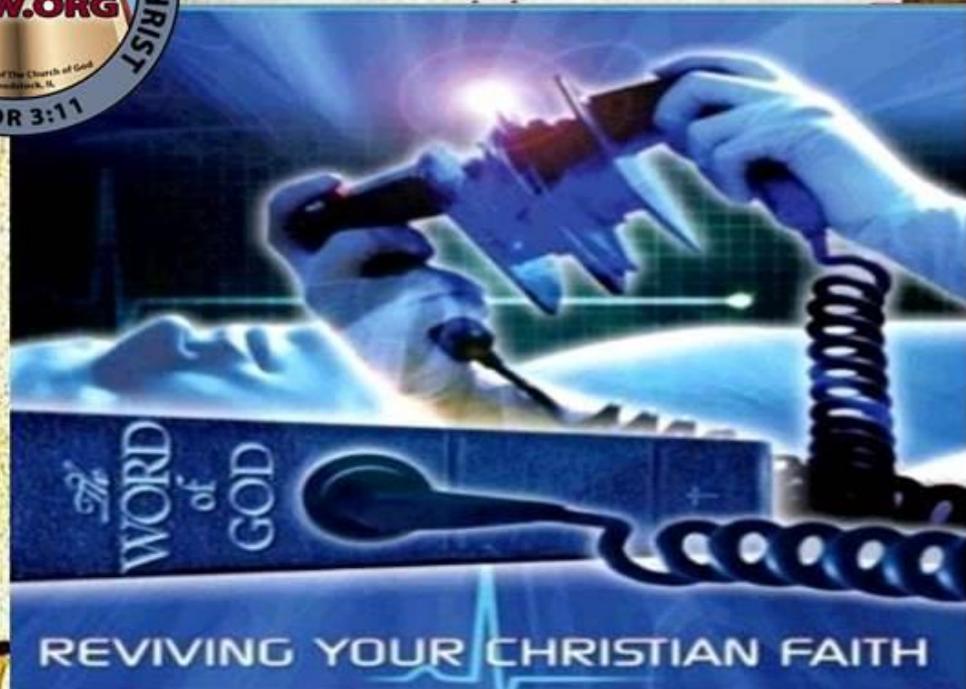
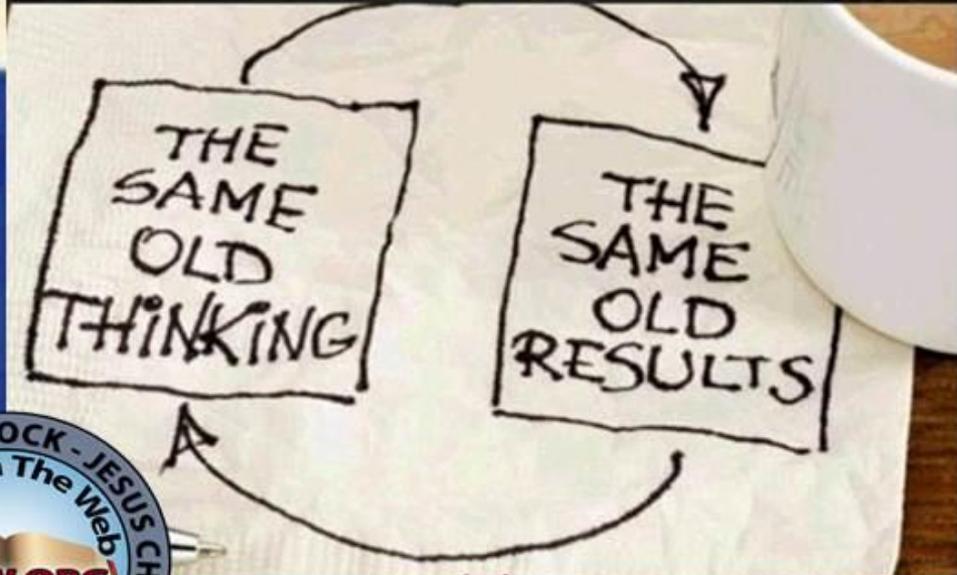


Think BIBLICALLY



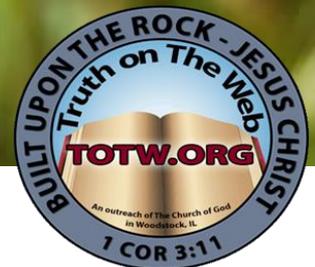
RENEW
your mind
ROMANS 12:2



Aviv:

When is its 'Cut-Off'* Date?

***Deut 16:9**



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.

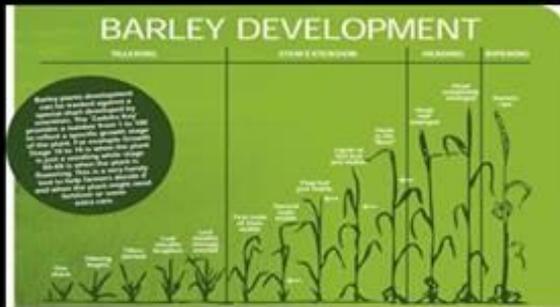
וְאִם-תִּקְרִיב מִנְחַת בַּחֲרִים לַיהוָה, אָבִיב קִלְוֵי בָאֵשׁ גָּרֵשׁ כְּרֵמֶל תִּקְרִיב אֶת מִנְחַת
בַּחֲרִיךְ: (וַיִּקְרָא ב: יד)

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)

**New Moon and
Aviv Barley** 
in Israel

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

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)

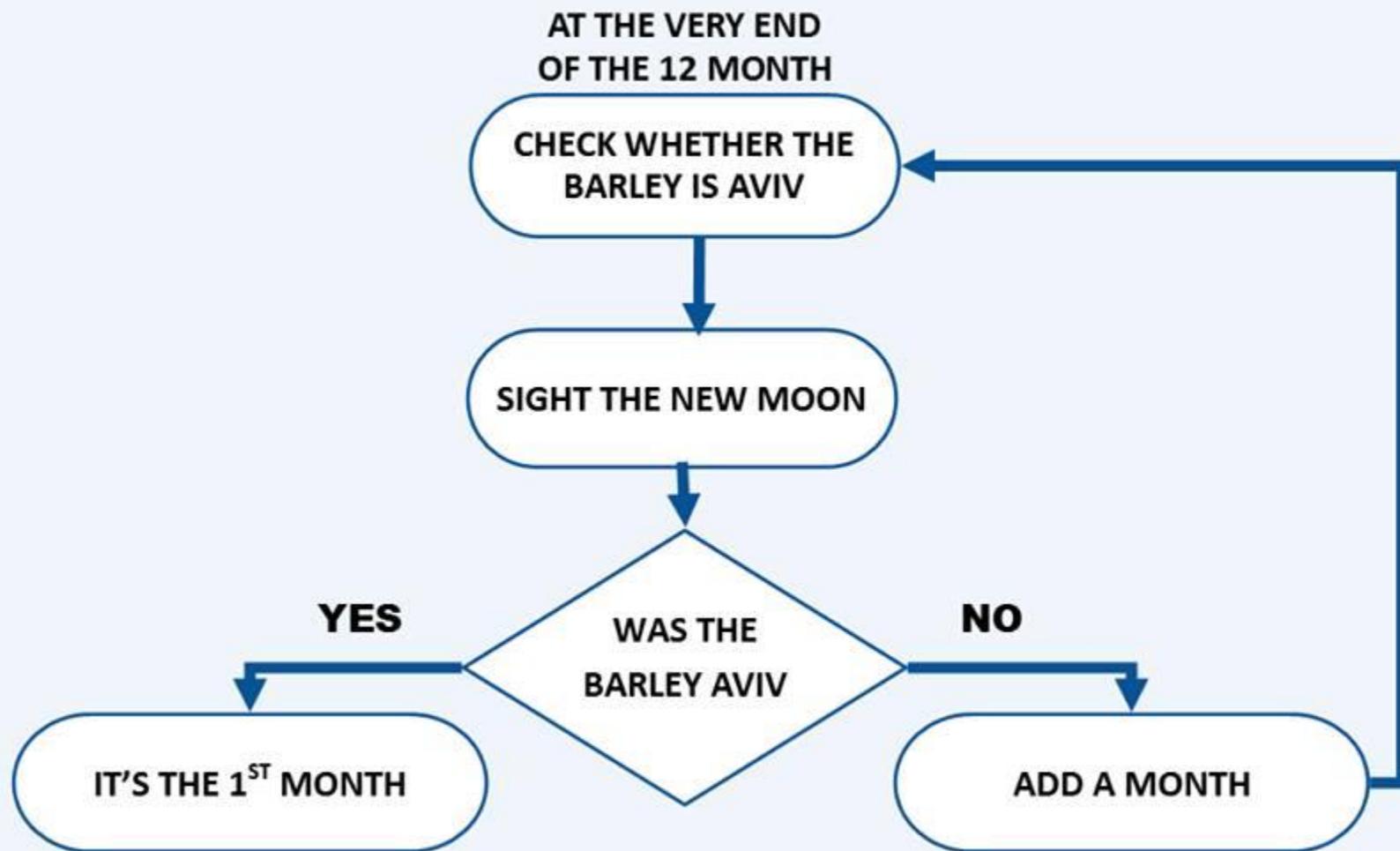


I'm mature enough to be harvested in 2 weeks (Lev 23:10)



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

AT THE VERY END
OF THE 12 MONTH

CHECK THE MATURITY
STAGE OF THE BARLEY

YES

WILL IT BE AT AVIV BY
THE POTENTIAL FIRST
FRUITS DAY?

NO

THE NEXT VISIBLE
CRESCENT MARKS THE
NEW YEAR

THE NEXT VISIBLE
CRESCENT MARKS THE
13TH MONTH

SIGHT THE NEW MOON

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

Chodesh ha aviv

Deuteronomy 16:1 Observe the *New Moon* of **the Abib, and keep the Passover** unto the LORD thy God...

Chodesh = “new moon” or “month”

1 Samuel 20:5 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 20:24 And David hid himself in the field; and **it was the new moon [*chodesh*]**, and the king sat at table to eat.

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*

Deuteronomy 16:1 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.

Exodus 34:18 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.

The Month *Abib*

Exodus 13:3-4 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 23:15 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.

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)”.

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 *nisaq*, 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

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

The 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 9:31-32 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.

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



Leviticus 23:9-10 And the LORD spake unto Moses, saying, 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:

Further PRESCRIPTION is given in Leviticus 2:14 which requires the first fruits offering to be either *aviv* or *karmel*:

Leviticus 2:14 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 of corn dried by the fire, *even* corn beaten out of full ears.

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

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

First Fruits



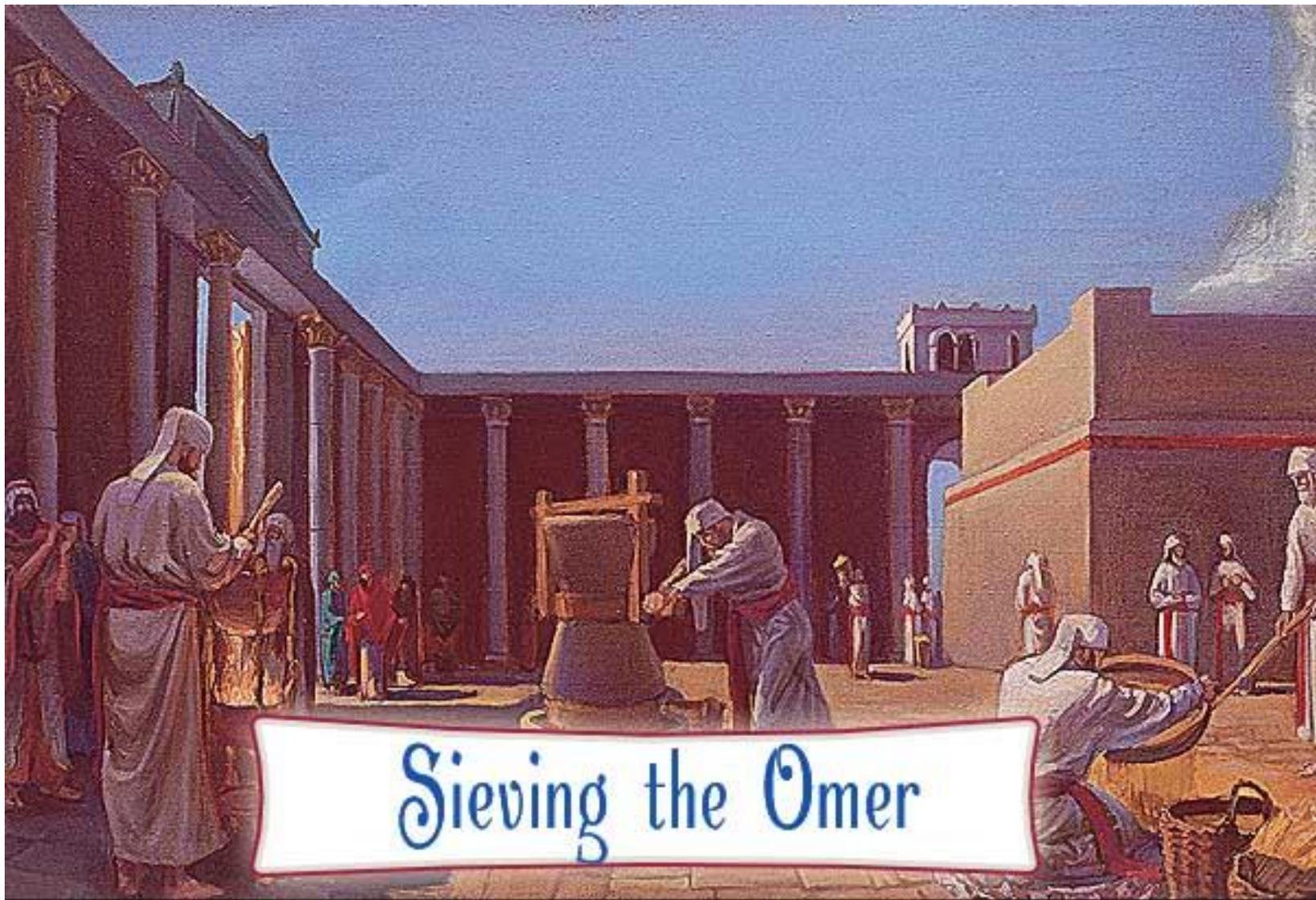
Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf [*omer*] of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.

Leviticus 23:10-11

First Fruits



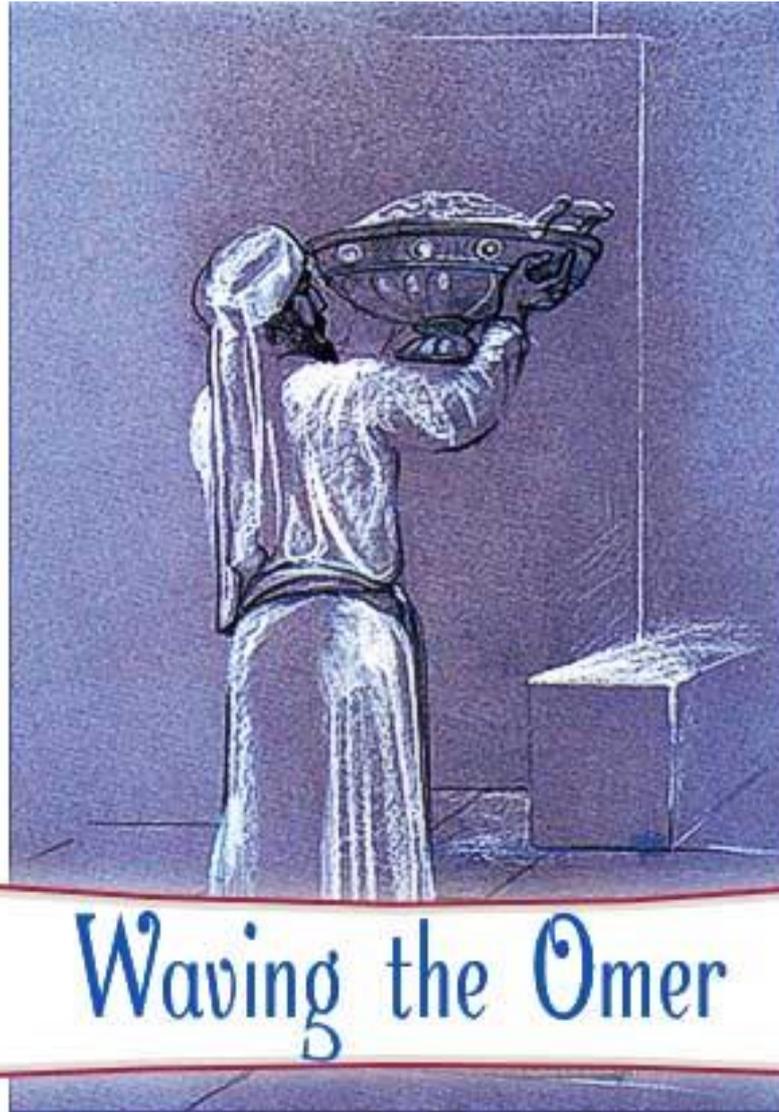
Waving the Omer



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 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.

Josephus, Antiquities of the Jews, book 3, chapter 10

Leviticus 23:9-10 And the LORD spake unto Moses, saying, 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:

Deuteronomy 16:9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

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

...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.**

Josephus, Antiquities of the Jews, book 3, chapter 10

Entrance Into The Promised Land

And

The Wave Offering

First Passover In The Land

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. The manna ceased on the next day, after they had eaten of the produce of the land; neither had the children of Israel manna any more; but they ate of the fruit of the land of Canaan that year.

Joshua 5:10-12

“Morrow After the Passover”

Joshua 5:10-11 And the children of Israel encamped in Gilgal, and **kept the Passover on the fourteenth day of the month** at even in the plains of Jericho. And they did eat of the *old* corn of the land on **the morrow after the Passover,** unleavened cakes, and parched corn in the selfsame day.

“Morrow After the Passover”

Joshua 5:11 And they did eat of the *old* corn of the land on **the morrow after the Passover**, unleavened cakes, and parched corn in the selfsame day.

Numbers 33:3 ...on **the morrow after the Passover** the children of Israel went out with an high hand in the sight of all the Egyptians.

Mimacharat ha pesach

“Morrow After the Passover”

Numbers 33:3 And they departed from Rameses in the first month, **on the fifteenth day of the first month; on the morrow after the Passover** the children of Israel went out with an high hand in the sight of all the Egyptians.

And **they departed** from Rameses in the first month, **on the fifteenth day of the first month**

the children of **Israel went out** with an high hand in the sight of all the Egyptians **on the morrow after the Passover**

Morrow After the Passover

8	9	10 Crossed Jordan	11	12	13	14 Kept Passover Sabbath
15 Ate produce omer offered	16	17	18	19	20	21 Sabbath

Wave Sheaf / Omer Offering

Leviticus 23:10-14 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 YHVH, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God.

When ye be come into the Land...

...ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day

Leviticus 23:14

...they did eat of the produce..., unleavened cakes and parched grain, in the selfsame day

Joshua 5:11

Leviticus - Joshua Comparison

And bread and parched (barley) you will not eat until this very day.

1

2

3

4

And they ate ... Matzot and parched (barley) on this very day

3

1

2

4

Joshua 5:11 - “*old corn*”?

`avur "corn, prop. *produce*, or *offering* of the land, Josh. 5:11,12. It has the passive sense of the conjugation Hiph. *he `viyr* to offer"

(*Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, p.600, Strong's #5669)

6 Days in the Land & Still Eating Manna

8	9	10 Crossed Jordan	11	12	13	14 Kept Passover
		no produce eaten	no produce eaten	no produce eaten	no produce eaten	no produce eaten
15 Ate produce	16	17	18	19	20	21
omer offered						Sabbath

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.

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

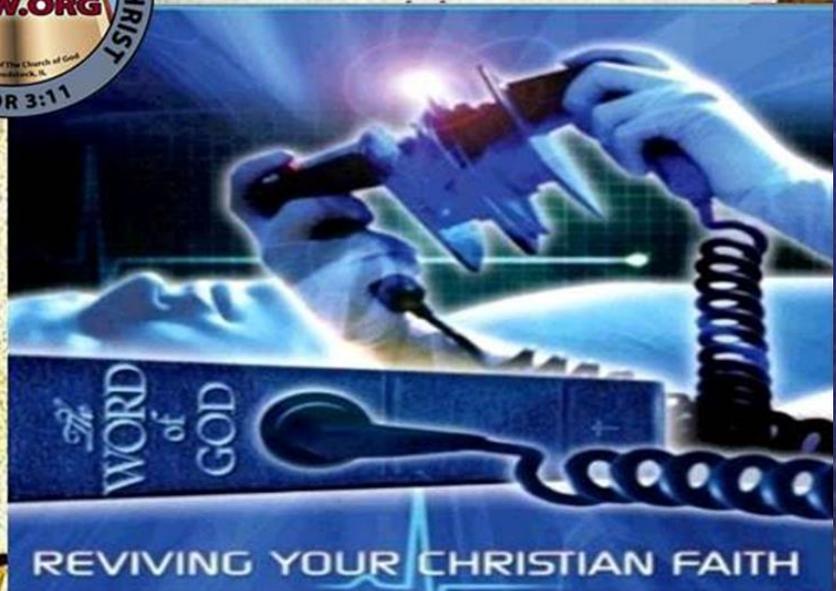
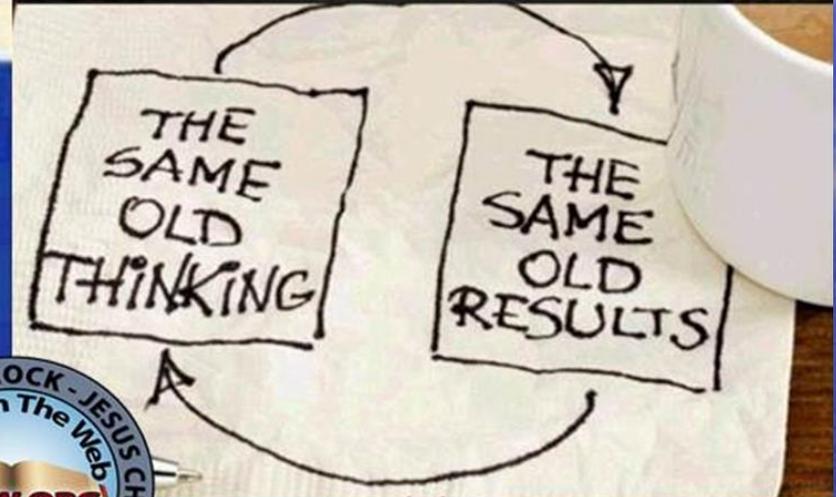
The Truth About Shavuot - Nehemia's Wall

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Think BIBLICALLY



RENEW
your mind
ROMANS 12:2



REVIVING YOUR CHRISTIAN FAITH