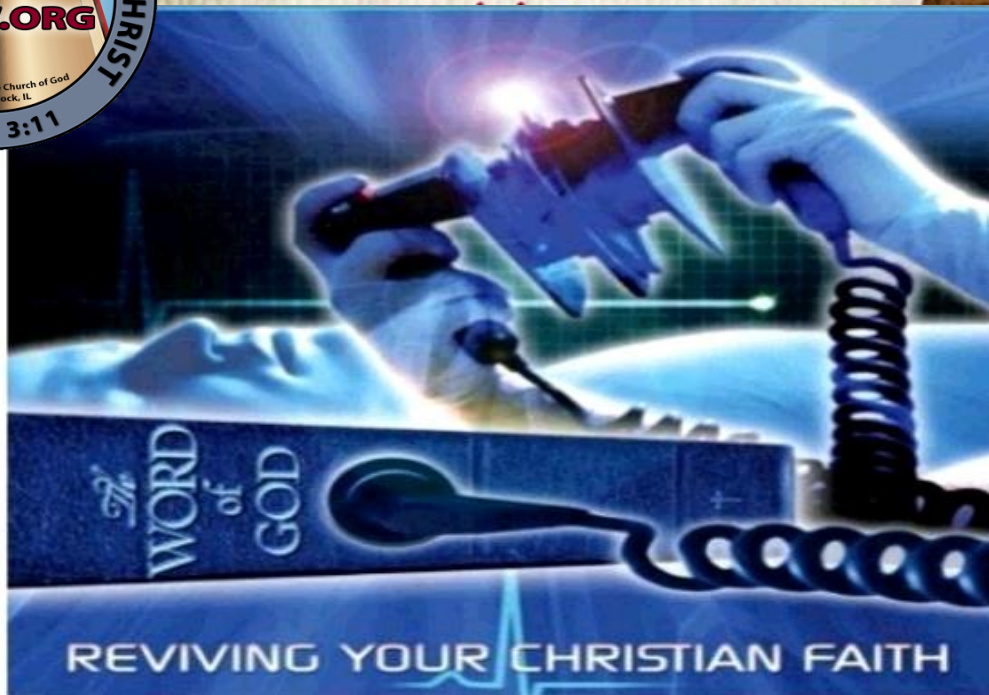
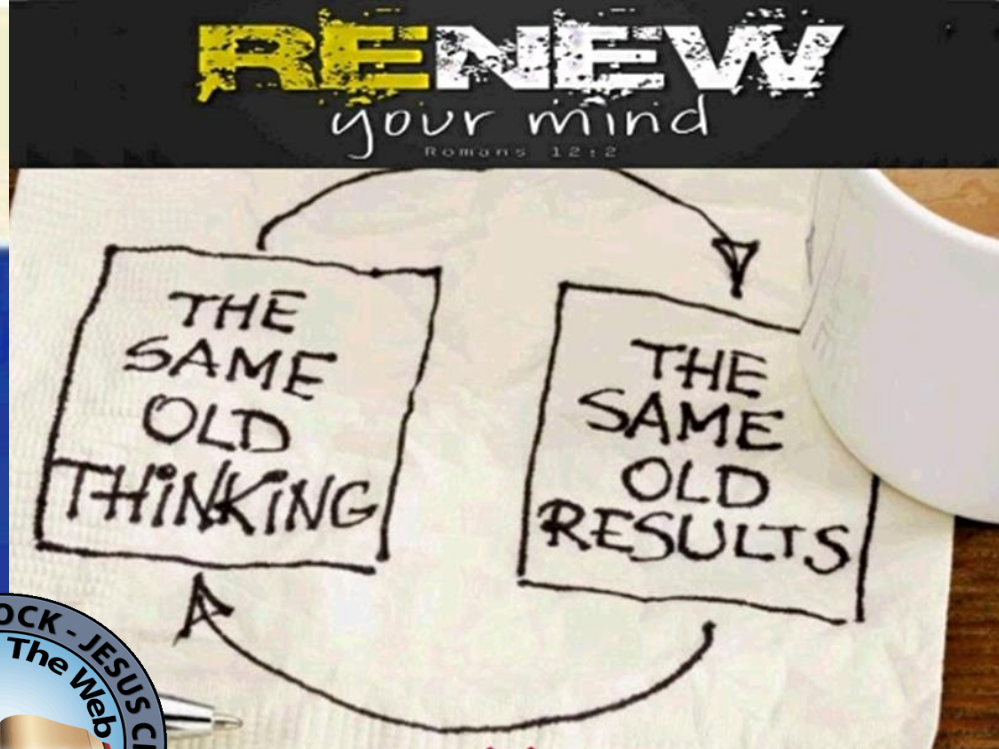
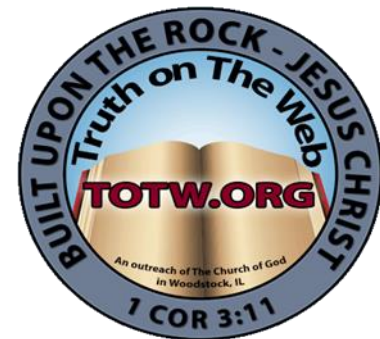


Think BIBLICALLY





The Aviv, The Omer, The Harvest, & The Biblical New Year of 2019



The Aviv, The Omer, The Harvest, & The Biblical New Year of 2019

What is Aviv?

Is the Karaite new year determination method fully Scriptural?

What is Zadoks scale?

Should we look to Egypt because of Exodus 9:31-32?

Would hail destroy the current crop?

How much barley is required to determine the year?

What constitutes the wavesheaf?

How should Leviticus 23:10 be understood?*

How should Deuteronomy 16:9 be understood?*

*Several Jewish sources regarding the interpretation of these verses will also be presented

Deuteronomy 11:10-12 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: But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, **from the beginning of the year** [mereshiyt hashanah] **even unto the end of the year** [*vead 'achariyth shanah*].

2 Samuel 21:9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in **the days of harvest, in the first days, in the beginning of barley harvest.**

Gezer Calendar



Gezer Calendar

ירחו אסף ירחו ז	Two months of harvest, Two months of planting
רע ירחו לקש	Two months of late planting
ירח עצד פשת	A month of hoeing flax
ירח קצר שערם	A month of barley harvest
ירח קצר וכל	A month of harvest & feasting
ירחו זמר	Two months of pruning
ירח קץ	A month of summer fruit

Gezer Calendar

August/September & September/October
October/November & November/December

Two months of harvest, Two
months of planting

December/January & January/February

Two months of late planting

February/March

A month of hoeing flax

March/April

A month of barley harvest

April/May

A month of harvest & feasting

May/June & June/July

Two months of pruning

July/August

A month of summer fruit

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...



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

Matthew 24:32

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.



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.**

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 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 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.

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 is 'aviv?

What is 'aviv?

The Karaite Definition

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.



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

Aviv and the Harvest

The month of the Aviv is the month which commences after the barley has reached the stage of Aviv. 2-3 weeks after the beginning of the month the barley has moved beyond the stage of Aviv and is ready to be brought as the "wave-sheaf offering" (Hanafat HaOmer). The "wave-sheaf offering" is a sacrifice brought from the first stalks cut in the harvest and is brought on the Sunday which falls out during Passover (Chag HaMatzot). This is described in Lev 23:10-11,

"When you come to the land which I give you, and harvest its harvest, you will bring the sheaf of the beginning of your harvest to the priest. And he will wave the sheaf before Yehovah so you will be accepted; on the morrow after the Sabbath the priest will wave it."

From this it is clear that the barley, which was Aviv at the beginning of the month, has become harvest-ready 15-21 days later (i.e. by the Sunday during Passover). Therefore, the month of the Aviv can not begin unless the barley has reached a stage where it will be harvest-ready 2-3 weeks later.

Nehemia Gordon

Aviv Barley in the Biblical Calendar - Nehemia's Wall

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

It should be noted that not all the barley ripens in the Land of Israel at the same time. The wave-sheaf offering is a national sacrifice brought from the first fields to become harvest-ready. However, the first-fruit offerings brought by individual farmers can vary in ripeness anywhere from "Aviv parched in fire" to fully ripe grain which may be brought "crushed" or "coarsely ground". This is what is meant in Lev 2:14,

"And when you bring a first-fruit offering to Yehovah; you shall bring your first-fruit offering as Aviv parched in fire or crushed Carmel" (Carmel is grain which has hardened beyond Aviv to the point where it can be "crushed" or "coarsely ground").

All of the above passages have been translated directly from the Hebrew and it is worth noting that the King James translators seem to have only understood the various Hebrew agricultural terms very poorly. In Lev 2:14 they translated Carmel as "full ears" and "Aviv" as "green ears" whereas in Lev 23:14 they translated Carmel as "green ears"!

Nehemia Gordon

Aviv Barley in the Biblical Calendar - Nehemia's Wall

In summation, barley which is in the state of Aviv has 3 characteristics:

- 1) It is brittle enough to be destroyed by hail and has begun to lighten in color (it is not "dark").
- 2) The seeds have produced enough dry material so it can be eaten parched.
- 3) It has developed enough so that it will be harvest-ready 2-3 weeks later.

Nehemia Gordon

Aviv Barley in the Biblical Calendar - Nehemia's Wall

For information only - not a TOTW endorsement

1) It is brittle enough to be destroyed by hail and has begun to lighten in color (it is not "dark").

Does the barley need to be brittle in the head to be 'aviv' (enough for the head to be destroyed by hail i.e. Ex. 9)?



G. Johns



Hail Storm Damages Belfield Farm

Exodus 9:18-19 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.** Send therefore now, *and* **gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.**

Exodus 9:22-25 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and **the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. 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.**

Aviv indicates a stage in the development of the barley crops. This is clear from Ex 9:31-32 which describes the devastation caused by the plague of hail:

"And the flax and the barley were smitten, because the barley was Aviv and the flax was Giv'ol. And the wheat and the spelt were not smitten because they were dark (Afilot)."

The above passage relates that the barley crops were destroyed by the hail while the wheat and spelt were not damaged. To understand the reason for this we must look at how grain develops. When grains are early in their development they are flexible and have a dark green color. As they become ripe they take on a light yellowish hue and become more brittle. The reason that the barley was destroyed and the wheat was not is that the barley had reached the stage in its development called Aviv and as a result had become brittle enough to be damaged by the hail. In contrast, the wheat and spelt were still early enough in their development, at a stage when they were flexible and not susceptible to being damaged by hail. The description of the wheat and spelt as "dark" (Afilot) indicates that they were still in the stage when they were deep green and had not yet begun to lighten into the light yellowish hue which characterizes ripe grains. In contrast, the barley had reached the stage of Aviv at which time it was no longer "dark" and at this point it probably had begun to develop golden streaks.

Nehemia Gordon

Aviv Barley in the Biblical Calendar - Nehemia's Wall

Mr. Harmer, referring to the double harvest in Egypt mentioned by Dr. Pocock, says that the circumstance of the wheat and the rye being אפילת aphiloth, dark or hidden, as the margin renders it, (i.e., they were sown, but not grown up), shows that it was the Indian wheat or surgo rosso mentioned Ex 9:31, which, with the rye, escaped, while the barley and flax were smitten because they were at or nearly at a state of maturity. See Harmer's Obs., vol. iv., p. 11, edit 1808. But what is intended by the words in the Hebrew text we cannot positively say, as there is a great variety of opinions on this subject, both among the versions and the commentators.

Adam Clarke Commentary

ס Sefaria

Jastrow, אָפּיל ▼



אָפּיל m. (b. h.; אפל) *slow to ripen, late in the season*. M. Kat. 6^a א' late produces, opp. גָּפּיר. Gen. R. s. 61, beg. זרע בא' sow at the advanced season. Fem. אָפּילה *advanced autumn, rainy season*. Y. Taan. I, 64^a bot.—Pl. אָפּילות. Y. R. Hash. III, beg. 47^b *sheeps which conceive late in the season*.—קָרן אפּיל, v. אָפּל II.

**Should We Look To Egypt
For Aviv?**



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:

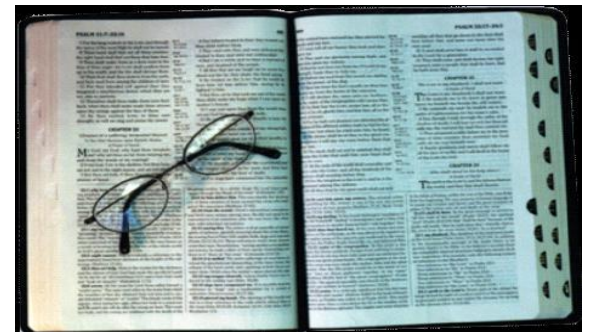
What is 'aviv?

Scripturally Defined

ABIB – Scripturally Defined

And the flax and the barley was smitten: for the barley was in the ear ["in the ear"--Hebrew *abib*], and the flax was bolled. But the wheat and the rye were not smitten: for they were not grown up [Hebrew *afilot* = they were yet "dark"].

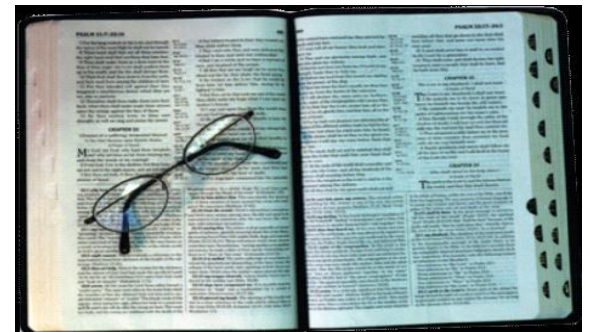
Exodus 9:31,32



ABIB – Scripturally Defined

And if thou offer a meal offering of thy firstfruits unto the LORD, thou shalt offer for the meal offering of thy firstfruits green ears [*abib*] of grain dried by the fire, even grain beaten out of full ears.

Leviticus 2:14



***Green* Barley But NOT Abib**





***Abib* Barley Gathered from Temple Mount**



***Carmel* (Fully Ripened) Barley**





***Aviv* Barley Grinds Into Flour**



***ABIB* – Scripturally Defined**

- Abib, as defined by Scripture, is reference to barley that:
 - is no longer dark in color
 - is brittle enough to be destroyed by hail
 - is mature enough to make into flour



***ABIB* – Scripturally Defined**

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In summation, barley which is in the state of Aviv has 3 characteristics:

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Nehemia Gordon
Aviv Barley in the Biblical Calendar - Nehemia's Wall

For information only - not a TOTW endorsement

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

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

No Scripture Illustrates this “requirement”

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

A Historical Look At Intercalation

"...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

Intercalated Years

In 19 years the solar cycle exceeds the lunar by about 209 days, which are approximately 7 months. In Temple times this intercalation was decided upon in the individual years according to agricultural conditions (Tosef., Sanh. 2:2; Sanh. 11b)

Cecil Roth, editor, *Encyclopaedia Judaica*, Vol. 5, p.43, article:
Calendar

Intercalated Years

The intervals of intercalation were at first irregular, intercalation being in part due to the prevailing state of the various agricultural products...Astronomy was, however, always a powerful factor, as the state of the crops is ultimately determined by the sun's position in its annual path

Intercalated Years

Records dating from the closing years of the Second Temple inform us that the time of new-moon was fixed on the evidence of observers who declared that they had descried the crescent in the sky...Similarly, a leap-year was decided upon only when required, the main factor in question being the state of the young crops, as it was desired that the Passover should coincide with the earing of the corn (chodesh ha aviv); the intercalary month was therefore always an Adar. It was not until a later day that the position of the sun was also taken into account. This procedure was continued after the destruction of the Temple...

Encyclopaedia of Religion and Ethics, Vol.3, article, CALENDAR (Jewish), p.117

Historical Documentation

“It once happened that Rabban Gamliel was sitting on a step on the Temple Mount, and the well-known scribe Yochanan was standing before him with three cut sheets [of parchment] lying before him. He (Gamliel) said to him (Yochanan), ...(and) take the third [sheet] and write to our brethren, the Exiles of Babylon and to those in Media, and to all the other exiled [sons] of Israel, saying:

‘May your peace be great forever! **We beg to inform that the doves are still tender, and the lambs are still young, and the Aviv is not yet ripe. It seems advisable to me and to my colleagues to add thirty days to this year.**”

Babylonian Talmud, Tractate Sanhedrin 11b

Historical Documentation

R. Jannai [gave the following example of the law in operation], quoting from R. Simeon b. Gamaliel's [letter to the Communities]: **'We beg to inform you that the doves are still tender and the lambs still young, and the grain has not yet ripened.** I have considered the matter and thought it advisable to add thirty days to the year.

Mishna: Sanhedrin 11a

For information only – not a TOTW endorsement

There are three major criteria that may be used and it turns out that all three may be relevant this year. 1) If the 16th of Nissan would fall before the vernal equinox then a month is added. This year 16th Adar II (March 27th) is a few days after the equinox (March 20th) so we continue to the next criterion. 2) Will there be enough barley ripe to reap on the eve of Nissan 16th, grind into flour and sacrifice on the next day? For this, three regions are taken into consideration: Judea, Samaria and the East Bank of the Jordan. I have received reports that there are a few pockets of barley in Judea that will be ripe enough a few days before 16th Adar II. However, this is so marginal that it is unlikely that there will be ripe barley in Samaria which is cooler and wetter and it is questionable also on the East Bank of the Jordan because it is wetter than in Judea. If ripe barley is not available in Judea then an extra month is added. If barley is available in Judea and at least one of the other regions then no extra month is added. If barley is available only in Judea, as might be the case this year, then the third criterion comes into play. 3) Are the fruit trees that normally blossom in Nissan in flower by the end of Adar in order to provide first-fruits in time for Shavuot.

Roy Hoffman
March 2005

Historical Documentation

"XLI. . . .(222) Moses puts down the beginning of the vernal equinox as the first month of the year, attributing the chief honour, not as some persons do to the periodical revolutions of the year in regard of time, but rather to the graces and beauties of nature which it has caused to shine upon men; for it is through the bounty of nature that the seeds which are sown to produce the necessary food of mankind are brought to perfection.

Philo: On The Life of Moses, II

How Much Barley Is Required To Be Aviv?

How Much Barley Is Required To Be Aviv?

Scripture does not state an answer to this

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 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.

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.

Ruth 2:2-3 And Ruth the Moabite said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.



Hebrew in Israel

March 10 at 6:00 AM · ⚙️

Some important notes I've been thinking about in regards to the Aviv search. I hope to publish this in a much more detailed way in the future:

One of the important things to know about the Aviv is that finding small amounts, or amounts which are less than 70-80% of a field means one has not found Aviv. The reason is due to the fact that a farmer has to bring in workers to harvest, and he would not harvest part of a field, but the whole thing. In Mishnaik sources such as Peah we have a living description of how a harvest was done. The workers would work in lines reaping the whole field, and other workers would make sheafs behind them. This description, regardless of the source, is of how work was done for thousands of years in farm land.

Finding a mixed field, or small amounts, could mean a farmer had no reason to reap his field. Hence rendering any modern day understanding of harvest incorrect.

When reading the text in Lev 23 and Duet 16, one can see clearly it is about bringing a sheaf out of a whole harvest, and not just a random sheaf.

A field in biblical times could be small, and the minimal field was 24 square meters. This size is determined by the minimal amount of grain one can sow, which is a 1/4 of a Seah. This number is again taken from Mishnaik sources, but does describe an agriculture reality that never changed till the 20th century.

It is also important to know that a field can be affected by pesticides which cause the grain to think it's dying. This is why when checking field it is important to try and keep away from trees and cultivated fields which might have been sprayed.

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“A field in biblical times could be small, and **the minimal field was 24 square meters**. This size is determined by the minimal amount of grain one can sow, which is a 1/4 of a Seah.” Yoel Halevi

The golden area is 400 square meters!

This barley here is Zadoks 8.9 - it is aviv. There is more than enough here that qualifies for a Leviticus 2:14 omer of firstfruits offering. The barley in this field around this golden plot was Zadoks 8.3 to 8.5. A second field, just feet away, was also in the low to mid 8 Zadoks stages.



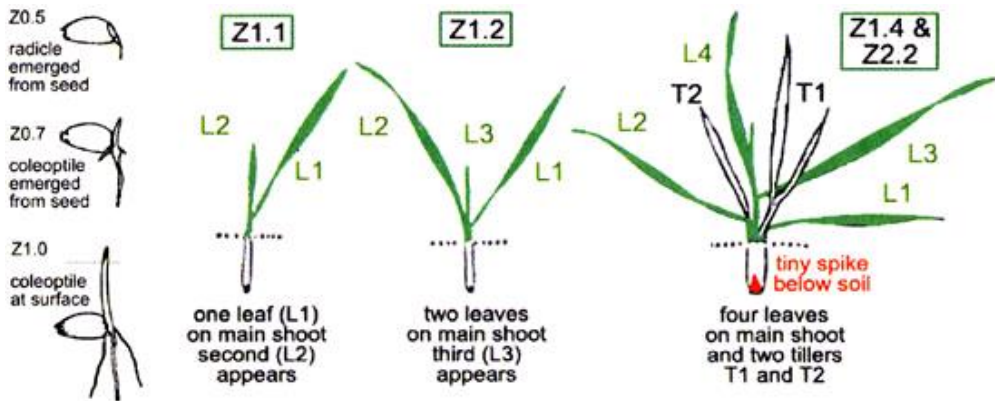


**Will the current barley crop be ready for
Harvest within two to three weeks?**

- 1) Grass stage - Heads (ears) have not appeared. Barley looks like tall grass.
- 2) Head stage- The heads (ears) of grain have begun to appear. The seeds have not yet begun to form.
- 3) Cotton Stage - The seed shells are filled with a cotton-like substance, which over time gets replaced with seed material.
- 4) Water Stage - The seeds have begun to grow but when squeezed liquid comes out.
- 5) Worm Stage/ Smear Stage [=Between Water and Wax Stage] - The seeds are forming but when squeezed the worm-like insides come out. In some strains the seeds never get very large and it is difficult to distinguish between #4 and #5. In these species the seeds smear when squeezed in both #4 and #5.
- 6) Wax Stage - The seeds are fully formed and have fattened. They do not break when squeezed and are like soft wax. This stage is our working definition of Abib.
- 7) The seeds are like hard wax and are ready for harvest using ancient methods.

What is Zadoks scale?

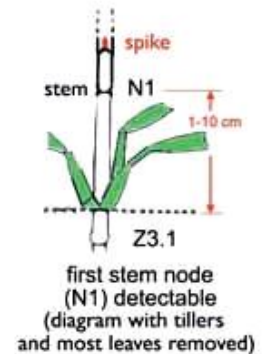
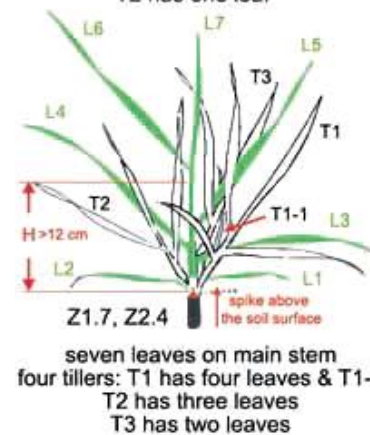
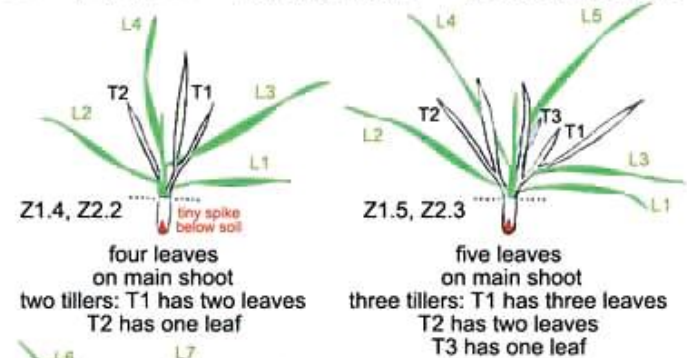
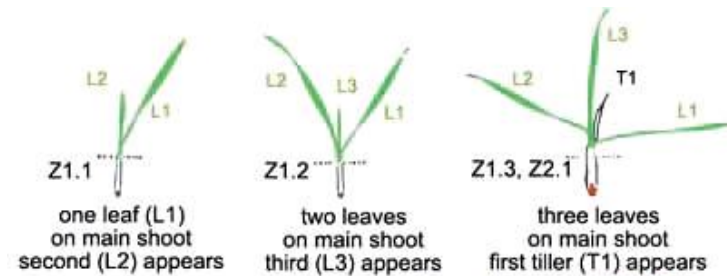
The Zadoks scale is a cereal development scale proposed by the Dutch phytopathologist Jan C. Zadoks that is widely used in cereal research and agriculture.



Zadoks' Scale

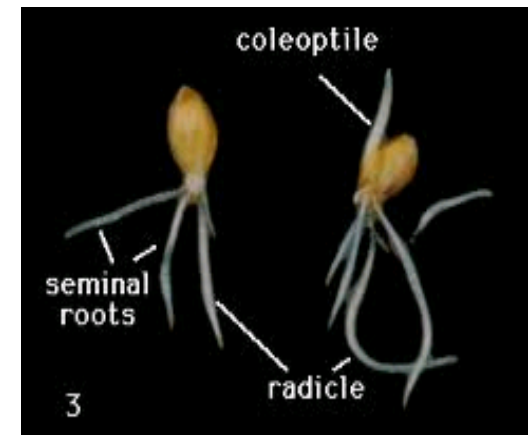
Zadoks decimal growth scale is based on ten cereal growth stages. These are: 0 germination; 1 seedling growth (leaves on main stem); 2 tillering; 3 stem elongation (nodes); 4 booting; 5 ear emergence; 6 flowering; 7 milk development; 8 dough development; 9 ripening.

Each primary growth stage is then subdivided 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.

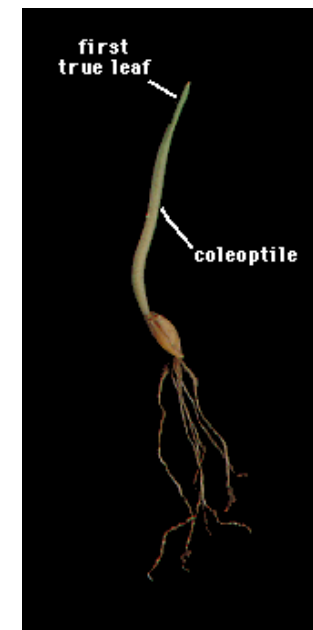


this stage is Z3.0 if..
height (H) is 12 cm or more and the true stem has elongated, raising the spike above the soil surface

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



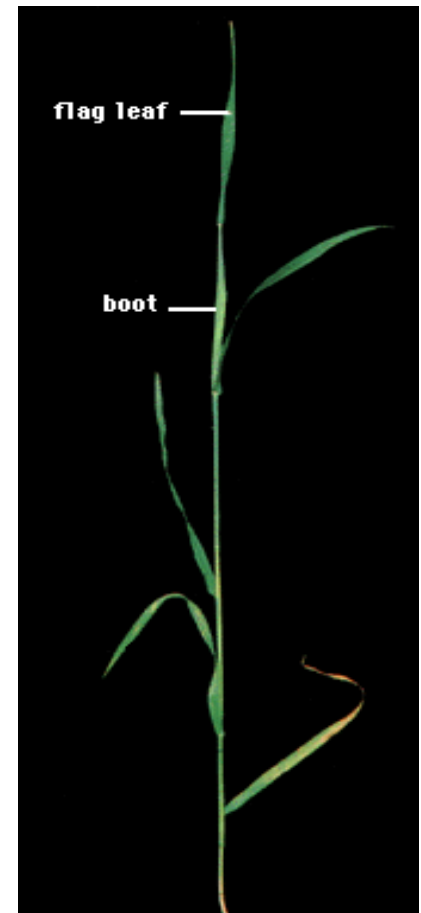
Zadoks 2.1



Zadoks 3.8

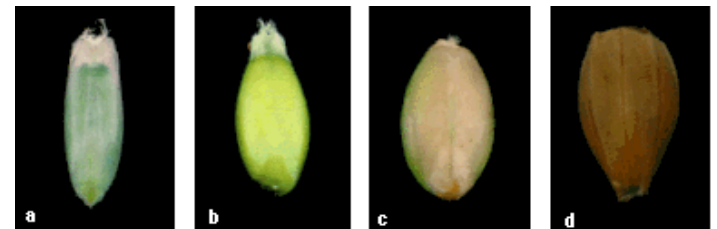
Zadoks code		Description
Principal stage	Secondary stage	
4		Boot
	1	Flag leaf sheath extending
	3	Boot just beginning to swell
	5	Boot swollen
	7	Flag leaf sheath opening
	9	First awns visible
5		Head emergence
	1	First spikelet of head just visible
	3	One-fourth of head emerged
	5	One-half of head 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 sheath and continues until heading. If the flag leaf is open, the ear will be clearly visible inside it.



Zadoks 4.5

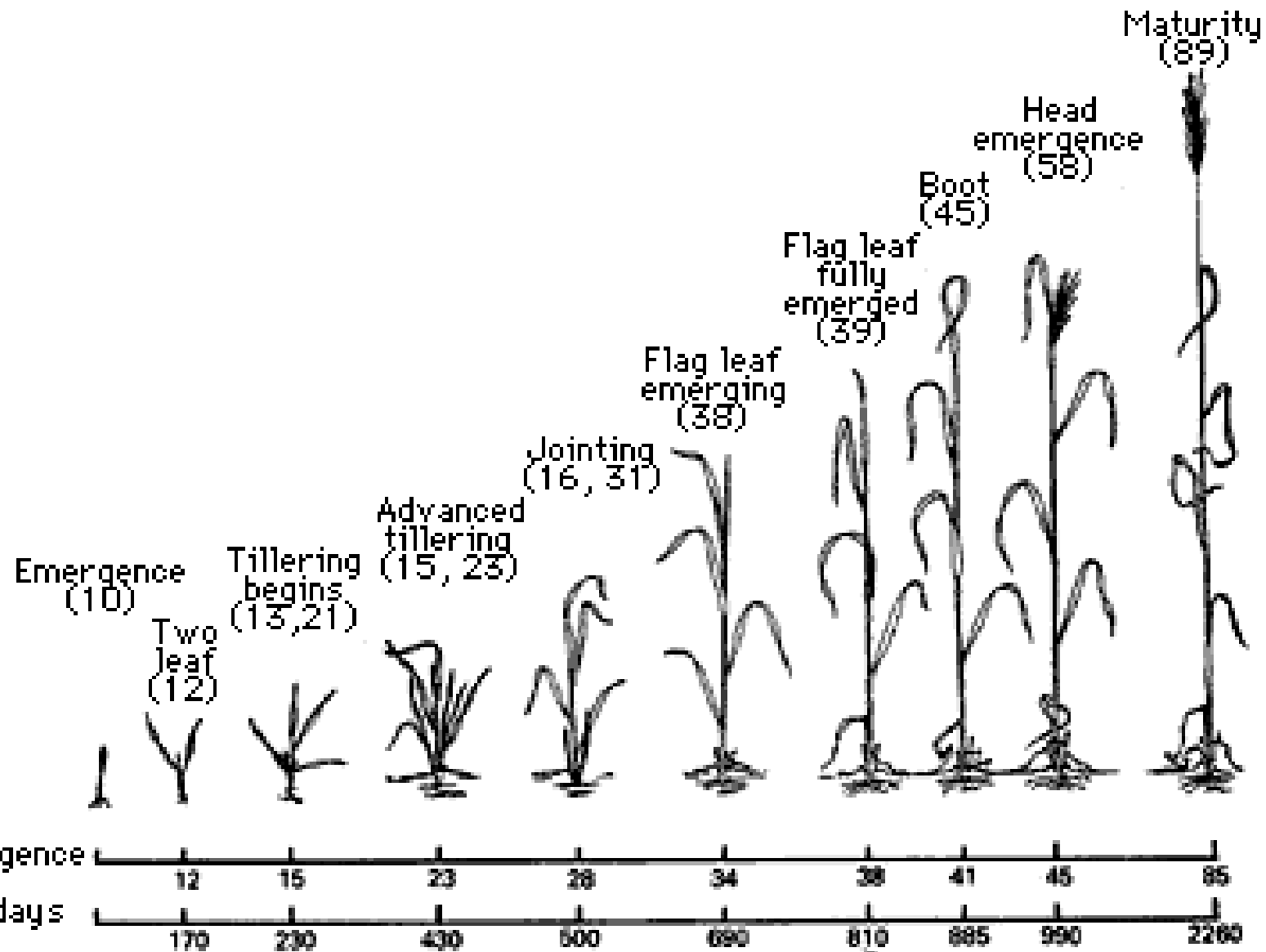
Zadoks code		Description
Principal stage	Secondary stage	
6		Flowering (not readily visible in barley)
	1	Beginning of flowering
	5	Half of florets have flowered
	9	Flowering complete
7		Milk development in kernel
	1	Kernel watery ripe
	3	Early milk
	5	Medium milk
	7	Late milk
8		Dough development in 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 first period of kernel development, designated the "watery ripe" and "milk" stages, lasts about 10 days. Although the kernels do not gain much weight during this phase, it is extremely important because it determines the number of cells that will subsequently be used for storing starch. Kernels crushed in this stage initially yield a watery substance which later becomes milky. Kernels that are storing starch and growing rapidly are characterized by a white semisolid consistency termed "soft dough." This period usually lasts about 10 days following the milk stage. Finally, as the kernel approaches maturity and begins losing water rapidly, its consistency becomes more solid, termed "hard dough." This is when the kernel also loses its green color. When kernel moisture has decreased to about 30 to 40 percent, it has reached physiological maturity and will not accumulate additional dry matter. The final yield potential has been established at this time.

Growth & Development Guide For Spring Barley



The same field (at the head of the
Jordan and Jezreel Valleys)
March 20, 2016

“...only in the flowering
stages and early milk
stages...” Brian Convery, March
8th, 2016 Abib Inspection Report



Only 12 days passed between
photos on left and photo above

Barley at the head of the Jordan and Jezreel Valleys - March 24, 2016



The pictures of the heads and seeds were randomly picked in the field from top of knoll to flat edges.

The picture to the right has shoes covered in barley falling apart as one walks through the field.



***Aviv* Barley Grinds Into Flour**



1) Grass stage - Heads (ears) have not appeared. Barley looks like tall grass.

Zadoks 4 and earlier

2) Head stage- The heads (ears) of grain have begun to appear. The seeds have not yet begun to form.

Zadoks 5 – “boot”

3) Cotton Stage - The seed shells are filled with a cotton-like substance, which over time gets replaced with seed material.

Zadoks 6 – “flowering”

4) Water Stage - The seeds have begun to grow but when squeezed liquid comes out.

Zadoks 7.1 – 7.9 – “milk”

5) Worm Stage/ Smear Stage [=Between Water and Wax Stage] - The seeds are forming but when squeezed the worm-like insides come out. In some strains the seeds never get very large and it is difficult to distinguish between #4 and #5. In these species the seeds smear when squeezed in both #4 and #5.

Zadoks 8.1 - 8.5 “soft dough”

6) Wax Stage - The seeds are fully formed and have fattened. They do not break when squeezed and are like soft wax. This stage is our working definition of Abib.

Zadoks 8.7 – 8.9 “hard dough”

7) The seeds are like hard wax and are ready for harvest using ancient methods.

Zadoks 8.9 – 9.1 “fully ripened”

**Is Harvesting Barley
Forbidden Before Omer
Offering?**

2 Kings 4:42 And there came a man from Baalshalisha, and brought the man of God **bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof.** And he said, Give unto the people, that they may eat.

The incident is analyzed: You do not have in all of Eretz Yisrael an environment in which fruit ripens more swiftly than in Ba'al Shalisha, and even so, only one of the seven species had ripened at that time, as the verse testifies that he brought him "bread of the first fruits." Lest you say the verse speaks of wheat, which ripens close to the time of the festival of Shavuot, the verse states "barley." Lest you say that the incident took place before the omer offering was sacrificed, the verse states: "Give to the people, that they may eat." As they were permitted to eat, it must be that the incident was after the omer offering was brought.

Sanhedrin 12a

For information only - not a TOTW endorsement

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 the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.** 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. And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin. **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: it shall be** a statute for ever throughout your generations in all your dwellings.

**Rightly Dividing
Leviticus 23:10**

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 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.

Strong's Hebrew Dictionary

6016. ׀ עֹמֶר omer

׀ עֹמֶר omer from 6014; properly, a heap, i.e. a sheaf; also an omer, as a dry measure:— omer, sheaf.

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6016. ׀ עֹמֶר omer

׀ עֹמֶר omer from 6014; properly, a heap, i.e. a sheaf; also an omer, as a dry measure:— omer, sheaf.

δράγμα, ατος, τό, (δράσσομαι) as much as one can grasp, a handful, truss of corn, Lat. manipulus, Il.:—also a sheaf, = ἄμαλλα, Xen.

Exodus 16:16-18 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, **an omer for every man**, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And **when they did mete it with an omer**, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

Exodus 16:22 And it came to pass, that on the sixth day they gathered twice as much bread, **two omers for one man**: and all the rulers of the congregation came and told Moses.

Exodus 16:29 See, for that the LORD hath given you the Sabbath, therefore He giveth you on the sixth day **the bread of two days**; abide ye every man in his place, let no man go out of his place on the seventh day.

Exodus 16:36 Now an omer is the tenth part of an ephah.

Deuteronomy 24:19 **When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it:** it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.



Deuteronomy 24:19 **When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it:** it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

Ruth 2:7 And she said, I pray you, **let me glean and gather after the reapers among the sheaves**: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Ruth 2:14-16 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar.
And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, **Let her glean even among the sheaves,** and reproach her not: And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

Judaic Understanding on Leviticus 23:10-14

THE SIXTH FESTIVAL

XXIX. (162) There is also a festival on the day of the paschal feast, which succeeds the first day, and this is named the sheaf, from what takes place on it; for **the sheaf is brought to the altar as a first fruit both of the country which the nation has received for its own, and also of the whole land; so as to be an offering both for the nation separately**, and also a common one for the whole race of mankind; and so that the people by it worship the living God, both for themselves and for all the rest of mankind, because they have received the fertile earth for their inheritance; for in the country there is no barren soil but even all those parts which appear to be stony and rugged are surrounded with soft veins of great depth, which, by reason of their richness, are very well suited for the production of living Things.

Philo, Special Laws II

Ein Yaakov (Glick Edition), Rosh Hashanah 1:9

We are taught in a Baraitha: R. Juda taught in the name of R. Akiba: "Why does the Torah command (Lev. 23, 10) a sheaf of the first fruits to be brought on the Passover? Because Passover is the season when judgment is passed with respect to grain, and the Holy One, praised be He! said: **Offer before Me the first sheaf of grain on Passover, so that the grain on the fields may be blessed, unto you.**'

Sifra, Emor, Section 10 3

3) "and you reap its harvest ... the first of your harvest": **It must be the first of all that is harvested.** I might think, even from parched fields requiring irrigation and from the valleys; it is, therefore, written "the first of your harvest," and not the above.

Rashi on Leviticus 23:10:1

ראשית קצירכם THE FIRST FRUITS OF YOUR HARVEST
— **This means that it (the Omer) shall be the first thing to be harvested** (cf. Sifra, Emor, Section 10 3).

Siftei Chakhamim, Leviticus 23:10:1

The first of the harvest. I.e. Jews may not reap their fields until the omer is reaped first, [before] of all everything else that is being reaped. But Rashi is not saying that ראשית קצירכם means that you should may only bring the omer only from the first of the harvest and not from the end or middle of the harvest.

§ The Sages taught in a baraita (Tosefta 2:2): The court may intercalate the year for three matters: For the ripening of the grain, if it is not yet time for the barley to ripen; for the fruit of the trees, if they have not yet ripened; and for the equinox, i.e., to ensure that the autumnal equinox will precede Sukkot. If two of these concerns apply, the court intercalates the year even if the third factor does not apply; but for only one of them the court does not intercalate the year.

The baraita continues: And when the ripening of the grain is one of the concerns, everyone is happy. Since the grain is not yet ripe, the people do not mind waiting an extra month for Nisan. **If the grain is already ripe, however, the extra month would simply prolong the period during which the grain may not be eaten due to the prohibition of the new crop, as the new crop may be harvested and eaten only after the sacrifice of the omer offering on the sixteenth of Nisan (see Leviticus 23:14).**

Rashi on Leviticus 23:10:2

— עמר The tenth part of an Epha; this was its name (i. e. עמר has not the meaning of a sheaf here as is the meaning of the word e. g., in Deuteronomy 24:19: — ושכחת עמר but it denotes a certain measure), as we find (Exodus 12:18) “And they did measure it with the Omer.”

For information only - not a TOTW endorsement

Menachot 70b:11

§ **The mishna further teaches with regard to the five grains: And it is prohibited to reap them prior to the omer offering.** The Gemara asks: From where are these matters derived? Rabbi Yoḥanan said: It is derived by means of a verbal analogy between “the first” written in conjunction with the new crop: “You shall bring the sheaf of the first fruits of your harvest to the priest” (Leviticus 23:10), and “the first” written with regard to ḥalla: “Of the first of your dough you shall set apart a cake for a gift” (Numbers 15:20). Just as the obligation to separate ḥalla applies only to bread prepared from the five grains, so too the prohibition against reaping the new crop prior to the omer offering applies only to crops of the five grains.

Menachot 71a:10

GEMARA: With regard to the ruling of the mishna that one may reap a crop that grows in an irrigated field in the valleys, the Gemara cites that which is taught in a baraita: Rabbi Binyamin says that one verse states: “When you come into the land that I give to you and shall reap its harvest, then you shall bring the omer” (Leviticus 23:10). This verse indicates that one may reap his grain before bringing the omer offering. But it is also written in the continuation of the same verse: “Of the first fruits of your harvest to the priest,” from which it may be inferred that **the omer is brought from the first reaped grain.**

Menachot 72a:2

§ The mishna teaches: And one may reap crops prior to the omer due to potential damage to saplings growing alongside the crops; and due to the place of mourning, to create room for those consoling the mourners, who would bless them upon their return from the cemetery; and due to the need to create room for students to study, as failure to do so would lead to dereliction of Torah study in the study hall. The Gemara asks: What is the reason one is permitted to reap prior to the omer offering in these instances? The Gemara answers that the Merciful One states: “You shall bring the sheaf of the first fruits of your harvest to the priest” (Leviticus 23:10). **The use of the term “your harvest” indicates that the omer offering’s reaping must precede any personal harvest**, but it does not need to precede reaping for the purpose of a mitzva.

Mishneh Torah, Daily Offerings and Additional Offerings 7:13

It is forbidden to reap any one of the five kinds of grain in Eretz Yisrael before the reaping of the omer (sheaf of wave-offering), as it is written: "The first of your harvest" (Leviticus 23:10), meaning that it should be the first of all that is harvested.

The Sabbath Epistle, First Gates: On the Beginning of the Year 17

When we investigate the Torah's year, we find written "This month shall be for you the beginning of months" (Exodus 12:2), so it is first of the months of the year. It is also written "This day you depart, in the month of ripening" (ibid. 13:4), and "Observe the month of ripening" (Deuteronomy 16:1). The explanation is that Israel counts by lunar months, and the month in which the barley ripens in the Land of Israel is the first of the year's months. The beginning of that month is the beginning of the year, whether the equinox has passed or not. However, in order to perform the waving of the Omer 78 the court should ensure that Passover will occur when the barley has ripened.⁷⁹ Most years the ripening coincides with the equinox, but sometimes they are separated slightly because of an abundance of rain or because of drought.

The commandment of the sacrifice of the omer of barley: That we offer on the second day of Pesach, beyond the additional offering of the rest of the days of Pesach, a one-year old sheep for a burnt-offering and one omer of barley, that is called the omer of waving - as it is stated (Leviticus 23:10-11), "When you come to the land, etc., you shall bring the omer, the beginning of your harvest, etc. And he shall wave the omer in front of the Lord from the morrow of the Shabbat. And Onkelos translates, "after the holiday" - meaning to say, on the second day of Pesach. And behold, it is referring to Pesach in the section before this. And it is stated there (Leviticus 23:12), "And you shall make on the day of your waving the omer an unblemished one-year old sheep, etc." **And this sacrifice of the omer is called the offering of the first fruits. And it is a hint to this when He may He be blessed, says (Leviticus 2:14), "And if you shall bring an offering of the first-fruits to the Lord, new roasted with fire, etc."** And the language of Mekhilta d'Rabbi Yishmael 22:24 is "Each and every 'if' in the Torah is optional, etc. except for three that are obligatory and this is one of them." And they said there, "You say it is an obligation or is it only optional? [Hence] we learn to say, 'you shall offer the offering of your first fruits' - [it is] an obligation and not optional. And the matter of the offering is thus (Menachot 63b): That they would bring three seah of barley, and they would take out one issaron from all of it, which they would sift with thirteen sieves. And the rest would be redeemed and eaten by any person. And it is liable for the hallah-tithe but exempted from the [other] tithes. And we take this issaron of fine barley flour and we mix it with a log of oil and place a handful of frankincense upon it - like the other meal-offerings. And the priest waves it in the East - he extends [it] and brings [it back], raises [it] and lowers [it] - and presents it across from the point of the southwest corner, like the other meal offerings. And he takes a handful and incinerates [it], and the rest is eaten by the priests, like the remainders of all of the meal-offerings (Menachot 67b).

Menachot 64b:3

GEMARA: The Gemara asks: What is the reason that the barley reaped for the omer meal offering should ideally be brought from fields proximate to Jerusalem? The Gemara answers: If you wish, say that it is because the verse states: “And if you bring a meal offering of first fruits to the Lord, you shall bring for the meal offering of your first fruits grain in the ear parched with fire, even groats of the fresh ear [karmel]” (Leviticus 2:14). **This indicates that the grain should be soft and fresh. Consequently it should be brought from close by, not from a place where it might become stale and hardened during a long journey.**

Menachot 66a:17

MISHNA: After they harvested the omer and placed it in the baskets, they brought it to the Temple courtyard. And they would singe in the fire the kernels of barley while they were still on the stalks, in order to fulfill the mitzva of parched grain, as it is written: “And if you bring a meal offering of first fruits to the Lord, you shall bring for the meal offering of your first fruits grain in the ear parched with fire” (Leviticus 2:14). This is the statement of Rabbi Meir. And the Rabbis say: Prior to parching the kernels, they would remove them from the stalks by beating them with soft, moist reeds and with cabbage stalks, not with sticks, so that the kernels would not be crushed.

Menachot 71a:2

Rabbi Yoshiya responded: From where do we derive, you ask? The source is that it is written: “And if you bring a meal offering of first fruits to the Lord, you shall bring for the meal offering of your first fruits grain in the ear parched with fire, even groats of the fresh ear” (Leviticus 2:14). **Can one not learn from here by inference that although the omer offering must be from fully formed grain,** there is less-developed grain at an earlier stage that is not “grain in the ear,” i.e., grain that may not be used for the omer offering but is nevertheless permitted by the omer?

For information only – not a TOTW endorsement

Rashi on Deuteronomy 16:1, based on TB Sanhedrin 11b, explains: “Observe the month of spring [aviv]: Before it [Nisan] arrives, watch that it should be fit for the aviv ripening [capable of producing ripe ears of barley by the sixteenth of the month] to offer up in it the omer meal offering. And if not, proclaim it a leap year [thereby enabling you to wait another month, until the barley ripens].”

Regarding the aviv state of barley, Rashi on Exodus 9:31 writes “it has already ripened and is standing in its stalks, and they have been broken and have fallen”.

For information only – not a TOTW endorsement

Rightly Dividing
Deuteronomy 16:9

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.

Judaic Understanding on Deuteronomy 16:9

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

You shall count off seven weeks; start to count the seven weeks when the sickle is first put to the standing grain.

Menachot 66a:6

Therefore, the verse states: “Seven weeks you shall number for you; from the time the sickle is first put to the standing grain you shall begin to number seven weeks” (Deuteronomy 16:9).

This verse indicates that the counting should commence upon the reaping of the grain for the omer offering. If one would read just this verse: “From the time the sickle is first put to the standing grain you shall begin to number,” one might have thought that one can harvest and count and then bring the omer offering whenever he wishes. **Therefore, the other verse states: “From the day that you brought the sheaf of the waving...you shall number fifty days,”** indicating that the counting should start on the day the omer offering is brought.

For information only – not a TOTW endorsement

Menachot 71a:4

Rather, Shmuel said that this halakha is derived from a verse discussing the counting of the omer: “Seven weeks you shall number for you; from the time the sickle is first put to the standing grain you shall begin to number seven weeks” (Deuteronomy 16:9). Can one not learn from here by inference that there is grain at an earlier stage that cannot be cut with a sickle, which nevertheless is permitted by the omer offering? This description applies to grain that has taken root. The Gemara rejects this claim as well: Perhaps the inference is to grain at an earlier stage that cannot be cut with a sickle but is actually fodder, i.e., produce that has grown stalks but is not yet ripe.

Menachot 71a:5

Rabbi Yitzhak said: One can derive that grain that has taken root is permitted by the omer offering from the term: “The standing grain” (Deuteronomy 16:9). Can one not learn from here by inference that there is grain that is too soft and unable to stand, which may not be used for the omer offering and yet is permitted by the omer? The Gemara rejects this claim as well: Perhaps the inference is to grain that is unable to stand but is actually soft grain like that of a marsh; it has grown somewhat but is still soft enough that it bends rather than stands.

Bava Metzia 87b:6

The Gemara answers: The matter is derived by means of a verbal analogy between the term “standing” written here and the term “standing” written elsewhere. It is written here: “When you come into your neighbor’s standing grain” (Deuteronomy 23:26), and it is written there, **with regard to harvesting the barley for the omer offering: “Seven weeks you shall count for yourself; from the time the sickle is first put to the standing grain”** (Deuteronomy 16:9). Just as there, in the verse referring to the harvesting of the omer, it is the owner of standing grain who is obligated in the mitzva of ḥalla, as barley is one of the five grains, so too here, with regard to a laborer, it is discussing standing grain whose owner is obligated in the mitzva of ḥalla.

Targum Jonathan on Deuteronomy 16:9

Seven weeks number to you; **from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you shall begin to number the seven weeks.**

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Sifra, Emor, Chapter 12 6

6) "from the day that you bring": you shall count. I might think that he could bring (the omer) and count, and harvest whenever he wished; it is, therefore, written (Devarim 16:9) "from the time you put the sickle to the standing grain you shall begin to count. If "from the time you put the sickle," I might think that one could harvest and count, and bring the omer whenever he liked; it is therefore, written "from the day that you bring ... shall you count." If from the day that you bring. "If from the day that you bring," I might think that he must harvest and count and bring in the daytime. It is, therefore, written "seven complete Sabbaths shall they be." When are they "complete"? When he begins at night. I might then think that he harvests and brings and counts at night. It is, therefore, written "from the day that you bring." How is this realized? The harvesting and counting is at night, and the bringing in the daytime.

Rabbeinu Bahya, Devarim 16:9:2

“ מהחל חרמש בקמה תחל לספור, you are to start counting from the time the sickle will begin cutting the standing crop.” **This teaches that cutting the barley and beginning the count of the seven weeks is to occur simultaneously.** Our sages (Sifri Re-ey 136) add that I might have thought that whereas the cutting and the counting have to occur simultaneously, offering of the “Omer” could take place whenever one wanted; to ensure that we would not understand the commandment in this way the Torah added (מיום הביאכם, Leviticus 23,15) that the day we start counting is to coincide with the day the offering is presented on the altar. The meaning of the words מיום הביאכם could also be that reaping, counting and presenting on the altar should all take place simultaneously, and this is why the Torah does not write “ ביום, on the day,” but “ מיום, from the day.” The cutting and counting are to take place at night, whereas presentation of the offering on the altar takes place by day. The Torah wrote that “they shall be seven complete weeks” (Leviticus 23,15). They can only be complete if you start counting in the evening.

Sforno on Deuteronomy 16:9:1

מהחל חרמש בקמה, **in the standing barley, which is to serve as the Omer offering.** We know already from Exodus 9,31 that the barley crop ripens in spring (in the latitudes which include Egypt and the Land of Israel. Ed]. **Seven weeks elapse between the beginning of the barley harvest and that of the wheat harvest.** Hence you are to count these seven weeks.

Siftei Chakhamim, Deuteronomy 16:9:1

From the time the omer is cut, etc. i.e., it does not depend upon the beginning of the harvest, but rather upon the time the *omer* is cut. **But since the harvest begins with the *omer*, Scripture writes, "From the time the sickle begins felling the standing grain."**

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“Based on the biblical timing (Lev 23:10; Dt 16:9) **the Day of the Wave-Sheaf Offering marks the beginning of the barley harvest, when "the sickle begins upon the standing grain" (Dt 16:9).** The Wave-Sheaf Offering itself consists of the first sheaf harvested with a sickle from the barley harvest.”

Nehemia Gordon
Karaite Korner Newsletter #205
Counting the Omer and the Wave-Sheaf Offering
March 27, 2005

For information only – not a TOTW endorsement

Ruth 1:22 So Naomi returned, and Ruth the Moabite, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem **in the beginning of barley harvest.**

Ruth 2:14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and **he reached her parched corn, and she did eat, and was sufficed,** and left.

Ruth 2:15-18 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not. So **she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.**

Ruth 2:19-23 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz. And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen. And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

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

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.

**Witnesses To The New Year / Biblical
Summer of 2019**

Exodus 9:31 The flax and the barley were struck, for **the barley was in the ear**, and **the flax was in bloom**.



**“The flax is just now beginning to appear in areas that do not qualify as hot zones. In 2 weeks our hills in the Galilee will be pink with very tall blooming flax. Isn't it interesting? The flax in the north is keeping time with the barley in the south. Supernatural!”
Becca Biderman – March 8, 2019**

Song of Solomon 2:11-13 For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtledove is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.













Summing it all up, we have witnessed barley as young as emerging boot stage (Zadoks 5) on through aviv (zadoks 8). We have seen a bunch of lambs. We have seen white storks, swallows, and swift in their "end of winter" migrations.

So, what does all this mean? It means winter is ended -- Biblical summer is beginning (there are only two seasons in Scripture).

There are seven weeks to complete the barley harvest (from omer offering day to Pentecost). From now until Omer Offering Day (i.e., Sunday during the Feast of Unleavened Bread) is two and a half weeks (18 days). So, we have 18 more days before the harvest begins, then another seven weeks to complete it.

We have barley that is ready right now for omer offering -- more than enough. In 18 days, at Omer Offering, when the harvest begins (Leviticus 23:10-14; Deut 16:9), we will have a whole lot more. Then within the seven weeks of harvest, all the rest of the barley in the Land will have matured to harvest.

IF one waits for another lunar month to start the year, then the harvest is put off for 6 1/2 weeks from now. That means much of the barley across the Land would be lost. The current aviv would be long gone. The various dough, milk, and flowering barley would also be dead in the field. Most of the barley simply cannot wait that long -- it will go to seed and be gone.

Final Barley Report – March 6, 2019



The same field (at the head of the
Jordan and Jezreel Valleys)
March 20, 2016

“...only in the flowering
stages and early milk
stages...” Brian Convery, March
8th, 2016 Abib Inspection Report



Only 12 days passed between
photos on left and photo above

“I challenge these people to come back to Israel and show me one field of WILD barley anywhere in the country which has reached harvestable maturity according to their timeframe without shattering! If they are right, there will be fields of wild barley on April 24 (Day of Wave-Sheaf according to their false reckoning) which will be harvest-ripe that will not have shattered. I challenge them to come to Israel to harvest this barley with a sickle and show me that this is somehow more valid than barley growing in the Judean Desert or Jordan valley.”

Nehemia Gordon
March 2005

For information only - not a TOTW endorsement

Barley at the head of the Jordan and Jezreel Valleys - March 24, 2016



The pictures of the heads and seeds were randomly picked in the field from top of knoll to flat edges.

The picture to the right has shoes covered in barley falling apart as one walks through the field.



Think BIBLICALLY



RENEW
your mind
ROMANS 12:2

