field with only one kind of growth. *“<sup>24</sup>He presented to them another parable, saying, “The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup>But while the men were sleeping, his enemy came and sowed weeds among the wheat and went away” (Matthew 13:24–25)*

Two kinds of growth share the same soil. Wheat and tares develop side by side, often indistinguishable at first glance. The field looks unified, but it is not. *“Let both grow together until the harvest...” (Matthew 13:30)*

---

<sup>1</sup> *Yael's Letters*: <https://www.facebook.com/share/p/1DFXFHgfYv/?mibextid=wwXIf>

That instruction matters. The separation is not immediate. It is not part of Firstfruits. It is reserved for the end, when what has grown is fully revealed for what it is. So Firstfruits marks the beginning of the harvest, but not the clearing of the field. *Yeshua* rises as the first sheaf, but the world does not suddenly become pure. Life has broken in, but mixture still exists. The field is active, but it is not yet sorted.

Life has begun. Separation has not. This is the tension we live in, whether we recognize it or not. Firstfruits tells us what is coming. The parable of the wheat and the tares tells us what is still present. And both are true at the same time. The harvest has begun, but the field is still maturing. That means the resurrection is not just a moment of victory - it is the opening move of a process that will end in distinction. What begins with life emerging will end with everything being revealed, gathered, and separated according to what it truly is. Harvest is not just growth. It is separation. And that separation does not happen at the beginning. It happens at the end of the age: *“<sup>39</sup>The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are angels” (Matthew 13:39).*

So now the resurrection carries even more weight than we often give it. It is not only proof that death has been defeated - it is the declaration that a process has begun that will not stop until everything is brought into alignment. Wheat gathered. Tares removed.

So, what exactly is defeated when *Yeshua* rises? Scripture does not present the resurrection as a vague victory over *bad things*. It names what is being confronted, exposed, and overturned. This is not just about a man surviving death. This is about authority shifting, systems collapsing, and powers being stripped of what they thought they held. *“<sup>8</sup>None of the rulers of this age understood it—for if they had, they would not have crucified the Lord of glory” (1 Corinthians 2:8).* Paul is not talking about Pilate and a confused crowd. He is talking about something deeper – principalities, rulers, authorities, spiritual powers operating in blindness. The very forces that stirred the crucifixion believed they were ending Him. They were sealing a grave. They were, in reality, opening one. The cross was not a victory for darkness. It was a trap for it.

What looked like defeat was the moment those powers overplayed their hand. Had they understood what the resurrection would unleash, they would have never moved forward. But hidden inside obedience, hidden inside suffering, hidden inside the silence of the grave, was something they could not see. A reversal they could not stop. *“<sup>15</sup>After disarming the principalities and powers, He made a public spectacle of them, triumphing over them in the cross” (Colossians 2:15).* Disarmed means stripped. Exposed. Rendered powerless in the very place they thought they had secured control. The resurrection does not just prove *Yeshua* is alive - it proves that the authority of death, accusation, and bondage has been broken at its root.

And it is not just spiritual powers that are overturned... ..the temple language matters here. *“<sup>19</sup> “Destroy this Temple,” Yeshua answered them, “and in three days I will raise it up” (John 2:19).* They thought He was speaking about stone. He was speaking about Himself. Because the temple was always about dwelling. It was the place where heaven met earth, where YHWH chose to put His name, where sacrifice, priesthood, and presence intersected. And now that entire structure is standing in front of them in flesh.

And they destroy it. Or so they think. Because three days later, the true Temple stands again. Not rebuilt by human hands, not dependent on walls or curtains, not contained behind a veil. The resurrection is not just life re-

turning - it is the re-establishment of the dwelling place of YHWH in a form that cannot be destroyed again. And at the same moment, the veil tears: *"<sup>51</sup>And behold, the curtain[n] of the Temple was split in two, from top to bottom. And the earth quaked and rocks were split apart" (Matthew 27:51)*

This is not the removal of YHWH's ways. This is not the abolition of what He spoke. The tearing of the veil is not YHWH discarding His system - it is YHWH removing the barrier that kept humanity at a distance from Him. The veil always marked separation. Not instruction. It marked the boundary between the Holy and the people. Between the presence of YHWH and those who could not enter because of sin, because of uncleanness, because of what had not yet been fully dealt with.

And in that moment, that separation is torn open. From top to bottom. Not by human hands. This is YHWH declaring that the barrier has been dealt with. Not that His holiness has changed, not that His instructions no longer matter, but that access has been opened because the necessary atonement has been accomplished. And this does not stop at Israel. *"<sup>11</sup>Therefore, keep in mind that once you—Gentiles in the flesh—were called "uncircumcision" by those called "circumcision" (which is performed on flesh by hand). <sup>12</sup>At that time you were separate from Messiah, excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup>But now in Messiah Yeshua, you who once were far off have been brought near by the blood of the Messiah" (Ephesians 2:11–13).*

The veil did not just separate man from YHWH. It also reflected the separation of the nations from covenant access, and now that distance is removed. Not by lowering the standard, but by paying the penalty for our sin. So, the tearing of the veil is not the end of Torah, it is the end of separation. It is not the destruction of the pattern, it is the opening of the way. Because the goal was never distance, the goal was always for YHWH to dwell with His people. And now, through the blood of the Lamb, what was restricted is opened. What was guarded is made accessible. What was once entered by a high priest once a year is now opened to those who are covered, cleansed, and brought near.

The authority of accusation is broken. The power of sin to separate is shattered. The systems that mediated access are fulfilled and surpassed. The rulers who operated in darkness are exposed. The grave loses its claim, not just on Him, but on all who follow. Not because holiness disappeared, but because atonement was completed, and that changes everything.

At the same time, something else happens that is easy to miss. The direction changes. Before this moment, everything points forward. Sacrifices point forward. Feasts point forward. The temple points forward. Prophets speak forward. Everything is anticipation, shadow, rehearsal. After this moment, everything flows outward, because the reality has arrived. The resurrection is not just *Yeshua* leaving the grave, it is the entire system of shadow giving way to substance, and that lands us right back in Firstfruits. Because the first sheaf is not just proof of life - it is proof that the ground has been broken open and cannot be closed again. The power that held everything in place has been interrupted, and now the harvest will follow whether the field understands it or not.

This is why the enemy would never have moved forward if they had understood. Because the cross did not secure their victory. It guaranteed their defeat. And the empty tomb is not just evidence that He lives, it is evidence that everything has changed. The calendar makes the sequence unmistakable. Passover - the Lamb is

slain. Unleavened Bread - corruption is removed. Firstfruits - life emerges. Then comes the counting, the slow, steady movement of days that form a people who are being shaped into something ready to receive what comes next. This is not random progression, it is divine structure. *"<sup>16</sup>You will recognize them by their fruit. Grapes aren't gathered from thorn bushes or figs from thistles, are they?" (Matthew 7:16)*

Fruit does not appear instantly. It requires time, pressure, exposure, and growth. And the same is true in the field of the kingdom. What begins in seed form eventually declares itself. Yes, *Yeshua* rises as Firstfruits, and the harvest begins. But the full picture - the gathering, the separation, the completion - comes later. The resurrection is not the conclusion of the story. It is the beginning of it. *"<sup>24</sup>Amen, amen I tell you, unless a grain of wheat falls to the earth and dies, it remains alone. But if it dies, it produces much fruit" (John 12:24)*. This was not abstract teaching. This was the pattern He was about to walk through. He entered the ground alone, and He came out as Firstfruits, with a harvest behind Him that had not yet fully appeared.

So, what does this change? Everything. Because now the resurrection is not just something to believe in. It is something that is unfolding. It means death has already been interrupted, but it also means life is now exposing what is truly alive. It means the harvest has begun, but it also means the field is being revealed for what it is. And that makes this deeply personal. Because if He is Firstfruits, then we are not watching from a distance. We are not observers standing outside the field, analyzing what is happening from a safe place. We are the field, and fields do not stay hidden forever.

#### **Author's Note:**

I used to think of the resurrection as the climax, the moment everything resolved and the story reached its peak. But the calendar does not allow that interpretation to stand. It places the resurrection at the beginning - at the start of a count, at the opening of a process, at the first visible sign that something much larger is unfolding. Now I see there are things that feel buried, things that look finished, things that seem like they disappeared into the ground without a trace. Situations that feel sealed, silent, and final. But Firstfruits speaks into that space with a different language. It says: something has already begun. And the wheat and the tares remind me of something equally sobering - not everything growing is the same.

So, the question is no longer just whether I believe He rose. The question is whether I am becoming what belongs to Him, whether what is growing in my life reflects the life that has already broken through the ground. Because, like I already mentioned, if He is Firstfruits ... ..then the harvest is already underway. Before I celebrated His feasts, I had no idea of the richness, the depth, the prophecy and the fullness of the appointed times. Now, each year I am so grateful to be reminded how He is the Passover Lamb, given at the appointed time (*1 Corinthians 5:7*). How He is the Unleavened Bread, without sin, laid into the earth during the days when leaven is removed (*1 Peter 2:22*). And How He is the Firstfruits, rising at the moment the first sheaf is lifted before YHWH. And I appreciate all the incredible, beautiful layers of meaning that come with His Spring season.

And, best of all, His calendar is not just being hinted at when we honor the feasts- it is being obeyed for His glory.