

Think BIBLICALLY



RENEW
your mind
Romans 12:2

THE
SAME
OLD
THINKING

THE
SAME
OLD
RESULTS

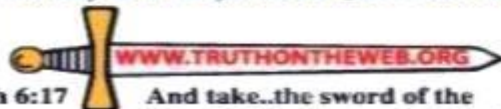
www.totw.org



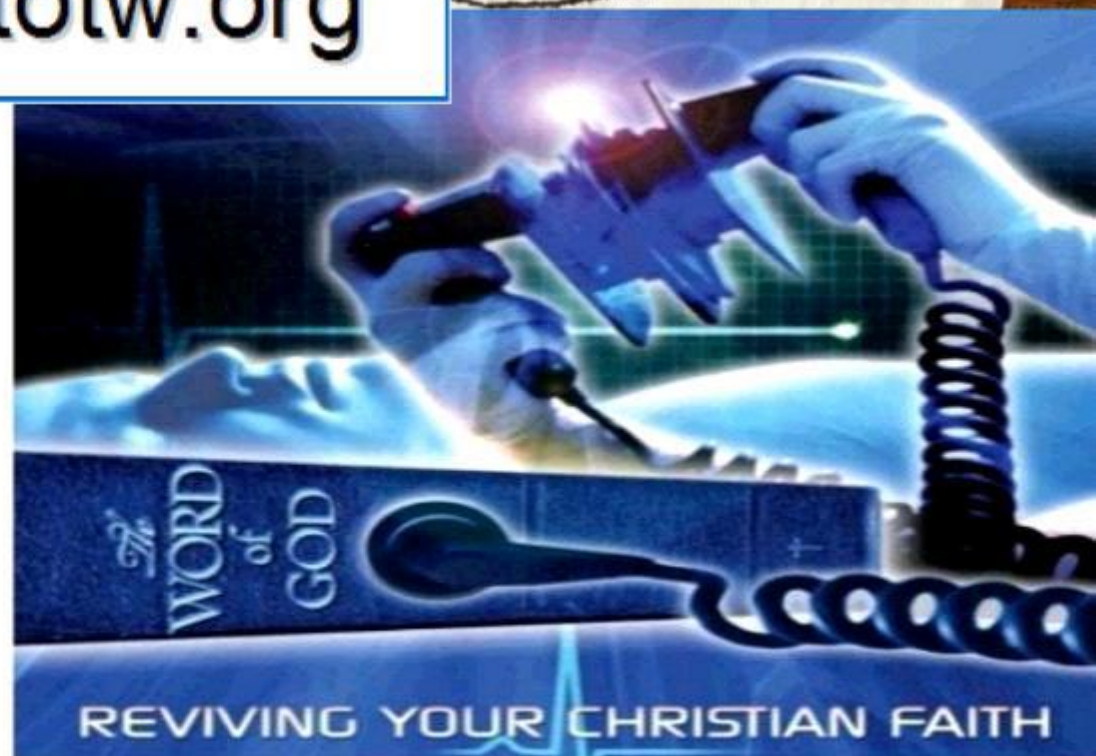
Church of God at Woodstock



Truth On The Web Ministries



Eph 6:17 And take..the sword of the
spirit, which is the word of God.





The Aviv Factor:

Has The New Year Begun?
2016 edition

www.totw.org

Abib

(abib) Barley. This noun refers to barley that is already ripe, but still soft, the grains of which are eaten either rubbed or roasted

L. Koehler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros*, 2nd ed., Eng.-Ger., 1958.

aviv is...



... barley mature enough it can be parched.

וְאִם-תִּקְרִיב מִנְחַת בִּכּוּרִים לַיהוָה, אָבִיב קֹלֵא בָאֵשׁ גֵּרֶשׁ כְּרָמֶל תִּקְרִיב אֶת מִנְחַת
בִּכּוּרֶיךָ: (ויקרא ב:יז)

And when you bring a fist-fruit offering to Yehovah; you shall bring
your first-fruit offering as **aviv parched in fire** or crushed *carmel*.
(Lev 2:14)

Aviv Does Not Mean "Green Ears"



Aviv is mistakenly translated in some *tanachs* as "green ears". This couldn't be more inaccurate. When a grain stalk is in its earlier stages, it is dark green and flexible. As it ripens, it becomes lighter in color, dry and brittle. In Ex 9:31-32 we are told that when the hail hit, the barley was *aviv* and the flax was *givol*. They were destroyed by the hail, because they were already dry and brittle and broke under the beating of the hail.

In contrast, the wheat and spelt were not destroyed because they mature later and were in the earlier stage of development, *afilot* (dark). When the hail hit them, they were still flexible enough to bear the beating without being destroyed.

Chodesh HaAviv is a Description of the Month



Chodesh HaAviv, means the month of the *aviv*. It is a description of the month, not the name of the month. We know this because of the *ha*, which means “the”, in front of the word *aviv*. As you know from English, one can’t have a “the”, in front of a proper noun. For example, one can’t say “the month of **the** October (proper noun)”, but one can say “the month of **the** pumpkins (noun)”.



New Moon and Aviv Barley in Israel

Providing reliable reports from Israel, to people around the world.

The First Month: Nisan

In **the first month, that is, the month Nisan**, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

Esther 3:7

And it came to pass in the month **Nisan**, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Nehemiah 2:1

The First Month: Nisan

Hebrew *nîsān*, from Akkadian *nisānu*, the first month in the Babylonian calendar (corresponding to parts of March and April), from Sumerian *nisag*, first fruits : nig, ni, thing, nominalizing pref. + sag, head, top, first.]

The American Heritage Dictionary of the English Language, 4th edition, published by Houghton Mifflin Company

The First Month: Nisan

Song of Solomon 2:11-13 For, behold, the winter is past. The rain is over and gone.
The flowers [Hebrew: **Nitzan**] appear on the earth;
The time of the singing has come, And the voice of the turtledove is heard in our land.
The fig tree ripens her green figs. The vines are in blossom; They give forth their fragrance...



Sinapis alba, White mustard, Salad mustard, خردل اصفر , חרדל לבן , Anemone coronaria, Crown Anemone, כלנית מצויה, شقائق النعمان

Aviv Barley



I am a stage in the development of the barley crop



Not yet! I'm too young.



I'm brittle enough to break in a hail storm (Ex. 9:31)



I'm dry enough to be parched in a fire (Lev 2:14)

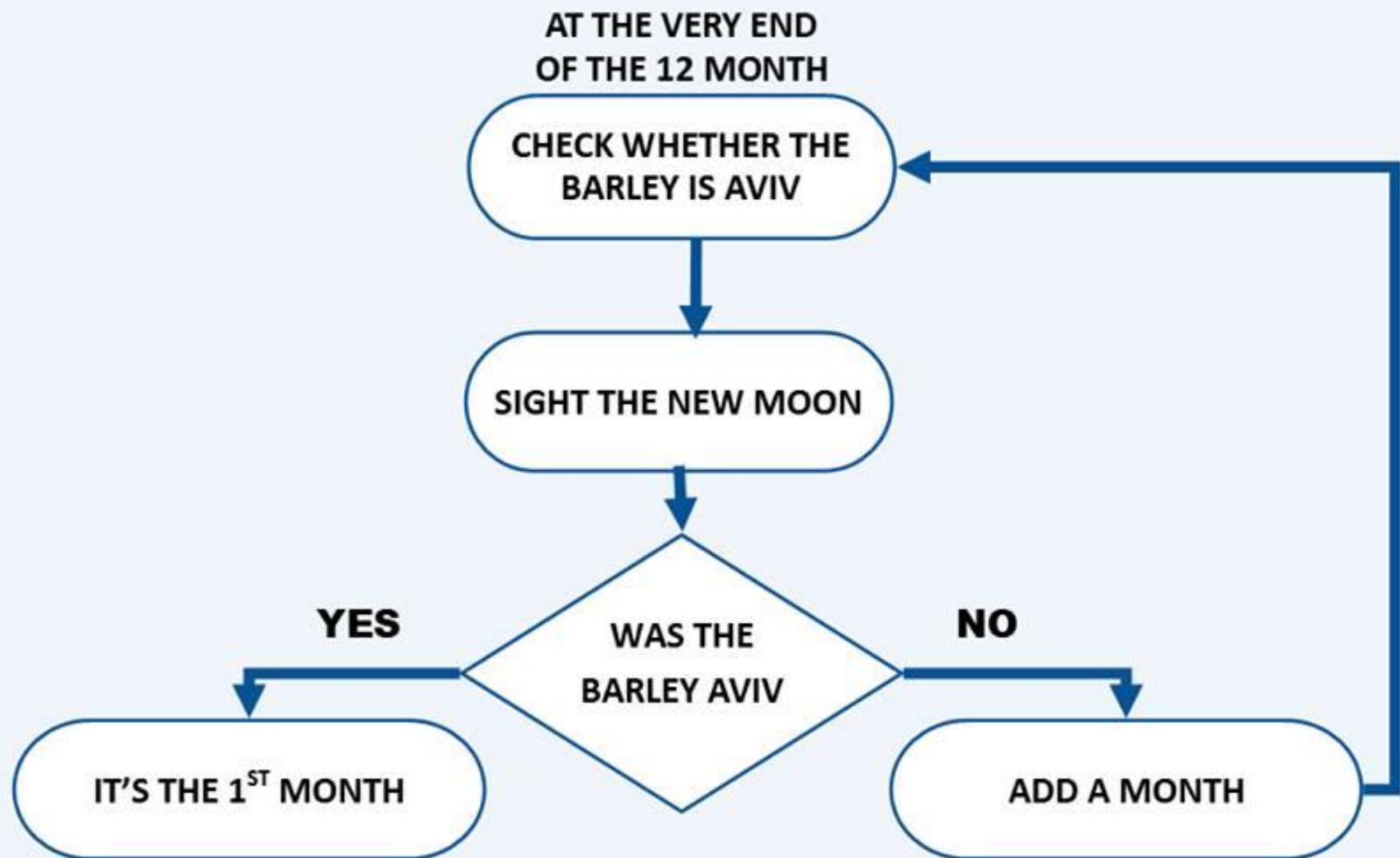


I'm mature enough to be harvested in 2 weeks (Lev 23:10)



I know when to start the new year

HOW TO DETERMINE WHEN TO BEGIN THE YEAR



New Moon and Aviv Barley in Israel
Providing reliable reports from Israel, to people around the world.



HOW TO DETERMINE WHEN TO BEGIN THE YEAR



The Reports – “Official”?

"I also mentioned that we have received over 10,000 hits to the aviv inspections page as of Thursday night. That is a lot of folks looking at evidence we have presented as to the witnesses in creation to the turn of the year, which to answer a question from many of you, **I personally have been doing for the past 15 years**. As you can see from the daily reports we post the things we observe each day without prejudice. It is not our function to make decisions and judgments relative to your relationship with the Creator for that is between you and Him. We just post the visual and written evidences we see."

Brian Convery, March 12th, 2016
Abib Summation Report

The Reports

“Initial Report March 9th: This morning around 9 AM we inspected a new location, which we have no inspected before. Over 50 percent of the wild barley will be aviv within 10 days time on its own. This location will meet all the biblical criteria to be used as a wave sheaf offering during the upcoming month. It is less than a day's journey from the Temple Mount via donkey.”

Brian Convery, March 9th, 2016

Initial Report

The Reports

“Approximately 50% of the field is in the soft dough stage + plus as you will see from the pictures. I have included another picture showing a seed in the dough stage but not as advanced but from the same field. The wild oats mixed in with the barley had dropped in most plants. This field is between 1.5 to 2 acres in size in fertile soil. These red strain plants will take about 10 day to dry on the husk on their own. Of course in a few days they could be assisted in the drying process so they can be ground into fine flour.”

Brian Convery, March 9th, 2016

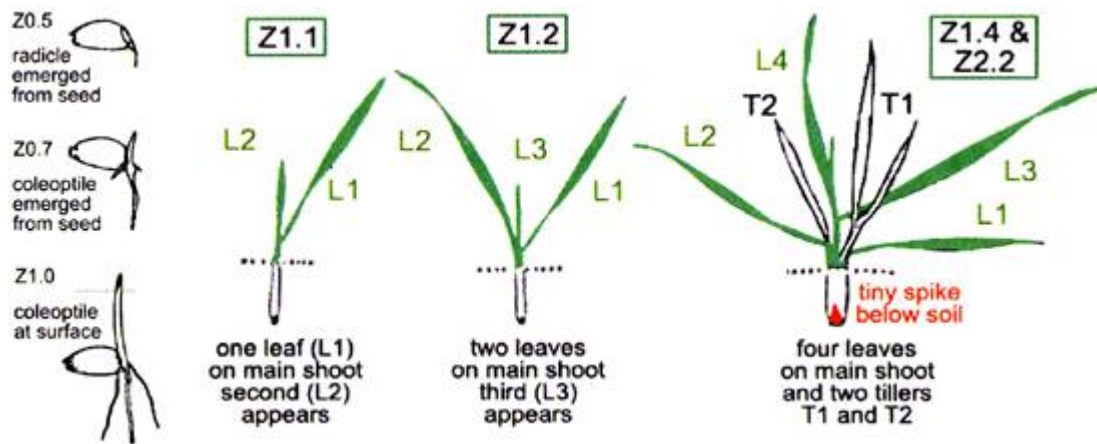
Full Report

The Reports

Above you see the seed prior to peeling and after peeling. Next you will see the head it came from which was randomly picked. It is quite brittle and snaps easily as should be the case at this stage. Beside that you will see a seed that is not as advanced from the same field but no doubt would meet the requirements of a grain offering in the next 17 days.



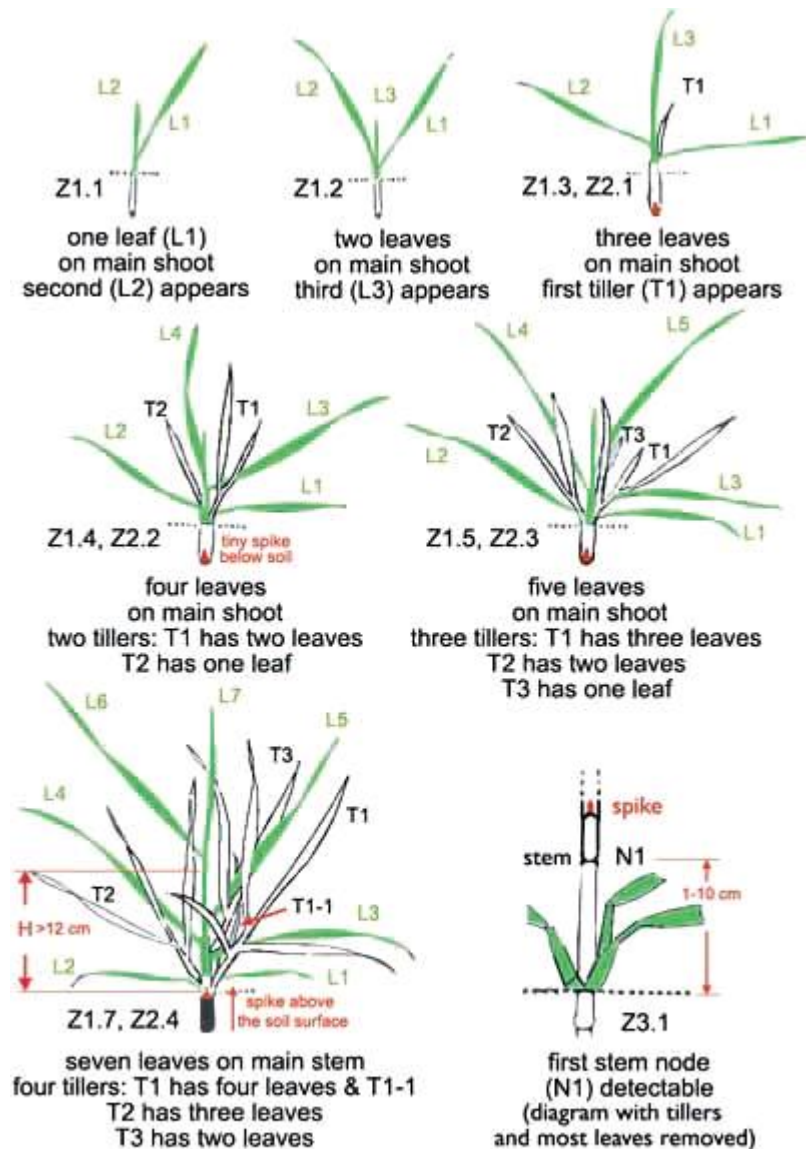
Brian Convery, March 9th, 2016
Full Report



Zadoks' Scale

Zadoks decimal growth scale is based on ten cereal growth stages. These are: 0 germination; 1 seedling growth (leaves on main stem); 2 tillering; 3 stem elongation (nodes); 4 booting; 5 ear emergence; 6 flowering; 7 milk development; 8 dough development; 9 ripening.

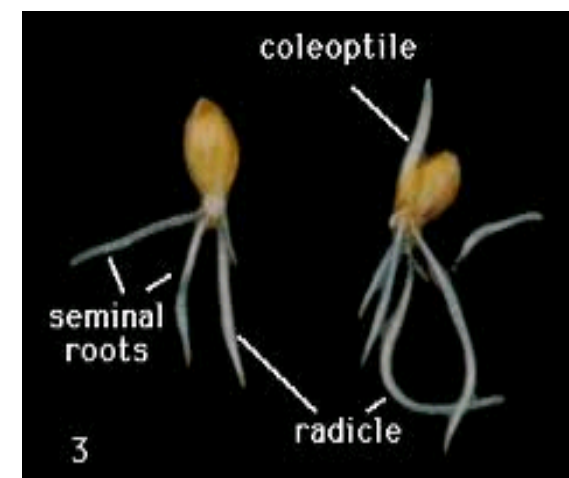
Each primary growth stage is then sub-divided into 10 secondary stages extending the scale from 00 to 99. So Z, 15, 22, 31 indicates a plant with 5 leaves on the main stem, two tillers and one node on the main stem.



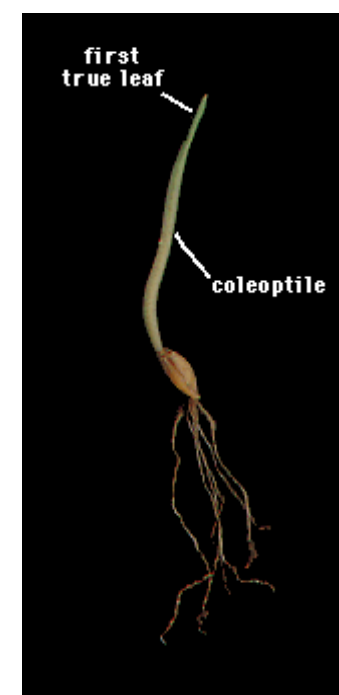
this stage is **Z3.0** if..

height (H) is 12 cm or more and the true stem has elongated, raising the spike above the soil surface

Zadoks code		Description
Principal stage	Secondary stage	
0		Germination
	0	Dry kernel
	1	Start of imbibition (water absorption)
	5	Radicle emerged
	7	Coleoptile emerged
	9	Leaf just at coleoptile tip
1		Seeding development
	0	First leaf through coleoptile
	1	First leaf at least 50% emerged
	2	Second leaf at least 50% emerged
	3	Third leaf at least 50% emerged
	4	Fourth leaf at least 50% emerged
	5	Fifth leaf at least 50% emerged



Zadoks 0.5 (left) & 0.7 (right)



Zadoks 1.0

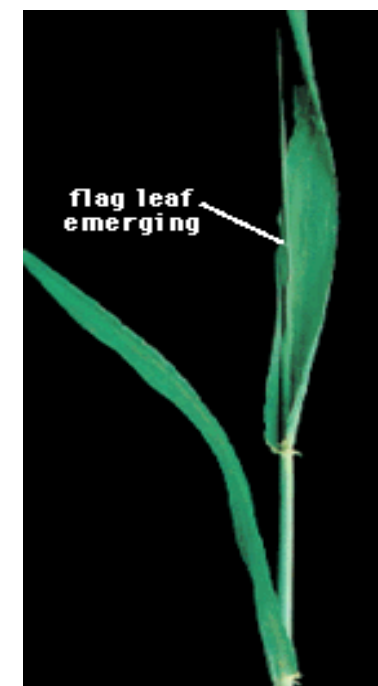


Zadoks 1.2

Zadoks code		Description
Principal stage	Secondary stage	
2		Tillering
	0	Main shoot only
	1	Main shoot plus 1 tiller visible
	2	Main shoot plus 2 tillers
	3	Main shoot plus 3 tillers
	4	Main shoot plus 4 tillers
	5	Main shoot plus 5 tillers
3		Stem elongation
	1	First node detectable
	2	Second node detectable
	3	Third node detectable
	7	Flag leaf just visible
	9	Flag leaf collar just visible



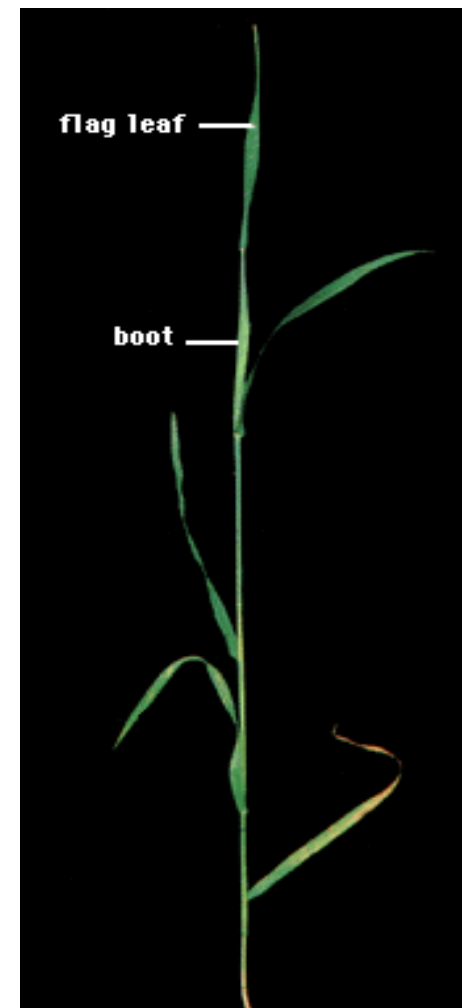
Zadoks 2.1



Zadoks 3.8

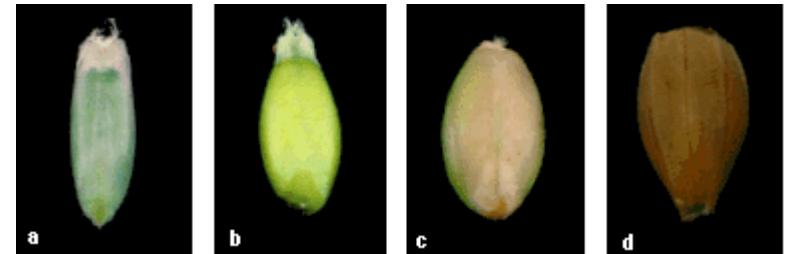
Zadoks code		Description
Principal stage	Secondary stage	
4		Boot
	1	Flag leaf sheath extending
	3	Boot just beginning to swell
	5	Boot swollen
	7	Flag leaf sheath opening
	9	First awns visible
5		Head emergence
	1	First spikelet of head just visible
	3	One-fourth of head emerged
	5	One-half of head emerged
	7	Three-fourths of head emerged
	9	Head emergence complete

The boot stage begins after the emergence of the flag leaf out of the snare and continues until heading. If the flag leaf is open, the ear will be clearly visible inside it.



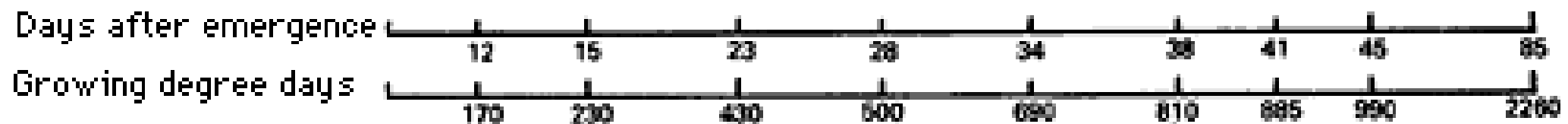
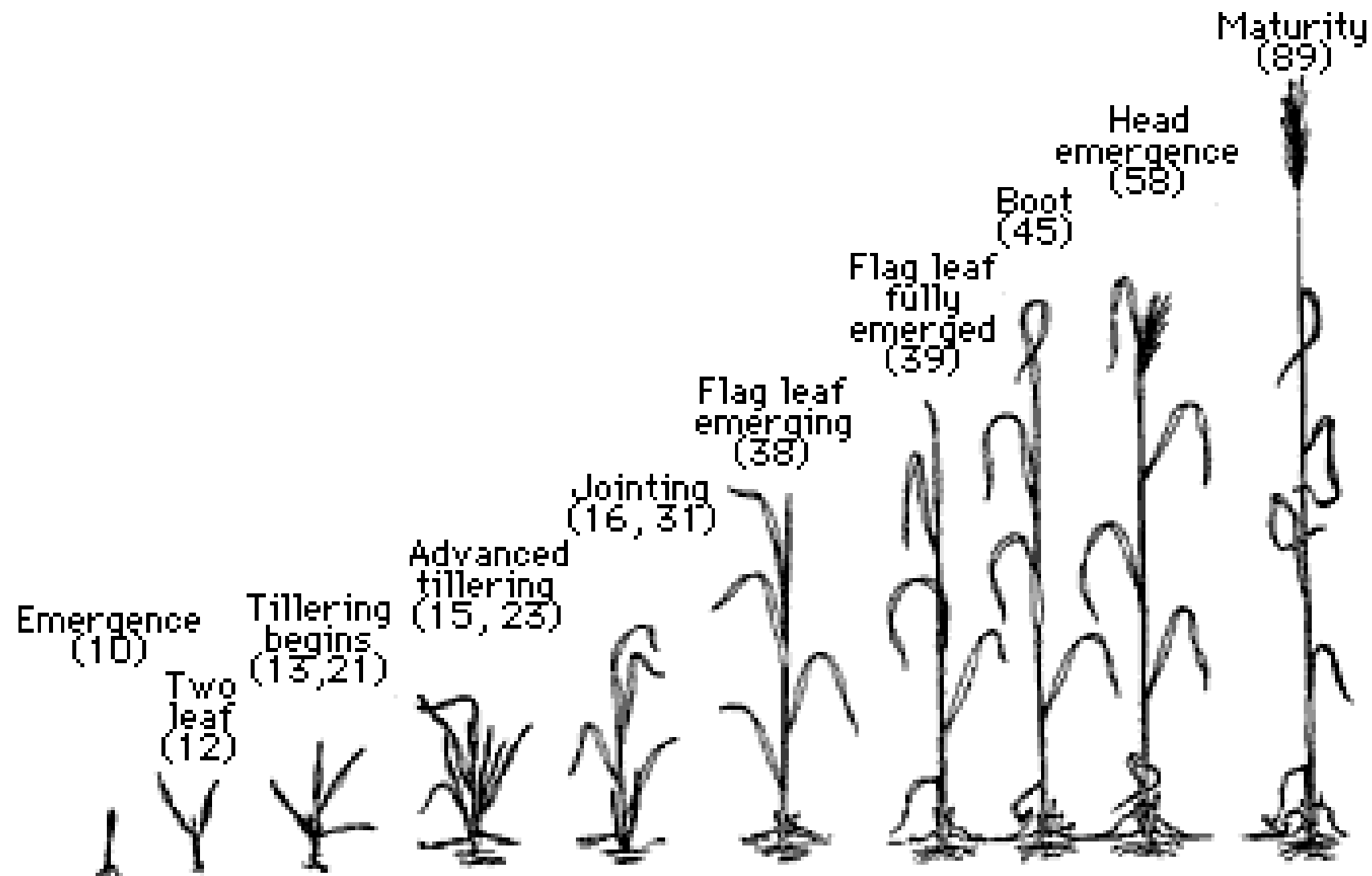
Zadoks 4.5

Zadoks code		Description
Principal stage	Secondary stage	
6		Flowering (not readily visible in barley)
	1	Beginning of flowering
	5	Half of florets have flowered
	9	Flowering complete
7		Milk development in kernel
	1	Kernel watery ripe
	3	Early milk
	5	Medium milk
	7	Late milk
8		Dough development in kernel
	3	Early dough
	5	Soft dough
	7	Hard dough, head losing green color
	9	Approximate physiological maturity
9		Ripening
	1	Kernel hard (difficult to divide with thumbnail)
	2	Kernel cannot be dented by thumbnail, harvest ripe



- A. Zadoks 7.1 watery ripe
- B. Zadoks 7.7 late milk
- C. Zadoks 8.7 hard dough
- D. Zadoks 9.2 fully ripe

Zadoks scale



The Reports

“Now we have two locations of wild barley which are located along road 232 between Be’eri and Kisufim. They are both located a distance from the main road so it takes some time and effort to get to them. They are both located on a hill. These samples are from the higher elevations and the top. Lets call the first one field 1 with its samples and the second field 2 with its samples. **As you will see the samples from the top of field two are already very hard and very brittle and very healthy as well.** As I stated earlier these fields will mature from the top and work their way down. That is a lesson we learned in Israel many years ago. Both locations will provide much more than an omer’s worth of barley for a wavesheaf this coming month during UB.”

Brian Convery, March 9th, 2016

Full Report

The Reports – March 9th, 2016





Photos from two locations of wild barley which are located along road 232 between Be'eri and Kisufim – March 10th, 2016

The Reports

"Speaking of pictures some of you have requested the one of the wild barley which I could not load on Thursday so I am inserting it here with the picture of **the random heads we picked on top of one field we inspected for samples**. Some have asked would it constitute an omer of grain at that location as of Thursday. I could not tell you for sure for I have never ground an omer of grain just enough to educate myself as to what stage it can be ground at. I have a rough idea of how much it would probably be. ... Others have asked **how much barley was in this state of aviv there. It was probably about a section 10 or 15 feet by the same measurement**. Outside of that it went down in the stages of dough as one moved further away. This was located at the top of the hill. Do I believe there will be way more than is needed for an omer prior to the 15th of the month? Yes I do, in fact a lot more."

The Reports



Brian Convery, March 12th, 2016
Abib Summation Report

The Reports

“There are many fields of barley changing color as we have given evidence to. On that point let me state on Monday the first day of our reporting we found none but by Thursday they were all over turning color but we only included two pictures for witnesses. That is how fast it happens in Israel. We also provided samples of both two row and six row barley from the middle of one of the fields as to how far advanced the field was. We could have easily gone to the top of the field and picked some representative heads as well to show they are even more advanced but there would have been no point in that.”

Brian Convery, March 12th, 2016
Abib Summation Report

The Reports

"Some of you folks are pointing out the weather will be getting colder for a few days. That has no bearing on what is already in place for the barley that is turning is not taking in any more moisture."

Brian Convery, March 12th, 2016

Abib Summation Report

The Reports

“When the plant is going through the dough stages it becomes more brittle as each day moves along. The heads at one point become so brittle that if you even touch its tines or if you attempt to remove a seed it will fall apart and thus scatter the seeds. This characteristic has been bred out of many domesticated varieties, for to machine harvest it needs to reach a maturity level of 12-14% of moisture content or less to harvest by machine so it does not gum the inner workings up. If you tried to harvest wild barley with a sickle at 12-14% moisture content you would lose most of it from falling to the ground. That is why barley was harvested when it reached 20-30% moisture content. That is when it is changing color for it is no longer taking in moisture. It is aviv; at a stage to where it can reproduce itself, but can still be harvested by violently cutting the stocks with a sickle without losing the grain.”

Brian Convery, March 12th, 2016

Abib Summation Report

The Reports

“There is no way that the first fruits of the crops this year would make it in tact to April 24 which is the start date, or day of the wavesheaf offering if the year were intercalated. ... With the start of the year yesterday Friday the 11th we have until May 14th to complete the barley harvest and not lose any of it. The second scenario is a disaster in the making...”

Brian Convery, March 12th, 2016
Abib Summation Report

You shall number to yourself seven weeks. When the sickle begins to reap in the standing grain, you shall begin to number seven weeks.

Deuteronomy 16:9

...But when the fruit is ripe, immediately he puts forth the sickle, because the harvest has come.

Mark 4:28,29

The Reports – “Extra-Biblical Signs”?

"The scriptural witnesses are simple to enumerate. The heavy destructive winter rains are gone in their frequency, the flowers are blooming, the turtledoves are singing their mating songs, the figs are putting forth green figs, the grapes are putting forth tender (very young) grapes which give off a good smell, the lambs have been and are being born, and the storks, swifts, and swallows are migrating through the land. On the issues of the birds migrating, if in doubt please contact the Jerusalem Bird Observatory."

Brian Convery, March 12th, 2016
Abib Summation Report

"...when the fruit had not grown properly, when the winter rains had not stopped, when the roads for Passover pilgrims had not dried up, and when the young pigeons had not become fledged. The council on intercalation considered the astronomical facts together with the religious requirements of Passover and the natural conditions of the country."

Spier, Arthur (1952). The Comprehensive Hebrew Calendar. New York: Behrman House, Inc., p. 1

The Winter Is Past

Song of Solomon 2:11-13 For, behold, the winter is past. The rain is over and gone. The flowers appear on the earth; The time of the singing has come, And the voice of the turtledove is heard in our land. The fig tree ripens her green figs. The vines are in blossom; They give forth their fragrance...

Two Seasons

Genesis 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Two Seasons

Genesis 8:22

seedtime and harvest

cold and heat

summer and winter

The Winter Is Past

Song of Solomon 2:11-13 For, behold, the winter is past. The rain is over and gone. The flowers appear on the earth; The time of the singing has come, And the voice of the turtledove is heard in our land. The fig tree ripens her green figs. The vines are in blossom; They give forth their fragrance...

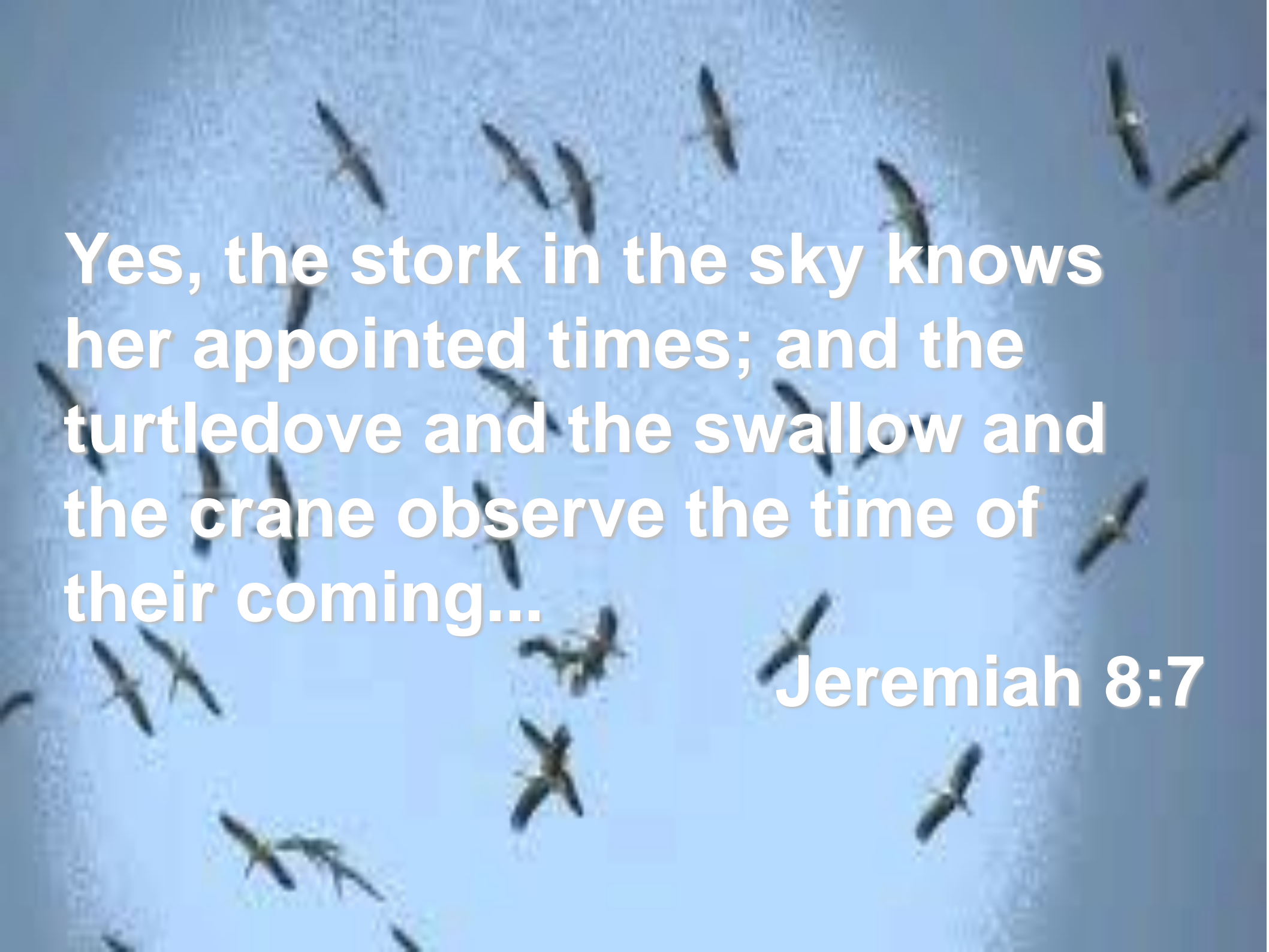
The Winter Is Past

1. The rain is over and gone.
2. The flowers appear on the earth
3. The time of the singing has come, And the voice of the turtledove is heard in our land.
4. The fig tree ripens her green figs.
5. The vines are in blossom; They give forth their fragrance...

Now from the fig tree learn this parable.
When its branch has now become
tender, and puts forth its leaves, you
know that the summer is near.

Matthew 24:32



A large flock of birds, likely storks, is seen flying in a clear blue sky. The birds are scattered across the frame, with some in the foreground and others further away, creating a sense of depth. The text is overlaid on the left side of the image.

**Yes, the stork in the sky knows
her appointed times; and the
turtledove and the swallow and
the crane observe the time of
their coming...**

Jeremiah 8:7

The Reports – Biblical Signs

"The scriptural witnesses are simple to enumerate. The heavy destructive winter rains are gone in their frequency, the flowers are blooming, the turtledoves are singing their mating songs, the figs are putting forth green figs, the grapes are putting forth tender (very young) grapes which give off a good smell, the lambs have been and are being born, and the storks, swifts, and swallows are migrating through the land. On the issues of the birds migrating, if in doubt please contact the Jerusalem Bird Observatory."

Brian Convery, March 12th, 2016
Abib Summation Report

The Reports: Fig Trees



The Reports: Grapes



Addressing the FAQs & Standard Claims Concerning The Aviv Factor

**What Scripture mentions "the
NEW MOON of *aviv*"?**

Chodesh ha aviv

Observe the New Moon of the Abib, and keep the
Passover unto the LORD thy God...

Deuteronomy 16:1

Chodesh = “new moon” or “month”

And David said unto Jonathan, Behold, tomorrow is the new moon [*chodesh*], and I should not fail to sit with the king to eat: but let me go, that I may hide myself in the field unto the third day at evening.

1 Samuel 20:5

And David hid himself in the field; and it was the new moon [*chodesh*], and the king sat at table to eat.

1 Samuel 20:24

Chodesh = “new moon” or “month”

1 Samuel 20:27 And it came to pass on the morrow, *which was* the second *day* of the month [*chodesh*], that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

The Month *Abib*

Observe the month of Abib, and keep the
Passover unto the LORD thy God: for in the
month of Abib the LORD thy God brought thee
forth out of Egypt by night.

Deuteronomy 16:1

The Feast of Unleavened Bread shalt thou keep.
Seven days thou shalt eat unleavened bread, as I
commanded thee, in the time of the month Abib:
for in the month Abib thou camest out from
Egypt.

Exodus 34:18

The Month *Abib*

And Moses said unto the people, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place; there shall no leavened bread be eaten. This day came ye out in the month Abib."

Exodus 13:3,4

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.

Exodus 23:15

ABIB by when?

What Scripture requires the barley to be *aviv* at the end of the 12th month in order to signify the new year?

Standard Claim

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

Exodus 12:1-2 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

Exodus 9:31 through 12:6 has been referenced by some here. These Scriptures DESCRIBE what happened in the year of the exodus -- the plague of hail while the barley was aviv is a DESCRIPTION. It is NOT a PRESCRIPTION. It does not inform us that the barley MUST be aviv prior to the New Moon.

These Scriptures tell us nothing of the status of the barley in Israel. They speak of Egypt's barley.

As far as PRESCRIPTION, Leviticus 23:10 requires the omer to be harvested from Israel - not Egypt.

And, further PRESCRIPTION is given in Leviticus 2:14 which requires the first fruits offering to be either aviv or karmel.

Hence, by Scriptural PRESCRIPTION, the barley doesn't need to be aviv until firstfruits offering day

Exodus 9:13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let My people go, that they may serve Me.

Exodus 9:18 Behold, **to morrow about this time** I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

Exodus 10:1-4 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these My signs before him: And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have done among them; that ye may know how that I *am* the LORD. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before Me? let My people go, that they may serve Me. Else, if thou refuse to let My people go, behold, **to morrow** will I bring the locusts into thy coast:

Exodus 10:12-13 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land **all that day, and all that night; and when it was morning**, the east wind brought the locusts.

Exodus 10:22-29 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt **three days**: They saw not one another, neither rose any from his place **for three days**: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. But the LORD hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, **see my face no more; for in *that* day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.**

Exodus 11:1-3 And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Exodus 11:4-8 And **Moses said, Thus saith the LORD,**
About midnight will I go out into the midst of Egypt:
And all the firstborn in the land of Egypt shall die, from
the firstborn of Pharaoh that sitteth upon his throne, even
unto the firstborn of the maidservant that *is* behind the
mill; and all the firstborn of beasts. And there shall be a
great cry throughout all the land of Egypt, such as there
was none like it, nor shall be like it any more. But against
any of the children of Israel shall not a dog move his
tongue, against man or beast: that ye may know how that
the LORD doth put a difference between the Egyptians
and Israel. And **all these thy servants shall come**
down unto me, and bow down themselves unto me,
saying, Get thee out, and all the people that follow
thee: and after that I will go out. And he went out
from Pharaoh in a great anger.

Exodus 11:4-8 occurred on the 14th of the Aviv

Exodus 10:23-29 occurred on the 14th of the Aviv

Exodus 10:22 Three days darkness = Aviv 11th-13th

Exodus 10:13b-20 God brings the locusts in, Pharaoh begs mercy, Moses entreats, and locust are removed on the 10th of the Aviv.

Exodus 10:1-13a Moses warned Pharaoh of locust plague on the 9th of the Aviv, & God gathers them all that day into the night of the 10th of the Aviv.

Exodus 9:22-35 Hail plague textually-possible to have occurred on the 8th of the Aviv

First Fruits

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 firstfruits of your harvest unto the priest: 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.



Leviticus 23:10-11

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 [*omer*] of the firstfruits of your harvest unto the priest: 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.

Leviticus 23:10-11

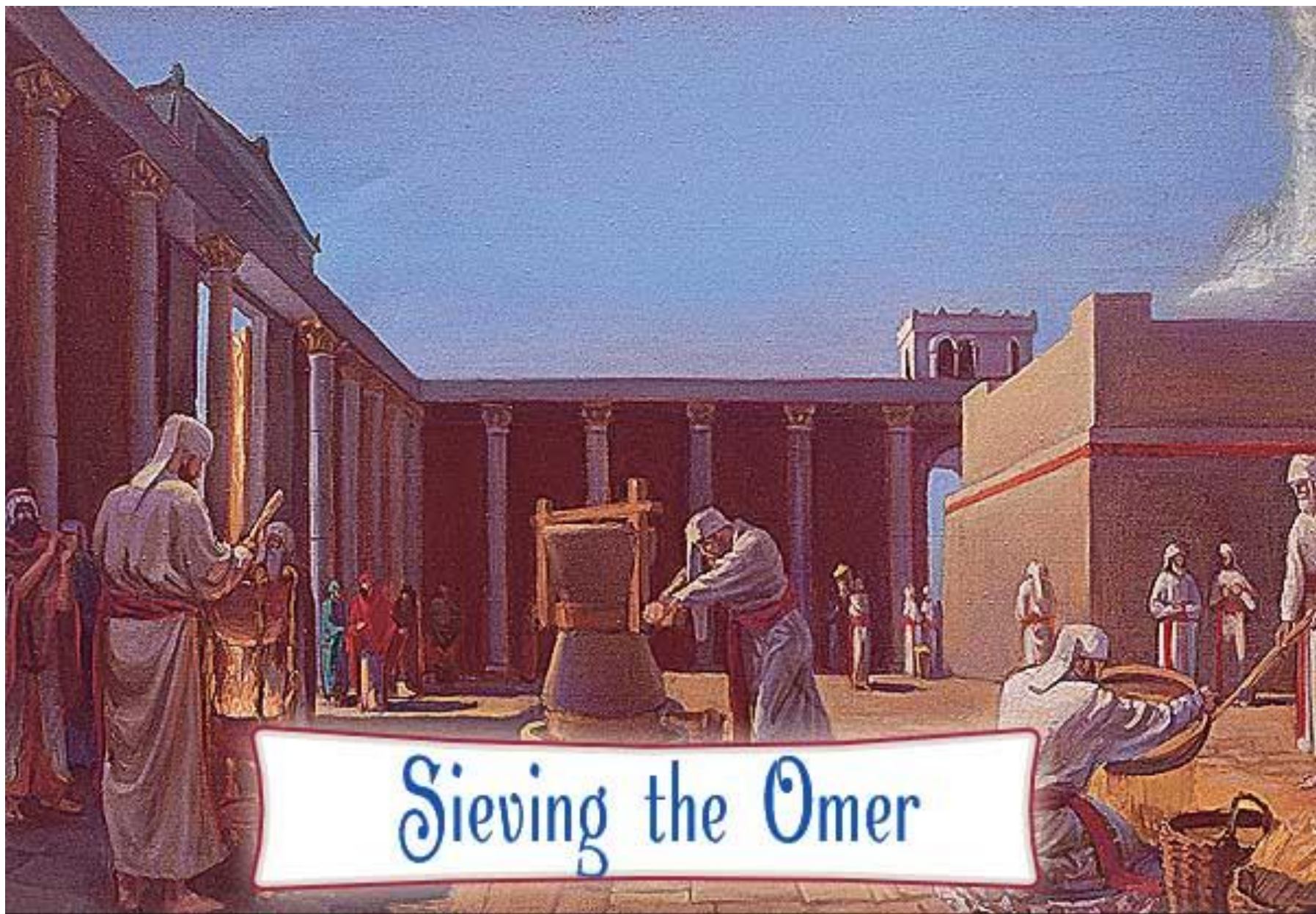
First Fruits



Waving the Omer

The Omer Offering

An illustration of several golden wheat stalks with long, thin awns, arranged in a slightly curved, overlapping manner. The stalks are rendered with fine lines and shading to show texture and depth. They are positioned behind the title text, which is written in a blue, stylized font with a red outline and a drop shadow effect.



After completing the harvest, the kohanim, (priests), would bring baskets filled with barley to the eastern side of the inner Temple courtyard. There, the newly ripened grain was beaten, roasted, and sifted in thirteen sieves. A handful of the flour was burned on the altar, and the rest was eaten by the kohanim.



Torah states that the first grain offering must consist of fresh barley kernels roasted in a perforated pan, and then ground into a coarse meal. "You must place olive oil and frankincense on it..." (Leviticus 2:15)



Next, the kohen must "wave the Omer before G-d." (Leviticus 23:11) This was done in front of the northeast corner of the altar, the kohen facing westward.



The final step of the Omer offering involved the kohen scooping out a handful of flour from the meal mixture and placing it in on the fire atop the altar. This was followed by the bringing of a single male sheep as a burnt offering. From this point on, grain from the new harvest could be eaten.

then ye shall bring a sheaf of the firstfruits of your harvest unto the priest; this is called an omer in the text, which was the tenth part of an ephah, Ex 16:36; and so Jarchi interprets it here; according to the Jewish writers, when the sheaf was reaped, the corn was beat out and winnowed, and dried by the fire, and then ground in a mill, and an omer, or a tenth part of an ephah of the flour of it was taken, and oil and frankincense put upon it, an handful of which being put upon the altar, the rest was the priest's.

John Gill

...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 God; 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.

Antiquities of the Jews, book 3, chapter 10

That the barley must be harvest-ready 2-3 weeks into the month of the Aviv is also clear from Dt 16:9 which states:

"From when the sickle commences on the standing grain you will begin to count seven weeks."

From Lev 23:15 we know that the seven weeks between Passover (Chag Hamatzot) and Pentecost (Shavuot) begin on the day when the wave-sheaf offering is brought (i.e. the Sunday which falls out during Passover):

"And you shall count from the morrow after the Sabbath, from the day you bring the sheaf of waving; they will be seven complete Sabbaths."

Therefore, the "sickle commences on the standing grain" on the Sunday during Passover, i.e. 2-3 weeks after the beginning of the month of the Aviv. If the barley is not developed enough so that it will be ready for the sickle 2-3 weeks later, then the month of the Aviv can not begin and we must wait till the following month.

Nehemia Gordon

Aviv Barley in the Biblical Calendar - Nehemia's Wall

Parched Aviv

We know from several passages that barley which is in the state of Aviv has not completely ripened, but has ripened enough so that its seeds can be eaten parched in fire. Parched barley was a commonly eaten food in ancient Israel and is mentioned in numerous passages in the Hebrew Bible as either "Aviv parched (Kalui) in fire" (Lev 2,14) or in the abbreviated form "parched (Kalui/ Kali)" (Lev 23:14; Jos 5:11; 1Sam 17:17; 1 Samuel 25:18; 2 Samuel 17:28; Ruth 2:14).

While still early in its development, barley has not yet produced large enough and firm enough seeds to produce food through parching. This early in its development, when the "head" has just come out of the shaft, the seeds are not substantial enough to produce any food. At a later stage, the seeds have grown in size and have filled with liquid. At this point the seeds will shrivel up when parched and will only produce empty skins. Over time the liquid is replaced with dry material and when enough dry material has amassed the seeds will be able to yield "barley parched in fire".

Nehemia Gordon

Aviv Barley in the Biblical Calendar - Nehemia's Wall

“Parched grain,” in Hebrew *kali*, refers to nearly ripe grain that is still slightly moist. The farmers would harvest this moist grain early and parch it in fire to make it crunchy and delicious. Parched grain could only come from a freshly harvested crop, not from old grain! Joshua 5:11 says the Israelites ate “parched grain” on the morrow of the Passover, on the morning of the 15th day of the First Hebrew Month. The “unleavened bread” could theoretically have come from the old grain, as Ibn Ezra suggested, but the parched grain had to be new grain. Year-old moist grain would go bad, so parched grain could only be “new” grain from that year’s harvest. This new crop would be forbidden to eat until the waving of the Omer, which took place on the “morrow of the Passover,” which Ibn Ezra knew from Numbers 33:3 was the morning of the 15th day of the month.

Nehemia Gordon

The Truth About Shavuot - Nehemia's Wall

Joshua 5:10-11 The children of Israel encamped in Gilgal; and they kept the Passover on the fourteenth day of the month at even in the plains of Jericho. They ate of the produce of the land on the next day after the Passover, unleavened cakes and **parched grain**, in the same day.

Seek His holy will!

**HAPPY SABBATH
DAY!**

KEEP IT HOLY!

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WHOLLY!**

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KEEP IT HOLY!

**HAPPY SABBATH
DAY!**

*Sabbath4CoGs
Chatroom*

**Thy
Word
is
Truth**

John 17:17



Church of God at Woodstock



THANK YOU!!