
How Does the Scripture Describe the Beginning of the Year?

Where did our current calendar come from and is it what G-d intended for us to use in worship of Him?

History records, the calendar that is in use by most of the world and is called the Gregorian Calendar; Pope Gregory XIII introduced it. The same religion that changed our 7th day worship to Sunday worship brought the world the current calendar it uses. The Gregorian Calendar is based on a solar year that is determined by the Earth's revolution around the Sun. There are a few leap years sprinkled in to keep the calendar from drifting too far away from the Northern Spring Equinox.

Equinox? We will explore the scripture to see whether or not an equinox has been included as part of the Biblical calendar. However, the Gregorian Calendar is not the Biblical calendar that was given to the world by the Creator of heaven and earth

Where does the Jewish calendar come from? The current calendar in use by Judaism and the nation of Israel is based part in scripture and part in tradition.

We will explore the information that the scriptures hold for understanding the calendar and simultaneously look at where the current calendar of Israel has changed from the original intention of G-d

What is the purpose of the Biblical Calendar? It is about correct worship between G-d and man, it is a very ancient path that should lead us from the fall of the first Adam to the coming of the second Adam. In order to find this path, we must go back to the beginning. When we arrive there, we should be able to find who Yeshua was prophesied to be. If we cannot find the Moshiach in all points of the Biblical Calendar, then we have something that is not on a true course.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 1 Corinthians 15:45

There is a divine order given to us by G-d, in fact the divine order G-d gave is embedded throughout the Bible. To get a glimpse of the divine order, I am going to mention a couple of remarkably familiar sections from scripture.

Yeshua said, man was not created for the Sabbath rather the Sabbath was created for man.

And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath: Matthew 2:27

To understand the order G-d created, here is a simple statement to create understanding:

G-d's order
-whatever precedes is served by whatever follows-

In the sixth day man was created and in the seventh Day G-d gave us the Sabbath; man was made in the sixth day and the following day Sabbath was given *to* man. The Sabbath serves man as a sacred place to come away from the world and into fellowship with the Creator

-Whatever precedes (man precedes the sabbath) is served by whatever follows (the sabbath followed the creation of men)-

We can read a specific order that matches the creation story's divine order when we pay attention to the details in the first chapter of Colossians. Chapter one of Colossians records everything that is seen, and unseen was created by and for Yeshua.

Who is the image of the invisible G-d, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell; Colossians 1:15

John chapter one supports Colossians.

In the beginning was the Word, and the Word was with G-d, and the Word was G-d. 2 The same was in the beginning with G-d. 3 All things were made by him; and without him was not anything made that was made. John 1:1

He (John) was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He (Yeshua) was in the world, and the world was made by him, and the world knew him not. John 1:8

Yeshua was with the Father as recorded in Genesis 1:3-5 when the Elohim gave the light to the world. That light is Yeshua, and everything came to be through Yeshua.

And G-d said, "Let there be light: and there was light." 4 And G-d saw the light, that it was good: and G-d divided the light from the darkness. 5 And G-d called the light Day, and the darkness he called Night. And the evening and the morning were the first day. Genesis 1: 3

Colossians one records basically the same information as Genesis one; Colossians also adds Yeshua was given a preeminent position in front of every and all things that were created, both the seen and the unseen.

And of course, these three verses reference each other: Colossians one, John one, and Genesis one. We should also recognize these verses as important to the order of creation or maybe you have not been exposed to the patterns and realized they exist. This divine order is so important to understand the Biblical Calendar; in fact, to understand all things.

Yeshua calls understanding the Parable of the Sower who sows wheat the Mystery of the Kingdom and asks:

And he said unto them, "Know ye not this parable? and how then will ye know all parables?" 14 The sower soweth the word. Mark 4:13

Wheat is the second first fruits offering, two leavened wheat loaves were offered by priests on Shavuot as a first fruits of wheat.

Yeshua was given a preeminent position in front of every and all things that were created, both the seen and the unseen. This is why wheat *precedes* the barley, (or why barley comes after wheat) in the list of the seven first fruits offerings; even though barley is the beginning first fruit from the soil and in the Biblical Calendar it is offered before wheat first fruits. This written order recorded for us is the symbol of the physical wheat plant and its grains represents the Word of G-d who represents Yeshua. Yeshua's rightful place is BEFORE all things.

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

The book of Isaiah mentions Yeshua as the eternal Father, giving support to the pattern that all things are created by and through Yeshua, He came first.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty G-d, The everlasting Father, The Prince of Peace. Isaiah 9:6

The book of Philippians mentions the equality of Yeshua and G-d.

Who, being in the form of G-d, thought it not robbery to be equal with G-d: Philippians 2:6

This divine order is throughout the scriptures and is to guide our way in understanding. The divine order is in addition to the patterns that G-d has provided to us. It is in addition to spiritual understanding. It is in addition to the demonstration of what G-d brings forth from the soil on an annual basis. The divine order, the patterns, the shadow types, and the soil are all in the same order together. The divine order always places Yeshua in a preeminent position.

The order of creation, of course, begins in Genesis chapter one.

After separating light from darkness on the first day, G-d chose five more days for arranging creation in a specific order. In His divine order, Yeshua came first. Therefore, just as the Sabbath was made for man; everything that was made after the Light of the first day was made for, by and through Yeshua. What precedes (Yeshua is preeminent, first in rank) is served by what follows (the rest of creation; both seen and unseen).

- Yeshua is the Light of Day one
- Everything that was made was made by Him
- It was made through Him, through that Light
- It was made for that Light.

Yeshua is the Light of the first day, man was made on the sixth day. Man was made to serve G-d

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Yeshua. 10 For we are his workmanship, created in Christ Yeshua unto good works, which G-d hath before ordained that we should walk in them. Ephesians 2:7

Many of us will find we have a programmed idea about the story of Adam and Eve. The programming may come from advertisements that borrow from their biblical images or Sunday School lessons repeated from our childhood. Try to lay aside those images and take a fresh look at the story line with me.

Before I begin, please accept two statements from me that form the basis of what comes next. Statement number one; the story of Adam and Eve is a true antidotal account of events. Statement number two; the story of Adam and Eve is a spiritual allegory. The allegory of Adam and Eve is not about the sexes (male and female); It is not about a husband and a wife per sei; it is about the failure of a priesthood established in the firstborn sons.

And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: Exodus 4:22

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. Exodus 24:5

Firstborn sons were chosen until Sinai when Aaron's line was chosen. However, Aaron himself was the firstborn son of Amram.

And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. Exodus 6:16

And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. Exodus 6:20

When I speak of Adam's failure, I am speaking of the priesthood's failure. In Genesis and the New Testament, we have a record of men's laws being added to G-d's requirements causing those around them to be in bondage and lose their way. Whether it was the priesthood of the firstborn or the priesthood of the Levites, they were all weak in flesh and were only holding a place until Yeshua, who is perfect, took back His priesthood in His order of Melchizedek. Eve represents the bride that is in bondage to man's religion of extra laws and her ignorance in following those extra laws. Laws that caused Eve, the bride, to question if G-d's word is true.

But of the tree of the knowledge of good and evil, thou shalt not eat of it: Genesis 2:17

Yea, hath G-d said, Ye shall not eat of every tree of the garden? Genesis 3:1

But of the fruit of the tree which is in the midst of the garden, G-d hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. Genesis 3:3

.... Ye shall not surely die: Genesis 3:4

When she touched and did not die, then she ate it, because touching it she did not die so eating it she surely would not die. Men's ways bring death, G-d's way brings life. The only ordinance in the garden given at this moment was do not eat from the Tree of the Knowledge of Good and Evil.

Before Adam fell into sin, they ate fruit from the trees in the garden. After the fall, the earth was cursed. (Genesis 2:16; 3:17)

And the LORD G-d commanded the man, saying, Of every tree of the garden thou mayest freely eat: Genesis 2:16

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground (Adamah) for thy sake; in sorrow shalt thou eat of it all the days of thy life; Genesis 3:17

A pattern: Dam: blood, Adam: man, Adamah: soil

In the first two stories in Genesis, we find the stories are based on this pattern of words. G-d took Adam from the adamah. Adam fell and had to grow bread-grains from the adamah. Cain failed to present a first fruits offering, and jealous rage caused him to spill Abel dam into the adamah. There will be more about these stories later.

Who is Yeshua? He is the Son of Man, the second Adam made in the physical image of the first Adam, which came to spill His own blood (dam). Yeshua came to undo the damage the first Adam caused to creation.

In scripture, the seven first fruits offerings were divided into two categories. The two categories are the fruit from the soil and the fruit from the trees. Grains of barley and wheat are what was used for bread throughout scripture in temple practices, their fruit grows from the soil (Adamah).

The pattern of adamah is used for barley and wheat.

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

All thy trees and fruit of thy land (adamah) shall the locust consume. Deuteronomy 28:42

And to bring the first fruits of our ground (adamah), and the first fruits of all fruit of all trees, year by year, unto the house of the LORD: Nehemiah 10:35

This ordinance was given in the garden; do we have access to Eden and the trees in the center? No. Once Adam fell, he would be set out of the garden into the world with a single law for all human beings; the nation of Israel did not yet exist, so we cannot say the law was just for Israel. At the fall of Adam, he must immediately grow bread.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground (adamah); for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Genesis 3:19

The law was given to the world through Adam; the law includes the biblical calendar of which the first two fruits were grains to make bread. It was given to Adam at the time of his sin of eating the forbidden fruit.

Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. Romans 5:12,13

Again, adamah is a term that is specifically attached to barley and wheat. Barley and wheat make bread. Barley was offered in the Week of Unleavened and wheat was offered at Shavu'ot. When Adam sinned, he was to harvest from the adamah and produce bread.

We have a pattern and the scriptures to back up that sin was not sin when there was no law. The calendar is a major part of the Law; the timing of the first fruits, the sacrifices, and the sabbaths of them were based in the Biblical calendar. We have been looking at the timing of Adam's fall and what was immediately said to him at the fall. We have examined and found that the calendar portion of the Law is evident in Eden's garden, imputed to Adam after he sinned.

When Adam fell, the law was given. The law that was given reflects the **sin** of Adam. The adamah (ground) was cursed, this is where Adam was taken from. Adam started as dirt and was given spirit. Yeshua started as a spirit and was given flesh (dirt).

And so it is written, The first man Adam was made a living soul; the last Adam ~~was made a~~ quickening spirit. 1 Corinthians 15:45

The words that are struck through have been added to the text. The last Adam started as a *vitalizing spirit*. In Greek quickening is formed from two words that means as follows: ‘A live thing’ and ‘to make.’

This is the divine order that G-d gave us to understand a major portion of the scriptures. The order is not written as steps one to ten, but the manner in which they are written is to establish G-d’s divine order.

In the beginning G-d created the heaven and the earth. Genesis 1:1

These are the generations of the heavens and of the earth when they were created, in the day that the LORD G-d made the earth and the heavens, 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD G-d had not caused it to rain upon the earth, and there was not a man to till the ground. Genesis 2:4

Day 1	Gen 1:3-5	Light from darkness						
Day 2	Gen 1: 6-8	separted Heaven from the waters						
Day 3	Gen 1:9-13	Gathered the waters and called the dry earth						
		Let the earth bring forth grass, herbs, trees yielding see in itself						
Day 4	Gen 1:14-19	The lights in the firmament						
		vs 14 signs, seasons, days, and years						
Day 5	Gen 1:20-23	the creatures of the water and the fowl of the air						
Day 6	Gen1:24-31	the creatures of the earth, cattle, creeping thing, beast of the earth						
		man in the image of God						
		man was given dominion over day 5 and 6, God wrote an exception.						
Day 7	Gen 2:1-3							

Let us bring forth the key to understanding what is written

G-d’s order
-whatever precedes is served by whatever follows-

According to the divine plan of G-d the seed takes preeminence over the rest of the days of creation. The seed signals the approach of a new year when the earth releases it. The rain triggers the earth to release the seed.

*And every plant of the field before it **was in the earth**, and every herb of the field before it grew: **for the LORD G-d had not caused it to rain upon the earth, and there was not a man to till the ground.** Genesis 2:5*

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and G-d saw that it was good. Genesis 1:12

The pattern of the first month Biblical month seen in story of Adam and Eve

Clothed in fig leaves:

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. Genesis 3:7

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer (kahyits, harvest) is nigh. Matthew 24:32

This parable was given a few days in front of Yeshua's death. Yeshua was speaking of the 'time of the beginning first fruits AND He was speaking of Himself. One of the signs that I have learned to look for in the first month of the year is the fig tree will begin to bud out with leaves. For seven years, in the first month (the month of Passover, the month of barley first fruits) the fig trees start to grow leaves; they begin to form the buds of their fruit. The harvest Yeshua was speaking of was His death. He was the first fruit from among the dead. (1 Corinthians 15:20) The timing of the fig tree and leaf points back to Adam covering himself and Eve with aprons of fig leaves. Yeshua was undoing what Adam's sin had caused; Adam's sin brought death. Yeshua was laying his life down for the sins of the world by dying in our place.

Clothed in animal skins:

Unto Adam also and to his wife did the LORD G-d make coats of skins, and clothed them. Genesis 3:21

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Revelation 13:8

Yeshua is the lamb that was slain from the foundation of the earth.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Exodus 12:3

The next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of G-d, which taketh away the sin of the world. John 1:29

Twenty-five times Yeshua is called the lamb in the book of the Revelation of Yeshua.

A harvest of the first fruits of barley; which are the beginning first fruits of the earth or adamah (Exodus 34:26) and lambs were needed for Passover and the Week of Unleavened, in the first Biblical month. Adam was commanded to grow bread from the adamah (barley and wheat), He was clothed in skins after making himself an apron of fig leaves. The pattern of the beginning of an agricultural month is strongly represented in the story of the garden.

Some Rabbis believe the world was created in the seventh month and the calendar was later changed from calling it first month to calling it the seventh month. Other rabbis believe the seventh month represents the beginning of the new agricultural cycle. However, the pattern and the scripture agree the first month was and is known by the story of creation, the story in the Exodus, the book of Leviticus, and the witness of the land of Israel.

It is known from the writings in the period of the Mishnah at the beginning of the second century, the seventh month had become the beginning of the year due to sabbatical cycles, and the jubilee cycles; which they count from the seventh month. Although the functions of this new year relate primarily to the agricultural cycle and the beginning of a new harvest year, the Mishnah also begins to assign to it conceptual and theological meaning. Celebrating the seventh biblical month as a New Year is a **tradition** that is new to Judaism.

Evaluating the seventh month as a new agricultural cycle to begin the calendar of feasts.

The beginning first fruit of the biblical agricultural season is barley. Ancient barley has roughly a 90 to a possible 105-day life cycle. If the rains which are needed to sprout the barley grains were to begin in the 8th month because as stated by some rabbis, the seventh month represents a new agricultural cycle then the annual cycle of months (or the number of months) in the year would only be eleven months. We would consistently be starting the year at the end of the eleventh month or the beginning of the 12th month. Generally speaking, the rains will cause the grains to begin to grow and return to the land in the 9th and the 10th months. The land agrees with the scripture; scripture tells us the timing of the third trip to Jerusalem for what is scripturally known as the end of the harvest season and not the beginning of an agricultural season. In fact, when the 7th month is ended there are generally five to sixth months before the next barley harvest; the timing will depend on when G-d sends the rain, and the earth releases the seeds of barley to grow. The soil in Israel is mostly clay and stone. Dried clay hardens and seals the grains with no hope of growing until the rains return

This is the verse that tells us the end of the annual harvest cycle:

*Three times thou shalt keep a feast unto me in the year. 15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) 16 And the feast of harvest, the first fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the **end of the year (brought forth)**, when thou hast gathered in thy labours out of the field. 17 Three times in the year all thy males shall appear before the Lord G-D. Exodus 23:14*

יָצָא

yâtsâ'

yaw-tsaw'

A primitive root; to go (causatively bring) out

The same word, yatsa, is first used in Genesis, every time you read the phrase 'brought forth' it is the Hebrew word above.

*And the earth **brought forth** grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and G-d saw that it was good. Genesis 1:12*

In modern Hebrew, a version of this word is used for the action that we call 'exit' יֵצֵא. Exodus 23:16 is noting the time the first fruits of barley, wheat, grapes, figs, pomegranates, date, and olives, which is all of the first fruits are finished exiting the earth and have been harvested; the earth has brought forth it is yield for the year. It is not noting it as the final month of the calendar year

There is a **tradition** of four Jewish New Years. In order of importance, they are Rosh Hashanah (the first of Tishrei, the seventh month), the first of Nisan (the first month), the first of Elul (the sixth month), and Tu BiShvat (the fifteenth of Shevat, the 12th month). Each new year delineates the beginning of a "year" for different legal or ecclesiastical purposes.

At this point I have a question for you. Should we follow tradition? Should we follow modern Israel? Should we follow the rabbis? Or should we follow the Lamb?

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto G-d and to the Lamb. Revelation 14:4

The calendar of the living G-d of Israel requires lambs to begin His calendar. It requires us to follow the lamb that was slain before the foundation of the earth.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Revelation 13:8

I noted that Adam's sentence reflected his sin; this is how I see what happened in the details we are given. Adam ate from the trees until the fall. Reaching up into the trees, Adam's eyes were cast upward towards heaven. After Adam fell, his eyes were cast to the soil; he was told he would return to the soil at death.

To make sure that Adam understands; Elohim commanded Adam to grow bread from the cursed soil, the soil cursed on his behalf represented Adam's heart. A significant amount of the time remaining to Adam was spent bent over planting grains, harvesting grains, and threshing grains; caring for the soil he was taken from, caring for the soil that had become cursed because of his sin. The picture this paints for us is of Adam being reminded to care for his heart; his heart

caused him to fall. This posture was to be a constant reminder of his sin. The curse of returning to dust is the reminder of the lifeless soil from which he was formed.

The same word picture exists in the New Testament.

In the parable of the Sower the different types of soil represent the hearts of men. Yeshua, the Sower, represents the words of G-d that bring forth fruit. In fact, Matthew 13:11 writes this parable as one of the mysteries of the kingdom of heaven! Our lesson from Genesis is a lesson of the heart and sin.

Adam had an open heaven over him with complete access to G-d, now a separation had happened. G-d set the man and the woman out of the garden with no more access to the trees that had previously nourished Adam without the expenditure of sweat equity.

Before the fall G-d fed Adam from trees; after the fall Adam was to feed himself from the soil. However, G-d promised if man now kept His commandments there would be plenty of food to sustain man; if man broke His commandments, man would suffer scarcity and famine. Sadly, as humans we did not learn our lesson at this time in history.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy G-d, to observe and to do all his commandments which I command thee this day, that the LORD thy G-d will set thee on high above all nations of the earth: 2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy G-d. Deuteronomy 28:1-2

We are the ones that have to choose to obey by faith. We obey the promise by faith in both the Old and the New Testament.

If we chose not to obey, we were told what would happen.

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy G-d, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Deuteronomy 28:15

In the New Testament we are given promises we attach our faith to that we will receive. The promise of resurrection and eternal life are some of those things that we take to ourselves by faith.

Obeying by faith is what the Israelites walked out in Deuteronomy's blessings and curses clause. The land of Israel only had and still has a four-month rainy season that was responsible for providing food to the nation for the entire year; meaning, there are eight months without rain. G-d was saying, obey me by faith and I will provide food so you will live. They had to believe His promise to them and act in faith. He says the same thing to us today, obey me by faith and I will give you eternal life. He told them if you choose not to obey me you will have famine, etc. and you will perish. He tells us if you do not obey me, you will not receive eternal life.

The reminder of the fall was embedded in the food they ate. Foolishly, Adam missed the point that from the day of his creation his provision for his very breath came from G-d.

And the LORD G-d formed man of the dust of the ground, and breathed (puff, inflate, kindle) into his nostrils the breath of life; and man became a living soul. Genesis 2:7

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Genesis 3:19

Pattern of the first biblical month with Cain and Abel

Immediately, the scripture provides the next scene in which Eve gives birth to a firstborn son (biccōr). The scene following, Abel is offering the first and the best from his flocks. While Cain completed his grain harvest and offered something that did not represent a first and the best; Cain's grain offering was not accepted.

We have just witnessed the beginning of the biblical calendar with an example of what not to do. What is it that we should not do? Fail to offer G-d the first and the best. You are required to offer a spiritual first fruits when you stand before the throne in heaven, but we will get to that later.

The first (beginning) of the first fruits of thy land thou shalt bring into the house of the LORD thy G-d. Thou shalt not seethe a kid in his mother's milk. Exodus 23:19

In the book of Exodus, G-d reintroduces the Israelites to His calendar after 400 years of slavery.

This month shall be unto you the beginning (Rosh) of months (chodeshim): it shall be the first (reysheet) month of the year (Shannah) to you. Exodus 13:4

This day came ye out in the month Abib. Exodus 12:2

This is the only verse you will find that mentions specifically when the true timing of the head of the year, (Rosh Hashanah) happens. I am not saying it is the only mention of the beginning of the year. There is a mention in Ezekiel 40:1 of the first month, but the indicators to determine the timing are missing. We do not have records that show Ezekiel's time keeping calendar for this specific year. However, the book of Exodus gives us the information that we need to determine every beginning of the Biblical new year.

The first time a Hebrew word is written in scripture it is usually defined within the same verse, we will be looking at a key word to understanding the Biblical calendar.

*In the day that you exited, in the month **the** Abib. Exodus 13:4*

In most Bible translations, the passage in the Book of Exodus 13:4 calls the month by the name Abib, but in Hebrew the scripture says, 'in the month of the Abib.'

היום אתם יציאם בחדש האביב

Because of the flawed understandings written in KJV we have inherited their misunderstandings.... if we have never looked at in the Hebrew language

Deuteronomy ties the Abib to the beginning of the Biblical calendar.

*Observe the month of **the** Abib, and keep the Passover unto the LORD thy G-d: for in the month of **the** Abib the LORD thy G-d brought thee forth out of Egypt by night. Deuteronomy 16:1*

Abib is an agricultural term that describes the developmental condition of cereal grains; specifically, G-d was interested in the wheat and barley grain offerings. In the following verse 'Abib' is used for the first time in conjunction with the barley. Abib describes the condition of the barley in verse thirty-one. While the King James translators chose to use the phrase 'in the ear,' behind this Anglo-Saxton English phrase is the Hebrew word אביב Abib (spelled: Abib when the translators wrote it).

And the flax and the barley was smitten: for the barley was in the ear (Abib), and the flax was bolled. Exodus 9:31

In the book of Leviticus, the term Abib describes the condition of a meat offering. A meat offering is required for the Wave Sheaf offering. The term meat offering actually means a donation, again, indicating that we were given a choice to obey by faith. Leviticus chapter two tells us what the donation looked like.

And if thou offer a meat offering of thy first fruits unto the LORD, thou shalt offer for the meat offering of thy first fruits green ears of corn (Abib) dried by the fire, even corn beaten out of full ears. Leviticus 2:14

And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: Leviticus 2:1

The first month of the year in the biblical calendar is determined by barley plants that sprouted from barley seeds when the rains fell, and the earth released the plants to grow. The barley of a specific maturity is called Abib. Barley Omer quantity needs to be roasted, afterwards it needs to be able to make flour. The roasted and ground barley Omer was needed for the first fruits offering on Wave Sheaf Day. Wave Sheaf Day happens in the Week of Unleavened (Bread). Isn't G-d good to leave us such exact detail?

Yeshua was the Lamb, He was the unleavened barley cake on the Passover table, and He was the first fruits-from-the-dead on barley wave sheaf day.

Many have been taught to go to the next verses in Genesis chapter one to continue their understanding of the first month's timing.

And G-d said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And G-d made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And G-d set them in the firmament of the heaven to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and G-d saw that it was good. 19 And the evening and the morning were the fourth day. Genesis 1:14-19

Some believe when this scripture says the luminaries in heaven are for *seasons* (mo'ed) this term was meant to include the understanding that all of the agricultural feasts which were added after Adam fell would be governed by them. They further believe that the word *sign* (ot) in the same passage would require the inclusions of an equinox or an equinox to begin the year.

Let us evaluate this with the order of creation.

If this were true, the order of creation would absolutely make that clear. However, when we investigate scripture, remembering that 'what precedes (first in rank) is served by what follows, we discover that the plants precede the creation of the luminaries. The plants were created on the third day (Genesis 1:11-13) and the heavens were furnished on the fourth day (Genesis 1: 14-19). Without a doubt, the sun and moon were made *FOR* the benefit and support of the plants. But does the seed *NEED* the sun to sprout? No.

Has anyone ever purchased or seen jars of white asparagus? White asparagus is grown without exposure to the sun, it is the light of the sun that supports photosynthesis allowing the greening of the plant. But even without the sun the white asparagus plant exits from the soil.

Look at what Yeshua said.

And he said, So is the kingdom of G-d, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. Mark 4:26-29

*And G-d said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose **seed is in itself**, upon the earth: and it was so. Genesis 1:11*

According to the order of creation there is no need to insert an equinox or an equinox into the calendar of G-d to begin the year. If the first of the year requires a barley first fruits offering to satisfy the wave sheaf, then delaying this event, or inserting another requirement throws off the calendar of the G-d of creation.

However, G-d does not leave us with only this information. He reinforces the importance of the preeminence of the SEED before the luminaries in Genesis chapter two.

*These are the generations of the **heavens** and of the **earth** when they were created, in the day that the LORD G-d made the earth and the heavens, 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD G-d had not caused it to rain upon the earth, and there was not a man to till the ground. Genesis 2:4-5*

What was in the earth in the day that Elohim created it? Seed. The seeds were in the earth and in the field. Adam fell. When Adam fell it brought the rain; rain is a symbol of G-d's doctrine. The rain caused the seeds waiting in the earth to grow. G-d doctrine was given with the command for Adam to grow bread.

*Give ear, O ye **heavens**, and I will speak; and hear, O **earth**, the words of my mouth. 2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Deuteronomy 32:1-2*

You have just read three witnesses from scripture that the seeds are brought forth from the earth with only the addition of rain. The luminaries in the sky do not cause this, the seed was not created for their benefit. In fact, we can say the luminaries receive no benefit from the seeds. The equinox or equilux do not cause the seeds to grow nor do the seeds add benefit or serve the equinox or equilux. The sun moon and the stars do not cause the rain to fall. In short, G-d made sure that we know the rains fall by His will alone and those rains cause the earth to release the grains so they can grow. It is truly by G-d's might and by G-d's will that the His Biblical Calendar starts.

In nature, seeds fall onto the earth and begin their sprouting in darkness. Only after the plant exits the ground and stands above the earth does the light from the sun add benefit to the plant.

The earth grows seeds from its soil; for the earth brings forth fruit of herself. Mark 2:28

Where's Yeshua in this process?

Yeshua is the promised seed of Eve. The promised seed to humanity. Throughout scripture seed and grass represent people.

Then will I pluck them up by the roots out of my land (adamah) which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. 2 Chronicles 7:20

My days are like a shadow that declineth; and I am withered like grass. Psalms 102:11

As for man, his days are as grass: as a flower of the field, so he flourisheth. Psalms 103:15

The seeds that would give bread to Adam and that were in the earth the day heaven and earth were created represents Yeshua, the Bread of Life, and the sinless Son of Man

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of G-d. Matthew 4:4

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. John 6:51

The promise to Eve was that her seed would bruise the head of the serpent.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Genesis 3:15

This promise was fulfilled at the resurrection of Yeshua who is the promised seed of Eve. When the earth shook Yeshua rosed from His death sleep, the Seed of the Eternal One, the Bread of Life, came out of the earth and was reborn in His incorruptible image, the image of His Father. Who was at the tomb when Yeshua conquered death by bruising the head of the serpent? the words of the serpent caused humans to die. The women were there at the tomb; they were a symbol of Eve. Eve was the symbol of the Bride of Covenant, the called out; that is the church., Ephesians records women still are the same symbol. Specifically women represent the Bride of Yeshua in the union between male and female.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. Ephesians 5:31-32

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Yeshua, which was crucified. Matthew 28:1-5

What about the mo'ed of in Genesis 1:14? Was this a key we have missed? Yes, but no. It does not affect the timing of the beginning of the year.

And G-d said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons (mo'edim), and for days, and years. Genesis 1:14

What was the singular repeating mo'ed in the week of Creation?

And on the seventh day G-d ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And G-d blessed the seventh day, and sanctified it: because that in it he had rested from all his work which G-d created and made. Genesis 2:2

Leviticus 23 retains the order that was established in creation.

2 Speak unto the children of Israel, and say unto them, Concerning the feasts (mo'edim) of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. (mo'edim).

The Sabbath!

Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. Leviticus 23:3

The seventh day rest was established at creation and was in place before sin came into the world.

Remember G-d sets the order, and He tells us the order. The first mo'ed He lists matches what existed from the foundation of the earth and before the fall of Adam.

The Sabbath is the HEAD of the mo'edim. Yeshua said

For the Son of man is Lord even of the sabbath day. Matthew 12:8

Yeshua *MUST* have the preeminent position in all things.

In fact, I want to suggest to you that the creation story is all about who Yeshua is as the second Adam-to-come and who humanity is as the first Adam who fell.

Yeshua is the beginning and the end .

In Genesis 1:1 through Genesis 2:11 resides the entire Hebrew alphabet. I discovered during my search the last letter needed to complete the entire alphabet was the samech and is found in the word "sabab." The Hebrew alphabet created all the words in the Old Testament that contains the law, the prophets, and the writings. The words contained in these books wrote about the nation of Israel, but they also prophesied Yeshua.

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O G-d. Hebrews 10:7

The book of the Revelation writes:

*Revelations 22:13 I am Alpha and Omega, the beginning, and the end, the first and the last. 14 Blessed are they that do **his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city.*

Revelations 22:13 : אֲנִכִּי אֶלֶף וְתוֹ רֵאשִׁוֹן וְאַתְרֹן רֵאשׁ נְסוּף:

My name is:

Alpha – aleph in the Hebrew alphabet

Omega - tav in the Hebrew alphabet

The beginning - Rishon: first, principle, superior

The end- achron: last, latter, final, ultimate

The first-rosh: head, top, chief, principle

The last-sof: end, terminal, finish, conclusion

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Isaiah 46:10

The story from Genesis is also about the Father's desire for righteous seed. From the beginning, the story of the serpent is about the loss of righteous seed because of a heart issue. The gap that bridges the middle so that we can be restored to the Father are found in the One destined to come in Genesis 1:1 and who also resides in the book of the Revelation 22. When Yeshua came there was a major change that entailed the new heart. Before, the law that was to be obeyed was written on stone tablets because men had hearts as stone, now because of Yeshua we are new creations with heart of flesh that have the law written on them. The stoney heart of the first Adam has been removed and the heart of the second Adam has been given to us.

So far, the order of creation is telling us that the Abib barley is the object that appears in the first biblical month of a year. The quantity of barley that is needed is an omer.

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. 12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. Leviticus 23:10

An omer is a measure of grain that is harvested from a field to be presented as the first fruits offering. Yeshua said, "The field represents the world."

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: Matthew 13:24

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; Matthew 13:38

If this is the word-picture we have been given to understand scripture with then the same scripture tells us few of us will find the narrow gate to enter. In the narrow gate is a narrow and ancient path that saves us from destruction. However, there was a promised seed that was coming to redeem the field's (world) destruction if they accept the testimony of Yeshua and keep His commandments. When Yeshua laid his life down as the earliest Omer (allegory) in the field of the world the holy spirit was able to be imparted to all of humanity and not just kings, priests, and judges. After Yeshua's resurrection, we were then allowed to become a royal nation and a holy priesthood when the Holy Spirit was given at Shavu'ot. Until this part of the timeline only Kings, Priests, and prophets had been anointed with olive oil, a symbol of the Holy Spirit.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 1 Peter 2:9

When the lambs are more than a week old and an Abib barley quantity from the earliest field appears within a specific month, and an omer is mature enough to be presented on Wave Sheaf, then it is the first biblical month. If G-d chooses to cause the barley to ripen after what would be the 15th of a month, which is the Wave Sheaf date, there is a need to allow another lunar cycle for the barley to complete maturity. Scripture is extremely clear; the men could not appear in G-d's presence at the temple to keep a feast without the correct gift of first fruits.

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) (emptily, ineffectually, undeserved) Exodus 23:15

Again, the other thing needed for the month of the Abib that helps us to identify it are the lambs for Passover.

This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: Exodus 23:2-3

Lambs were needed for sacrifice at Passover. There had to be lambs to furnish every man in the tribes of Israel with a portion of lamb to eat.

But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. Exodus 34:20

In addition, the scripture says the lamb must be at least 8 days old.

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. Exodus 22:30

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. Leviticus 22:27

Lambs and Abib barley were needed to begin the Biblical year. Next, we will explore the meaning of the term Abib. What is the condition the term Abib describes?

A modern tradition has developed in which many groups use something called a Zadok's Growth Scale to explain and determine the condition of the barley and if it is acceptable for starting the year. The Zadok's scale is a cereal development scale proposed by the Dutch phytopathologist Jan Zadok's that is widely used in cereal research and agriculture. His 1974 scale to record growth stages of cereals (the 'Zadok's scale') became the internationally recognized standard as used by the Food and Agriculture Organization of the United Nations and the International Union for the Protection of New Varieties of Plants. This is a very modern method which has no bearing on what scripture has to say concerning the term Abib. It sounds good, knowledgeable, and technical; however, Boaz would have scratched his head if you had asked him where the barley in his field fell on the Zadok's scale. Still, some cling to it and use it and only because they favor the name, Zadok.

Exploring the term Abib

Going back to the verse that first uses the word Abib is the key to understanding what the term means.

And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolted. But the wheat and the rye were not smitten: for they were not grown up. Exodus 9:31, 32

This passage tells us, when the barley is in the condition Abib, the flax will be in bloom, and the wheat will still have its head tucked inside of the stalk of the plant.

I have not found wild rye or spelt in Israel. This makes the definition of the word cusmet (כּוּסְמֵת) the is the Hebrew word behind the KJV word 'rye' very questionable in my mind. Language has never been stagnant; it is always in the process of meeting the current needs of communication. The 1611 version of the KJV could not be a more perfect example of this process. Words come and go; spellings change and evolve. Whatever this fourth plant was in Exodus 9, three of them: barley, flax and wheat grow in the wild areas in Israel. Below is a version from the 1611 KJV Bible.

And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast: and the hail smote every herb of the field and brake every tree of the field. Exodus 9:25

Three of the four items in Exodus 9:31-32 grow in Israel which has a remarkably similar climate to the area of Goshen in Egypt. With the three provable keys in Exodus 9:31-32 not only will the barley be Abib, which is the condition described in Leviticus saying barley needs to make flour when roasted, in addition the flax will be in bloom, and fifty days later the wild heirloom emmer wheat will be ready for harvest. The Abib barley, blooming flax, and hidden wheat heads all represent something about Yeshua on the day of His crucifixion.

On the day that He gave His life:

Barley: His was the first fruits from the dead

Flax: He was wrapped in flax-linen and laid in the tomb

Wheat: He was the Son of G-d, the word of G-d.

Yeshua said He would be the kernel of wheat that fell to the earth

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12:24

Barley represents the humanity of Yeshua as the second Adam and the Son of Mary and the wheat-corn represents His Father's side, the Eternal One.

On Wave Sheaf day this is the exact condition of the barley, flax, and wheat. The barley is mature enough to be a flour offering in the temple, the flax will be in bloom, and the wheat head will be found still hidden inside the body of the wheat plant.

Hanging on the execution stake Yeshua embodied the seed of man (barley) and the seed of G-d (wheat). It was not until the resurrection that Yeshua was revealed as the Son of G-d. As the scriptures say, He had not yet been glorified. It is important that the wheat head be stationed just inside of the wheat stalk so the head of wheat will be born within days after unleavened. If this does not happen then the wheat offering will not be ready for Shavuot.

The battle has always been over the seed. The seed of humanity taken from earth, the first Adam, who G-d breathed His eternal life into. The enemy stole away the breath, or eternal spirit of the Father, this was recovered by the seed of the Father, Yeshua, who was symbolically planted in the earth from the foundation of the earth.

What does the Head of the Biblical year look like?

The lambs have been born and they have achieved at least seven days with the mother. The earliest Omer of wild barley in all of Israel can pass through roasting in fire and make flour. The flax is in bloom, the wheat stalks look pregnant, and the heads will come out of the plant shortly after unleavened bread.

This month shall be unto you the beginning (rosh) of months (chodeshim) : it shall be the first (reysheet) month (chodesh) of the year (shannah) to you. 3 Speak ye unto all the congregation of

Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: Exodus 12:2

If the condition explained has been correctly determined, then the wheat will be ready in time for Shavu'ot. The grapes will offer their first fruit in the 5th month; the figs will be ready at the end of the 5th month or the beginning of the 6th month. The pomegranates will be ready for Yom Teruah, the dates for Yom Kippur, and the Olives for Sukkot. But Yah forbid. If I should ever miss His voice concerning the barley, then nothing else will arrive on time.

It is impossible to start the calendar to worship Elohim without an acceptable barley offering. Having an equinox-equilux first is not a signal to begin the year, having the constellation Betulah with the barley in her hand positioned in the sky is not a signal to begin the year.

In the history book, War of the Jews, the Jewish Historian Josephus records a vital piece of information.

“In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following.”

“Now the rest, for sins; for it is intended as a feast for the priest on every one of those days. But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor G-d, from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to G-d; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest. They also at this participation of the first-fruits of the earth, sacrifice a lamb, as a burnt-offering to G-d. Antiquity of the Jews; Bk 3; Ch 10; 5”

The Levitical priesthood that were replaced by our true High Priest, Yeshua, was keeping their calendar according to the constellation Aries. Why? They wanted the feast to stay in timing with the Exodus from Egypt. There is nothing about what is written in Josephus that recognized the G-d ordained order of determining His timing with the emergence to the first barley.

The true biblical calendar is agrarian. When the barley is in the condition of the Abib within the first fifteen days of a month or just before a new moon sliver. the month of the Abib is declared. The process of the earth giving birth to the annual grains is not fastened to a Biblical or a Gregorian Date. The Biblical Calendar is fixed to the timing of the lambs and the barley. The final 6 species or first fruits follow in perfect timing.

To complicate matters, Hillel II's calculated calendar that is still currently being used by the nation of Israel has many issues.

The Jewish calendar that dates from the time of Hillel II (359 C.E., A.M. 4119) is an official religious calendar of the State of Israel, along with the Gregorian calendar for civil events. The Jewish religious calendar is a lunisolar calendar based on computations rather than visual observations; sightings of the young crescent moon were used in ancient times. These calculations include the consideration of when the sun is in Aries.

The current religious calendar of Israel begins the new year with the first day of Rosh Hashanah (1 Tishri, the seventh month). This date is determined by four rules which can postpone 1 Tishri by one or two days after the fictitious new moon is calculated.

There is a mathematical error in the calculations Hillel wrote. Currently the calendar the nation of Israel observes is about a month later than the ancient volunteer barley; the longer the nation uses the equation the greater the gap will grow.

The calculation used for the predicted calendar is reckoned from the dark of the moon, which is the days that the moon cannot be seen in the night sky, and no longer trying to predict the new moon sliver.

So, should we keep Israel's calendar for the sake of unity? Our unity is to be one in faith and knowledge of the Messiah. Yeshua is the one the Biblical Calendar represents. Consider the following verses that speak of this very matter.

This is our fellowship.

Till we all come in the unity of the faith, and of the knowledge of the Son of G-d, unto a perfect man, unto the measure of the stature of the fulness of Christ: Ephesians 4:13

G-d is faithful, by whom ye were called unto the fellowship of his Son Yeshua Christ our Lord. 1 Corinthians 1:9

This is our call to separation from the world, which represents darkness. Those without the light of Yeshua.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 2 Corinthians 6:14

The calendar of the Nation of Israel does not represent the 'Preeminence of Yeshua (Colossians 1:18); Judah and the sprinkling of Levi have not yet met Him.

The National Calendar of Israel and the Jews place the beginning of the year in the seventh month. However, the seventh month's true meaning, Yom Teruah, or Zicron Teruah is even more

exciting when we embrace what it symbolizes. There will be more information on this in the section that covers the first fruits of the seventh month.

Why was the barley commanded to be roasted in fire?

And if thou offer a meat offering of thy first fruits unto the LORD, thou shalt offer for the meat offering of thy first fruits green ears (Abib) of corn dried by the fire, even corn beaten out of full ears.

There is a lot of added words in this verse that were given to understand this scripture. In Hebrew, the last bit actually reads: *the meat offering of the first fruits Abib roasted in fire grains karmel.*

This verse gives a positive command that grains for a meat offering, even a meat offering of first fruits must be roasted. It is not optional. It must be roasted to destroy the naturally occurring yeasts that were created by G-d to reside on the surface of harvested grains.

From Field Barley to Malt: Detection and Specification of Microbial Activity for Quality Aspects

ABSTRACT: Barley grain carries a numerous, variable, and complex microbial population that mainly consists of bacteria, yeast, and filamentous fungi and that can partly be detected and quantified using plating methods and microscopic and molecular techniques.

<https://www.kuleuven.be/english/kuleuven>

No meat offering was to be prepared with leaven.

No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire. 12 As for the oblation of the first fruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour. Leviticus 2:11

If you were to grind barley and add water the yeast that resides on the outside of grain is enough to leaven the lump or dough that was created with the barley flour and water. The leaven that comes on the outside of the barley grains represents sin in our daily lives.

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

1 Corinthians 5:6

The week of unleavened bread teaches the struggle of daily living without the type of sin that causes death. For seven days, plus on the Passover they were commanded to keep the leaven barley bread away from their mouths and out of their homes; they were commended to throw out all barley sourdough starter (leaven).

Unleavened barley bread, called matzah, is called the bread of affliction.

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.
Deuteronomy 16:3

It is when we afflict our flesh, the words of our mouth and the actions that are not pleasing to G-d that He can draw near to us.

Consider the Israelites when they left Egypt. They walked out with unleavened barley cakes because the scripture noted they had no time to make food for the journey. The picture the words paint for us is a thirty-day journey escaping Pharaoh (bondage) only eating the bread of affliction (unleavened barley). This bland cake of barley had no leaven and little to no taste, there was not time for preparing food.

Or consider Shadrach, Meshach, and Abednego, they were men who in the natural flesh passed through the fire; fire representing a type of the trials of life and faith. They had declared to the king they would not bow to his G-d. As this symbolic barley first fruit grain offering of their lives (Shadrach, Meshach, and Abednego) passed through the fire (crucified their flesh without yielding to sin) we find a fourth man in the fire with them. The barley of their flesh was not consumed but the yeast was consumed as they by faith believed G-d to be the one true G-d. When they were in the flame of roasting G-d drew near to them in the flames and stood with them, so they were not consumed, not even their clothing but only their bindings (bondage) was destroyed.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Daniel 3:21

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of G-d. Daniel 3:25

When we are faithful to stand and keep sin from our lives, G-d draws near to us. He is the One that will actually fight the battle on our behalf because we are His.

If ye love me, keep my commandments. John 14:15

Yeshua answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John 14:23

O G-D the Lord, the strength of my salvation, thou hast covered my head in the day of battle.
Psalms 140:7

Let us talk about rain.

Is it supposed to, or is it allowed that the rains are happening during the first harvest season of the biblical calendar? Let us go straight to the scripture, it will tell the correct answer.

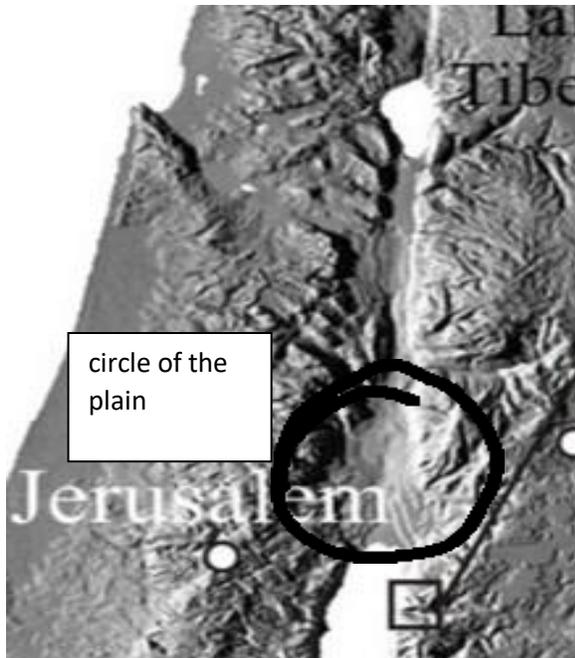
And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; 15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) :16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. Joshua 3:14-16

These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west. 1 Chronicles 12:15

What does history tell us about the Jordan Valley area?

Dr. Steven Collins is the archeologist who is overseeing a dig in the country of Jordan. The dig is east of the Jordan River and north of the Dead Sea. Due to his discoveries and the dating of pottery shards, etc. he believes he has discovered the location of Biblical Sodom at Tall el-Hammam. I will not go into detail about the discoveries there, but I want to mention a statement that Dr. Collins made in one of the interviews I have watched. Basically he stated that in order for the circle of the Jordan Valley River Plain to be well-watered as the Garden of Eden once had been, the annual flooding of the Jordan River was necessary. Anciently, the Jordan River flooded outside of its banks for two kilometers (approximately one and a quarter miles) on either side of the river. The scriptural referenced by the archeologist mentioned is found in Genesis.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. 11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Genesis 13:10-11



This is the area on the north end of the Dead Sea with the circle of the plain shown in the map. The two bodies of water in the map are the Sea of Galilee at the north and the Dead Sea at the south, the deep valley that connects them is where the Jordan River carved its way southward to deposit flood waters into the Dead Sea. Today this deep valley where the Jordan River resides is called the Jordan Valley Rift.

I grew up near the Missouri River Bottoms, which is what we Missourians call them. It was and is the area where the Missouri River overflows its banks every year. It floods all the low-lying level areas on each side of the river. It is in those areas that farmers have always planted their fields. The annual flooding leaves a layer of rich

and fertile silt or soil. The farmers that grow their crops there know the value of river silt. What is better? To add fertilizers and to water your crops or to let the river do it for you?

Israel has a specific wet season and a dry season. In the very brief annual wet season, the land receives all its rainfall for the entire year. It is this timing of rain the world tells us it is winter in Israel. But in truth, it is in this season of rain that the land becomes green, alive, and vibrant. In the dry season the land is barren, dusty, and brown; the world calls this season summer.

According to Dr Collins the Jordan River widely overflowed its banks. According to scripture the area was once like the Garden of Eden. Scriptures also record this information for us concerning the Jordan River; I am adding a second look at them here:

And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest.) Joshua 3:15

*These are they that went over **Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.***
1 Chronicles 12:15

These two verses give us a noticeably clear road map. In the first month, all the time of harvest, in the **month** of the Abib, the Jordan overflowed its banks. In Joshua 3:15 the word ‘all’ was not inserted by the King James translators as they often did for understanding. The word, ‘all’ (Kol, כּל) exists in the Hebrew text.

Let us put everything together now. Because the Jordan River overflowed its banks until the end of the first month which is the month of the Abib, the circle plain area where the flood waters pooled together before entering the Dead Sea reminded the observer of the Garden in Eden. Opulent and rich with plants and animal life.

It is particularly important to offer you this information. There are still two individuals who teach others about the biblical calendar that use the lack of rain or the lessening of rain as a criterion for the start of the Biblical Calendar. Even if we set aside the testimony of the archeologist about the flooding of the plains along the Jordan Valley Bottoms. Even if we separate out what each individual believes about defining the word 'Abib.' The very sure and trustworthy words of scriptures give us the same information as the archeologist. The river was ALWAYS flooding in the month of the barley harvest.

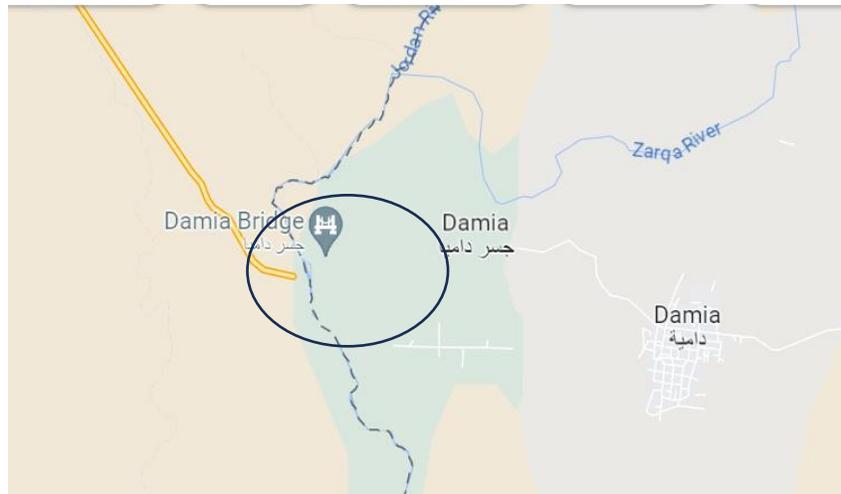
This is the same situation that the Israelites experienced in Egypt. The Nile is the longest river in the world. In ancient times, it flooded the shores of Egypt once every year, in August. While the timing of the flooding was different, the result was the same, it provided fertile land along the Nile. Scripture actually covers the difference between Egypt and the land promised to the Israelites when G-d promises the Israelites would not need to water their crops. Consider

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: 11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: 12 A land which the LORD thy G-d careth for: the eyes of the LORD thy G-d are always upon it, from the beginning of the year even unto the end of the year. Deuteronomy 11:10

It is not that a beautiful promise!

The prevalent evidence of long years of the Jordan River flooding is the deep footprint (in the above map) where the once mighty Jordan River dug out the trench that has been left as a scar on the earth. The Jordan River still uses the same location to flow from the Sea of Galilee to the Dead Sea. It once roared with a vast amount of water over the surface of the earth. We will look at this word picture in another section of scripture

And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) 16 That the waters which came down from above (from the north) stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, (the sea of the plain is the circle of the plain in the previous map) even the salt sea, failed, and were cut off: and the people passed over right against Jericho. 17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. Joshua 3:15-17



Damia is Arabic for Adam. The scripture records that the flood waters stood up and cut the people off so that they had to pass over at a single location. As my very dear friend, who is a Believing Tour Guide said, the people were placed in a space that would narrow and tighten so they would be delivered in front of Mount Ebal, the Mount of Cursing. I find it fascinating that G-d chose the city of Jericho in the month of the Abib, the beginning of His calendar, to be the exact location the people entered the land.

Jericho

H3405

יְרִיחֹוּ יְרִיחֹוּ יְרִיחֹוּ

yerîychô yerêchô yerîychôh

yer-ee-kho', yer-ay-kho', yer-ee-kho'

Perhaps from **H3394**; its month

H3394

יָרַח

yârêach

yaw-ray'-akh

From the same as **H3391**; the moon: - moon.

H3391

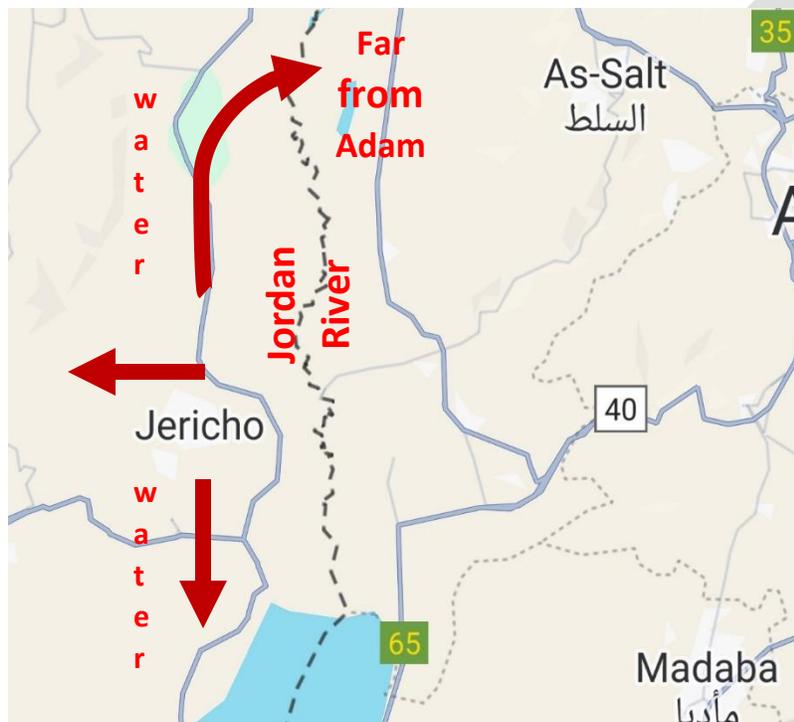
יָרַח

yerach

yeh'-rakh

From an unused root of uncertain signification; a lunation, that is, month: - month, moon.

At the beginning of the month of the Abib, El Elyon chose to put the people in a tight place and force them to pass by a city named Moon (Yericho) to enter the land at the beginning of His calendar; He also chose to do it in a manner that was compared to the Red Sea crossing. At the Red Sea crossing and at Jericho there was also only a singular narrow place to cross over on dry land. The Jericho crossing was as awe inspiring as the Red Sea crossing, so that 12 stones memorialized the crossing of the Jordan River. The stones were placed for the remembrance of telling of the mighty hand of Yah for future generation. Isn't it a shame we have lost this parallel in our generation?



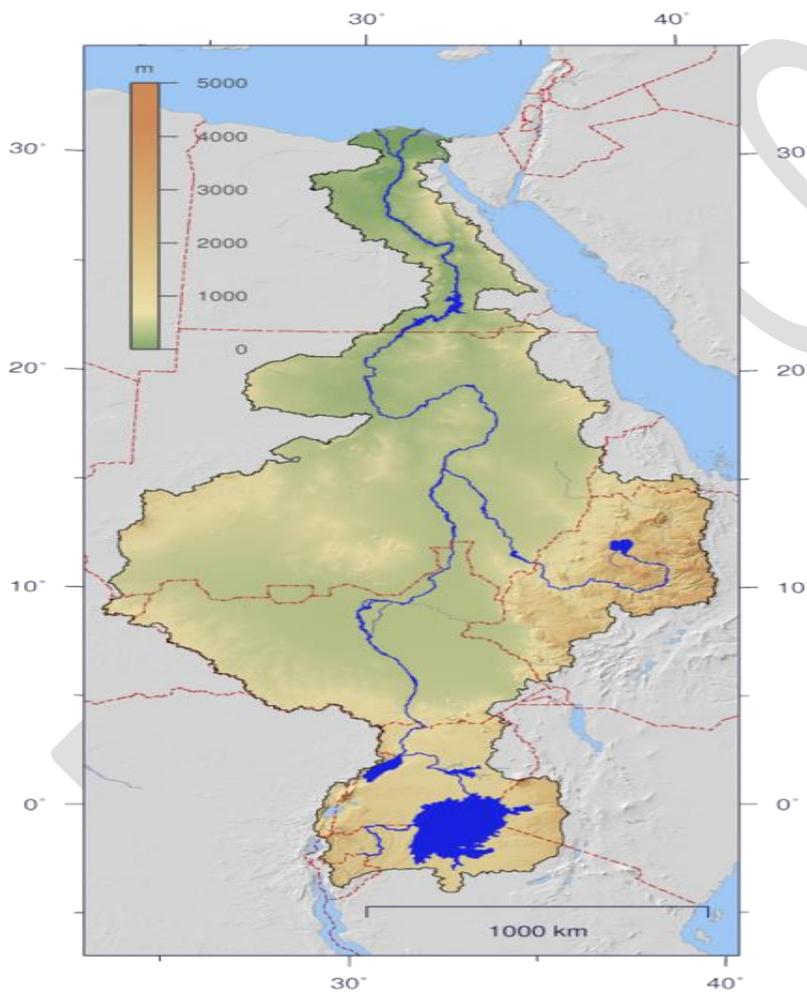
And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. 20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. (The first Gilgal was at Mount Ebal) 21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? 22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land. 23 For the LORD your G-d dried up the waters of Jordan from before you, until ye were

passed over, as the LORD your G-d did to the Red sea, which he dried up from before us, until we were gone over: 24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your G-d forever. Joshua 4:19-24

The Tirzah Valley is the squeeze chute the people entered after crossing the Jordan River. This was also a smaller river valley for the Tirzah River. Another area where a river overflowed and flooded the low areas around the river. Today it is still a beautiful agricultural area of domestic grains. It is here that the Tabernacle was erected on Mount Ebal, and the first Pesach of the land was observed by the second generation after the exodus.

From Mount Ebal, the Mount of Cursing, the Israelites moved with the Tabernacle to five other locations near or alongside the flood plains of the Jordan River. These locations are not listed in order 1) El-Unuq ,2) Bedhat esh Sa'ab (Argaman), 3) Masu'a, 4) Yafit, 5) Sha'ab Rumani, 6) [and El Burnat (Mt Ebal)]. Each one of these locations was known as Gilgal. Gilgal is a term that is connected to the locations where the Tabernacle was erected.

I want to suggest to you that the evidence is great for G-d using the overflowing rivers during the month of the Abib time when the Israelites worshipped Him in the Tabernacle. It was familiar to them, and their parents had been trained in agriculture in a plain-zone that flooded yearly. It was a symbol of G-d's promised provision to the Israelites. These very rains were responsible for the crops of first fruit offerings from the first month until the seventh month when the offering cycle ended.



Bringing the Israelites to the Jordan Valley flood zone where most of the grains were grown in the rich soil of flood waters was a way to support, nurture, and coddle the new fledgling nation of Israel. This new nation was born in the wilderness and had never planted grains before crossing the Jordan River. The new inhabitants of what is now Israel were the second generation after the exodus. Without a doubt, if the first generation had not been cursed to die in the wilderness the skills learned in Egypt would have served the nation of Israel coming into their inheritance. But the children born in the wilderness that crossed the Jordan River were simple shepherds, however they had also heard the stories and lessons of their parents

who left Egypt and who knew they could not come into the land promised to their forefathers.

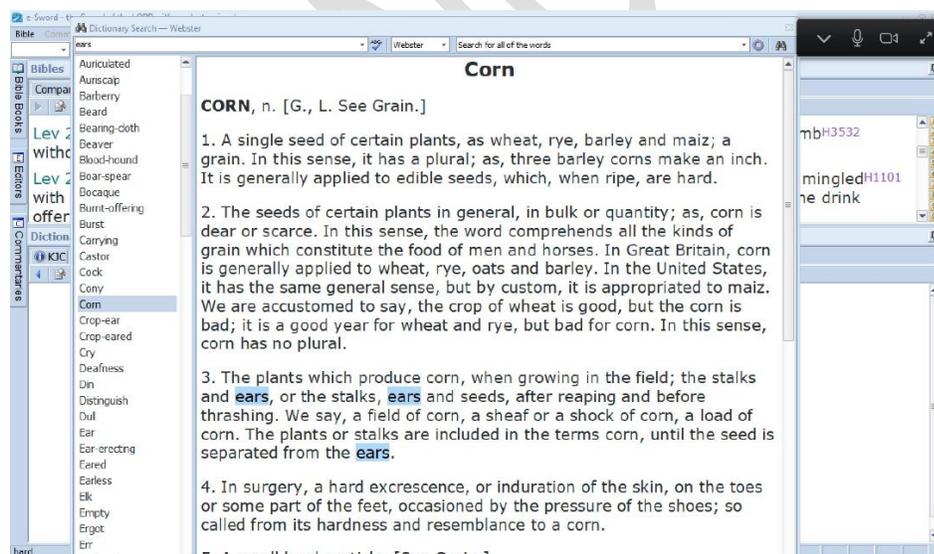
Anyone denying that rains and or flooding should not happen in the first Biblical month must not have made a full and complete study on the subject. Unfortunately, that is exactly the case.

Green Ears/Green Grains

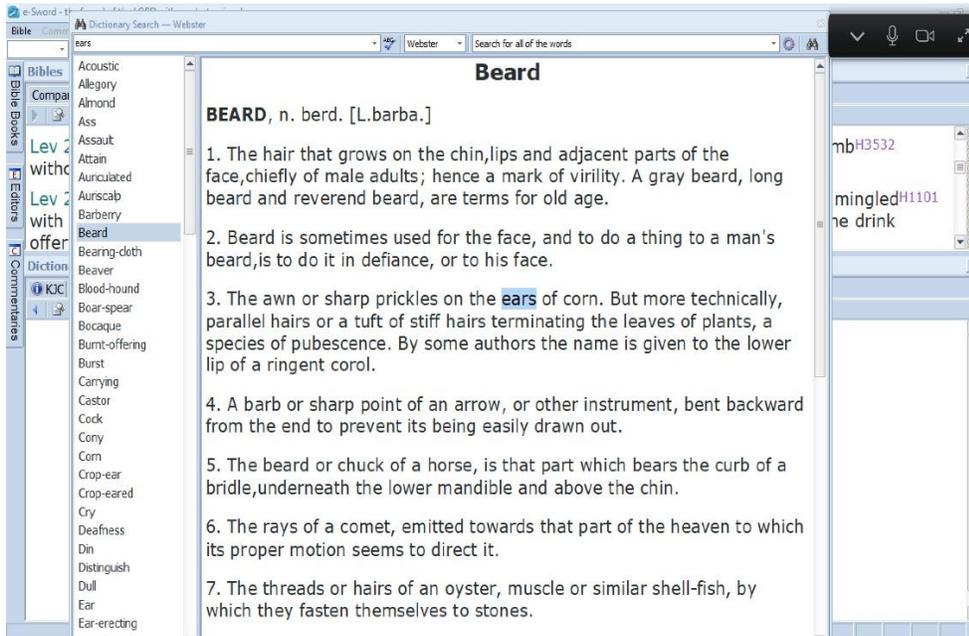
There is an ideology about the word אביב 'aviv,' which is not at all based in the Hebrew language. The ideology was born from the term, 'green ears' which is an archaic Anglo-Saxon term used in the King James translation of the bible. For years, this mysterious phrase of 'green ears' has held the minds of people captive. In recent years, as people have been exposed to photos and videos of the wild barley the Anglo-Saxon term has crystalized into a mental picture, but still this mental picture has no foundation in truth.

If we truly want to understand what the Anglo-Saxon term of 'green ears' meant from etymology when the term was written into the bible, we can simply check the Webster's Dictionary from 1828. We can find in screen shot 1 that the grain (corn) when growing in the field and before it has been harvested is made up of stalks, **ears/ awns**, and seeds (grains). In screen shot 2 the sharp prickles or the awns of the grain plant are the **ears**. It is when we arrive at screen shot 3 that we see that there is a skin attached to the **ears/awns**, the skin is considered to be a covering and an extension of the **ear/awn**. This skin hugs the grain before the barley is threshed. The true meaning of *green ears* is green awns or green sharp prickles (**ears**) from an 1828 etymology understanding, by extension in some cultures the ear could include the skin that is attached to the seed end of the **awn/ear**. The skin is never understood to be chaff; this is something different. And if you are confused, it is because the Anglo-Saxon term does not represent the Hebrew intention for the word אביב .

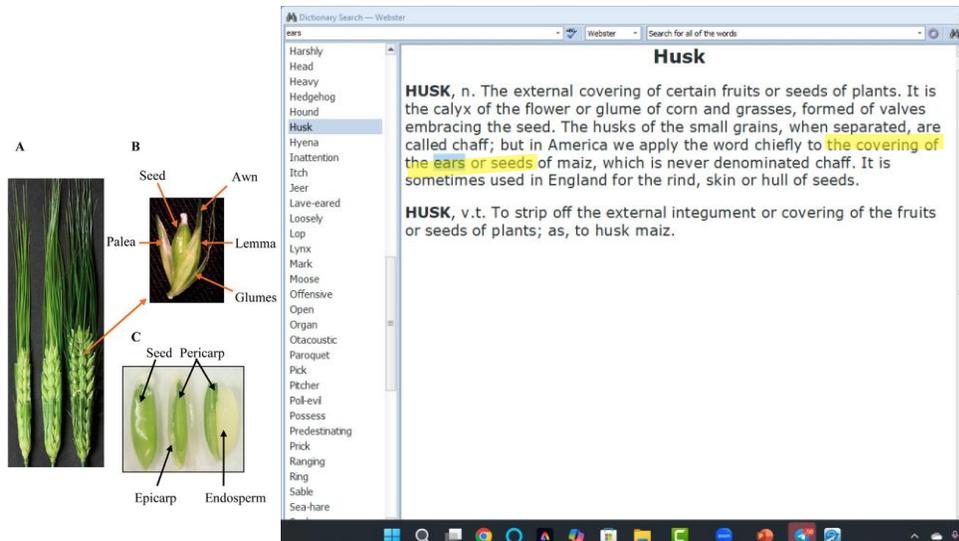
1



2



3



It would also seem that the unfortunate entry in The Paleo Hebrew Lexicon of the Bible, written by Jeff Brenner and published in 2005 fell into the mysterious unknown of the Anglo-Saxon phrase 'green ears'. Brenner's lexicon proports to interpret the symbols or pictographs of Paleo Hebrew as a way of defining the word the letters construct. In the case of aviv אַבִּיב, which is the Hebrew word behind the term 'green ears' or 'green grains,' Brenner stepped away from his

stated process, maybe because he was at a loss based only in etymology evidence. The Paleo symbols that create the word aviv are: aleph (head), bet (tent), yud (hand-arm), bet (tent).

It appears to me the translation of the Paleo symbols as green grains is based on the archaic Anglo-Saxon term, *green ears*, since there are no symbols that point to seeds or plants.

B) אֲבִיב (אֲבִיב ABB) ac: ? co:

Grain ab: ?

b^m) אֲבִיב (אֲבִיב A-BYB) —

Green Grain: The new green ears of growing grain as the parent seeds attached to the stalk (pole) of the next generation of crops. Also Abib, the name of a month in the Hebrew calendar. [freq. 8] |k|j|v|: |a|b|i|b|, |c|o|r|n| {s|r|: 24}

The lexicons interpretation has taken the followers of this ideology a step further from what the scripture intends, which will be explored here. To add confusion, Brenner declares Aviv to be the name of a Hebrew month. Scripture does not support that claim. When the Exodus verse in King James English calls the month by the name Aviv, “Exodus 13:4 This day came ye out in the month Abib.” In Hebrew it reads “in the month of the Aviv”. Aviv is not the name of a Hebrew month. Elohim only ever numbered the months and never named the months. He defines the first month of the year by declaring it will contain “the aviv”. The word ‘the’ is indicated by the Hebrew letter in bold print and its slightly larger size. Exodus 13:4 הַיּוֹם אֶתֵּם יֵצְאִים בַּחֹדֶשׁ הָאֲבִיב: . Aviv is specifically something contained within a month or a moon cycle. The aviv is an indicator of which month is the first month of the year. Aviv was never stated as a name for a month in scripture. In our modern Israeli society, it is the name of the first month in the calculated calendar of Judaism. In our modern society, Aviv is defined as Springtime. Aviv is also a popular name for Israeli males and females. None of these things exist in scripture.

Unfortunately, the entire entry on the term aviv in Brenner’s lexicon is erroneous.

What is the interpretation of these letter’s pictographs of: head, tent, arm-hand, tent. How do these symbols paint a picture of a new plant that has green grains? Instead of understanding that the tent (bet) the Father (head) originally intended to build (banah, *from the root of the word son*) through Adam was in disrepair because of sin, or understanding the first dwelling that the Father built for His presence was a tabernacle; a tent like dwelling. Instead of understanding that Yeshua who is Yah’s strong right arm and strong right hand, who sits at the right-hand side of the Father, came to repair the Father’s tent in a renewed covenant and in new tabernacles of flesh, Brenner went with an illogical conclusion that does not match the Paleo Hebrew pictograph in his choice of a new tender plant that has green grains. In no way, is the archaic phrase in Anglo Saxon of green ears represented in an ox, house, hand, house. In no way do the

symbols in Paleo Hebrew represent green grains (i.e., seeds). The Hebrew letter nun (נן, is said to represent a seed, there is nothing in אביב that represents a seed or a grain.

א aleph-ox head

ב bet/vet-tent floor plan

י yud-arm and hand

נן nun, noun sofit- seed

Ancient Hebrew						Modern Hebrew			
Early	Middle	Late	Name	Picture	Meaning	Sound	Letter	Name	Sound
א	א	א	El	Ox head	Strong, Power, Leader	ah, eh	א	Aleph	silent
ב	ב	ב	Bet	Tent floorplan	Family, House, In	b, bh(v)	ב	Beyt	b, bh(v)
ג	ג	ג	Gam	Foot	Gather, Walk	g	ג	Gimal	g
ד	ד	ד	Dal	Door	Move, Hang, Entrance	d	ד	Dalet	d
ה	ה	ה	Hey	Man with arms raised	Look, Reveal, Breath	h, ah	ה	Hey	h
ו	ו	ו	Waw	Tent peg	Add, Secure, Hook	w, o, u	ו	Vav	v
ז	ז	ז	Zan	Mattock	Food, Cut, Nourish	z	ז	Zayin	z
ח	ח	ח	Hhet	Tent wall	Outside, Divide, Half	hh	ח	Chet	hh
ט	ט	ט	Tet	Basket	Surround, Contain, Mud	t	ט	Tet	t
י	י	י	Yad	Arm and closed hand	Work, Throw, Worship	y, ee	י	Yud	y
כ	כ	כ	Kaph	Open palm	Bend, Open, Allow, Tame	k, kh	כ	Kaph	k, kh
ל	ל	ל	Lam	Shepherd Staff	Teach, Yoke, To, Bind	l	ל	Lamed	l
מ	מ	מ	Mem	Water	Chaos, Mighty, Blood	m	מ	Mem	m
נ	נ	נ	Nun	Seed	Continue, Heir, Son	n	נ	Nun	n
ס	ס	ס	Sin	Thorn	Grab, Hate, Protect	s	ס	Samech	s
ע	ע	ע	Ghah	Eye	Watch, Know, Shade	gh(ng)	ע	Ayin	silent
פ	פ	פ	Pey	Mouth	Blow, Scatter, Edge	p, ph(f)	פ	Pey	p, ph(f)
צ	צ	צ	Tsad	Man on his side	Wait, Chase, Snare, Hunt	ts	צ	Tsade	ts
ק	ק	ק	Quph	Sun on the horizon	Condense, Circle, Time	q	ק	Quph	q
ר	ר	ר	Resh	Head of a man	First, Top, Beginning	r	ר	Resh	r
ש	ש	ש	Shin	Two front teeth	Sharp, Press, Eat, Two	sh	ש	Shin	sh, s
ת	ת	ת	Taw	Crossed sticks	Mark, Sign, Signal, Monument	t	ת	Tav	t

In every way, the symbols head, tent, hand-arm, tent represents the symbols of the word אביב aviv in Paleo Hebrew. How they are understood is important, etymology is not always enough.

When we look at the pictographs in the word aviv there is a head or the Father (aleph) and a dwelling place (bet), a hand and an arm (the Father's son), and a dwelling place (our heart and lives). It is really an eternal reminder that Yeshua came to restore what had been broken.

If we let these symbols translate themselves knowing Yeshua is symbolically the firstfruits of aviv barley, spiritually the firstfruits from the dead on the day of Wave Sheaf, or barley first fruits day, then as the sinless son of man, represented in the arm-hand, what he made or did on

earth was without fault, he was sinless. It was only Yeshua that could give us a new beginning. We gained access to the Father's family again in these tabernacles of flesh where the Ruach of the Father now dwells. In the middle of those two tents, is the arm-hand symbolizing the work of Yeshua that still intercedes for us today.

Why do people cling an archaic from Anglo Saxon or a lexicon from 2005 for their understanding of the term Aviv? These sources only have unfamiliar words and etymology to discover their significance. They are not connected with the land that interprets the words. They are not connected to the plants that supply the first fruits' offerings. Coming to Israel for a few weeks or a couple of months does not connect someone to the earth in a manner that lends understanding. To understand the land, you must live on it. You must walk on the Israeli soil from the day the barley is born from the soil until that last grain falls from the plants; few people can achieve this.

Etymology is not always enough, every scripture written about barley and what is written about its condition at the time of being offered must fit the idealistic picture for etymology to form a larger picture. Barley is a grain and must be available to make flour, flour is what Yah required in His offering.

*And when any will offer a meat offering unto the LORD, his offering shall be of **fine flour**; and he shall pour oil upon it, and put frankincense thereon: Leviticus 2:1*

What the Father is interested in is flour. Flour comes from the maturing grains or the seeds of the plant the not (KJV) *green ears/awn* or (PHLB) even *green grains/seeds*.

I guess this is the part where I tell you what my nine plus years of living on the land of Israel has shown me. Specifically, I am saying, as I have paid attention to the barley from the day of germination to the day that the grains falls to the earth, and as I have opened the barley plant to examine the grains within; these are the things I have observed.

There are varying degrees of green on the plant as the barley grains ripens. The color of the plant does not indicate what is happening to the grain. Remember the grain is inside of the plant, what you see with your eyes is the outside of the plant. I have seen years with the outside of the plant will appear to have a slight green hue and the grains will be dry enough to pass through the fire and still produce flour from the starch.

And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits ~~green ears~~ aviv of corn ~~dried~~ roasted by the fire Leviticus 2:14

I have also seen years, 2025 being one, when a completely tan colored barley plant had a grain that was wet enough to be squeezed and the content of what would have become a grain was expelled from the husk by squeezing it. This condition will not pass through a roasting process and produce flour in the end. It is the liquid of the grain, endosperm, that is used and consumed as the grain develops its starch. If you have experience with coconuts and the manner in which they consume the water within until there is only coconut flesh left inside, the grains go through a similar process.

Sometimes the grains themselves can still maintain a green hue but be dry enough to pass through the fire and other times the grains are more of a golden tan when the drying of the starch is sufficient. I simply can't help but relate this to our lives and the knowledge the Master Gardener who is the Lord of the Harvest, judges the heart, the contents of our being by looking inside. Palms 103:15, 1 Peter 1:24 *Men are as the grass of the field....*

The truth is, the least important thing is the color of the plant from the ears/awns or the color of the grain. The most important thing is the condition of the grain or the seed, it must be capable of passing through roasting and then make a flour offering. Green ears and green grains are not acceptable to Yah, He wants a seed mature enough to make flour. Just as we have seen in the beginning from Genesis, the Father is concerned about the seed to start His year. The promised seed of Genesis is Yeshua as the firstfruits (Gen 2:4-5) and as the seed of the woman (Genesis 3:15).

Zadoks Scale

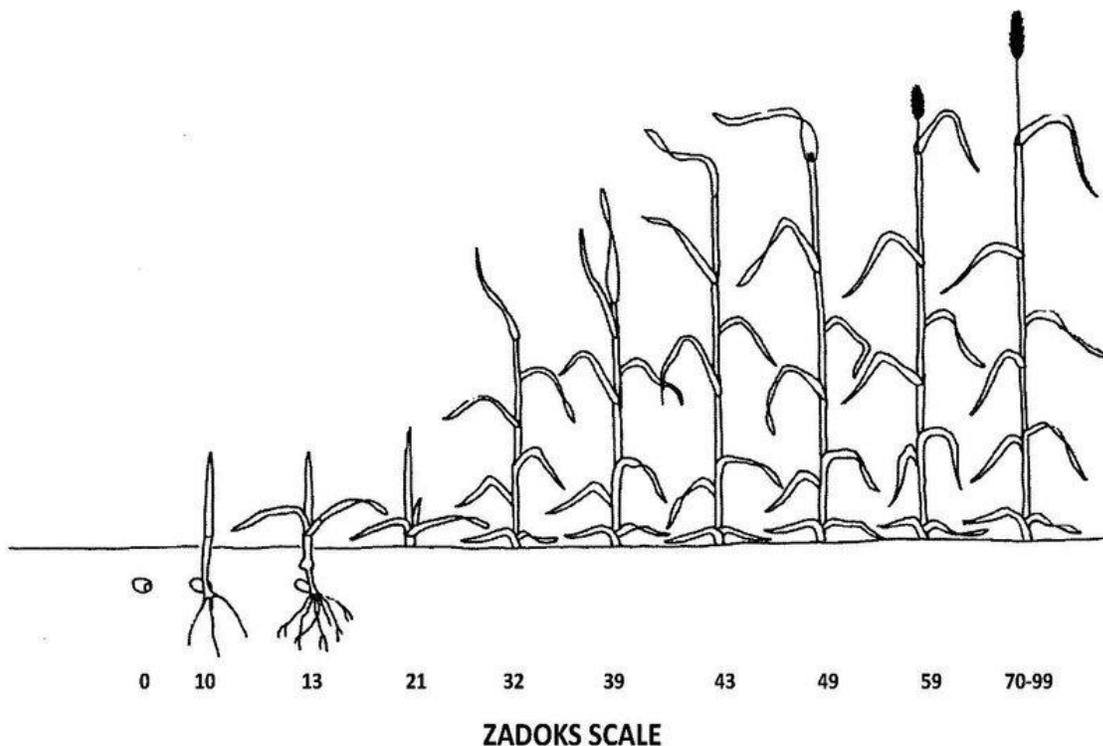
There is another grievous error that must be addressed because it does not reflect what Elohim requires. It's about the use of the Zadoks Scale. The Zadoks Scale has gathered quite a few urban myths over the twenty or so years of its use in the biblical calendar movement. Contrary to its urban myth, the Zadoks Scale is not ancient and it was not designed by or used by any of the Israel's temple priests. Some see the scale as ordained from G-d for our days simply because the scale contains the name Zadoks.

So exactly what is the Zadoks Scale and where did it come from? In 1974, Jan Carel Zadoks, who was a Dutch botanist developed a scale to record growth stages of domestic cereal grass, his specific interest was domestic wheat. His scale is an internationally recognized standard that's used by the Food and Drug Organization of the United Nations, the International Union for Protection of New Varieties of Plants, and many Universities around the world.

The Zadoks Scale was specifically developed as a fertilization and fumigation chart to determine the optimal times to apply treatments to the plants. In domestic grains it is used to identify the timing for safe application of treatments as well as for communicating the growth stage of domestic crops to advisers or research services when seeking advice or taking samples.

There's nothing ancient or holy about the Zadoks scale, and this scale only has value if it aligns with the wild barley and the wild wheat which are fore runners of their domestic relatives. The wild parent plants have not been purposefully tampered with to yield to the will of man by selective breeding, and now in many cases tampered with by genetic modification. The later relatives, the domestic grains, have been changed I have chosen to use the word 'wild parent plants' because the Emmer Wheat or the wild black wheat of Israel has a nickname, it is called the *Mother of all wheat*. This wheat is descended from the grains of the wheat that was offered in the temple and tabernacles of Israel until Herod's Temple was destroyed in 70 CE. Black Emmer wheat has been found in the tomb of the Pharaohs making the black wild Emmer the wheat of the Bible. Both the wild barley and the wild wheat in Israel are descendants of parent plants that were sown and harvested as food over the course of biblical history.

For the last several years I'd begun to notice that the wild barley in Israel did not follow the Zadoks Scale that many individuals cling to for predicting what the barley will do. It was not something I had spent much time investigating, I'd only noticed that the 70-99 days on the Zadoks Scale's prediction of maturity didn't hold true for the wild barley. I had seen with regularity that the life span of the wild barley was frequently 115-120 days. If we only consider these numbers we can see there can be a twenty day discrepancy in the maturation rate between the ancient parent plant and the modern offspring. This means that if a person who's not residing in Israel use the Zadoks Scale to predict what the wild barley will do, their calendar can be off by twenty days. Twenty days has the potential to cause the timing of the Biblical calendar to be off by a month. Twenty days is 2/3 of a biblical month. Every year there are people who look to and depend on the Zadoks Scale that end up with a different start of the Biblical year. In one case, the group has always been a month early, in another case the groups are frequently a month late, because of the Zadoks Scale. Early or late is a term I am using to indicate the outcome of the prediction of the Zadoks Scale being out of alignment with what the wild barley plants growing in the soil of Israel are displaying in maturity rating. The predictions are contrary to the truth of the matter.



We are going to take a deeper look at a single year, 2024-25. I have always said the true work of determining the Biblical Calendar's year begins when the fruiting head of the plant appears. This year, I learned how true my statement is.

The information I'm sharing with you next is not about proving when the barley was aviv in 2025, it is about what I had noticed of the season early on. It was an unusual season and I wondered if the early wild barley would survive to mature or if it would die from drought. **November 18, 2024 was when the barley was first visible** above the earth, then there was a pause in the rains for **approximately three weeks**. As small, tender blades of grass, the potential future of wild barley prompted an interest in monitoring its development. And so on March 17, 2025, using the Zadok's Scale the wild barley has the maturity of domestic barley that was 59 days old while 118 days had past, the heads of the wild barley were in bloom, or had finished blooming and there was some very wet material inside of some of the heads that did not constitute starch or a grain. After 118 days there were no grains in the heads of the wild barley, while the Zadok's Scale demonstrated at a maximum of 99 days the domestic barley would be ready for harvest. The wild parent barley is not the same as its domestic relative.

Unfortunately, I was unable to follow the wild barley to full maturity since I have already purchased airfare to visit family. I would have postponed the trip to see the wild barley to the end if I could have known ahead of time the length of time it would have taken for the wild barley to mature. There is a lesson to be learned here about following the wild barley and not predicting it with a domestic grains scale.

What we can readily see is predicting the wild barley by the domestic grains Zadok Scale is not a match. At the end of the time I was able to track the wild barley it ended with 47-day discrepancy; or 47-days longer for the wild parent plant to develop compared to the domestic barley relative! The number of additional days it took the wild barley to finish maturing its grain after this is unknown; I was not there to check them.

Additionally, when the fruiting heads appeared, all the wild barley in the growing area adjusted themselves to a more uniform level of maturity. Previously when the rains had paused, the growing area on the west side had been standing in wild barley three weeks ahead of the area on the east side. The wild barley on east side was not seen above the earth until the rains returned. And yet, the fruiting heads of wild barley over the entire growing area showed up within days of each other.

When the fruiting heads of the wild barley show up the real work is truly beginning. It seems that the fruiting heads of the wild barley have the ability to trigger an internal timer of hastening maturity, while as long as the wild barley looks only as grass the days of development can be very flexible according to the weather that the plants are provided. The biggest trigger for the maturing of the wild barley is the dryness and heat. In Israel, when it rains its cold and plants continue to grow. When the rains stop the temperature increase quickly, after all Israel is in the Middle East. This lack of rain, when the temperature rises and the ground begins to dry somehow signals this barley it is time to make grains. The grain absolutely will follow the weather in deciding how quickly to make and mature it is grains.

The wild barley does not follow man's will or man's scale. If you want a closer look at what happened in this cycle there are four videos with photos in the series found here under the playlist:

The Zadoks Scale has fallen, the G-d of Israel has slain it!

https://youtube.com/playlist?list=PLT3R5Bp1R6tTjOzZ3STD3W0_49VDOmHiY&si=MC7x34ZMxDpLksp

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