

File under: ἀπαρχή or aparchee
English: "firstfruit"

This feminine noun does not occur in the plural in the NT. Jesus as the Messiah is called "firstfruit".

ἀπαρχή -κτ

- Ro. 8:23. which have the firstfruits of the Spirit,
- 11:16. For if the firstfruit (be) holy, the
- 16: 5. who is the firstfruits of Achaia
- 1 Co. 15:20. become the firstfruits of them the
- 23. Christ the firstfruits; afterward
- 16:15. that it is the firstfruits of Achaia,
- Jas. 1:18. a kind of firstfruits of his creatures.
- Rev. 14: 4. (being) the firstfruits unto God and

To give a proper understanding of this word it is necessary to go beyond the normal limits of this dictionary. From Numbers 15:17-21 you will notice that a "cake" was made from the "first" of the dough. The dough exists first, and then the "cake" is made and offered.

Numbers 15 κτ

17 And the LORD spake unto Moses, saying,

18 "Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up a heave offering unto the LORD.

20 "Ye shall offer up a cake of the first of your dough for a heave offering: as ye do the heave offering of the threshing floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD a heave offering in your generations.



The LXX gives Num. 15: 20, 21 as follows:

ἀπαρχήν φυράματος ὑμῶν ἄρτον
vs 20 firstfruit of-(a)-lump of-YOUR bread
ἀφαίρεμα

that-which-is-taken-away-as-the-choice-part

ἄφοριεῖτε αὐτό· ὡς
YOU-will-sever it; as

ἀφαίρεμα

that-which-is-taken-away-as-the-choice-part

ἀπὸ ἄλλω, οὕτως ἀφελεῖτε αὐτόν,

from (a) threshing-floor, thus YOU-will-remove-away him, *

ἀπαρχήν φυράματος ὑμῶν, καὶ δώσετε κυρίῳ

vs. 21 firstfruit of-a-lump of-YOU, and YOU-will-give to-Jehovah

ἀφαίρεμα εἰς

that-which-is-taken-away-as-the-choice-part with-reference-to

τὰς γενεὰς ὑμῶν

the generations of-YOU.



Pentateuch + Haftorahs, p.632
London, Soncino Press, 1978

21. unto the LORD. i.e. unto the priest; 'ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thy house' (Ezek. XLIV, 30.)

According to v. 18, the law of Challah applied only to Palestine. But in order that this institution should not be forgotten, the Rabbis ordained that it remain in force beyond Palestine and for all time. It is still kept in observant Jewish households where bread is baked. The הלל is, however, thrown into the fire, and is not given to the 'priest', because Kohanim are to-day precluded from observing the laws of priestly purity, and hence are disqualified from eating anything that is in the nature of a holy sacrifice.

* Note "him." Note carefully the present observance of the law of Challah. In a parable, unknown to the Israelis, they continue to show the suffering and death of their Messiah, who is the first-fruit. He, as firstfruit, renders the whole lump holy. This is what Paul refers to in Rom. 11:16. "And so all Israel shall be saved." Rom. 11:26

ἀπαρχή-ρ2

ROMANS 11 CT

13 But I-am-saying to-YOU to-the Gentiles; On as-much-as on-the-one-hand therefore I myself-am an apostle of-nations, I-am-glorifying my ministry,

14 If-by-any-means I-shall-provoke-to-jealousy of-my flesh and I-might-save some out-of them.

15 For if the casting-off of-them is reconciliation of-a-world, what the taking-near if not life out-of dead ones?

16 But if the firstfruit is holy, also the lump; and if the root is holy, also the branches.

I CORINTHIANS 15 CT

18 So also the ones having-fallen-asleep in Messiah destroyed-themselves.

19 If in this life only we-are ones having-hoped-and-still-hoping in Messiah, we-are of-all MEN more pitiful.

20 But at-this-instant Messiah has-been-and-still-is-raised out-of dead ones, firstfruit of-the ones having-fallen-asleep-and-still-asleep:

21 For since-indeed the death is through MAN, also through MAN a standing-again of-dead ones.

22 For as-altogether in the Adam all are-dying-off, thus also in the Messiah all will-be-made-alive.

23 But each one in his own assignment: firstfruit Messiah, thereafter the ones of-the Messiah in his presence,

24 Afterward the finish, at-the-time-that he-might-be-giving-over the Kingdom to-the God and Father, at-the-time-that he-might-render-inactive all rule and all authority and power.

← The "lump", Israel, is holy because of the Messiah.

Those "having-fallen-asleep" in Messiah are those Jews before the cross. It seems to me it would also include Gentiles who had trusted God. (See Heb. 11) (See "control-word" κοιμάομαι-Koimaomai). Under this same "control-word" see 1Thes. 4:13, also Alford, for manuscript differences. Having-fallen-asleep-and-still-falling-asleep (or "still-asleep"); ●

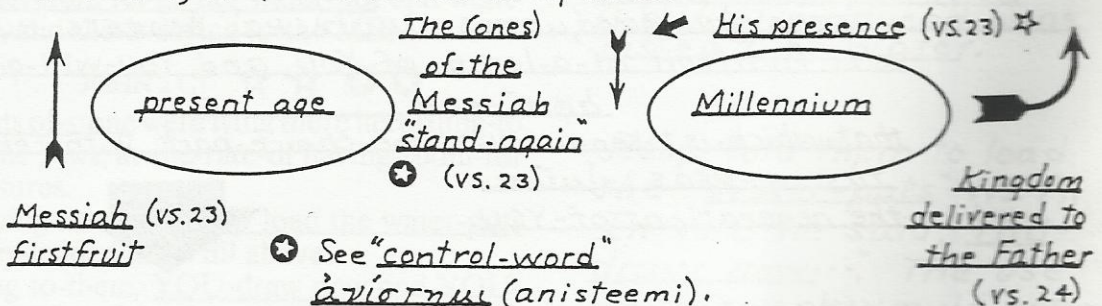
κεκοιμημένοι, KJ, DFKL (kekoimeemenōn) (or

κοιμώμενοι, ABX

(koimōmenōn)-"falling-asleep".

● This is an important consideration here in 1Cor. 15, vs. 20 where the verb is

κεκοιμημένοι (KeKoimeemenōn); where we could read, "firstfruit of-the (ones) having-fallen-asleep-and-still-falling-asleep", that is, in the Messiah, hence Jews Keeping God's covenant. (vs. 22) 1 Cor. 15: 23, 24 give the following order.



Messiah (vs. 23)
firstfruit

★ See "control-word"

ἀνίστημι (anisteemi).

★ See "control-word" παρουσία (parousia).
Rom. 8:23

Kingdom delivered to the Father (vs. 24)

← Again, Jews who first received the Holy Spirit, John 20:22 and at Pentecost Acts 2:1-13.

ROMANS 8 CT

22 For we-are-knowing-absolutely that all the creation is-groaning-together and is travailing-together until the now;

23 But not only, BUT also ourselves having the firstfruit of-the Spirit we also ourselves are-groaning in ourselves waiting-anxiously adoption-as-son, the redemption-back of our body.

JAMES 1 CT

1 James slave of-God and of-Jehovah Jesus Messiah to the twelve tribes namely-the ones in the diaspora to-be-rejoicing.

18 Having-purposed he-generated us by-a-word of-truth, with-reference-to our being a certain firstfruit of-his creatures.

19 YOU-are-knowing-absolutely my cherished brothers; but let every MAN be speedy with-reference-to, to-hear, slow with-reference-to, to-speak, slow with-reference-to wrath;

REVELATION 14 CT

1 And I-saw, and behold, the Lamb having-stood-and-still-standing on the mountain Sion, and with him a hundred forty four thousands having his name and the name of-his Father having-been-and-still-written on their foreheads.

2 And I-heard a noise out-of-the heaven as a noise of-many waters and as a noise of-a-great thunder, and the noise which I-heard was as of-ones-who-play-the-kithara playing-on-kitharas with their kitharas.

3 And they-are-singing-an-ode a new-quality song in-sight of-the throne and in-sight of-the four living-creatures and of-the elders; and not-one was-being-able to-learn the song unless the hundred forty four thousands, the ones having-been-and-still-bought-in-the-market from the earth.

4 These are the ones who were not soiled with women; for they-are virgins. These are the ones following the Lamb where-in-which place he-might-be-withdrawing. These were-bought-in-the-market from the MEN firstfruit to-the God and to-the Lamb,

5 And in their mouth a lie was not found; for they-are unblemished.

ROMANS 16 CT

4 They-who in-behalf-of my soul put-under the neck of-themselves, to-whom not I myself alone am giving-thanks BUT also all the assemblies of-the Gentiles,

5 And the assembly according-to their household. YOU-greet Epaenetus my cherished, who is firstfruit of-the Asia with-reference-to Messiah.

I CORINTHIANS 16 CT

15 But I-am-entreating YOU, brothers: YOU-are-knowing-absolutely the family of-Stephanas, that it-is firstfruit of-the Achaia and they-assigned themselves with-reference-to a ministry to-the holy ones;

James is writing to the 12 tribes of Israel. "Firstfruit" may refer to the apostles alone, or to the nation Israel. From vs.19, "my cherished brothers" I'm inclined to believe it more likely refers to Israel as a nation, but see 1 Cor. 4: 9-12, ASV.

1 Cor. 4: 9-12. ASV

9 For, I think, God hath set forth us the apostles last of all, as men "doomed to death: for we are "made a spectacle unto the world, both to angels and men. 10 We are "fools for Christ's sake, but "ye are wise in Christ; "we are weak, but ye are strong; ye have glory, but we have dishonor. 11 Even unto this present hour we both "hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; 12 and we toil, "working with our own hands: being "reviled, we bless; being "persecuted, we endure; 13 being defamed, we entreat: we are "made as the "filth of the world, the off-scouring of all things, even until now.

It may be too early in history to try to identify this "firstfruit" of 144,000. The 144,000 in Rev. 7: 1-8 are "sons of-Israel" (vs. 4) while the "firstfruit" in Rev. 14: 4 "were-bought-in-the-market from the MEN. (ἀνθρώπων, anthrōpōn). (See course Rev. II p. 79) I do not make these 144,000's equal.

These last two uses of "firstfruit" name an individual, Epaenetus, and a family, that of Stephanas, as a "firstfruit" in their lands. In these uses the individuals are indications of a harvest of souls to follow.