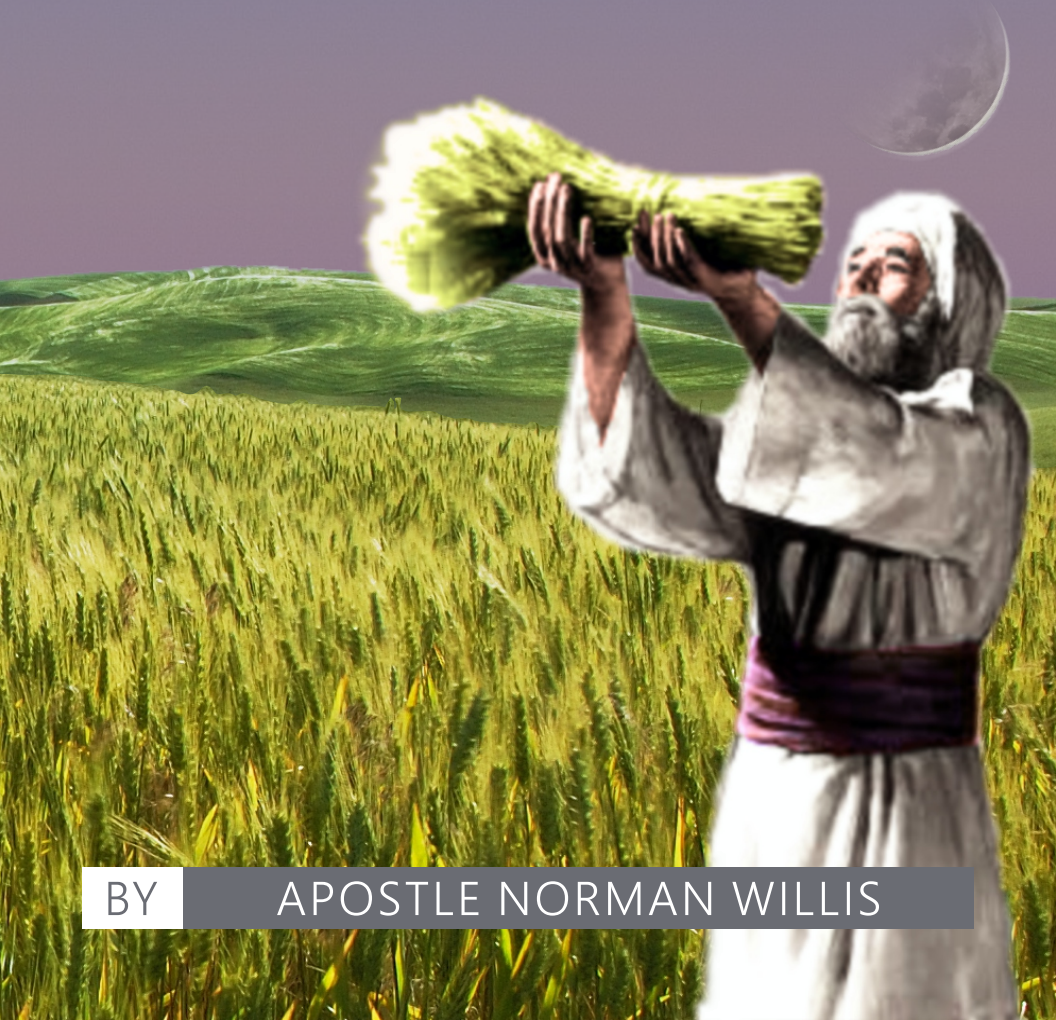
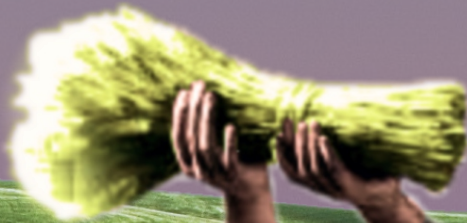


ESTABLISHING

The Head

of the Year



BY

APOSTLE NORMAN WILLIS

Establishing the Head of the Year, Version 1.0
By Norman B. Willis
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Adapted from the Homonymous Video Series.
Transcribed by: Rivkah Martinson.

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May the name of Yahweh be glorified.
In Yeshua's name, amein.

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Preface

This book builds on the materials presented in [Nazarene Israel](#), and [Revelation and the End Times](#). You will get the most out of this study if you already have a firm understanding of the material found in those two books.

We are confident of the material presented in [Revelation and the End Times](#), and the Revelation study has held up well to repeated analysis over time. Our weekly news analysis verifies the material in that study each week. However, since publishing the Revelation study, more material has come to light that, while we may not yet be 100% sure of it, it seems urgent to publish this material, because of the times we are in.

People sometimes ask me what version of Scripture I use. Normally I quote from the New King James Version (NKJV) because it is widely trusted and easy to read. I correct the names and terms to the Hebraic forms, and when I feel it is helpful to give additional information, I normally place my words [in brackets].

For historical reasons that are too complex to explain here, the Protestant world has come to believe that the apostles first wrote their epistles in Greek. This is not accurate. As we explain in other places, the church fathers tell us the apostles wrote in Hebrew or Aramaic, and that their epistles were then translated into Greek. However, the Peshitta Aramaic is not the original Aramaic manuscript, and there is evidence that some of the Greek texts are older than the Peshitta Aramaic. For that reason, we sometimes quote the Greek texts.

Unless noted otherwise, all Hebrew and Aramaic quotes from the Tanach (Old Testament) are from the Hebrew

Masoretic Text (MT). It is true that the Hebrew Masoretic Text has been altered (search for the Emendations of the Sopherim). However, it is still generally reliable. Where clarification is needed, I place explanatory notes [in brackets].

I have chosen to use the Hebrew name for our Creator, which I believe is Yahweh (or Yahuweh). If you believe another pronunciation, simply substitute as you read.

In Hebrew, the term for the deity is *Elohim*. I will try to use the Hebrew term, as “God” is the name of a pagan deity, and we are told not to use the names of other deities (e.g., Exodus 23:13).

We are all learning and growing together as Yahweh leads and guides us by His Spirit, and I am always looking to improve my studies, to make them more complete, and easier to read. If you have questions, or if you have constructive suggestions on how we can improve these studies, please write to us and let us know at contact@nazareneisrael.org

May Yahweh bless you for proving all things.

In the Dispersion,

Norman B. Willis
Apostle, Nazarene Israel
2021 CE (Est. 6021 HRT)

Aviv Barley Simplified

Every year there are differing opinions about how to start the Hebrew calendar year. How to begin the Hebrew Calendar year is a slightly complex topic. There are many different ideas about how to do it. There are many different voices, and you can tell that there are really a lot of bad teachings out there. If you take the time to think things through, you can see there are a lot of authors that never really stepped things through the way that things need to be stepped out. We can help step those things through for you. But what we thought we should do in this study is, we thought we should put together a simple study covering the basics. For those who want to learn how aviv barley is properly identified and how the head of the Hebrew New Year (Rosh Hashana) is properly declared.

In the Torah the priesthood has the duty to qualify the witnesses to the aviv barley. And then, when there are enough qualified witnesses, then they have the duty of declaring the Head of the New Year (Rosh Hashana) based on those witnesses to the aviv barley. The goal of this study is to help you understand how we qualify the witnesses to the aviv barley, so if that is something you would ever like to do, then you will know how to do it. And for more details I would encourage you to get a copy of [The Torah Calendar](#) Study. You can read it for free on the Nazarene Israel website. You can also download a pdf for free or you can purchase it at our cost on amazon.com in a printed paperback copy.

But the feasts are something very important. All believers in Yeshua need to know about the feasts because the feasts (the appointed times or the *moadim*) are essentially dates with our Husband Yeshua. And if

we do not want to stand Yeshua up then we need to make the effort to learn how does He keep the calendar. And then we need to make the effort to be there. It is not always easy, there are a lot of people who would like to follow a broad easy road, so to speak. And then there are other things that are a little more difficult to do Yeshua's way. But, once again, if we do not want to stand Him up, if we want to be there when He is there, we need to learn how He is doing things and we need to do things the right way.

So, some people would like to know what my qualifications are for speaking on these topics. That is certainly a very fair question. So, I was called to repentance on June 6th of 1999, and I have been blessed to be able to follow the Aviv Barley New Moon Calendar since about 2000, 2001. At that time, we used to call it the Karaite Calendar, but the Karaite Calendar is actually somewhat different. It is very close, but it is different than the calendar that is spoken of in Scripture. We are going to talk about some of those differences in this study. I was originally trained by the Karaites back in 2002, 2003. I have grown barley a few times since then, never commercially but just patches of barley to understand the plant and how it works, what barley is all about. I have also watched the Karaites change the way they reckon things. I watched how they changed the reckoning of the New Moon around 2010 CE. Thankfully, we were able to talk them out of that, and they went back to the original method. They have also changed the way they reckon the aviv barley. They did that in 2016 CE and again they did not tell anyone when they did this. They just sort of sprang it on everyone. And that is really a problem because, for example, I was taught that the Karaites have been keeping the same calendar that was practiced in the days of Moses and in Yeshua's time in the first century. That is really not true.

To give credit where credit is due, they began to study these things in the 1980s. There is a very charismatic Karaite, and he has been very active in restoring, so the Karaites get a lot of credit for this original calendar. But again, they are not keeping the original calendar. And again, they also made changes to the way they reckon the calendar in 2016, and they do not tell you about these things.

But what we need to understand here is we are going to start to focus in on the details. There are three main questions when we talk about determining the head of the year (Rosh Hashanah) based on the aviv barley. There are three main questions we need to ask ourselves. It is a complex topic, but we are going to boil it down.

1. What exactly is aviv barley? What are the specifications, how can we know? Because, like I say, there are a lot of different voices, a lot of different opinions. So how do we know what aviv barley is?
2. How much of aviv barley do we need?
3. When do we need this aviv barley?

Well, these are very important questions. And one of the things is that these questions I guess we could boil them down into what you might call certain positions. So, there are there three main questions, but there are two main positions.

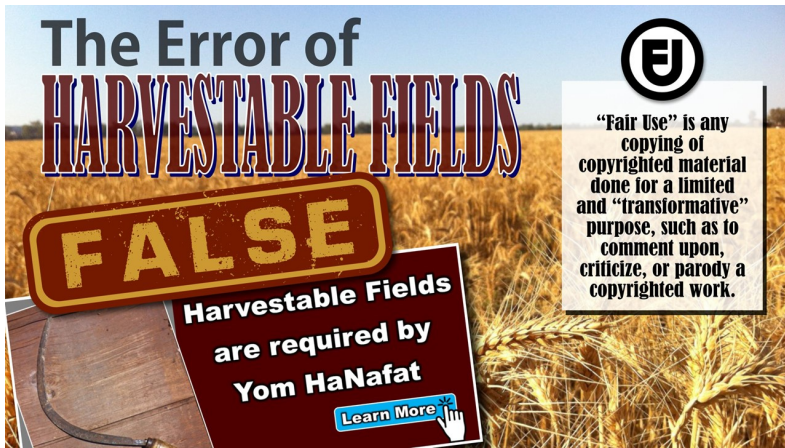
1. One is what you might call the pro-Yeshua position. We are going to talk about it in a second.

2. The other is what we might call the anti-Yeshua position, which we are also going to talk about.

And ironically, there are even some Messianic groups who are adhering to this anti-Yeshua position. So, let us talk about those now.

With regards to this anti-Yeshua “position”, it is based primarily on the Karaite theology and the Karaite doctrine. But both the Karaites and Abib of God (which is a messianic search group), teach that aviv barley is effectively “harvest-ripe barley”.

If you look in the picture there, you can see just how brittle and just how brown and just how harvest-ready of barley it is that they are looking for.



They also teach incorrectly that we want “whole fields” of it. Because what they want to do is, they want to bring in the harvest first, and then they want to bring (what we might call an anti-sheaf) of that harvest to the priest. The main thing to understand is that they are not bringing the first fruits, and we will talk about the definition of first fruits in a little bit. But what they are doing is they are

effectively honoring the anti-Messiah, in that Zionist Judah and Zionism means that you do not need to wait for the Messiah. But that the people can serve as the Messiah. So, Zionist Judah came back to the land of Israel in 1948 (symbolic of the harvest) and then they expect to produce an anti-Messiah. This is the general pattern that you see in the anti-Yeshua position. That first they bring in the harvest, and then they produce an anti-sheaf symbolic of the anti-Messiah, and it is not the first fruits. That is the problem here.

So, we can compare this then to the pro-Yeshua position and in the pro-Yeshua position which we take. What we do is we present the very first sheaf of aviv barley. And it is not dry, it is not brown, it is not brittle. But we bring tender, green, young, medium dough, and this is symbolic of Yeshua. We bring that to the priesthood and this honors Elohim by keeping His commandments. And then He blesses the way for the rest of the harvest. And when we do things this way none of the crop has to be lost. And also, we are going to see this follows the pattern that was practiced in Yeshua's day. First, we bring a sheaf of the first fruits and then this clears the way for the rest of the harvest. Very simple principle, we are going to see it time and again.

Okay, now let us expand this a little bit. So, we just talked about the anti-Yeshua position and the pro-Yeshua position. Now we are going to see these two anti-Yeshua positions. So, these two anti-Yeshua patterns on the top here, and then we are going to talk about the pro position down below.

So, we have the official Karaite doctrine, and this is what they used to teach back in 2016. Maybe they have changed it since then, I do not know. The Karaites do change their doctrine from time to time and they do not

announce it. They just go ahead and change it and they let everyone else figure out what has happened.

But the Karaites used to teach that you needed these brown, brittle, dry, harvestable fields to declare even the new moon of the aviv barley. 15 to 21 days in advance of when you have to present the wave sheaf. Two problems here. One is their aviv barley is already so dry and brittle and brown that it is falling out of the head. And the second one is they are saying they need 15 to 21 days in advance.

Well, we see some different voices lately. There is a new study published called *Harvestable Fields are Needed by Yom HaNafat HaOmer* (the Day of the Wave Sheaf Offering). We talk about this in our video *The Error of Harvestable Fields Theory*. And this says that they need these whole fields of dry, brittle, brown, harvest-ready barley by the Day of the Wave Sheaf Offering. 15 to 21 days after Rosh Hashanah. This is taught in 2021 by Devorah's Date Tree (which is effectively a Karaite led interfaith group), and also Abib of God. Again, we believe this is a very incorrect position. Because just take a look at how dry, and brittle, and brown their barley is, and their doctrine calls for having the first fruits (the real first fruits) on the ground. We will see more evidence of that as we go.

But then the third position would be that of doing what Scripture says, which is to bring the very first sheaf of aviv barley (symbolic of Yeshua) on the Day of the Wave Sheaf Offering. We teach this, there is also a sister by the name of Becca Biderman, she and her husband live in the land of Israel. So, we are in that camp and that is the position that we teach. This is to follow Yeshua's example, and to do things the way things were done in

the first century which also matches the patterns that Yeshua walked after.

So, in [The Torah Calendar](#) Study, just to give some basic review, I use these terms interchangeably. So, if I say Rosh Chodesh, we are talking about the Head of the Month (or basically the new moon day). If we talk about Rosh Hashanah, we are talking about the Head of the Year. Now that is a special new moon day, it only takes place once a year. And we hold Rosh Hashanah when we know that we are going to be able to bring a sheaf of barley (the very first wave sheaf) to the priesthood 15 to 21 days after the new moon.

2/7/21	2/8/21	2/9/21	2/10/21	2/11/21	2/12/21	2/13/21 Chodesh 
2/14/21	2/15/21	2/16/21	2/17/21	2/18/21	2/19/21	2/20/21
2/21/21	2/22/21	2/23/21 Leave for Jerusalem	2/24/21 Travel to Jerusalem	2/25/21 Travel to Jerusalem	2/26/21 Travel to Jerusalem	2/27/21 Pesach Jerusalem Cannot harvest
2/28/21 Wave / 1ULB Can harvest Men in J'lem	3/1/21 2ULB Can harvest Men in J'lem	3/2/21 3ULB Can harvest Men in J'lem	3/3/21 4ULB Can harvest Men in J'lem	3/4/21 5ULB Can harvest Men in J'lem	3/5/21 6ULB Can harvest Men in J'lem	3/6/21 7ULB Jerusalem Can harvest
3/7/21 Can harvest Travel home	3/8/21 Can harvest Travi home	3/9/21 Can harvest Travel home	3/10/21 Can harvest Travel home	3/11/21 Can harvest	3/12/21 Can harvest	3/13/21 Can harvest

Here you see the new moon (2/13/21) and then the Passover (2/27/21). The new moon can fall any day of the week. But whatever day of the week the new moon falls on, then we would have the Passover 14 days later. For example, if the new moon were seen here (2/8/21), you would have Passover here (2/22/21). If the new moon were seen here (2/10/21) you would have Passover here (2/24/21). But if the new moon were seen here (2/13/21) this year, then you have Passover here on the 27th of February. But no matter what day it is held, then we have the Wave Sheaf on the “first day” of the week, the “following week”.

Okay. So, Rosh Hashanah is when:

1. The first crescent sliver of the new moon is seen in the land of Israel.
2. We know we are going to be able to present the very first sheaf of aviv (medium dough barley) within 15 to 21 days later on the day of the Wave Sheaf Offering.

What we need to do is we need to make sure we are able to bring that very first sheaf. We do not need whole harvestable fields. It does not need to be dry and brittle and brown. But we are going to bring something that is tender and young and green. And we are going to talk all about that now.



This is a field that was seen by sister Becca Biderman on February the 6th, 2021 (this year). She saw this field near Poriya Illit, and this was approximately one week before the next new moon day (the next Rosh Chodesh).

2/7/21	2/8/21	2/9/21	2/10/21	2/11/21	2/12/21	2/13/21 Chodesh 
2/14/21	2/15/21	2/16/21	2/17/21	2/18/21	2/19/21	2/20/21
2/21/21	2/22/21	2/23/21 Leave for Jerusalem	2/24/21 Travel to Jerusalem	2/25/21 Travel to Jerusalem	2/26/21 Travel to Jerusalem	2/27/21 Pesach Jerusalem Cannot harvest
2/28/21 Wave / 1ULB Can harvest Men in J'lem	3/1/21 2ULB Can harvest Men in J'lem	3/2/21 3ULB Can harvest Men in J'lem	3/3/21 4ULB Can harvest Men in J'lem	3/4/21 5ULB Can harvest Men in J'lem	3/5/21 6ULB Can harvest Men in J'lem	3/6/21 7ULB Jerusalem Can harvest
3/7/21 Can harvest Travel home	3/8/21 Can harvest Travel home	3/9/21 Can harvest Travel home	3/10/21 Can harvest Travel home	3/11/21 Can harvest	3/12/21 Can harvest	3/13/21 Can harvest

Here (2/13/2021) is when the new moon was seen. She saw this aviv barley here (2/6/2021), one week before the new moon. And so then on the day of the new moon, she knew, we all knew, that we would be able to bring a sheaf of aviv barley. We knew we would be able to bring the aviv barley 15 days later on the Day of the Wave Sheaf on February the 28th. So, that is what we did.

So, we are going to get into the commandments that explain all this. Why did we do things this way? The first commandment we are going to look at is Leviticus 23:10-11.

Vayiqra (Leviticus) 23:10-11

10 “Speak to the children of Israel and say to them: ‘When you come into the land which I give you, and reap its harvest, **then you shall bring a sheaf of the firstfruits of your harvest to the priest.** [Has to be the first fruits, that is what these other groups keep forgetting].

11 He shall wave the sheaf before Yahweh, to be accepted on your behalf; on the day after the Sabbath meaning the Sabbath [of the Passover week], the priest shall wave it.”

2/21/21	2/22/21	2/23/21	2/24/21	2/25/21	2/26/21	2/27/21 Pesach
O L D C R O P						
2/28/21 WAVE / 1ULB	3/1/21 2ULB	3/2/21 3ULB	3/3/21 4ULB	3/4/21 5ULB	3/5/21 6ULB	3/6/21 7ULB
N E W C R O P						

In this particular year (2021) here is when the Passover was (on February 27th). It just happened to fall on the Sabbath. And then the Wave Sheaf Offering was offered the very next day on the 28th. If the Passover had happened here (2/21/21), we still would have waited until the day after the weekly Sabbath (first day of the week). Yahweh continues, verse 14.

Vayiqra (Leviticus) 23:14

14 **“You shall eat neither bread nor parched grain nor fresh grain until the same day you have brought an offering to your Elohim; it shall be a statute forever throughout your generations and in all your dwellings.”**

And there are some of the other groups, they want to go in other directions with this. We talk about this in our other studies. But what we see here is, the basic commandment is, we are to present the very first sheaf of aviv (medium dough barley; symbolic of Yeshua) and Elohim is then pleased. So, then Elohim blesses the harvest and sets it apart. Then after this we can harvest our harvest. This follows the basic pattern going all the way back to the book of Genesis.

B'reisheet (Genesis) 4:3-4

3 **“And in the process of time it came to pass that Qayin brought an offering of the fruit of the ground to Yahweh.**

4 “Hevel also brought of the **firstborn of his flock and of their fat**. And Yahweh respected Hevel and his offering...”

Now notice it was not Qayin’s (Cain’s) first fruits, he just brought an offering, kind of like he brought some of the harvest. Nothing special. He did not bring the first fruits of the harvest. It says Hevel or (Abel) also brought of the firstborn of his flock and of their fat. Meaning he brought the very best to “the best”, he brought the firstborn, he brought the very first, to Yahweh. And Yahweh respected Hevel in his offering but he did not respect Qayin's offering. Because why? Because it was not the first. Well, why the first? Why is the first so important? The apostle tells us that the first fruits represent Yeshua.

Qorintim Aleph (1 Corinthians) 15:20-22

20 “But now **Messiah** is risen from the dead, and He has become the **firstfruits** of those who have fallen asleep.

21 For since by man came death, by man [meaning Yeshua] also came the resurrection of the dead.

For as in Adam all die, even so in Messiah all shall be made alive.

22 But [now this is important] each one in his own order: [first] Messiah the firstfruits, [and then] afterward those who are Messiahs at his coming.”

So, once again, we see the basic pattern. First, we bring the Wave Sheaf (we bring the very first of our first fruits), then we can bring in the harvest. If we want to know why some of these other groups do not understand this pattern, we can understand that the Karaites are blinded to Yeshua. So, that is why they would not want to bring the first of the first fruits. What we do not understand is why some of these other Messianic groups do not

understand the same pattern. It is a big question for us. But we see that this is even the pattern and the way it was done in the first century.

The famed Jewish historian Josephus, in his book '*Antiquities of the Jews*' he is talking about the wave sheaf, he is talking about the first fruits offering.

“They offer the first-fruits of their barley, and that in the following manner: They take a **handful** of the ears [so it does not have to be whole fields, it is just a handful of ears, a small amount], and dry them [this tells us that it is not these brown, dry, brittle barley. It has to be something that is still green. Because why? Because it has to be dried.] **Then they beat them small**, [we will talk about this when we talk about geres karmel], and **purge the barley from the bran** [again we will talk about this when we talk about geres karmel]; then they bring one tenth deal to the altar, to Elohim; and casting one handful of it upon the fire, they leave the rest for the use of the priest. [And Josephus says] **And after this it is that they may publicly or privately reap their harvest**”.

[Josephus: Antiquities of the Jews, Book 3, chapter 10:5:]

Once again, it is the exact same pattern we see. First, we bring the Wave Sheaf (symbolic of Yeshua), and then afterward we may bring in our harvest.

The next commandment we need to take a look at is Deuteronomy 16:9. Yahweh is very clear with this and this is something that the other groups (especially the Karaites), they use all kinds of verses trying to explain away Deuteronomy 16:9. They use verses in Leviticus trying to explain away this passage in Deuteronomy, but

that is something that we should never do. That is something we see in the Babylonian church all the time is they use this verse trying to explain away that verse. That is a Babylonian technique, something we should not do, it is something that should not be done. Okay, what does Yahweh Elohim say?

Devarim (Deuteronomy) 16:9-10

9 “You shall count seven weeks for yourself; **begin** to count the seven weeks from the time you **begin** to put the sickle to the [standing] grain.

10 Then you shall keep the Feast of Weeks [Pentecost or Shavuot] to Yahweh your Elohim with the tribute of a freewill offering from your hand, which you shall give as Yahweh your Elohim blesses you.”

Very simple principle here. Begin to count when you begin to cut. When we begin to cut that is when we begin to count. And they do not like this, they have all kinds of reasons why we can begin cutting without beginning to count. They try all kinds of things to explain this away. We explain why that is not correct in our video *Let's not Break Deuteronomy 16:9*.

But now we need to talk about:

What exactly qualifies as “aviv” barley?

So, let us look at the commandment in Vayiqra (Leviticus) 2:14-15. And there is a lot here, so we are going to come back to this verse again later. There are several things here. Yahweh says this.

Vayiqra (Leviticus) 2:14-15

14 “If you offer a grain offering of your ***firstfruits*** to Yahweh [again first fruits, not “part of” the harvest,

but your first fruits. We are going to take a look at this word next which is “bikkuwr”.], you shall offer for the grain offering of your **firstfruits green [i.e., young] heads of grain roasted on the fire [in Hebrew: aviv kalui**. We are going to take a look at that second. And then this “and/ or” does not exist in Hebrew. So, we are going to discuss this a lot] [and/or] **grain beaten from full heads [geres karmel**. We are going to talk a lot about that near the end of this study].

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering.”

So, “if you offer a grain offering of your first fruits”, that is the main thing. It has got to be the first fruits to Yahweh.

There are several things we need to understand here. When grain is fully ripe it separates easily from the chaff. And in this case the grain is obviously not ripe, since we are bringing green grain (or immature grain, or just barely mature, but grain), it is not yet dry and hard and brittle. What they do is, we will see later, in the modern combine operations they let the barley get completely ripe to where it is almost shattering, almost falling out of the head. And then they come by with a combine, and they slap it, the combine actually shatters the head and it (partially at least) separates the grain from the chaff and these kinds of things. But when you bring the green grain, it does not separate the grain from the chaff. So, you have to manually remove it like that. We will talk about this.

But first we want to talk about the term for “first fruits”. It is Strong's Old Testament 1061

OT: 1061 Bikkuwr (bik-koor') (בִּכּוּר); From OT:1069; **the first-fruits** of the crop: KJV- **first fruit)-ripe** [figuratively]), **hasty fruit**.

In other words, this is the fruit that the plant is trying to push out hastily, the very first. We are talking about the very first, we are not talking about something that comes later.

OT:1069 bakar (baw-kar') (בָּכַר); a primitive root; Properly, **to burst the womb**, i.e. (causatively) **bear or make early fruit (of woman or tree)**; also (as denominative from OT:1061) to give **the birthright**:
KJV- make **firstborn**, be **firstling**, bring forth **first child (new fruit)**.

Again, the birthright goes to the first born. So, once again it bears repeating, that these other groups, they do not bring the first fruits, they bring something other than the first fruits. They bring part of the harvest and they bring what might be called anti-first fruits (pretend or false first fruits). Because it does not truly qualify as first fruits. And we will see that later.

We are going take a look now at the term “aviv”.

OT:24 'abiyb (aw-beeb) (אֲבִיב); OT:24; From an unused root (**meaning to be tender**); **green, i.e., a young ear of grain**.

KJV- Abib, ear, or green ears of corn. [Not corn, not maize. Back then they used the term corn to refer to grain].

The idea here is not so much that the kernel has to be green, the idea is that the kernel should be just mature.

It should not be fully shriveled and dried up like when people get older, and their skin is no longer full.



In any case, if we take a look at this grain (see image), we can see that it is losing its green. So, here we can see that there is still green to the grain, but the main thing is (we are going to show this later), this is medium dough. The starch content is now the greatest as it is going to be. Here in this, when sister Biderman cut this open with a fingernail, it has got the full starch content here but there is still green. And then in the head there are still tinges of green but yet it is fully mature, it is losing its green because it is mature. It has already packed on as much starch as it is going to pack on.

This is very reminiscent of the prophecy in Isaiah. This is what is called a Remez (or a hint) in Hebrew.

Yeshayahu (Isaiah) 53:2

2 “For He shall grow up before Him as a **tender plant** [we are not talking about a hard, brittle, brown, dry plant. But as a tender plant]; And as a root out of dry ground. He has no form of

comeliness; and when we see Him there is no beauty that we should desire Him.”

Again, let us take a look at this. The plant in the image above is fully mature. It has green, but it is just now starting to turn golden. It has already packed on as much starch as it is going to pack on. So, now it starts to turn golden. It is no longer growing, now it is existing. It is going to start losing moisture. It starts to turn golden because it is no longer growing and no longer needs to be green. Now it is going to become brittle, and brown.

Okay. So, here are some things that we know about aviv barley from what we have just read. We know that we are supposed to bring the very first sheaf of aviv (medium dough) barley symbolic of Yeshua. We also know that by definition Strong's tells us that it is going to be tender, green, and young barley (or rather just ripe barley). It is going to be a tender young plant. We also know from Leviticus 2:14 that we are going to have aviv kalui. We are going to have green heads of grain roasted in the fire. So, we have got to be able to roast it (to dry it) like Josephus said and that drives the moisture out. Then we have something edible. Well, soft dough can also be edible, but in Leviticus 2:15 it tells us we have to be able to grind it into flour so that we can lay frankincense and oil on it. That calls for a minimum of medium dough. So, medium dough is the thing that makes the most sense. Medium dough has just packed on as much starch as it is going to pack on, and so from here on out it does not need to be a green growing plant anymore. Now it can start to turn yellow, now can start to turn brown, and from there it simply dries and loses moisture. And this is the ideal time to harvest it because there is not going to be any more starch content and the head is not yet brittle.

We also see that medium dough is when barley is viable as seed. And this matches up to the witness in John 12:24 and the pattern in Matthew 27:52 speaking of how Yeshua fell into the earth and died and produced much grain.

Yochanan (John) 12:24

24 [Yeshua says] “Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.”

Speaking of the fact that medium dough is viable as seed:

Mattityahu (Matthew) 27:52-53

52 “and then the graves were opened; and many bodies of the saints who had fallen asleep were raised.

53 and coming out of the graves after his resurrection they went into the set-apart city and appeared to many.”

Once again, we are talking about the grain falling into the ground, and dying, and producing fruit; some 30, some 60, some 90. Medium dough is viable as seed.

Now let us focus in on the fact of geres karmel. Let us read the passage again.

Vayiqra (Leviticus) 2:14-15

14 “If you offer a grain offering of your **firstfruits** [**Bikkuwr**; **Bikkuim**; גִּבּוֹר] to Yahweh [must be the firstfruits], you shall offer for the grain offering of your **firstfruits** green [i.e.; young, tender] heads of grain roasted on the fire [Aviv Kalui; אַבִּיב קָלִי] or

[and/or- does not really exist] **grain beaten from full heads** [Hebrew: geres karmel; כְּרִמָּל גֵּרֶשׁ].

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering.”

Again, this is telling us it has to be at least medium dough. But what this says here; “grain beaten from full heads”, what that is telling us is, we have to manually remove the husk. And that is something that happens when we are dealing with immature barley. When we have fully mature barley, we can slap it with a combine (thresh it) and the chaff automatically separates. But that is not the goal here.

So, we have other groups, the Karaites and the Abib of God, and they are going to tell us that we need to see fully mature, dry, brown, brittle barley. They are going to rejoice that have barley on the ground. When the first fruits are on the ground the Karaites and the Abib of God are going to rejoice, which we find completely not understandable. But here, let us take a look at the word in Hebrew for geres.

It is from an unused root meaning to husk. So, “geres karmel” means something has to be husked.

OT:1643 geres (gheh'-res) (גֵּרֶשׁ); From an unused root meaning **to husk**; a kernel (collectively), i.e., grain:

KJV- **beaten corn**.

OT:1644 garash (gaw-rash'); A primitive root; **to drive out** from a possession; especially to expatriate or divorce:

KJV- **cast up (out)**, divorced (woman), **drive away** (forth, **out**), **expel**, surely put away, Trouble, **thrust out**.

So, that is the term *geres*, the grain has to be expelled, it has to be cast out. The grain has to be beaten out; it has to be husked.

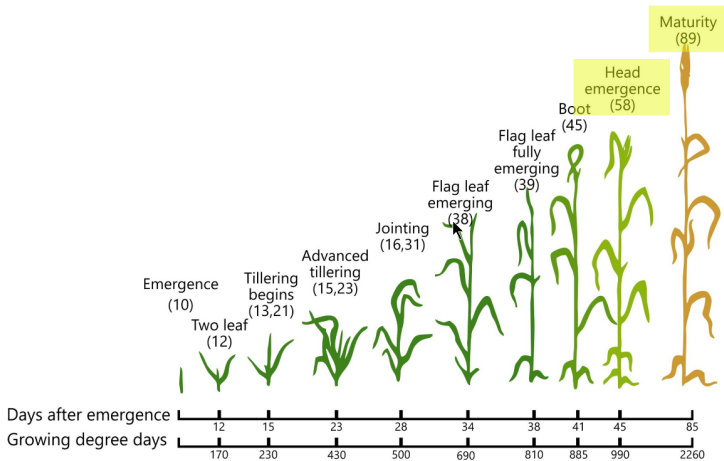
Now we look at the root H3754 “*carom*”, from an unused root of uncertain meaning. It is very important; they do not really know what it means. It is an unused root of uncertain meaning. But they think it refers to a garden or more likely a vineyard. We believe it has to do with grapes and vineyards.

OT:3759 **karmel** (kar-mel') (כַּרְמֶל); from OT:3754; a planted field (garden, orchard, **vineyard** or park); by implication, garden produce:
KJV- full (green) ear (of corn), fruitful field (place), plentiful (field).

OT:3754 *kerem* (keh'-rem); **from an unused root of uncertain meaning**; a garden or **vineyard**:
KJV- **vines, (increase of the) vineyard (-s), vintage**. See also OT:1021.

Now in order to understand how this all fits together, first we need to learn more about the growth pattern of barley. So, this particular chart comes from the University of Wisconsin. One thing that we should emphasize is that the University of Wisconsin (obviously) is in the Midwest America. That is very different than Israel which is in the Middle East. And so, we have to be very careful with this chart because not everything applies directly across. In fact, even within the state of Wisconsin every field is different. Every farmer is different, every year is different, the irrigation patterns are different, the rainfall is different. Everything is different, the plants are different. All these things are different and again Israel is not Wisconsin. So, we have

to bear with that, but it has some very good, some very important information here.



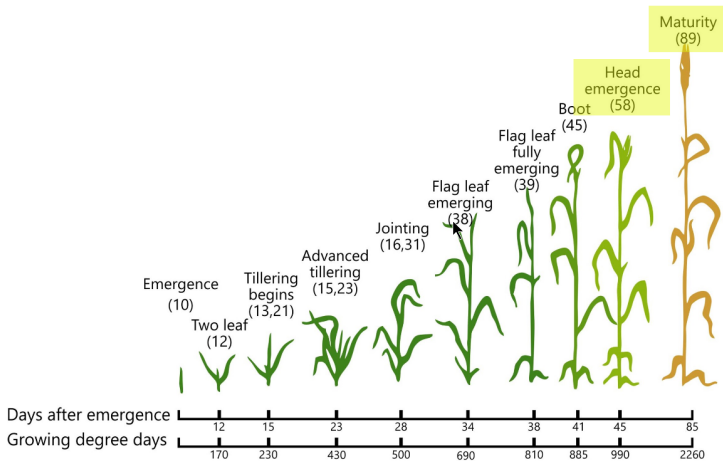
Now bear in mind this is based on normal Wisconsin hot-spring weather (about 80°F or 26°C).

So, what we see here is the plant is going to emerge from the soil at about day 10 and then it is going to grow and grow and grow and a little bit more. Then in a little bit more than a month we will have the flag leaf. And it is going to grow and grow and grow. And again, in about two months-time or 58 days (this chart is not in scale time wise), we have about a month to here (before the flag leaf), and about another month to here (58 days). So, then at just under two months (58 days) we have what is called the emergence of the head. The head of grain will emerge from the plant and then it will flower.

Now it goes on another month, and it is going to reach what they call maturity (at 89 days). We need to understand that this is “full combine ripe”. This is a very different thing; this is something they did not practice back in ancient times. Yeshua did not drive a combine,

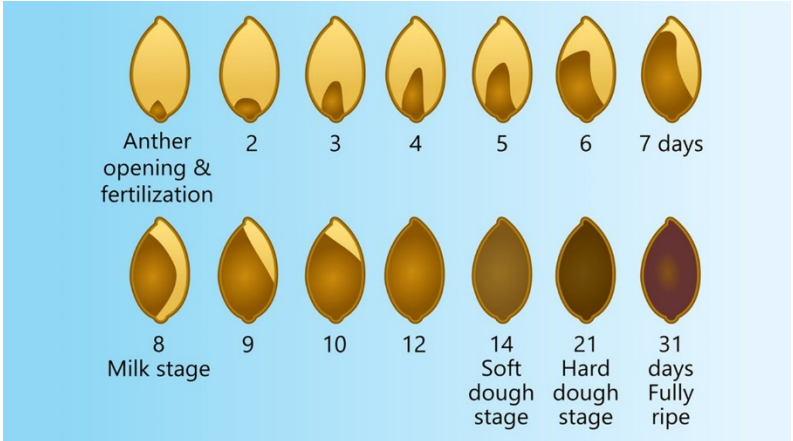
King David did not drive a combine, Moses did not drive a combine. Back in those days they did not use a combine to bring in the harvest, they used a sickle.

We are going to see again later, when you harvest with a combine you actually want the barley to be very old, (fully mature). You do not want young barley; you want fully mature barley because you want the plant to be brittle. You want the plant to be easy to break. When you slap it with the combine the whole thing shatters and separates. But that is exactly what you do not want when you harvest with the sickle. Because if you hit it with the sickle and the plant shatters, everything is going to end up on the ground. And you cannot go harvest your crop with a vacuum cleaner or with tweezers. It does not work like that.



But this is a good chart. Here we have the emergence of the head on day 58 and then only 31 days later you have full maturity (full combine ripe). Now again it depends on the field, it depends on the weather, it depends on the year, depends on a lot of different factors. But about two-and-a-half-weeks after the plant flowers it is going to

reach a state we call “aviv”, and that is medium dough barley. Okay, now we are going to zoom in on this “31-day stretch” (between the 58th and 89th days). We are going to zoom way in on this.

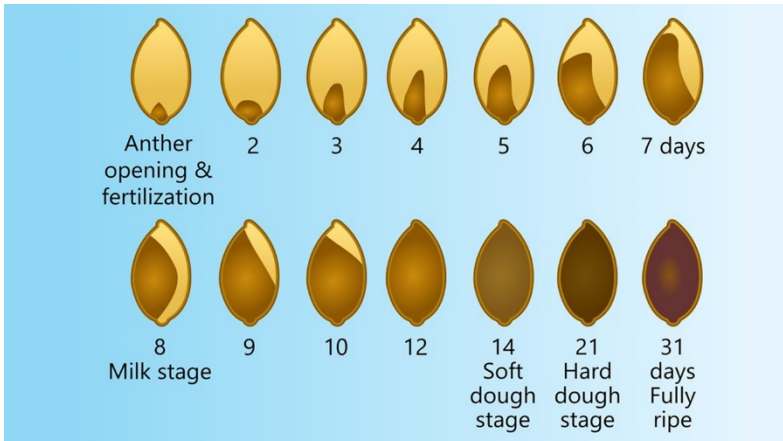


This is from the point of view of the seed itself. Here (day 1 of 31) you have the flowering.

1. The flower is going to open up and it is going to be fertilized. Then it is going to close, and it is going to form a seed pod.
2. Then you have what is called the water stage. The first 7 days is what can be called the water stage. We will see here as that dark brown, the plant packing in starch. It is going to pack on more starch and more starch and more starch within this first 7 days.
3. And after about 8 days it then reaches what is called the milk stage. This does not really look like this inside, but if you were to rip this open you would see something that looks like milk.
4. And then you give it some more time and then now you are going to enter what is called the worm phase (about day 10). If you were to cut off one end

of this and squeeze it or if you were to open this up, you would see what looked kind of like a very slimy worm.

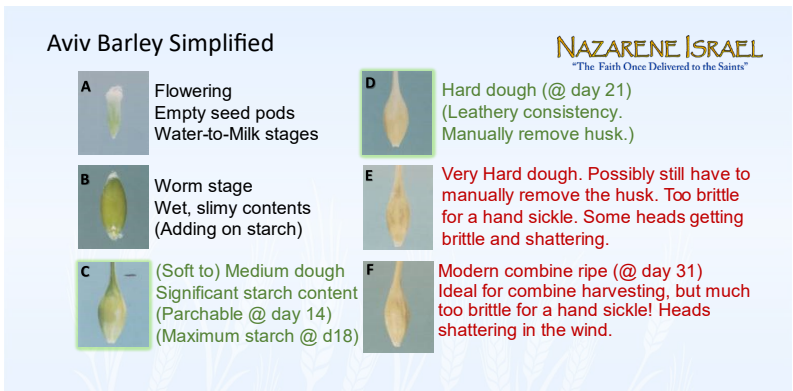
5. Well, it is going to continue packing on starch until about day 14. Now it is going to have the consistency of what might be called soft bread dough. If you have ever made bread, you can get a feel for what soft bread dough would be like, that is what it is about day 14.
6. Give it a few more days, (again depending on the weather, depending upon the field, depending upon the rainfall, depending on a whole lot of different factors). Then you are going to reach a state that is called “aviv”. That is aviv (what we call medium dough). Here in between days 14 and 21. (Between 2-3 weeks after the head’s emergence).
7. And then at 3 weeks (21 days) it is going to enter what is called the hard dough stage.
8. And then give it 31 days (give it another 10 days), and that is when it is “fully combined-ripe”.



Now hard dough, that is about the 21st day, that is about the very upper limit of what you want to be harvesting with a sickle. You want to be harvesting here (after day

14), when it is medium dough. That is as much starch content as you are ever going to have. And then after about 21 days things are starting to get brittle. By the time you get to 31 days you cannot harvest with the hand sickle anymore, it is just too brittle.

Now I wish I had more pictures than this, but these are the pictures that I have. Here is another view of this, listed by figures A-F.



- A. Here you have the **flowering**. After the flowering you have the empty seed pods, and you have the water and the milk stages. So, it is not really very full.
- B. But then by the time you reach the **worm stage** (about day 10 or 11, 12 depending on the field), if you were to tear that open you would have wet slimy contents. Or sometimes people cut off the end and squeeze it and what pops out looks like a slimy worm.
- C. Give it some more time, and again you cannot really judge based on the color, but do you see how full this is here? This is somewhere from **soft to medium dough**. It was not inspected, but you can see how full it is. You would open that up and then you would inspect the contents. You would

check it and see. If it is still wet that is soft dough. If it is no longer wet but it is not yet hard and leathery, then that is medium dough. It is parchable when it is soft dough but what you want is medium dough. Because that is grindable into flour. So, you end up with your maximum starch content about days 17 to 18 according to the University of Wisconsin chart. But again, you have to open it up and inspect it. You cannot just go based on color or looks, you have to physically open it up and inspect it. But, once again, you see how it is. Is it starting to lose its green? because it is coming to stop packing on starch.

- D. Here we have **hard dough**, this is about day 21. Do you see how this is thinner than Figure C? That is because it has got the same amount of starch, but it is starting to lose its water content.
- E. Give it a few more days and it gets even harder. (**Very hard dough**).
- F. And then you give it even more time, this is about day 31, (**modern combine ripe**). It has gotten so dry. You see how even the head starts to crook over? Because it is drying that much that the awn is starting to tilt, the awn is starting to lean a certain direction.

Now by the time you get into very hard dough and “modern combine-ripe”, this is way too brittle for a hand sickle. This is one of the things that we just need to get through to some of these other groups. They just do not understand this. They are looking for dry harvestable barley and they are rejoicing when they have first fruits on the ground. These things just are not right.



So, let us take a look at it again. Here is medium dough barley. It has still got a slight hinge of green, there is still a little bit of green going on here. But you see how it is starting to turn golden? Okay, starting to turn golden. It has got a full consistency; it is neither wet nor is yet leathery. And you see how it is starting to turn golden and there is just still a little bit of green. It has got the maximum starch content that it is ever going to have. But then when you hit it with a sickle it is not yet going to shatter, you are not going to lose your crop on the ground. And then you can dry it later.



Here is another view. So, this is a different grain. It has been cut open. You can kind of see the consistency there. It is still green. Again, so, Becca Biderman emphasizes you cannot go by the color. But can you see how it is full? It has got a medium dough consistency, that is medium dough.

Okay, now here is hard dough from sister Becca Biderman. She found hard dough in 2019 and she considers this field to be fully harvestable.



This is about as late as you want to harvest. Any later than this, you are going to gather the stalks together and then hit it with your sickle, and you are going to shatter the barley. You are going to lose part of the barley out on the ground and oh, basically you lose that part of the crop. That is what you want to avoid, particularly in ancient times, it is a very different harvesting process to harvest by hand sickle. And if you were to open these grains up you would have something that you could still cut it with your fingernail, but it would be a very tough, very leathery-like consistency.



Now in the image above, we have on the left, (and again it depends, you just have to inspect it), but here is your green immature aviv barley. Here (center) is some barley that some of the other groups are calling aviv. And that is not aviv, that is too brittle. If you are going to harvest that with a sickle, you are going to lose a large part of the crop. And then on the right is barley that was accepted as aviv in 2017 by one of these other groups. And that barley is going to go on the ground, some of that barley is on the ground already. So, that is no good.

Well for some reason these other groups seem to have what we call a combine-ripe mentality. Like we mentioned before, with a combine you want the barley to be brittle. Because you literally come by with a scoop and you hit the barley with the paddle, it paddles the barley into the scoop, and the barley is harvested. It is hit and then it shatters and then you separate the barley from the chaff. And all these things, you can do that when you have a combine, but you cannot do that when you have a hand sickle. When you have a hand sickle you are going to gather the stalks together and hit it with a sickle, and some of that barley is going to fall right

there on the ground. Ancient sickles were nowhere near as sharp as modern steel sickles.



The top sickle (assumably flint) was found in the land of Israel. Then the sickle below is possibly bone or something pitched into a piece of wood. I do not believe it is from the land of Israel, but nearby, possibly from Syria or Iraq. It was somewhere near the land of Israel. But these are the sickles they had to work with in ancient times. So, what you are going to have? You are going to have a lot of what we call “sickle-shock” when you gather those stalks together and hit them with that sickle. The barley sheaf is going to undergo a lot of shaking. If the barley is fully brown like these other groups want, you are going to lose a lot of that barley. It is going to fall out of the head, and you do not want that. You want it when the barley is full, when it has reached medium dough. It has got as much starch as it is going to get but yet the head is not yet brittle. And that is why Yeshua teaches us this in Mark 4:28-29.

Marqaus (Mark) 4:28-29

28 “For the earth yields crops by itself: first the blade, then the head, and after that the full grain in the head.

29 But when the grain ripens, immediately he puts in the sickle, because the harvest has come.”

And just for a little bit more detail on that, with the barley head, you are going to have the seeds below. Then the tip grain probably will be hard dough. That is when the rest of the barley head is going to be medium dough. So, when the tip is hard dough and the rest of the grains are medium dough, that is the time you want to harvest. Because that is when you are not going to lose your crop.

Now, some of the other groups, they have some very strange doctrines. Again, they want to see these fully uniform harvestable fields. Again, it is kind of like a combine-ripe mentality, like they think they are going to bring their combine by and harvest everything all in one day. That is just simply not how it happened. If you have to get out there in a field, if you have a field of any size, then you are coming with a sickle. You can only advance so much in a day. You need to start early, and it is actually a blessing if the field comes ripe non-uniformly because if the field comes ripe all together at once you are going to start to lose barley. It is going to fall on the ground before you are able to get it harvested. And some of these other groups, what they want is not logical.

Here we have again, this is sister Becca Biderman's field in Poriyah Illit and she found this barley on the 6th of February. This in the Galilee region in Israel.



You see this barley in the foreground? It is starting to lose its green. So, that is when you know to inspect it for medium dough. You cut the grain open, and you check the consistency, that is how you do it. When the tip is hard dough and then the other grains are medium dough, that is your aviv right there. And you notice how this field is coming ripe in patches. That is what you want because it is going to take you time to harvest this field, it is going to take you time. If this whole field were to come ripe all the same time you would not be able to harvest it before the grains fell to the ground. So, you want the fields to come ripe in patches. Yet we have Abib of God who likes to reject fields if they are not uniform and perfect. So, we do not understand the logic behind that and let me just leave it there. Let us just not say anything more than that right now. But that is why the wise farmer, when he sees the barley is ready, he immediately puts in the sickle. Because the harvest has come.

Okay, now we need to talk about geres karmel. Now that we understand the growth patterns of the barley we can discuss:

What does geres karmel mean?



So, this is what an Ancient Israelite would have called a mortar and a pestle. Because the first fruits of grains are still wet you have to dry them, typically in a fire by roasting. Then after that you have to manually remove the husk. Removing the husk qualifies as geres.

OT:1643 geres (gheh'-res) (גֵּרֶס); From an unused root meaning **to husk**; a kernel (collectively), i.e., grain:

KJV- **beaten corn**.

OT:1644 garash (gaw-rash'); A primitive root; **to drive out** from a possession; especially to expatriate or divorce:

KJV- **cast up (out)**, divorced (woman), drive Away (forth, out), **expel**, surely put away, Trouble, **thrust out**.

So, we are talking about husking or taking the grain out of the husk. This is again what Josephus speaks about in his book Antiquities of the Jews.

“They offer the first-fruits [not second fruits, not part of the harvest, first fruits] of their barley, and that in the following manner: They take a **handful** of the ears [not a lot, a wave sheaf, a handful], and dry them [meaning still moist, just like medium dough is still moist], **Then they beat them small**, [talking about the mortar and pestle], and **purge the barley from the bran** [talking about geres here, the procedure that goes on in the mortar and pestle]; then they bring one tenth deal to the altar, to Elohim; and casting one handful of it upon the fire, they leave the rest for the use of the priest. [And Josephus says] **And after this it is that they may publicly or privately reap their harvest**”. [Josephus: Antiquities of the Jews, Book 3, chapter 10:5:]

So, once again, it is the same pattern we see over and over and over again. First, we bring the wave sheaf symbolic of Yeshua, and this clears the way for the harvest. Then we may bring in the harvest, not the other way around like some of these other groups are teaching. Okay, let us continue on to karmel.

OT:3759 **karmel** (kar-mel') (כַּרְמֶל); from OT:3754; a planted field (garden, orchard, **vineyard** or park); by implication, garden produce: KJV- full (green) ear (of corn), fruitful field (place), plentiful (field).

OT:3754 kerem (keh'-rem); **from an unused root of uncertain meaning**; [very important, uncertain meaning, they do not really know what it means]. a garden or **vineyard**: KJV- **vines, (increase of the) vineyard (-s), vintage**. See also OT:1021

This is very important. In December of 2020 and in the first half of January 2021, in the land of Israel it was exceptionally sunny and warm. It was unseasonably hot and the barley in Israel (of course it is dependent upon the weather), it began ripening very early. So, we had this six-week advance toward ripening. Some of the barley actually reached flowering stage and it pollinated and fertilized itself. For plants that is pretty much the point of no return. If you have ever seen a warm spring, sometimes the plants can start to push out buds and then if it gets cold, they pull the buds back in again. But once a plant flowers and pollinates itself it has pretty well reached the point of no return.

Well, then after the six weeks it got cold again. So, the barley that had pollinated formed what might be called the first flush of barley. And this was a very early spring. This was long before the spring equinox and spring (which again is dependent upon the spring equinox). So, we saw some very interesting patterns in the land of Israel this year. We are going to see even more interesting things.

So, we have sister Becca Biderman's field that we saw on the 6th of February. Now that field, that barley was aviv. That particular field was bulldozed but it would have been shattered and, on the ground, long before the Karaite Wave Sheaf Date. That particular field would have had to have been offered at the Wave Sheaf date of February the 28th. There were two other fields, (she might have found others) but there were at least two other fields that I am aware of that sister Biderman found around the 22nd of February. And those fields were both shattered on the 19th of March (the day before the spring equinox).

Now you have the equinox people. You have Abib of God, you have Devorah's Date Tree, the Karaite theology, they are all holding their Wave Sheaf Offering here on the 4th of April which makes no sense. How can you offer your first fruits of barley when they are already shattered and on the ground? The answer is you are offering something other than your first fruits. What are you offering? If your first fruits shatter and go on the ground then when you have a later Wave Sheaf, you have to offer something other than first fruits. It is not "the first fruit of woman or plant", it is not "the fruit that opens the womb", so to speak. It is not your firstlings; it is something else. It is just part of the general harvest, anti-first fruits, pseudo-first fruits, pretend first fruits. That is something these other groups really need to wrestle with. They need to deal with that fact.

Okay. We had this early spring. We had six weeks of hot weather in the land of Israel, and again once the barley has flowered it is really committed. It has reached the point of no return. So, the barley plants are going to go ahead, and they are going to push forth and create seed no matter what else happens. And because of the climactic stresses Becca Biderman found short barley stocks which had produced heads. She found this barley around the Reim area down near the Gaza strip.

They had a very small number of grains in the head, maybe only two or four grains. But if you are a barley plant and you have already flowered what else are you going to do? You are going to attempt to push forward as best as you can to recreate seed for next year. That is exactly what the barley plants did.

Now with exceptional stress like we had in 2021, when barley is exposed to climactic stress it can do a number of things. One of the things that barley is known for is

that it can also change color it can turn blue or purple or basically wine colored. It can turn what might be termed karmel, and this is due to the presence of what are called *anthocyanins*.



The term cyan means blue. In other words when barley is exposed to stress it is going to turn blue. That is what it does. Those are called anthocyanins or might also possibly be karmel.

<https://bmcplantbiol.biomedcentral.com/articles/10.1186/s12870-019-1638-9>

Research | Open Access | Published: 15 February 2019

Purple-grained barley (*Hordeum vulgare* L.): marker-assisted development of NILs for investigating peculiarities of the anthocyanin biosynthesis regulatory network

Elena I. Gordeeva, Anastasiya Yu. Glagoleva, Tatjana V. Kukozova, Elena K. Khlestkina & Olesya Yu. Shoeva

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Abstract

Background

Anthocyanins are plants secondary metabolites important for plant adaptation to severe environments and potentially beneficial to human health. Purple colour of barley grain is

“Anthocyanins are plants secondary metabolites important for plant adaptation to severe environments and potentially beneficial to human health.”

Now they have done some studies on this. This study was published on the 15th of February 2019. There is the URL if you want to look it up, but it is talking about the Purple-grained barley and the anthocyanin biosynthesis. And what it says is that “*anthocyanins are plants secondary metabolites that are important for plant adaptation to severe environments and potentially beneficial to human health.*”

Who could possibly imagine the correlation between the stress Yeshua went through and human health? So, to speak, if you can catch the symbolism there. But researchers are now trying to find new ways to make barley and other grains generate anthocyanins because the anthocyanins are so beneficial to human health.



What we are really saying here is that they are getting into genetically modified organisms and these kind of things, and we do not agree with genetic modification of plants at all. But we agree with anthocyanins and this is very interesting.

So, here is some purple barley that sister Biderman found in Israel in the spring of 2021.



Could this possibly be karmel barley (barley that is the color of the blood of grapes)? Let me share a few verses with you.

Here is what might be called a remez (or a hint) in Genesis 49.

B'reisheet (Genesis) 49:10-11

10 "The scepter shall not depart from Judah, nor lawgiver from between his feet, until **Shiloh [Messiah]** comes; And to him [meaning Mashiach] shall be the obedience of the people.

11 Binding his donkey to the vine, and his donkey's colt to the choice vine, **He washed his garments in wine, And his clothes in the blood of grapes."**

We could take a look at another hint in Isaiah 53.

Yeshayahu (Isaiah) 53:4-5

4 "Surely He has borne our griefs and carried our sorrows; Yet we esteemed him **stricken, smitten by Elohim, and afflicted.**

5 But He was wounded for our transgressions, He was bruised for iniquities; The chastisement of our peace was upon Him, and by His stripes we are healed.

Can we see the symbolism here in another remez in Luke 22?

Luqa (Luke) 22:20

20 "Likewise, He also took the cup after supper, saying, "**This cup is the new covenant in My blood, which is shed for you**".

Can we catch the symbolism of Yeshua as the Wave Sheaf of barley? This brings us back to Leviticus 2.

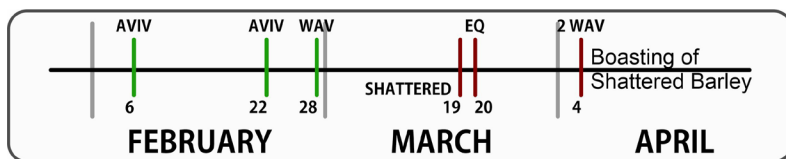
Vayiqra (Leviticus) 2:14-15

14 “If you offer a grain offering of your **firstfruits** [בְּכוֹרִים] [symbolic of Yeshua; your bikkurim] to Yahweh, you shall offer for the grain offering of your **firstfruits** green [young or immature] heads of grain roasted in the fire [aviv kalui; אֲבִיב קָלוּי] [and/or] **grain beaten from full heads** [כֶּרְמֵל גָּרֵשׁ] [meaning you have the husk removed, or it could be the symbolism with the karmel].

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering.”

So, the point here we are trying to make is that no matter whether karmel refers to purple barley or not, we need to bring tender, young grain. We need to bring it when it is still tender, so that it needs to be roasted in the fire and have its husk manually removed. This does not happen if we wait until the barley is already mature as we saw in the previous images.

If the barley is already mature and brown and dropping its seed (as in combine-ripe), then we do not need to physically husk the barley, it threshes just fine. So that is, how shall we say, another nail in the coffin of these other groups’ theories. Just some unbelievable things.



Again, let us bear in mind that in 2021 sister Biderman found aviv barley here (February 6th). That made for Rosh Hashanah (the head of the year), as we already mentioned, was here on February 13th. She found other barley on the February 22nd and then we had Passover on the 27th and the Wave Sheaf offering on the 28th.

Now the field where she first found the barley, that again was bulldozed. But that would have all been shattered and, on the ground, long before here (yellow line). And these fields that were found on the 22nd, they were shattered and on the ground on the 19th, the day before the equinox. But now we have still got the equinox people and Devorah's Date Tree, the theologians, and the Abib of God inexplicably all celebrating their Wave Sheaf Offering on the 4th of April. When the first fruits are already shattered on the ground long before then. Why?

Now the problem is, if we do not bring the very first sheaf of aviv barley symbolic of Yeshua, you are going to be faced with some problems. What has to happen is either:

1. The farmers with the earliest ripening barley have to break Deuteronomy 16:9 by harvesting early before the Omer count begins.
2. [Or] they are going to lose their crops.

And in ancient times losing your crops means you could effectively lose your land. You might even have to sell yourself and your family into slavery, because that is the way things were. Amos talks about that. That is another thing these other groups need to deal with. They need to be honest about, that their theology would have been a major problem for the farmers. If this were your field right here (February 6th), or if this were your field (February 22nd), and you could not offer the wave sheaf offering on February 28th, that means your barley is going to go on the ground. Because the Karaites, Abib of God, and the equinox people will not allow you to harvest your barley until after the Wave Sheaf Offering that they scheduled for April the 4th. Or according to the Karaites, yeah you can go ahead and harvest it early, but then you lay it aside and so that is breaking Deuteronomy 16:9. Plus there is the fact you are just

simply laying it aside, you are not presenting it. Once again, you are not presenting the first fruits, you are presenting something other than the first fruits.

So, in particular, the Karaite model is, well we have a hard time understanding it. The Karaites (or I should say Devorah's Date Tree?) Devorah's Date Tree emphasize they are not a Karaite search group, but of course Devorah is a Karaite, and she teaches Karaite theology. They were even boasting about having shattered barley on the ground the day after their wave sheaf offering which makes absolutely no sense. Why would you be proud that you have your first fruits on the ground? Because that is the whole point of the Wave Sheaf Offering, to present the first fruits. Well, they are already on the ground, how can you present them? You need a vacuum cleaner? Your tweezers? What do you do? I do not understand.

4th BARLEY FIELD INSPECTION

5 April 2021



DEVORAH'S DATE TREE

The most reliable and respected New Moon and Aviv Reports from the Land of Israel

This is a copyrighted image, but we are not presenting it as our own. We are just making comment on it, this is a comment, criticism, and commentary; that is a “fair use”. But take a look, this is the Jordan River Valley. So, she is proud, she is boasting, that they have got shattered barley on the ground on the day of the Wave Sheaf Offering. Unbelievable.

I understand that now Abib of God was the same way. Abib of God is a Messianic group and why they do not understand that they are following the anti-Yeshua pattern, I do not understand. But Abib of God boasts about how they purposefully let the earliest ripening barley fall to the ground. Because they do not like hills and barley usually ripens sooner on the hills than in the

valleys. Okay, so anyway, basically they do not like hills, and they will only accept what you might call a “golf course manicured field” (or a combine-ready field), this kind of a thing. It has to be completely uniform; they will not allow it to ripen in patches. And they have made up all kinds of rules that do not exist in Scripture. If you want to know more information about that you can see our video *Did Ancient Israelites Qualify Their Barley Fields?* You can also read the transcript on the Nazarene website. But they make up all kinds of rules that Scripture says absolutely nothing about.

Once again, they are saying they have got shattered barley on the ground before the day of their first fruits offering. Therefore, by definition, they are offering something other than their first fruits on the day of the Wave Sheaf Offering which makes absolutely no sense. How can you present your first fruits when they have already fallen to the ground? Enough said. Let us just leave it there.

So, we understand why the Karaites do not understand the need to follow the pro-Yeshua model. Because the Karaites, by definition, they are blinded to who Yeshua is. But for the believers in Yeshua, those who are following the Karaite model of wanting to bring in the harvest first and then to produce an anti-sheaf (symbolic of the anti-Messiah), why are they doing that? We do not understand that. You are waiting, you are not bringing the very first sheaf of aviv barley; when the barley is aviv here on February 6th and then also aviv on the 22nd. If you do not bring those on the day of the Wave Sheaf offering on the 28th it is one of these reasons. Because either you are waiting for the equinox (meaning you are making your decisions based on the sun, which is sun worship). Or you are following the anti-Yeshua pattern of bringing in the harvest first and then producing an anti-

sheaf. Which is not what Scripture says to do and it is not what Josephus says was done in the first century. So, why are we doing that? Why would a Messianic believer in Yeshua Messiah do such a thing when it follows the completely wrong pattern? We do not understand.

If you would like to know more, please go to the Nazarene website nazareneisrael.org and read or download [*The Torah Calendar*](#). You can also purchase a copy at our cost in paperback form on amazon.com. Or you can go to the [Nazarene Israel YouTube channel](#) and you can watch our videos on the barley listed there on a variety of topics. And hopefully this will help people to understand why things need to be done the way they were done in the first century, and exactly how it was done in the first century.

First Fruits? Or False Fruits?

“Father Yahweh, Father, thank you for everything. Father, please show me what you want me to teach your people today. Father, what is the most important thing I could possibly say to your people today? Father, please show me, please give me your words. Thank you, Father. What? You want me to teach them how to count to one? And you want me to teach them the difference between green and brown? And you want me to teach them that, in order to be Yeshua’s disciple, they actually have to do what Yeshua says? Father, are you sure...? Yes Father, Thank you, Father. How am I going to do that...? Father, please give me your words to speak. Thank you, Father. In Yeshua’s name, amein.”

Today, we want to talk about what it is to be *the first*.

Now, we all know what it is to be first-in-line. We also know what it is to come in first in a race. We know what it is to be the firstborn, or the first fruits of our family. But what would you think if you were first-in-line and someone from the middle of the line was taken and placed as first, in front of you? How would you feel? And how would you feel if you had won a race, but they took the middle runner of that race and called him the first instead, and gave him the gold medal? And what would you think if they took the middle child and replaced you as the firstborn child, and they went to give him the inheritance? How would you feel? Would it feel right to you? Or would it seem like some kind of a wrong, some kind of injustice?

Or how would you feel if you really wanted something special, so you paid a lot of money to get the very first item of limited production? You paid extra for it, you

wanted the very first one, and they told you that you would receive the first one. But then you found out later that they did not give you the first one. Instead, they just gave you something from the middle of the production run. And that they gave the true first copy to someone else a month earlier. How would you feel?

Now, picture how would you feel if you were Yahweh, and you knew that there were some barley observers who were teaching the people that they should not bring the *first fruits* of barley to Yahweh, to give thanks for the crop. But rather, the people should just take some random sampling from the middle of the crop and pretend that it was the first fruits. What if there were some teachers that were telling the people to bring the *mid-fruits*, or the *false fruits*, rather than the first fruits? How would you feel? Especially if you had told your people (Israel) repeatedly, again and again,

“I want you to be careful to do what I tell you to do. I do not want you adding things. I do not want you taking a bunch of things away. But I want you to take care to keep the commandments exactly how I tell you to do them. And there are reasons for this. And if you do not keep My commandments, you are keeping your own commandments.”

How would you feel?

Well, we are going to talk about all these things and how they fit into the anti-Messiah's calendar in this study. Stay tuned. This is information that affects you and your family.

In many of our studies, including [*Ancient Hebrew Marriage*](#) and [*The Torah Calendar*](#), we show that Yahweh's feasts are effectively dates between the

Bridegroom Yeshua and His bride, Nazarene Israel. And when you have a date with the Son of the Creator of the universe, it pays to be there to meet the Bridegroom on time, doing what He says to do. To not show up is basically like standing Him up. It is not a real good way to indicate interest in the relationship. And to show up without doing the things that He says to do shows a real lack of respect, as well as a real lack of interest in keeping His Father's words.

So, what are His Father's words? What does His Father want us to do?

As we saw in [The Torah Calendar](#), His Father wants us to establish Rosh HaShanah (the head of the year) when two things happen. The priesthood is to declare Rosh HaShanah (the Hebrew New Year) when the first crescent sliver of the new moon is physically seen from the land of Israel, and at the same time, when we also know we are going to be able to bring Him the very first sheaf (the first fruits) of the aviv barley on the day of Yom HaNafat HaOmer (the Wave Sheaf Offering). And Yom HaNafat HaOmer must come 15 to 21 days after the new moon, on the first day of the week, following the Passover.

Before we talk about this requirement of 15 to 21 days, first, we should explain about the Hillel II Calendar, or the Jewish (Rabbinical) Calendar. A lot of people have learned with the Hillel II Calendar, which has errors in it. For instance, the Hillel II Calendar says that Rosh HaShanah (the Hebrew New Year) is declared in the seventh month, at the end of the growing season (or in the fall). That is basically 180 degrees out of sync with Scripture. As we show in [The Torah Calendar](#), in "[Aviv Barley Simplified](#)", and in other places, Yahweh's word tells us that His calendar begins at the beginning of the

growing season with the ripening of the aviv barley. So, just for the duration of this study, let us just sort of put the rabbinical calendar off to one side and let us focus more on what Yahweh’s word says.

Now, we are trying to find out what is so special about 15 to 21 days. On Rosh HaShanah, the first crescent sliver of the new moon is physically cited from the land of Israel at *the same time* we know that there will be the first fruits of aviv barley 15 to 21 days later. Passover comes 14 days after Rosh HaShanah is declared. And then the first fruits of aviv barley must be ready to present on the day of the Yom HaNafat HaOmer, as the wave sheaf offering, 15 to 21 days after Rosh HaShanah is declared.

As shown in the chart, Passover can fall on any day of the week.

PASSOVER WEEK						
Passover can fall on any day in this week.						
OMER	2nd day	3rd day	4th day	5th day	6th day	7th day

Passover can fall on the first day of the week (Sunday on the Gregorian calendar). It can fall on the second, third, fourth, fifth, or sixth day. It can fall on the seventh day, Sabbath. It does not matter. But whatever day the Passover falls on during that week, the omer (the wave sheaf offering) is going to always be on *the first day* of the *following week*.

Here is one example. We see that if Rosh HaShanah happens to fall on the first day of the week (Gregorian Sunday), then Israel is going to hold the Passover 14 days later, on the seventh-day Sabbath. And then the omer offering is offered 15 days after Rosh HaShanah, on the first day of the week (the day after Passover).

1 ROSH	2	3	4	5	6	7
8	9	10	11	12	13	14 PASS
15 OMER						

Again, it does not matter what day of the week the Passover falls on. The omer offering is still going to be held on the first day of the following week. In this case, 15 days after Rosh HaShanah. That is the shortest condition that can occur.

Now, suppose Rosh HaShanah fell on the second day of the week (Gregorian Monday). This would be an example of the longest condition.

	1 ROSH	2	3	4	5	6
7	8	9	10	11	12	13
14 PASS	15	16	17	18	19	20
21 OMER						

When we count 14 days from Rosh HaShanah, we see that Passover is going to take place on the first day of the week (Gregorian Sunday). The omer (first fruits) offering is always going to be offered on the very first day of the following week, no matter what day of the week the Passover falls on. So, we see that, in this case, we would have 21 days in between Rosh HaShanah and the omer offering.

So, here we have both a 15-day condition and a 21-day condition.

So, whenever the new moon of Rosh HaShanah is seen, the priesthood must decide whether the barley going to

be aviv in 15 days or in 21 days. And we will define the term aviv a little later.

Now, it is critical to get the timing right on this. Because if we declare the head of the year correctly, all the rest of the feasts line up and fall into place. But if we do not time the head of the year correctly, all the rest of the feasts are going to be off in their timing. So, it is very critical that we have the definitions correct.

The problem is that every year we have some Karaite and Messianic barley search teams who apply wrong definitions of the wave sheaf. They incorrectly define what the wave sheaf is (or what it should be) in two different ways. My goal is for you to educate yourself on this so that you can see the problems as they come up this coming year. Because these search teams are going to do the same thing they always do. They are going to define the wave sheaf wrong, which typically makes them late in declaring Rosh HaShanah by one month or possibly even two months or more. So basically, they are not declaring the New Year on Yahweh's time, nor are they observing Yahweh's feasts according to His word.

What happens is that these particular search groups are effectively standing up Bridegroom Yeshua, and teaching others to do the same. Once again, that is not something anyone should do who wants to be taken as the bride. If we want Yeshua to take us as His bride then we need to honor Him by being where He wants us when He wants us there, doing the things He says to be doing. And not making up our own commandments by adding things and taking things away.

There are some things that are going to help us to be where Yeshua wants us to be, doing what Yeshua wants

us to be doing. One of these things is to be able to count to one. The other thing is to be able to tell the difference between green and brown. So let us look at the definition of this wave sheaf (omer) that we are supposed to offer on Yom HaNafat HaOmer, 15 to 21 days after Rosh HaShanah.

From two weeks and a day (15 days) to three weeks (21 days) after we physically sight the new moon from the land of Israel, we are going to have to present a barley first fruit offering. And there are some rules to what we present to Yahweh. Among those is that it must be offered somewhere in between 15 to 21 days after Rosh HaShanah. Another thing is it must be our very first and our absolute best barley that we give to Yahweh. Because this barley wave sheaf is symbolic of Yeshua. And even if you are Orthodox, or Karaite, or some other faith, you should be able to see that the wave sheaf is symbolic of something. Well, the wave sheaf is symbolic of Messiah. So, it is important that we present the wave sheaf in the correct way. If you want to read more on this, I encourage you to read our study in *The Torah Calendar* and on “Aviv Barley Simplified”.

But why does the wave sheaf offering have to be first of the aviv barley? What is the big deal about truly bringing Him our first fruits, and why are some people against us bringing our very first fruits? Well, let us look at what happened in Genesis, chapter 4, with Qayin (Cain) and Havel (Abel).

B'reisheet (Genesis) 4:3-5

3 And in the process of time it came to pass that Qayin [Cain] brought **an offering of the fruit of the ground** to Yahweh.

4 Hevel [Abel] also brought **of the firstborn [bekorah] of his flock and of their fat [choicest**

part]. And Yahweh respected Hevel and his offering,
5 but He did not respect Qayin and his offering.
And Qayin was very angry, and his countenance fell.

[Hevel brought of his **firstborn (his very best).**]

We see here that Qayin did not bring anything special as an offering to Yahweh. Maybe he just brought in a harvest, took some things from the middle of the harvest, and brought them to Yahweh.

Maybe Qayin figured, '*Here is a tenth. Yeah, Yahweh would be happy with that.*' Well, Yahweh was not happy with Qayin's offering.

But Havel his brother brought of the bekorah (the firstborn) of his flock and of their fat, meaning Havel brought of the choicest part (the very first and best) to Yahweh. And Yahweh respected Havel and his offering but He did not respect Qayin and his '*just bring Him something*' offering. And Qayin was very angry, his countenance fell, and later he slew Havel his brother. Why? Because Havel had brought of his very firstborn and of his best as his offering to Yahweh. It is a big difference between just bringing *something* and bringing your best.

I do not know if you have ever had employees, but if you have, did you ever have an employee that just offered you their lowest quality and lowest effort work? They are there, they are making an offering, they are putting in their hours, but there is not really any care to what they are giving you? Versus someone who truly brought you their very best? Are you not able to tell when someone

is really trying to do their best for you? Do we think that just maybe Yahweh can tell, also?

Let us take a look at the meaning of the term firstborn (bekorah) that is used here in Genesis.

Strong's Hebrew (OT) Concordance:

H1060 בְּכֹרָה; בְּכֹרָה bek-o-raw', bek-o-raw'
Feminine of H1060; the **firstling of man or beast**;
abstractly primogeniture: - **birthright, firstborn (-ling)**.

Okay, we see that the firstborn has to do with being born first or having the birthright. So, which one is the first? Which one is the first-ling? Which one is the firstborn? It is number one, right? Okay, it is not a big secret. It is not too hard to figure out. So why do so many people have problems figuring it out?

Strong's Hebrew (OT) Concordance:

H1060 בְּכוֹר bekôr, bek-ore' From H1069;
firstborn; hence chief: - **eldest (son), first-born (-ling)**.

We look up the reference to Hebrew 1060 because we like to do so. It is from Hebrew 1069. And once again, it means the firstborn hence the chief, leader, or the eldest son. So again, which position is it? Is it second son? Or the third son? Is it the fourth son or the fifth? Oh, no. It is the first son.

We look up this reference to H1069, which is bakar, a primitive root meaning to burst the womb.

Strong's Hebrew (OT) Concordance:

H1069 בָּכַר bâkar, baw-kar' A primitive root;
properly **to burst the womb**, that is, (causatively)

bear or **make early fruit (of woman or tree)**; also (as denominatively from H1061) **to give the birthright**: - make **firstborn**, be **firstling**, bring forth **first child** (new fruit).

Now, let us see. Which child bursts the womb? Is it the second child or the middle child? Oh! It is the first child. Count to one. First child. How is it that the Karaites and the (especially) the Messianic cannot figure this out? To qualify as the first fruits, you must be the fruit that bursts the womb. Whether it is the early fruit of a woman, tree, or of a barley plant, firstborn always means the first fruit. It never means anything else ever in Scripture.

We are talking about having the birthright. Why? Because it is the first make, the firstborn, the first-ling. Meaning, to bring forth the first child. How is it that the Karaites cannot figure this out? How is it that the Messianic groups cannot figure this out? This is not a complicated concept.

Well, I remember when I was living in Israel that my Israeli friend once said, *“Well, you know. I cannot do math. But put a dollar sign in front of it and I can usually figure it out.”*

Well, as cute as that is, what he is really saying is that *“If there is something in it for me and if I have a personal interest in figuring this out, then I can probably figure it out.”*

But what about if it is only in Yahweh’s best interests? Can we still figure out what first means? Or will we start taking things from the middle of the line and start calling them first? Can we no longer figure it out, because it is not for us, but for Yahweh?

Strong's Hebrew (OT) Concordance:

H1061 בִּכּוּרִי **bikkûr** bik-koor' From H1069; **the first fruits of the crop**: - **first** fruit (-ripe [figuratively]), **hasty fruit**.

(We will see the word bikkûr again when Yahweh tells us that the omer first fruits offering must be the bikkurim [plural].)

Let us look now at H1061, bikkûr. Again, it means to be the first fruit or the first ripe fruit. Figuratively, the hasty fruit, or the ones that were quickest to get to the finish line. The first ones. It is not a hard concept. How can they not figure it out?

Well, we see this word bikkûr again when Yahweh talks about the definition of the omer first fruits.

Vayiqra (Leviticus) 2:14-15

14 "If you offer a grain offering of your **firstfruits** [**bikkurim**] to Yahweh, you shall offer for the grain offering of your **firstfruits** [bikkurim] **green heads of grain roasted on the fire** [aviv kalui], [or] grain beaten from full heads [geres carmel].

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering."

Yahweh says that the omer must be bikkurim (plural form). Well, this is exactly the whole problem. Some Karaite and some Messianic groups are teaching not to use the bikkurim, but they are rather talking about taking something else and calling it the bikkurim, when it is not really the bikkurim (not really the first).

We will talk about some of the reasons why the Karaites and Messianic get all these things wrong later in this series, in "[The Error of Harvestable Fields](#)". There are

several studies where we discuss these things, there is a whole mess of things they get wrong. It is astonishing the number of things. And we have tried to write them nice letters, in private, to communicate with them but they do not want to hear about it. It is really too bad because they are saying that we should not bring the first fruits.

Rather, these Karaite and Messianic groups want the first fruits to literally fall to the ground. And then they say that we are supposed to bring in the main harvest and that we are supposed to take a sheaf from that main harvest, usually a month after the first fruits. And then we should call that random sheaf the first fruits when it is just some random sheaf from the crop. And when you do things that way you end up delaying the calendar by typically about a month, sometimes more depending upon the year. They are waiting for the main harvest to be ripe when Scripture says nothing about doing that. We dissect that in other studies.

So the first problem is that these Karaite and Messianic groups cannot correctly define what first fruits are. (*First* meaning the *first*).

Well, their second problem is that they do not know what green is. Their aviv barley is brown and not green, which violates Scripture. Let us look again at what Leviticus chapter 2 says about the aviv barley.

Vayiqra (Leviticus) 2:14-15

14 “If you offer a grain offering of your **firstfruits** [**bikkurim**] to Yahweh, you shall offer for the grain offering of your firstfruits [**bikkurim**] **green heads of grain roasted on the fire** [aviv kalui], [or] grain beaten from full heads [geres carmel].

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering.”

We are talking about a grain offering. That is exactly what a wave sheaf offering (the omer) is. It is a grain offering of your first fruits. He is saying to offer your bikkurim, offer the ones that burst the womb, offer the firstborn, offer the first fruit. Not only does Yahweh say that the omer must be of the first fruits, But He also wants it to be green heads of grain, so that it can be roasted on the fire (aviv kalui), or grain beaten from full heads (geres carmel). And then it says that you shall put oil on it and lay frankincense on it, it is a grain offering.

Okay, we talked about geres carmel in "[Aviv Barley Simplified](#)", so if you want to know more about geres carmel, please revisit that study. But these are the qualifications that these Karaite and the Messianic barley groups go right past.

We are talking here about green barley. When barley grows and hits maturity but has not dried yet, it is still soft. It is full, it is complete, you can absolutely make food out of it. But first, you must drive the moisture out in order to then be able to grind it and bake cakes out of it. And then, you can lay oil and then frankincense on it, which is also included as part of the commandment.

Vayiqra (Leviticus) 2:14-15

14 "If you offer a grain offering of your **firstfruits** [bikkurim] to Yahweh, you shall offer for the grain offering of your **firstfruits** [bikkurim] **green heads of grain roasted on the fire** [aviv kalui], [or] grain beaten from full heads [geres carmel].

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering."



The image above (by Messianic sister Becca Biderman) shows a green head of grain in the medium dough stage. This is what we call aviv barley. It has a full starch content, and the head is full. It has just finished maturing but at this point, it is still wet. So, in order to turn it into cakes, you are going to have to drive that moisture out, by parching it (or roasting it in fire). And once you parch it, you can grind it into flour, bake it into cakes, and then put oil and frankincense on it.

Now, for those who do not know a lot about barley, here are some things to note. Unlike a tree, barley has a different reproduction strategy. Generally, a tree has a hard seed inside of a fruit. It actually wants the animals to eat the fruit so that the seed is carried away farther and wider. And then the animal will deposit the seed (with a bundle of fertilizer) in another location. A barley plant is different because it does not want its seed to get eaten. The barley is still green while it is still growing and maturing its seed. The barley wants to spring up and bear seed. And then, as soon as it is done maturing its seed, the plant wants to die quickly, so that its seed can

fall into the ground (before it gets eaten). Because a barley seed is a soft seed. If it gets eaten, it gets destroyed. So, the barley plant wants to bear fruit quickly and then die, so that the seed falls to the ground. As soon as the barley starts to die, its seed is already ripe, and the plant wants to drop its seed.



As you can see in this field (image by Messianic sister Becca Biderman) most of the barley is green. But we see here a patch that is starting to turn yellow. From this point forward the barley plant is starting to die. The seed is only to get harder, and the plant is going to continue to quickly turn yellow. And within about a week or two weeks at the most, that seed is going to start to drop to the ground.

The barley plant begins to die at this stage. And basically, if we are willing to accept it, this represents Yeshua in His prime (about 33 years of age) before He was cut off. We can see the reference there.

Let us take another look at Strong's Concordance for the definition of aviv (or abib).

Strong's Hebrew (OT) Concordance

H24 אֶבִיב 'âbîyb, aw-beeb' From an unused root (meaning to be **tender**); **green**, that is a **young** ear of grain; hence the name of the month Abib or Nisan: - Abib, ear, green ears of corn.

We need a barley plant that has just barely matured. It is tender, green, and fully mature.



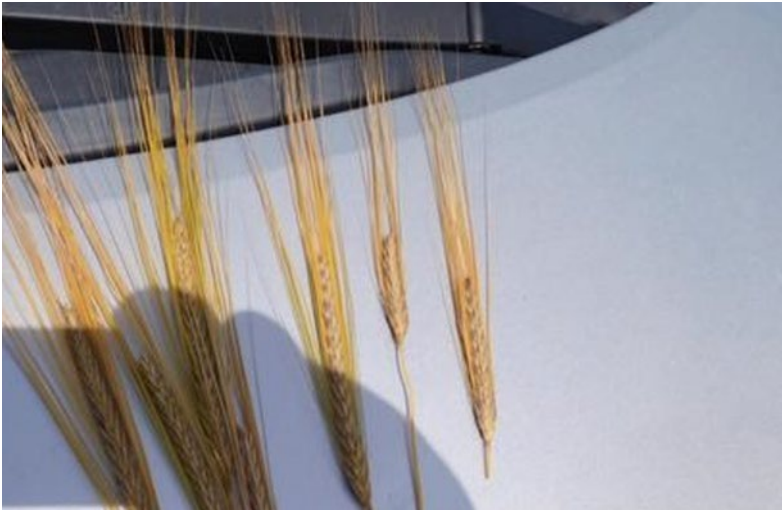
As we can see in the image, the kernel is fully matured; it is just not hardened yet. It is a young grain, it is tender, it is mature, and it is still wet. You can parch it in fire and then you can grind it to flour to make cakes, and then put oil and frankincense on it. That is what it says in Strong's definition as well.

Okay, how are we going to help people understand this? Well, the following is an image of barley found online, by an unknown artist. But this is a picture of barley that is just becoming aviv.



We see how the stalks are still green, but the heads are just now starting to turn a golden color. The barley seed is full, now the plant can die. And it wants to die quickly in order to drop the seed to the ground. So, green is good for aviv barley.

Well, if green is good for aviv barley, what about brown? Brown is bad for aviv barley. When barley is already brown, it is no longer tender, young, and green. Sorry to put it this way. I know that is really hard for some people to grasp. But green is good, brown is bad.



When barley is brown it is no longer green. When barley is hard it is no longer tender, such as in this image by Bryan Convery of Abib of God barley search.

Green is good. Brown is bad.

Again, below is a picture of good aviv barley.



And then, below, another internet image (from an unknown artist) of what is not aviv barley. Notice how it is brown.



If your barley is this brown, it is no longer tender, young, and green.

What is happening is that a lot of the Karaites and the Messianic are incorrectly defining aviv barley as barley that is almost modern-day combine ripe. It is way too hard, way too brittle, and way too fragile to harvest with an ancient hand sickle. We talk about that in our other studies. So, not only are they picking barley that is not the first fruit, but they are also picking barley that is no longer tender, green, and young.

We have seen that, according to both Leviticus chapter two, verses 14 and 15, and Strong's Concordance, the definition of aviv barley is to be full, but tender, green, and young. (And not brown). Aviv barley still must be wet because you must drive the moisture out of it by parching it. If it is already brown, then there is no need for driving the moisture out. So hard brown barley does not qualify.

Again, Strong's Hebrew concordance bikkûr means the first fruits of the crop. It is the first fruit. Not the middle of the sheaf, not the second, not the third. It is the one that bursts the womb.

Strong's Hebrew (OT) Concordance:
H1061 בִּכּוּר **bikkûr** bik-koor' From H1069; **The First Fruits Of The Crop: - first fruit (-ripe [figuratively]), hasty fruit.**

And this is symbolic of Yeshua, the very first one.

Qorintim Aleph (1 Corinthians) 15:20-23
20 But now Messiah is risen from the dead, and **has become the firstfruits** of those who have fallen asleep.
21 For since by man came death, by Man also came the resurrection of the dead.
22 For as in Adam all die, even so in Messiah all shall be made alive.
23 But each one in his own order: **[first] Messiah the firstfruits**, [and then] afterward those who are Messiah's at His coming.

Why the Messianic miss this, I cannot understand.

We are going to see a pattern here. We are going to see that this is so important. First, you bring the omer offering, then you can bring in the harvest. Because first, you bring the omer to Yahweh so that Yahweh will bless and set apart your harvest. And once Yahweh has blessed and set your harvest, then you can harvest it. Not the other way around. You do not harvest your harvest and then bring Yahweh any old offering (like Qayin). That is not how you do it, that is not what He wants.

I do not know whether you have ever grown a garden. But think about if you were to grow your own tomatoes. And you till the soil, you plant the seed, you fertilize and water it. You weed it and you keep the slugs away. And you take care of it, and you watch the plant grow every day. And it is growing up, and it is getting all this delicious, good red fruit. You just really want to eat it, but oh, that one belongs to Yahweh.

Now, especially in a famine year, does not that show trust of Yahweh? Does not that show Yahweh that we trust Him? Even still, in a famine year, we want to bring the first of the barley and not wait a month. Because if you are going to wait an extra month in a famine year to get to the middle of the harvest then somebody is not going to be able to eat for a month. We talk about those errors in a lot of other chapters in this series.

So, the true pattern is that we first bring Yahweh the omer so He can bless the harvest and set it apart. Then we can bring in the harvest. First-century historian Josephus is a witness that this is how it was done in the first century. We talk about his witness more in “Josephus, the Talmud, and the Omer”, later in this book. But we know that this is the pattern because, first Yeshua was risen from the dead, and then afterward came Yeshua’s resurrection, and then others can be resurrected from the dead. That is the true pattern.

What is the false pattern? The orthodox and the Karaites have what might be called an anti-Yeshua pattern. And why so many Messianic are following this pattern I do not understand.

The anti-Messiah pattern is that you first bring in the harvest and then you bring a sheaf from that harvest. We are going to see that is symbolic of the anti-Messiah.

Because first brother Judah came back to the land of Israel in 1948, symbolic of the harvest. Now Judah is waiting for his anti-Messiah (the sheaf from the harvest). Because the wave sheaf is symbolic of Messiah. So, is it symbolic of Yeshua because we are bringing the wave sheaf first? Or is it symbolic of the anti-Messiah because we are bringing in the harvest first?

Whether you are Messianic, Ephraimite, if you are a Hebrew Roots believer, or if you believe in the two-houses, or maybe you even think of yourself as a Nazarene, pay attention to this. First, we bring the offering, then we receive His blessing, then we bring in the harvest. That is the way we do it. Okay. I understand that the Karaites do not understand that because they are locked onto the anti-Yeshua model. The Karaites did not accept Yeshua in the first century. They do not accept Yeshua today. But why the Messianic do not understand this model, I do not understand.

It is really time for prayer. If you are a Messianic, Ephraimite, Hebrew Roots believer, or whatever you want to call yourself, we need to do things the way they were done in the first century. Not the way the rabbis do them today. Not the way the Karaite say to do them today. We need to take care to do things the way they were done in the first century. As we show in our other studies, first you bring the omer, then you bring in the harvest.

To summarize, there are three main errors in the Karaites and Messianic calendars. The first one is that, on average, they are declaring Rosh HaShanah a little over a month too late. And that is because they do not bring the true first fruits, they bring what you might call mid-fruits or false fruits (anti-fruits).

The second thing is that their definition of aviv barley is barley that it is already brown and hard, rather than green and tender. And this delays their estimate of when the date is by plus or minus a week.

4th BARLEY FIELD INSPECTION
5 April 2021



DEVORAH'S DATE TREE
The most reliable and respected New Moon and Aviv Reports from the Land of Israel

Above is an image by Devorah's Date Tree from their 2021 barley inspection. The year when they even boasted that, the way they knew it was time to bring in the harvest was because the true first fruits had already fallen on the ground. If you are following the Karaite or the Messianic model, then you are following the anti-Messiah model. Because you are first bringing in the harvest without the blessing. You are first bringing in the harvest before it has been set apart. That is the anti-Messiah model.

Why the Messianic cannot understand that I do not understand. Because Yeshua specifically warns us in Matthew chapter 16, verse 6 about the doctrine of the Pharisees (orthodox) and the Sadducees (Karaite).

Mattityahu (Matthew) 16:6

6 Then Yeshua said to them, "**Take heed and beware of the leaven of the Pharisees [rabbis] and the Sadducees [Karaites].**"

Yeshua also said the following in Luke, chapter six, verse 46.

Luqa (Luke) 6:46

46 "But why do you call Me 'Adon, Adon,' and not do the things which I say?"

If we want to be there at the wedding feast, and if we want Him to take us as the bride, do not we need to show up for the dates at the time that He sets? And do not we need to bring the correct offerings of green barley and not brown, the way He says to do it? And do not we need to first bring Him the omer offering so that we can receive permission to cut the harvest?

Yeshua further warns in Matthew 16, verses 11-12.

Mattityahu (Matthew) 16:11-12

11 "How is it you do not understand that I did not speak to you concerning bread?—but to **beware of the leaven [false doctrine] of the Pharisees [rabbis] and Sadducees [Karaites].**"

12 Then they understood that He did not tell them to beware of the leaven of bread, but **of the [false] doctrine of the Pharisees [rabbis] and Sadducees [Karaites].**

Well, I think that a lot of people have this habit of what we call drinking from every fountain or gleaning from every source. And the idea is that they have the Spirit and so they are going to listen to a whole lot of different sources. They will listen to this teacher, that teacher, the next teacher, and then some other teacher. But the problem is that, obviously, not everyone hears in the Spirit, or perhaps they are quenching the Spirit or whatever the reality is. But the simple fact is that there are a lot of people who are not taking care of what lessons they are taking in.

If we just eat any old kind of food and we take poison into our bodies, whether we eat it or drink it in, we are going to have bad health. And there are a lot of people who think they can glean between healthy and unhealthy spiritual food, and they cannot. They think they take care with the spiritual food they are consuming, but they do not. As a result, they have bad spiritual health.

The problem is this, brothers and sisters. You can really miss the wedding feast by not doing what Yeshua says to do. I am not saying that people are intentionally doing anything wrong. I am not saying that people are consciously aware of trying to do the wrong thing. What I am saying is that some people are not paying attention to the Spirit and some people are not taking care with the calendars they keep. And when you run across a person like that, that is someone not to listen to.

Yeshua said take heed and beware of the leaven. That is a consumable. Take heed and beware of what you consume. Because you are what you eat. And if you consume poison you are going to get sick.

These are the things to think about when we are determining which first fruits offering, we are going to

bring. Are we going to bring Yahweh the true first fruits that He asks for? Are we going to bring Him false fruits that plays into the anti-Messiah's calendar?

He who has ears, let him hear.

Let's Not Break Deuteronomy 16

It is that time of year again! The aviv barley is ready in the land of Israel. Or is it? You have this barley searcher over here saying, “yes the aviv barley is ready” and you have this barley search team over here saying, “no it's not ready yet”. And they have different definitions of what aviv barley is, and how much you need, and how to recognize barley. You have two other messianic teams with different definitions themselves, but they are siding with the Karaites and not with the messianic sister. How can you know what to do? Well, if you are like a lot of people you look for someone with a good reputation. And you see out there that there is a very well-respected barley search team called *Devorah's Date Tree* that bills themselves as the most reliable and respected new moon and aviv barley reports from the land of Israel. And you think, well that sounds good, because after all the majority can't possibly be wrong, can they? Oh, yes, they can! And in this study, we are going to show you why we will not use Devorah's Date Tree for the aviv barley, and along the way we are going to talk about why it is so important and how *not to break Deuteronomy chapter 16 and verse 9*.

I learned about aviv barley back in around 2001-2003 from the Karaites themselves. I have followed it very closely ever since because all the other feasts key off the barley, which sets the initial start date, what is called the head of the year. Today my job is to interview and qualify the witnesses to the aviv barley so that we can know when to start the head of the year, so that all the rest of the feast days fall into place. It is important that you have read our previous study called “[Aviv Barley Simplified](#)” to make this chapter easier for you to understand.

I never thought I would have to do this, but in this study we are going to have to talk first about what is copyright and **what is fair use**. According to *Baylor University* fair use allows for limited use of copyrighted material without permission from the copyright holder for purposes such as: criticism, parody which we are going to try to avoid but that's kind of hard given the subject, news reporting, research and scholarship which is always a focus, and teaching which is the main purpose of our study here.

What you are going to find is that there are some real differences between the two main witnesses to the barley who live in the land of Israel. There are other teams that come in from outside but they both key off these two main witnesses who live in the land of Israel. One of them, you might call her a believer in messiah, her name is Becca Biderman, and the other is a Karaite by the name of Devorah Gordon, she runs a Karaite barley search service called Devorah's Date Tree. She emphasizes that she is not a representative for the Karaites, and it is allegedly an interfaith group, however they use the Karaite theology and because of this we need to talk about what is called '*observer bias*'.

Observer bias is something that we all have, and it is something that we all would like to believe that we do not have. But if you have ever fallen in love with someone you know that you become kind of blind to their faults and you only tend to see the things that you want to see and you tend not to see the things that you do not want to see, that's observer bias. Or if you have ever looked for a house or an apartment to rent, you have always looked right past those signs before because there are all kinds of information out there. But now that you are looking for a house, now that you are looking for an apartment you see the signs just about everywhere. That is what observer bias is. Observer bias is defined

as when *the observer's beliefs and expectations subconsciously influence their inspection results*. That means that when you are looking for something different you are going to find something different, if you are looking for something else you are going to find something else.

I would like to emphasize, we at Nazarene Israel have absolutely no issue whatsoever with Devorah's Date Tree's new moon reports, in fact we send them a small amount of money each month to help them with their search. It is not the new moons that are at issue. However, we have some serious issues with their Aviv Barley Reports for reasons we are going to cover in this study. And the primary root of the problem is that, since Devorah Gordon is a Karaite, she follows the Karaite theology which has a completely different definition of what *aviv barley* is. And there is a real problem with that.

You might think, well the new moon is the new moon, and the barley is the barley so there is no problem there. But when we look at Matthew chapter 16 in verse 6, Yeshua warns us. He says, "*take heed and beware of the leaven, (referring to the false doctrine) of the pharisees and the Sadducees*", and that is referring to our orthodox Jewish brethren and our Karaite Jewish brethren.

The reason why is if you have a different doctrine, and you have a different theology you are going to be looking for something else. And because you are looking for something else you are going to find something else. And if you are reporting something like aviv barley and you are looking for something else as aviv barley, you are going to report something else as aviv barley, that is basically the problem that we have here.

Matthew (Matityahu) 16:6

6 Then Yeshua said unto them, *Take heed and beware* of the leaven of the Pharisees and of the Sadducees.”

Just as a quick recap, we cover this fully in the video “*Aviv barley simplified*”.

Nazarene Israel’s doctrine is that we want to bring the very first sheaf of aviv barley. And we define *aviv barley* as ‘*medium dough barley*’ and the reason we do that, if you look at the Strong’s definition for the word of *aviv* it refers to barley that is still ‘tender, green and young’.

Its Strong’s Hebrew Concordance says:

OT:24 ‘abiyb (aw-beeb’); from an unused root **(meaning 'to be tender); green, i.e., a young ear of grain;** hence, [and that's from where they get] the name of the month Abib or [or the rabbis call it] Nisan:

However, we also know that it must be advanced enough that it is *edible* according to Leviticus 2:14. We also know that we must be able to *grind it* into flour so that we can put oil and frankincense on it according to Leviticus 2:15. We also see according to the pattern in John chapter 12:24, it needs to be *viable* as seed. We cover all this in the video “*Aviv barley simplified*”. And one of the most important things, we know that everything in the Torah is symbolic of Yeshua, and we know that Yeshua was the Wave Sheaf, and he was offered alone ahead of the harvest. First Yeshua was offered and then we see in Revelation that later is when the harvests come. First comes the wave sheaf, then come the main harvests.

Now let us look at the Karaite doctrine, it is very different. The Karaites have a doctrine of waiting until most of the fields are ripe for the harvest. In fact, Devorah Gordon of Devorah's Date Tree has got a published study she calls "*harvestable fields are required by Yom Hanafat Haomer*", meaning you must have harvestable fields by the day of the wave sheaf offering. Meaning, a lot of the harvest must be ready, or you cannot declare the wave sheaf offering.

But notice how different that is. Instead of looking for barley that's '*tender, green and young*', they are looking for barley that is harvest ready. And what we are going to see is that the Karaite theology requires regularly *violating* Deuteronomy chapter 16 and verse 9, as they violated this year (2021). We are going to see that in this study. And if we are willing to look at it, if we have eyes to see, we are going to see this also symbolic of the anti-Messiah because the Karaite doctrine is that first you bring in the harvest, then you bring a sheaf of that harvest as the wave sheaf. That is not what we see in Scripture.

In Scripture we see first Yeshua was offered as the Wave Sheaf then later comes the harvest. The Karaites want something else. They want to see the harvest brought in (perhaps symbolic of how the Jews were brought back to the land in 1948), then they bring forth a wave sheaf, symbolic of their anti-Yeshua Messiah.

In first Corinthians chapter 15 and verse 20 we see that Yeshua is the Wave Sheaf. The apostle Shaul (Paul) tells us:

1 Corinthians 15:20

20 “but now *Messiah* is risen from the dead and he has become the *First Fruits* of those who have fallen asleep.”

And in verse 23 he says:

1 Corinthians 15:23

23 “but each one in his own order, first *Messiah* the *First Fruits* and then afterwards those who are *Messiah’s* at His coming.

Again, the pattern in Scripture is that first we offer the wave sheaf then comes the harvest, and the Karaites teach something completely opposite. They teach first comes the harvest then you bring the wave sheaf. Let us look now at Deuteronomy chapter 16 and verse 9. This is what Yahweh says, this is the verse that is being broken. In Deuteronomy 16 in verse 9, Yahweh says:

(Devarim) Deuteronomy 16: 9-10

9 you shall count seven weeks for yourself: **begin** to count the seven weeks from the time you **begin** to put the sickle to the standing grain.

10 **Then** you shall keep **the feast of weeks** of Shavuot or Pentecost to Yahweh (or Elohim).”

The problem here is this. Yahweh is saying, when you start to cut that **very first sheaf**, that is when your seven-week count to Pentecost begins. Cut the very first sheaf that is when you start counting your seven weeks. You start counting your seven weeks when you cut that very first sheaf and the Karaites say, ‘no, you do not have to do it that way that’s not how that works’. The Karaites have a different doctrine that we believe *violates* Deuteronomy chapter 16 and verse 9. We are going to see more evidence of that in this study.

Now I think we are going to start doing a detailed Aviv Barley Report every year as we go along, just because this is such a contentious issue every year. What I want to do is I want to chronicle a little bit of the history that has gone into this this Spring so that people can see how this different Karaite theology impacts the harvesting of the barley, and why we will end up eventually ruining the barley farmers with the earliest ripening crops. We are seeing ample evidence of that this year.

Now if you are watching this in future years just think back to when 2021 was, but on February the 6th 2021 our believing sister, messianic sister Becca Biderman, she found *aviv* (*medium dough barley*) on the south side of a field in the Galilee region near where she lives in Poriya Ilit. This was 22 days before the Wave Sheaf Offering of February the 28th. That is important because you must have a sheaf of aviv barley to present by the time of the Wave Sheaf Offering. It is right there, it is on her YouTube channel, check about 6 minutes and 34 seconds.



Now there are still three weeks and a day to go from the time this barley is done. This is what you are looking for

and we cover this in the other study. This is basically what you are looking for, barley that is still tender, green, and young, but it is *starting to turn* this golden color. It is just starting to turn, that is when you know it is medium dough. You are not going to inspect it just by looking at it, you are going to inspect it close up, but that is the kind of thing you would suspect. You can see the north side of this field is still green, that is very important. See how the north side is still green? As we start to come closer to the south side you see how the barley starts to be more advanced. We are going to talk a lot more about that as time goes on.

Now, five days later here comes *Devorah's Date Tree*, Devorah Gordon of the Karaites, and they inspected the northern quarter of this field. They came in and if you watch their video closely, and if you know what you are looking at, (and a lot of people do not know what they are looking at so that is more difficult), but they came in and inspected the *northern quarter* of this field. Never got into the south end here, never got into it. They only inspected the northern part. They inspected the northern quarter, and they could not find the aviv barley in that field. That was very interesting to us because that field is not very big, that field is only about the size of two football fields or perhaps two soccer fields, just not that big. And again, if you know what you are looking at, there was a certain point during the presentation when Devorah Gordon stood there. She found a patch of ripe barley on the northern edge of a fenced area (that was about the size of maybe a triple tennis court) and she could see more similar barley inside the fenced area (about the size of a triple tennis court). And then on the far side she could see even more advanced barley, which again is this barley that we are mentioning right here. You can see, this here is one of the stakes that was later the fence that was put up. This is where the

aviv barley was on the south side of that fence. It is just amazing to me, I was flabbergasted. She published her report, she said that there was *no aviv barley found*, that they did not find aviv barley in that field. Now, what happened?

Sister Becca Biderman contacted me through Facebook messenger or whatever it was, and she was very upset. She felt that there was a purposeful misrepresentation of the condition of the barley in that field. That is a very, very, very serious charge. Of course, my job is to verify the witnesses to the aviv barley so that we know when to start the head of the year. With an accusation like that I had to investigate it. We went over and over and over for witness for many hours, I am not sure exactly how many hours we spent. We spent perhaps four hours that day going through her barley witness. I was convinced, to me I do not see how anyone could go into that field with a desire to find aviv barley and not find it, because the field is only about two football fields in size or two soccer fields in size. It is just not that big, it just really is not. We published a report and we thought to title it "*Was the Karaite Barley Report Impartial?*" and we published it on YouTube and Devorah Gordon, of course she complained, and she asked us to take it down. We took it down and we republished on YouTube a different video called "*Talking About the Aviv Barley with Sister Becca Biderman*" and that video I believe is still up there. We also posted an [open letter to Devorah's Date Tree](#) about her request that we take our earlier video down. If you want to know what really went on during that I would recommend reading that, it is on the Nazarene Israel website.



Open Letter to Devorah's Date Tree: "Video Take Down"

Posted on February 27, 2021 by Norman Willis

Shalom, Nazarenes, and followers of the barley calendar.

I don't normally share emails, but I need to make an exception in this case, because there is an ongoing problem that our community regarding the start of the Year. I believe it is a critical issue, and that the people have a right and a need to know.

I have made repeated efforts to communicate with a certain barley search organization that has issued an unreliable barley organization does not communicate. The people need to know about this, so that they are not misled. That is why I need to share (below).

But I personally do not see how any motivated barley searcher could go into that field and not find the aviv barley. You are standing right there on the northern edge of a triple tennis court. You look through the fence, you can see more barley that is ready, and you look on the far side of that fence and see even more barley that is even more ready, and it would take less than a minute to walk around the triple tennis court. Just could not manage to do it, just could not figure that out. I will let you draw your own conclusions on that, whatever you believe.

But on February the 21st (this is ten days after the Karaites), Becca Biderman went back to that field and she found approximately the entire southeastern third of that field was ready for harvest. Devorah's Date Tree Barley Inspection Service could not find aviv barley 10 days before, when *a third* of the field was ready for the harvest *10 days later*. Bear in mind there is still seven days to go until the Wave Sheaf Offering.

Becca, she spoke with the owner of the field and he allowed her to take a whole bucket, that is like a 32-liter bucket or whatever it is, filled with barley that is

effectively ready for the harvest. We talk about that more in the in "[Aviv Barley Simplified](#)".



Now the field was later bulldozed to create a tree park for a family, but the point is that there was extensive video documentation of that field. And we have ample reason to believe that Devorah's Date Tree was aware of Becca Biderman's extensive documentation because Devorah's Date Tree knew how to find that field and many other reasons. They also seem to have known how to find the other field that Becca Biderman searched out.

Now one more day after that, on February the 22nd, we have still got six days to go before the Wave Sheaf Offering of February the 28th. Becca Biderman and her partner Cindy went down to the area of Re'im near the Gaza strip, (you can see it there on the map).



They found what would have been an omer's worth of barley had it been fenced. Meaning, in ancient times, if the animals ended up getting in the field, they would eat the heads off a lot of it and then they also did what is called wallowing, (where they basically turn around in a circle to make a nice soft place to lay down). But you can see here there was a lot of barley that is effectively ripe, it is ready to go basically.



Now we have *six days* remaining until the Wave Sheaf Offering of February the 28th. We have two fields with aviv barley, and we will see later that, at least as it was understood in the first century, you only need a handful. You need to gather it up and make a sheaf, it is not a

huge amount, you just gather what you can take together in your hand and that is a sheaf.

The key thing is this barley will not remain in the stock, it *will not last until April the 4th*, barley just does not do that. If you are a barley plant your goal is not to get harvested, your goal is to push out babies that are then going to fall to the ground so that they can grow and reproduce. Your goal as a barley plant is not to be harvested, your goal is not to be eaten by animals. You want to drop your seed. This is also why Yeshua tells us in Mark chapter 4 and verse 29, Yeshua says:

Mark (Marcus) 4:29

29 “but when the grain ripens immediately the wise farmer puts in the sickle because the harvest has come.”



Immediately the wise farmer puts in the sickle because the barley is going to drop its grain soon after that, it is not going to hang out for another month, barley just does not do that.



Now check this out, on the 1st and 2nd of March here comes Devorah's Date Tree again. I hesitate to make comparisons to the Keystone Barley Observers, but they come back to the northern field on the first and second of March. That is *eight days after* Becca Biderman took a big 32-liter bucket of barley out of there and that is eight days after the southeast third of that field was ready for the harvest in the southeast third section. And Devorah and her team, they reinspected only the *northern quarter* of that field. Again, we are talking about a barley field that is no bigger than perhaps two soccer or two football fields put together.

2nd BARLEY FIELD INSPECTION
1-2 March 2021
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Notice what she says, and this is what again I understand. I was introduced to the barley back in 2001 and studied it with Nehemia Gordon of the Karaites through about 2003, and I have followed it closely ever since. I have seen how they change their definitions over time. First, they change their definition of how the new moon is cited, then back in 2016 they changed their definition of how to reckon *aviv barley*. I have watched all these things occur over time and I have also grown barley several times myself, I am familiar with the process, I know about how long it takes to go from various stage to stage, in this kind of a thing. But this is very interesting, read very carefully what she says here. She is reinspecting only the *northern quarter* of that field. If you watch her video carefully and you are familiar with that field and you know what she is doing, you can see that she limits herself to the northern quarter of that field. Even though she is well aware of Becca Biderman's work and she is well aware that the ripe barley is in the southern end of the field. Now she says:

Devorah's Date Tree:

2nd Barely Inspection 1-2 March 2021

"...we even spotted a ripe patch in that same field in the galilee where we found a ripe patch two weeks ago". (very good). "But the rest of the field was not nearly as developed," (speaking of the northern quarter of the field), "and the patch that we found a couple of weeks ago has **since shattered** and been filled with new stocks which are the same maturity as the rest of the field."

What she is really saying here is that the barley has lost its *first flush*. This particular year, in 2021, has been an extreme weather year. There was a long section of about six weeks where you had a lot of sunshine and some of the barley progressed to the stage that it was

going to mature, and barley can reach what you might call a point of no return. It reaches a certain stage when it is going to drive forward to fruiting no matter what you do. But then they hit a cold stretch and the rest of the barley pulled back during that cold stretch. Now you have what might be called the *first flush* of barley and then wait, and after, you are now going to end up with a *second flush* of barley. That is what we are seeing, two flushes of barley in this particular year. This is what Miss Gordon is describing, she sees that the first patch of barley (that she found on the northern edge of the fence) had since shattered, meaning it had already fallen to the ground. Now that is the northern tip of the third of the field that was ripe by that point in time, she said that that barley "*had already shattered*", (does not matter to her). It says, "*and has been filled in with new stocks*", we are talking about the second flush which are the same maturity as the rest of the field.

If you understand what she is saying here, and if you understand the context in which we are saying it, that is extremely significant. Because just close your eyes and imagine for a second that you are the barley farmer that owns this field. What we are talking about is you are going to have to give up the first flush, which in your particular case was a third of that field. If you think about it, that one third plus if it refills in and now you have got three-thirds, you have got four thirds. You are going to lose the first flush, you are going to lose fully one-quarter of your barley harvest, because you are waiting for the whole field to be harvestable before you are willing to declare the *aviv*. Now, if you can think about how that would feel to you as an ancient Israelite to believe that you must give up one quarter of your harvest, one quarter of your income. I think many of us today if we were told that we had to give up a quarter of our income, that would be a difficult thing for very many people.

Now let us continue. That was the northern field, (again they only searched the northern edge of that field), and somehow for some reason that no one can seem to understand they just could not manage to find the barley that was on the southern edge of the triple tennis court area. Just could not seem to do it. We are going to leave it there.

Now Devorah's Date Tree comes south to Re'im, happens to be the same place where Becca Biderman also searched. Devorah's Date Tree seems to know how to find the fields that Becca Biderman is searching. She comes there on March 1st and 2nd. Even though we have got fair use of copyright, if anyone would like to watch Devorah Gordon's video, right around the 58-minute mark (particularly 58:30), notice that she is not seeing the condition of the first flush.

What happens with barley is, the barley grows up and at first it stands tall and then it develops seed in the head. As the head gets heavier basically the barley plant starts to fall over. If you do not harvest it in its time (as Yeshua says to immediately put in the sickle), if you do not do that the barley plant will start to fall over. The head gets heavy, so it falls over. This is exactly what happened in that field with this barley, if you do not harvest it at the right time it starts to fall over and then the other green growth (second flush) starts to grow up through it.

It is amazing when you watch what is going on in the video and you can see the first flush has all fallen and it is lying flat, and the green flush is growing up through it. When Miss Gordon comes through, and she is testing the barley she does not see this first flush. Maybe, possibly, perhaps, could that be because of observer bias? Perhaps, is she looking for a completely harvestable field? and because the field is not

completely harvestable, she is not seeing the condition of the first flush, she is only noticing the condition of the second flush that is still green and immature. I invite you to check her video out like that.

We will just leave it there; we will leave that there with the talk about observer bias because she is looking for harvestable fields to be required by Yom Hanafat Haomer. Again, she is coming the day or two after the Wave Sheaf Offering on February the 28th.

Devorah's Date Tree answers certain questions, and it is very interesting because we have written to them several times, very big difference to me. In the priesthood my job is to qualify the witnesses to the aviv barley so that we can know when to start the head of the year, because all the rest of the feasts are going to key off that. Sister Biderman been extremely helpful, she has shared photos and videos, and she has talked with us, we have met for hours, she even helped us to refine our definition of aviv barley. We were thinking it was *soft dough*, but now we understand that it must be *medium dough*, for reasons we mentioned in "[Aviv Barley Simplified](#)". We get no response from Devorah's Date Tree. We can write to them and they will not respond to us directly, but sometimes they will say things in their posts that seem to have something to do with the emails that we write to them. It is very interesting how that happens.

Notice, she says this several times in several different publications. Notice she says:

Devorah's Date Tree: 2nd Barley Inspection
1-2 March 2021

"...it has always been understood that there was no prohibition against the farmers harvesting when

needed, they only needed to wait until Yom Hanafat Haomer (the day of the Wave Sheaf Offering) before eating of the produce.”

What she really means to say is that they can break Deuteronomy 16 and verse 9. No problem. What she is really saying here is, no, you do not have to start the omer count when you begin to put the sickle to the standing grain, that is not important. You can go ahead if you have some barley that comes ripe early, you just go ahead and harvest that barley and put it off to one side. She says that in one of her publications and the omer count does not begin. Whatever you need to do. You go ahead and harvest your barley and just do not eat of it until the day of the Wave Sheaf Offering and it has always been that way she says. Here she says, “it’s always been understood that there was no prohibition against the farmers harvesting their barley when needed.”

My question to Miss Gordon is, if she will respond in a civil manner, what then does Yahweh our Elohim mean, what does our king mean, when he says:

(Devarim) Deuteronomy 16:9

9 “begin to count the seven weeks from the time you begin to put the sickle to the standing grain”?

If that is not a prohibition against harvesting your barley ahead of the start of the count, I do not know what is. Some people might say, well you just simply have a difference of interpretation, how to interpret Deuteronomy 16 and verse nine. But maybe she is right, maybe there has never been any prohibition. Let us check the historic literature.

If we come to *Flavius Josephus*, he was a high priest in the first century. If anybody would know how things were done in the first century it would be him. In his book, “*Antiquities of the Jews*”, *Book 3, Chapter 10, and verse 5*, he is talking about the wave sheaf offering. He says:

“...they offer the first-fruits of their barley, and that in the following manner: They take a handful of the ears” (so not a huge amount) “*and dry them*,” (which means it must be green to start with, because it must be dried it says), “then beat them small, and purge the barley from the bran”. (That right there tells us that it is not ripe barley because with ripe barley it is easy to separate the barley from the bran). “They then bring one tenth deal to the altar, to Elohim;” (You bring a tenth of it to Elohim); “and, casting one handful 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, verse 5.]

‘After’ the Wave Sheaf Offering has been brought they may publicly or privately reap their harvest, that is how things were done in the first century in Josephus’s day. Now let us look, there are other witnesses here.

Let us come here to *Rashi*. Now Rashi is one of the foremost Jewish commentators ever and here is his commentary on Leviticus chapter 23 and verse 10. He says:

“THE FIRST FRUITS OF YOUR HARVEST” --- This means that it shall be the first thing to be harvested.”

[Rashi commentary on Leviticus 23:10]

He is quoting the Scripture, then he says this means that it (referring to the Wave Sheaf for the Omer) shall be the **first thing to be harvested**. Let us compare that with Gordon's words. If you want more witnesses let us come here to *Maimonides (Rambam)*, again another one of the foremost commentaries in all of Judaism commentators in all Judaism. In his work, a major work, "*Mishneh Torah*" in "*Daily Offerings and Additional Offerings*", chapter 7 and verse 13, he says:

"It is forbidden to reap any one of the five kinds of grain in the land of Israel 'before' the reaping of the omer" (the sheaf of the wave offering), "as it is written: "the first of your harvest"."

[Maimonides (Rambam) *Mishneh Torah*, Daily Offerings and Additional Offerings 7:13]

Again, referring to Leviticus 23 and verse 10, meaning that the Wave Sheaf should be the **first that is harvested**. Are you getting this? We want more witnesses. Let us come here to *rabbi Hiyyah* in his work *Sifra, Emor, section 10 verse 3* also dealing with *Leviticus 23 and verse 10*. He quotes Scripture and he says:

"and you shall reap its harvest... the first of your harvest".

[Hiyyah, *Sifra, Emor, Section 10, Verse 3*, dealing with *Leviticus 23:10*]

Again meaning, the wave sheaf must be the **first of all** that is harvested. More witnesses. Let us come to *Siftei commentary* also on *Leviticus 23 and verse 10* referring to the first of the harvest. He says:

“Jews *may not reap their fields until the omer is reaped first*” (before) “all of everything else that is being reaped.”

[Siftei Chakhamim, commentary on Leviticus 23:10]

Now let us look at Miss Gordon’s words again. She says:

“We... even spotted a ripe patch in that same field in the Galilee where we found a ripe patch two weeks ago, but the rest of the field was not nearly as developed, and that patch we found a couple of weeks ago *has since* and has been filled in with new stocks which are the same maturity as the rest of the field.”

[Devorah’s Date Tree: 2nd Barely Inspection 1-2 March 2021]

She is apparently completely unconcerned by this because she is waiting for the whole field to become ripe so she can harvest the whole field first and then bring a sheaf of that harvest to the priest. According to her doctrine harvestable fields are required by Yom Hanafat Haomer. This is why Yeshua tells us “*take heed and beware of the leaven of the Pharisees and the Sadducees*”, (of the orthodox rabbis and the Karaites) because they are going to lead you to do something other than what Yeshua says to do, they are going to lead you to do something other than what the Torah says to do.

Now if you have lost about a third of the field that was harvestable before the day of the Wave Sheaf Offering, and Devorah’s Date Tree was unable to find it, if you can just sort of close your eyes and imagine your name is Yossi Cohen. He happens to be the head of the Mossad, we found that out later, but just imagine that you are a

barley farmer in ancient Israel, and you happen to live in one of the areas where the barley ripens first. You decide you want to grow the barley so that you can donate the wave sheaf to Yahweh. What do you do if your barley is one of the first fields to ripen? What do you do if that is your field? You are faced with a choice, either you can effectively lose 25 percent of your crop, you can lose that first flush of barley that comes ready. Now you are down to 75 percent of the income you could have or if it is a famine year and you are down to 75 percent of the barley that you can feed your family with. Or you can *violate Deuteronomy chapter 16 and verse 9* which tells us not to start cutting *until the Omer Count begins*. That is effectively the choices that you have. What do you do? Do you harvest before the day of the Wave Sheaf Offering and *break the Torah* at Deuteronomy 16 verse 9? Or do you *lose* 25 percent of your crop this particular year?

I believe that Devorah's Date Tree needs to spend some serious time thinking about that. How would she feel if it were her field? Well, she has already told us, she would simply cut that barley and put it aside and say, *well the omer count does not begin yet*, because she does not want it to begin yet. That is why we do not use Devorah's Date Tree for the barley service.

Devorah's Date Tree speaks to this in one of their *Frequently Asked Questions* section. The Frequently Asked Question asks:

Frequently Asked Questions:

“Wouldn't the heads break if they got that dry?” and she responds: “and as for the heads which might break because they became too dry, keep in mind that the ancient Israelites would have presumably cultivated the seeds and planted the stronger ones

each year so the heads would have been much sturdier than those that we are looking at.”
[Devorah’s Date Tree 2nd Barley Inspection 1-2 March 2021]

I do not understand that I do not get that at all. Explain to me something. In the first place you are supposed to offer the best of your barley and all the rest of your crops to the priesthood, and in the second place you want barley that separates easily from the head because you are going to need that during threshing. Why would you select for barley that is going to stay in the head longer? You would not want that; you just want a system by which you can immediately put in the sickle and harvest the barley as it becomes ripe like Yeshua says. That is what you want. If the ancient Israelites had hypothetically bred their barley to stay in the head longer and that was the barley that was selected for and cultivated, then why don't we have that barley today? If that is how they cultivated the barley back in the first century then would not that still be the barley that we have today?

I do not understand their response. In any event, to me we are clearly not supposed to *think of reasons* why we should be able to break Deuteronomy chapter 16 and verse 9.

Now, I was voted “*most scientific*” in my high school graduating class. The way I understand science is first you posit your theory, then you check your theory against the available *evidence*, and if the available evidence lines up with your theory, then it could be a valid theory. But if the available evidence refutes your theory, then you need to get another theory. What we see is, why can we not take Deuteronomy 16 and verse 9 at face value? Why can we not take Yahweh’s words

for *what it says*? That is what we do not understand in Nazarene Israel. That is why we are using sister Becca Biderman as a witness, because we do not want to break Deuteronomy chapter 16 and verse 9. We also encourage you not to do so. If you are a believer and you are following the *Karaite Calendar* as opposed to the *Aviv Barley Calendar*, we would encourage you to seriously rethink your theology and we encourage you also to read "[Aviv Barley Simplified](#)".

Where is Spring Commanded?

I would like to ask you, have you ever heard it said, “It cannot be the Passover season yet, because it is not yet spring”? What we need to ask ourselves is, is that man's tradition? Or is that Scripture?



DEVORAH'S DATE TREE
The most reliable and respected New Moon and Aviv Reports from the Land of Israel

I was called to the Hebrew Roots movement in 1999, and at that time I was taught that there are two main seasons in the land of Israel. First comes winter, which is colder and wetter, and it rains approximately half of the week. Then comes the time around the Spring Equinox, the change of seasons, which takes place normally speaking around March 20th or 21st depending upon the year. And then after the equinox then comes the summer, when things are generally hotter and much drier. But traditionally around the spring and fall equinoxes (the Spring Equinox happening around March 20th or 21st and the Fall Equinox happening around September 20th or 21st) you get a nice change of seasons. There are three or so weeks where the weather is very pleasant, and that short sleeve weather and everything is just really a very nice time to be in the land of Israel.

Traditionally, at least according to the rabbis, the feasts happen either during or around these three very pleasant weeks of transition, around the time of the spring and the fall equinoxes. It is considered a blessing that Yahweh gives to his people. That is to say that the Passover and the wave sheaf are supposed to take place around the time of the Spring Equinox (again starting around March 20th or 21st), that is when the season is thought to begin. And then again in the fall it is thought that the “Fall Feast Season” takes place around the same general time, around the equinoxes. But let us ask ourselves; is this man's tradition? or where is “Spring” commanded in Scripture?

Many different groups believe in the importance of the role that tradition plays in the keeping of the feasts, but in Nazarene Israel we believe rather that what is most important is to obey what Scripture says. That is why, in our study “[Aviv Barley Simplified](#)”, we have seen that Scripture tells us to declare the Head of the New Year (in Hebrew called Rosh Hashanah) at the time when we see the first crescent sliver of the new moon, and that we will be able to offer the very first sheaf of aviv barley (which we are defining as medium dough barley) 15 to 21 days later, on the day of the *Wave Sheaf Offering* (called in Hebrew *Yom Hanafat Haomer*). This is a very important time. This wave sheaf is symbolic of Yeshua. Yeshua was presented and that cleared the way for the rest of the harvest. The presenting of the wave sheaf pleases Yahweh. Yahweh then sanctifies the harvest, and this clears the way for the rest of the harvest. Now let us ask ourselves, “where is Spring in this?”

In this study we are going to look at four other calendars which tell us that there is a requirement for Spring before the new year can begin. We are going to look at the rabbinic Jewish (or what is called the *Hillel II Calendar*).

We are also going to look at the *Equinox Calendar*. We are going to look at the *Lunar Sabbath Calendar*. And last but not least we are also going to take a look at the *Karaite* (or what might be called the *Sadducee Calendar*) -- all four of these calendars involve spring in their calculations.

The Rabbinic Jewish (or the Hillel II Calendar) was created by Rabbi Hillel HaNasi, he lived around 320-385 CE, a little bit after the time of Emperor Constantine. This calendar was finalized somewhere around 922-924 CE, and it was originally created because the Jews were barred from the land of Israel. Therefore, they could no longer declare the Head of the Year based on the condition of the aviv barley in the land of Israel. They had to create a way to mathematically approximate the ripening of the aviv barley in the land of Israel. This is a mathematical, pre-calculated calendar that actually is very brilliant, considering the era in which it was created. It is amazing how good it is! It is not completely accurate. But considering the amount of time it has been in use, it is rather amazing, and in fact it is still in use today. But there are some problems with the Rabbinic Jewish Hillel 2 calendar.

One major issue is that the rabbis have created a rule that the Passover cannot take place before the Spring (or Vernal) Equinox. In other words, the rabbis have a rule that the Rabbinic Passover cannot take place before Spring. That is to say, the rabbinic Passover cannot take place in the winter when it is still cold. But rather, at least according to the rabbis, it has to be warm. However, Yahweh never says that and if we go by the rules Yahweh gave us in Scripture, sometimes the Passover does take place before Spring. Now it is important to note that even the rabbis admit that this is not a correct calendar, and they want to go back to the original Aviv

Barley Calendar. In fact, I have had the head of the Sanhedrin, Rabbi Hillel Weiss, admit to me that they want to go back to the original Aviv Barley Calendar, but they cannot figure out how to get the people to do it (but that is another issue all of itself).

Then the second calendar we are going to look at is the *Equinox Calendar*. This calendar, sometimes it includes barley, and sometimes it does not include barley. But this calendar assumes that the year again begins only after the Vernal or Spring Equinox--and the equinox is when the day and the night are of equal length. This happens in the spring usually around March 20th to 21st and then again in the fall around September 20th to 21st. We talk more about the pitfalls and the errors in this in [Nazarene Scripture Studies Volume Two](#) in a study called "[The Equinox Error](#)", and there are a great number of things wrong with this calendar. One of the big things wrong is that just in terms of adding the Spring! That is against Scripture.

Yahweh warns us very, very clearly in Deuteronomy chapter 4 and verse 2. He says:

Devarim (Deuteronomy) 4:2

2 "You shall not add to the word which I command you, nor shall you take away from it, that you may keep the commandments of Yahweh your Elohim which, I command you."

Meaning not the commandments you modify, not the commandments that you tweak by yourself, but I want you to keep the commandments that I tell you to do, how I tell you to do them. Again, he says in Deuteronomy 12 and verse 32:

Devarim (Deuteronomy) 12:32

32 “Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.”

This is precisely what happens when we get into adding the requirement of spring or the Spring Equinox to the calendar system.

When we look at what kinds of things might be added to the calendar, Yahweh warns us in Deuteronomy chapter 4 and verse 19; He says:

Devarim (Deuteronomy) 4:19

19 “And take heed [that means be careful! It means watch out!], lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which Yahweh your Elohim has given to all the (other) peoples under the whole heaven as a heritage.”

In other words, Yahweh has given these things to the goy (gentile) nations of the world. He does not want his people Israel to be paying attention to or basing their calendars off the sun, the moon, and the stars except in the way that He tells them to.

There is a very old maxim in Judaism which is: “Whoever’s calendar you keep, that is who you worship.” That is a true saying, if we think about it. If that is true (and it is true), we must ask ourselves why are we doing what we are doing? Are we doing the things we are doing specifically because Yahweh said to do so, or is it that we only think we are following what Yahweh said to do, but secretly we have some other hidden spiritual

reasons that we may not be aware of? These are the questions we need to ask ourselves.

Let us look at what happened in Exodus chapter 32 and verse 5, and the sin of the golden calf. Aharon had the children of Israel break off the golden earrings that were in their ears and he fashioned it and made it into a golden calf.

Shemote (Exodus) 32:5

5 “When Aharon saw it, he built an altar before it and Aharon made a proclamation and said, Tomorrow is a feast to Yahweh!”

Notice what he said, because it is very important. Aharon thought that he was honoring Yahweh, but Yahweh did not feel honored, because Aharon did not do what Yahweh said to do. That is the difference. Aharon added something.

We are talking about adding things to Scripture, let us look. We have a study in [Nazarene Scripture Studies Volume Two](#), we talk about the lunar sabbath in detail, all the things that are wrong with it in a study called “[The Lunar Sabbath Error](#)”. But we all know that in Genesis, Elohim worked for six days to create the heavens the earth, the sea and all that is in them, and then He rested on the seventh day. And then, in Genesis chapter 2 and verse 3 we see it says:

B’reisheet (Genesis) 2:3

3 “Elohim blessed the seventh day and set it apart because in it he rested from all his work which Elohim had created and made.”

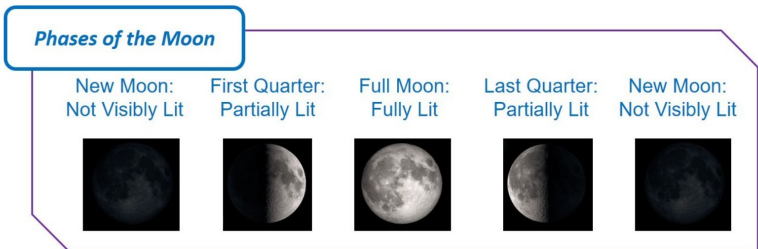
There are many different witnesses all throughout Scripture to this concept of working for six days and then

taking a rest. For example, in collecting the manna in Exodus chapter 16 and verse 26, Yahweh tells the children of Israel:

Shemote (Exodus) 16:26

26 “Six days shall you gather it but on the seventh day, the Sabbath, there will be none.”

This is the basic concept is that you work for six days, and then take a break, and the seventh day is the Sabbath. It is right there in Scripture; it is very plain. But the lunar sabbath people do not see it that way. The lunar sabbath people have a completely different concept. In the lunar sabbath concept they would say: “No no no no! You do not understand. Yahweh does not mean count to seven and take a break! When Yahweh says count to seven and then rest, what He really means is to look up in the sky at the phase of the moon.” You know, you cannot make this stuff up. And it is amazing how many people adhere to this concept; I am constantly amazed how many people believe this!



The lunar sabbath people would tell us that this is a sabbath when you cannot see the new moon, and this is another sabbath when the moon is half full, and this is another sabbath when the moon is full, and here is another sabbath when the moon returns back to half full. Then we are back to another sabbath when the moon again is not full.

There are several problems here. One is that this is not what Yahweh said to do. And another problem is that it takes longer, mathematically it is impossible. It takes the moon on average, give or take, about 29.5 days to orbit the earth, and this 29.5 does not divide evenly by seven. If you divide it by four you get an average of 7.375 days. There is no way to get it to cleanly work out by sevens! For example, let us just look at an average month right here. Here is one of those moon phases.



They would say that this is a sabbath. We count one-two- three- four- five- six- seven- eight days to get to the next sabbath, you have got an eight-day week.

Then:

One - two - three - four - five - six - seven days. (We are back to a seven-day week, that is good.)

One - two - three - four - five - six - seven, (here is another seven-day week, that is good).

Now One - two - three - four - five - six - seven - eight days (again to get to the next sabbath).

If it is a 29-day month you have three weeks that have seven days, and you must have one week that has eight! Or in this particular example you have got two weeks that are eight days and two weeks that are seven. Mathematically it simply does not work. They try to solve it, but there are way too many problems. If you are interested please read [Nazarene Scripture Studies Volume Two, "The Lunar Sabbath Error"](#).

Some versions of the lunar sabbath use the barley and some do not, but they typically add a requirement for the Spring Equinox to begin the year.

Again, we are talking in the context about adding things to the calendar that Yahweh says are not there. With that in mind now, last, but not least, let us come to the Karaite (or what might be called the Sadducee) Calendar. If you talk to the Karaites, the Karaites will tell you, they will claim that their calendar is the original calendar that was given to Moshe (Moses) in the wilderness of Sinai. But it is not. We explain what that original calendar is in our study, "[Aviv Barley Simplified](#)".

There is a lot of information, but what is important to understand here is that aviv barley is defined as barley that is "tender, young and green", because what Yahweh wants us to do is He wants us to bring him the very first sheaf of barley, (to present him with our first and finest), just like in Genesis, so that then he can sanctify the harvest, bless the harvest and then this clears the way for the rest of the harvest. And we are defining aviv barley as barley that is what is called *medium dough*. It is not yet hard. It is still tender, it is still young, it is still green a little bit, although there is something very substantial about it.

Well, the Karaites have a very different concept, and because of this they have a completely different definition. What the Karaites want to do is the Karaites want to wait until most of the crop in Israel is already hard and brown and ripe before they will declare the harvest, before they will declare aviv. That is because the Karaites want to bring in the harvest and then they are not going to bring a sheaf first (to clear the way for the harvest)--they are going to go ahead and bring in the harvest, and then bring a sheaf of that harvest to the priest. That is their concept. In order to do that, because they are harvesting first, they need to have brown, harvest-ripe barley. That is what they are all about.

Some more confusing factors to add into the equation, the term *aviv* means spring in modern Hebrew. That is not the original definition. The original definition of aviv is “tender, young, and green”. We are talking about things that are added. When you change the definition that is kind of adding and taking away, you are taking away the original definition and you are adding a different definition. We are not saying that the Karaites use this definition because they do not. But is it possible that this definition has influenced certain groups of people's thinking? They have not said exactly this, but the Karaites seem to believe that the term aviv refers to the earliest time when whole barley fields can be harvested, and in their understanding that takes place in spring because they say it cannot take place in winter. Notice the assumption here. They are assuming that it needs to be Spring before they can declare the aviv barley. Or to put it in other terms, they assume it must be after the Spring Equinox before they can declare the aviv barley.

Now we talk about how the Karaite theology violates Scripture, and violates Yeshua's example in our study,

[“Let's Not Break Deuteronomy 16:9”](#). (If you have not read that study, I strongly urge you do so, it has got a lot of great information in there.)

But let us look at how it applies to this year. There is a very popular barley search team that is led by a Karaite, it is called *Devorah's Date Tree*. It is led by a Karaite by the name of Devorah Gordon. She is very clear, she says she is not an official representative, she is just simply leading what she calls an interfaith barley and new moon search team. We do not have any issue with her new moon reporting! Her new reporting is excellent, and she also documents what she finds fairly well in terms of the barley. The difficulty is that she has a different definition of barley than *Strong's*. She has a different definition and a different understanding of what the aviv barley is, and what it is all about. We would believe that has to do with adding and taking away.

Devorah's Date Tree has ridiculed the idea publicly that the barley can be aviv before the Spring Equinox (before March the 20th or 21st). The reason they have not said this explicitly, but we believe that the reason that they ridicule it is because, at least in their understanding, most of the fields need to be ripe for the harvest. They want to bring in the harvest first and then bring the wave sheaf. That means that the fields need to be harvest ripe and that typically takes place after the Spring Equinox.

Now let us just ask ourselves the question—and I don't want to say anything negative, I don't want to say anything bad, but let us just ask ourselves the question: is it possible that the real reason that the Karaites ridicule the idea that the barley can be aviv before the Spring Equinox has anything to do with the Spring Equinox? I do not want to say anything radical, and I do not want to make any false accusations! But I just want

to ask the question, it is just a question: is it possible that the reason the Karaites ridicule the idea that the barley can be aviv before the Spring Equinox has something at all to do with the Spring Equinox? It is just a question, I am asking.

Let us look at some of the things that Devorah's Date Tree says. She is going through sample frequently asked questions (or she is paraphrasing). She says:

(Frequently Asked Questions)

Could the new year begin next month? As I alluded to in my opening paragraph, it is still Winter here, and it poured all of last week."

[Devorah's Date Tree]

Because that is what it does in Israel in the winters! It rains in the winter, and it does not rain in the summer. She is saying "it is still winter here!" In other words, she is saying "It is not yet spring." Now just as a question, I do not want to say anything wrong, I do not want to say anything radical but just as a question is not that the same thing as to say it is not yet past the spring equinox? And where is spring commanded in Scripture? She gives another frequently asked question: how was the weather? because that is an indicator of spring. She says it was just starting to get warmer on our first day, but then on the second day of our inspection it got cold again. Notice, is not her assumption here that it must be warm like it is in Israel in the summer? Meaning, after the spring equinox, or if it is not warm the barley cannot possibly be of aviv and therefore it cannot possibly be Passover? It is just a question that I am asking.

Now in that light, let us consider again what the rabbis teach. Traditionally, according to the traditions and teachings of men, they teach that there are two seasons

in Israel. That part is true, there is generally winter and there is generally summer. The winter is generally cold, and it generally rains half the week, and then comes the Spring Equinox, generally around March 21st (March 20th this year). Then comes the summer which is hot and dry.

And, again, there are two very mild seasons around the two equinoxes, and many rabbis teach that the feasts always take place either around or after these two spring and fall equinoxes. In fact, you can very often hear the phrase used 'the Spring and Fall Feasts', even though that particular term is used nowhere in scripture. But is that truly what Scripture says?

We look at John chapter 18 and verse 18, we are talking about the time of Yeshua's sacrifice which we know took place at the Passover. It says:

Yochanan (John) 18:18

18 "Now the servants and officers who had made a fire of coal stood there, for it was cold, [meaning it is still in winter] and they warmed themselves. And Peter stood with them and warmed himself."

What this means is that the Passover can be cold, because Passover can happen in the winter. It does not have to be spring. There is no requirement to pass the spring equinox for it to be the Passover.

Now let us look at what happened in this particular year. Maybe you are watching this in a future year, but just imagine coming back to the junction of 2020 and 21. We had some very extreme weather (which happens sometimes). Around December of 2020 we had about six weeks of sun, and it was unseasonably warm in the land of Israel. In 2021 then the cold weather returned.

What happens when barley does that, barley sort of advances. The barley in the land of Israel ripens over a two- or three-month period, about that. So, when we got this warm weather, the barley began to ripen, it began advancing.

The early portions of the barley reached what you might call a 'point of no return', and then the cold weather hit, and the later barley sort of pulled back. I do not know if you have ever watched, but in spring if you get a warm spell the buds will start to push out, and then if the cold weather returns the plants will actually retract the buds, the buds will come back in. But once they have reached a point of no return, once the buds open, it begins flowering. The plants have committed themselves and so then they will not draw back, they will continue pushing forward trying to make their seeds, (make their babies and procreate and continue the next generation, carry on).

But we had some very interesting things happen this year. We had a six-week unseasonably warm period in December and perhaps in January. First it was unseasonably hot, and then it was cold again.

A sister by the name of Becca Biderman found what you might call an early flush. This barley that had committed itself had gone past the point of no return. She found this early flush of aviv barley on February the 6th. Notice this is say about a month and a half before the Spring Equinox of March the 20th, 2021. There were a lot of interesting factors in this particular field, a lot of very interesting factors, you could see Yahweh's hand all over this.

But Devorah's Date Tree came in and inspected the field, and they said there was no Avid barley, because

for Devorah's Date Tree, what they wanted to see was not the very first sheaf of barley to present to the priesthood. What they wanted to see were whole fields of barley, and so they (because of their observer bias) looked past the first flush. And you can see them as they do their inspections, they were looking only at the second flush. I do not want to say they were consciously ignoring the first flush, but it is like they could not see the first flush because that is not what they were looking for. It is very interesting if you know what you are looking at, to watch those inspections.

Then on February the 22nd (about a month before the equinox of March 20th) Becca Biderman and her assistant Cindy, they went south to Re'im Israel and they found a second witness to the early flush of aviv barley. Devorah's Date Tree came to that same field, very interesting. Becca will inspect fields and Devorah will come in there right behind her, and say that there is no aviv barley. The reason that she is doing that, again, is because she is looking for harvestable fields which only occur after the Spring Equinox, generally speaking.



With that in mind we talk about certain translation errors. Very interesting these translation errors! In Genesis chapter 1 and verse 14, this is a passage that many people use as an alleged proof text for the Equinox Calendar or the Lunar Sabbath Calendar. It is very interesting to look at this. They talk about how things often get lost in the translation. It is very interesting because this verse reads very differently in the Hebrew than it reads in the English, and in many other languages. Let us take a good look at this verse. In Genesis 1 and verse 14, let us just go with the New King James here the standard translation, it says:

B'reisheet (Genesis) 1:14 NKJV

14 Then Elohim [or God they would say] said, "Let there be light in the firmament of the heavens to divide the day from the night; and let them be for signs and for seasons and for days and for years."

Now the term *seasons* refers to spring, summer, fall and winter, and that is based upon your solstices and your equinoxes. When you read this verse in English you are saying "let the sun, the moon and the stars be for signs and for seasons", meaning spring. Let us take that back to the Hebrew.

In the Hebrew that that word right there is 'u-le-mow-a-deem'. "U" is just *and*, "le-mo-w-ad-im", "-im" is plural, and "mow-ad" (mowed', mo-ade, moed, or mo-aw-dah).

The term, we looked that up, it is *Strong's Old Testament* 4150 "mo'ed" and what it means is specifically "a festival", it is "an appointed time". Properly "an appointment", in other words a fixed time, or a season but specifically "a feast or a festival". When we look at that there is another translation, the *Institute For Scripture Research* version says:

B'reisheet (Genesis) 1:14 ISR

14 "And Elohim said, Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times [meaning mo'edim, i.e., feasts], and for days and for years..."

Notice the seasons are not mentioned, only feasts. So, where is 'spring' in this verse?

We would start to add things like spring in order to justify the Lunar Sabbath Theory or the Equinox Theory or

perhaps the Karaite doctrine of harvestable fields. We should consider again due to passages like Deuteronomy 4 and verse 2, where Yahweh says:

Devarim (Deuteronomy) 4:2

2 “You shall not add to the word which I command you, nor to take [anything] away...”

Because if we do that, we are not able to keep the commandments of Yahweh our Elohim which he commands us because we are doing our own thing. That is why He tells us to be careful to do what He commands us, and not to add anything, and not to take anything away.

Notice he says, “take heed!” He means be careful! Be careful, be so very careful! Because if you are not careful, if you are not watching out, you are going to lift your eyes to the heaven and you are going to see the sun, the moon, and the stars and all the host of the heaven. And if you are not careful, you are going to feel driven to worship them and serve them. When it says and “serve them”, we have a study on this in [“About Service”](#) in [The Torah Calendar](#) Study.

What that means in Hebrew is anything that is your reason for doing it, that is what *service* means. If you are modifying your calendar based on the equinox, then in Yahweh’s sight you are *servicing* the equinox. That is what that means, that is why it is so important to pay attention, specifically to what Yahweh says to do.

Now let us ask ourselves, according to this true ancient Jewish maxim, they say “whoever’s calendar you keep that’s who you worship”. Are you keeping the Karaite calendar? Are you keeping the Sadducee calendar?

Let us ask ourselves, why are we doing what we are doing? Are we doing what we are doing because we have been very, very careful with Yahweh's word, and we are following *exactly* what He said to do? Or have we added something? And if we have added something, does that mean that we only think that we are doing what Yahweh said to do, but really, we have added something, because we have some other spiritual reason going on in our heart?

In that light let us ask ourselves again, where is spring commanded in Scripture?

Where is Equinox Commanded?

There are a couple of very special people I would like you to meet.

First let us meet *Moshe Navi*, he is also known as *Moses the prophet*. Now Moshe lived around 1500 BCE, that is about 1500 years before Yeshua the Messiah. Moshe is famous for several things, but one of the most famous is that he gave what is called the *Torah* (or the laws of Moses) to the children of Israel. And there is a certain *calendar* in that Torah that all of Israel is supposed to keep.

Now let us meet *Hipparchus of Nicaea*, he is also called Hipparchus of Rhodes. He lived around 190 to 120 BCE. That is a little less than 200 years before Yeshua Messiah, but it is about 1300 years after the days of Moshe (or Moses) the prophet. Now Hipparchus was a *Greek astronomer* who discovered the spring and the fall equinoxes. An *equinox* is sometimes also called an *equilux* and that is *the time of the year when the day and the night are of equal length*. There is a spring equinox in the northern hemisphere where the land of Israel is, it happens about every March 20th to 21st. Now some people use the equilux (or the equinox) to start their calendar observance.

[Note 2022: We recently learned that the equinox was discovered even earlier, by the Babylonian astronomer Kidinnu circa 379 BCE, thus antedating Hipparchus by about two and one-half centuries. However, the point is that the equinox was discovered by the Babylonians and the Greeks (who are all a part of the Babylonian system). It has nothing to do with the Torah of Moshe.]

But let us consider if Hipparchus only discovered the equinoxes some 1300 years after the time when Moshe (or Moses) lived, then the equinoxes could not have been known in Moshe's time. But if the equinoxes were not even known until 1300 years after Moshe, then how could Moshe possibly have commanded the children of Israel to keep the equinoxes as part of their calendar observance?

The answer is simple, he could not have. So, let us consider this. Moshe did not know what the *equinoxes* were, and the word *equinox* does not even appear in Scripture, (*nor is there a functional definition of the equinoxes in Scripture*).

So then, why do so many believers in Yeshua who want to keep the *Ancient Torah Barley Calendar* seem to unwittingly incorporate the spring equinox into their calendar observance? Have they been tricked? Have they perhaps been taught wrong? And are you perhaps one of them?

So first we need to talk about "*What is an Equinox?*" We give a more complete definition in the study "[The Equinox error](#)" and you can find that on the Nazarene Israel website in [Nazarene Scripture Studies volume Two](#).

But to know what an equinox (sometimes also called the *equilux*) is we first need to talk about the *solstices*. The way the earth's axis sits in space is more or less on a tilt. And so, as the earth orbits the sun there comes a point in time in the *northern hemisphere* (where the land of Israel is) when the days are longer, and more light strikes the earth (*summer solstice*). And then six months later it (because the tilt is away from the sun in the northern hemisphere) then the days are shorter. This becomes known as the *winter solstice* in the northern

hemisphere. So, give it six more months and you come back to the summer solstice, with the long days in the northern hemisphere. And then you come give it six more months and you are back at the winter solstice, when the days are at the shortest.

So as the days are getting longer on the one side of the hemisphere and shorter on the other, and then they continue this pattern every six months, there comes a point in time when the day and the night are about *equal* in length. And that is what is known as the *equinox* (or *equilux*). So, the term *equinox* means *equal night*, meaning the night is the same length as the day, and the term *equilux* is the same thing but in reverse. That is when the light is the same length as the night, same thing different terminology.

So, the equinox and the equilux are when the day and the night are of equal length and in the northern hemisphere where the land of Israel is this takes place *each spring* around March 20th and 21st. That is when the day and the night are around equal length. And it happens again incidentally in the *fall* six months later around September 22nd and 23rd.

We are going to pay more attention to the *spring equinox* because a lot of people either unwittingly or wittingly use this date to start their calendar observance.

Now what we need to understand here is neither the solstices nor the equinoxes appear anywhere in **Scripture**. In fact, Scripture bases the calendar only off the *ripening of the barley* and *the new moon in the land of Israel*. That is the only factor and if we try to add any other factor (for example the equinoxes or the solstices) Yahweh considers it pagan observance. These are the kinds of things that witches do. It is pagan to do anything

that Yahweh does not say to do, he does not respect it. Okay, let us talk more about that.

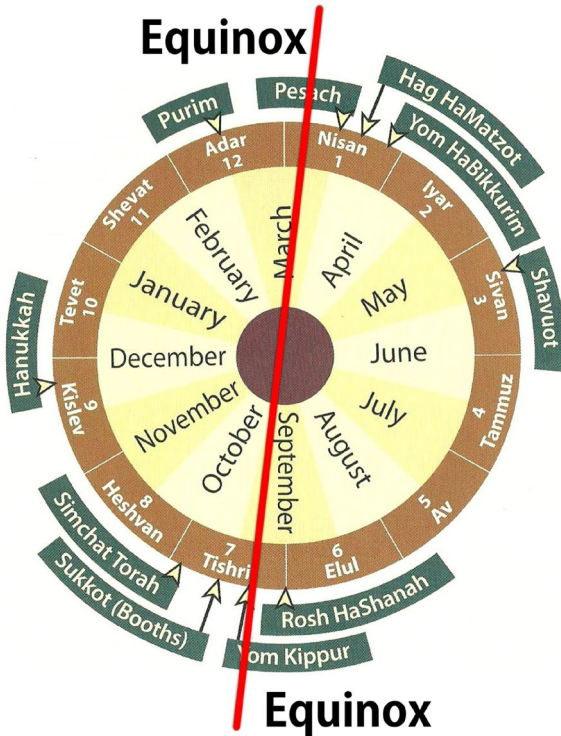
In Scripture the concept of worship means *worship*. So, the question is, “*who do we consider worthy to tell us what to do?*” And in Scripture, it needs to be only **Yahweh alone** who tells us what to do. Because He alone is worthy to tell us what to do. And what happens is that if we pay attention to *anything* other than Yahweh to tell us what to do, then Yahweh considers it to be *idolatrous*.

In Scripture *service* is when we do something for any reason. So, when we worship and serve Yahweh, we do what Yahweh says. When we worship and serve something else, we do something other than what Yahweh says to do. The key point here is if we *pay attention* to the motions of the sun, the moon, and the stars (such as with an equinox or an equinox or a solstice), in Yahweh's sight we are effectively worshipping and serving the sun, the moon, and the stars.

In other studies we talked about the rabbinic *Hillel II Jewish Calendar*, so-called because it was originally created by a rabbi by the name of Hillel II.

The reason Hillel II created this calendar was because they could no longer be in the land of Israel. After the Bar Kokhba Revolt they were exiled from the land. So, they had to create a way to approximate when the barley was going to be ripe in the land of Israel. Not a perfect system, but for its day it was a very brilliant system. And it has been changed and modified over the years, but again it was created as a means of approximating the ripening of the barley and the new moons based on the equinoxes. It is important to note that [according to the Hillel II Jewish Calendar] the Passover and the Wave

Sheaf Offering cannot take place before the *spring equinox*.



So, here is your spring equinox and then here is the Passover, here is the Feast of Unleavened Bread, and here is the Wave Sheaf Offering (on the Jewish calendar with the calendar rotating like this). And then also, consequently, the Feast of Sukkot (or Tabernacles) takes place after the *fall equinox* of September 22nd and 23rd.

Now the big problem here is that Scripture tells us to declare the *new year* at the *new moon* in which time we know that we will be able to offer the very first wave sheaf of *aviv* (or *medium dough barley*) 15 to 21 days later on the day of the Wave Sheaf Offering.

That is what Yahweh says to do.

So, we know that the Wave Sheaf is symbolic of Yeshua because everything in the Torah is symbolic of Yeshua. And it is this offering of the Wave Sheaf that then clears the way for the harvest. Now notice it is very important, under *normal conditions*, most years this is going to take place *on or about or after* the spring equinox. But not always. Because the new year is commanded *only* regarding the barley, it has nothing to do with the spring equinox. So, if we go to add the spring equinox to the calendar, Yahweh considers it to be effectively the worship (or the service) of the sun, the moon, and the stars. Because we are no longer doing what Yahweh told us to do. Now we are doing something different because we are taking the sun, the moon, and the stars, the solstices, and the equinoxes into account and that is specifically what He says **not to do**. He is a jealous Elohim, He does not want us doing things for these other factors, He wants us to pay strict close attention to **what He says to do**.

Now, in the study [“Where is Spring Commanded”](#) we talked about how in most years the first medium dough (or aviv barley) will come ready after the spring equinox, after the winter is passed. But again, that is a coincidence.

The big problem that we have here, (the problem that we run into time and again) is that certain groups try to make it a dogma. They try to make it into a rule that the barley cannot be ready before the spring equinox. They try to make the spring equinox observance into a rule. But Yahweh Himself does not give that rule. And again, in the language of Scripture, when we obey Yahweh and do *what he says alone* then we are worshiping and serving Yahweh. When we take other factors into

account Yahweh considers that we are worshipping and serving these other factors, such as the sun, the moon, and the stars.

So, to change the calendar that *Yahweh commands* by observing such things as the spring equinox is effectively adding to Yahweh's calendar, it is adding to Yahweh's Torah and this is specifically prohibited in several places. For example, in Deuteronomy chapter 4 and verse 2, Yahweh says:

Devarim (Deuteronomy) 4:2

2 “You shall not add to the word which I command you, nor take away from it, that you may keep the commandments of Yahweh your Elohim which I command you.”

He is saying: *Do not change My word, do what I command you, to do not change it!* And in Deuteronomy 12 and verse 32 he says:

Devarim (Deuteronomy) 12:32

32 “Whatever I command you to do, be careful to observe it: you shall not add, nor take away from it.”

He is saying: *Do not change My commandments! Do not change My law! If I do not mention a spring equinox, do not take it into account!*

Now let us just consider, try this at your job sometime. Say to your boss:

“You know boss, I really love and respect you. I really care about you and to show you this I am not really going to read or study your company rules. Instead, I am going to start with the basis of your company rules. And then I

am going to add a few things and take a few things away. And I am going to do what I think you want me to do, and I am going to be ignorant of your company rules. Because I have not really read them. I have not really studied them, and I do not really want to apply them anyway.”

How long is your employment going to last? Or perhaps try this with your parents, say:

“You know dad, mom. You know I love you so much. You know my heart. So, you know, the house rules that you made for us? To show you how much I truly love and care about you, I am going to make a few changes. I am not really going to do what you say to do, I am going to change things the way I feel that you would really like me to do them, instead.”

Yeah. They are going to see how much you truly love them and want to please them. And Yahweh our Father in heaven is the exact same way. So, when we look at things, Yahweh tells us: *you know, if you are going to change My rules let Me tell you what is going to happen.* In Deuteronomy 4 and verse 19 he says:

Devarim (Deuteronomy) 4:19

19 “And take heed [that means be careful! Means watch out! Be careful with this.] lest you lift your eyes to the heaven, and when you see the sun, the moon, and the stars, and all the host of heaven, you feel driven to [are going to] worship them and serve them.”

You are going to take them into account in the things that you do. The problem is Yahweh (or Elohim) has given these things to all the other peoples under the heaven as a whole heritage. That is the problem. In the

language of Scripture in Yahweh's sight, idolatry is when we do anything other than what Yahweh commands. That is why the spring equinox service qualifies as sun worship. It is very important that we understand that if we are not doing what Yahweh says, if we are adding things to His word, He considers that to be idolatrous. He considers that to be a pagan observance, specifically when it regards the sun, the moon, and the stars, and all the hosts of the heavens.

There is an ancient Jewish maxim which says: *whoever's calendar you keep that is who you worship*. That is a true statement. So, we really must be careful to analyze our behavior to scrutinize what we are doing and to ask ourselves: Are we being *careful to obey Yahweh's commandments* or are we in fact (even perhaps unbeknownst to ourselves) *doing our own thing*?

Okay. So, there are four or you could say five calendars (or calendar groups) who require the spring equinox before they will celebrate the Passover and the Wave Sheaf Offering.

Well, the *Equinox Calendar* (that is fairly obvious).

The *Lunar Sabbath Calendar*, they also incorporate an equinox, at least all the versions that I have seen. There might be some that do not but typically they involve the spring equinox.

Then you have the *Rabbinic Jewish Hillel 2 Calendar*. As we stated before, they purposefully and intentionally created a mathematical algorithm to simulate the ripening of the aviv barley in the land of Israel. But they did not know how to do it except to time it around the

timing of the spring equinox. So, those are the Pharisees and the rabbis.

And then the Sadducees today who are called the Karaites. We are going to look at the *Karaite Calendar*, but specifically we are going to do that to lay a base so we can talk about certain *Messianic Israelite Calendars* that people are following in the Messianic Movement.

Now the pattern in *First Corinthians chapter 15 from verses 20 to 23* tells us that Messiah is symbolized by the wave sheaf offering. First Corinthians 15 and verse 20 says:

Qorintim Aleph (1 Corinthians) 15: 20-23

20 "But now Messiah is risen from the dead, and has become first fruits of those who have fallen asleep.

21 For since by man came death, by man also came the resurrection of the dead.

22 For as in Adam all die, even so in Messiah all shall be made alive.

23 But each one in his own order: first Messiah the first fruits; and afterward, those who are Messiah's at His coming.

So, what we see here is that the pattern is, first we bring the wave sheaf, and then that clears the way for the harvest. First the Wave Sheaf Yeshua, then comes the harvest. That is a very important pattern, it is important that we understand that.

Now with the Pharisees and the Sadducees, they have different doctrines, they have different dogmas. In Matthew 16 and verse 6 Yeshua said to his disciples:

Mattityahu (Matthew) 16:6

6 "Take heed [that means be careful] and beware of the leaven of the Pharisees and the Sadducees."

And then the disciples understood in verse 12 that Yeshua did not tell them to *beware of the leaven of bread*, but to "*beware of the doctrine of the Pharisees and the Sadducees*".

So, the rabbinical calendar is the Hillel II Jewish Calendar that the rabbis keep. Then you have the Karaite Calendar which is the *Sadducee Calendar*. So, you have the doctrine of the Pharisees and the doctrine of the Sadducees.

Now with the doctrine of the Sadducees we need to understand that the Karaites (or the Sadducees) are blinded to Yeshua's role as the Messiah. That is to say, they do not believe in Yeshua. So, because of that they do not want to follow Yeshua's pattern that is established in First Corinthians. They do not want to follow the pattern of *first the wave sheaf, then comes the harvest*. Instead, they do the opposite: first they want to bring in the harvest and then they are going to bring a wave sheath of that harvest. It is the reverse. You might call it an *anti-wave sheath* or an *anti-sheaf* and this is very symbolic of their doctrine.

We need to understand that everything in Scripture is prophetic, especially in the Torah. So, this is prophetic of their desire to bring in the harvest (or the gathering of the Jews) and then they are going to produce their anti-messiah. That is how they do it. They are not going to do first comes the Messiah then comes the ingathering, they are going to do first comes the ingathering then comes the anti-messiah. That is their doctrine, and it influences the way everything else works out. And that

is why we need to be careful *to take heed and beware of the leaven of the Pharisees and the Sadducees*.

So, because the Karaite doctrine is to first bring in the harvest and to then bring an *anti-sheaf*, this means that they want to see the fields ready for the harvest. That means they need to define, or we could say *mis-define*, *aviv* as being *harvest ripe*. So, that is why we are going to see that Strong's Old Testament 24 tells us that: "*aviv barley is tender young and green*".

But the Karaites are going to mis-define *aviv barley* as being *hard, dry, and brown*. They are going to have a totally different definition of what Aviv Barley is.

If we look at the definition of *aviv barley*, we come to *Strong's Hebrew Concordance*, Old Testament 24.

OT:24 'abiyb (aw-beeb'); from an unused root (meaning 'to be **tender**); **green**, i.e., a **young ear of grain**; hence, [and that's from where they get] the name of the month Abib or [or the rabbis call it] Nisan:

KJV – [translates it as] Abib, ear, **green** ears of corn (not maize).

aviv is from an unused root meaning to be *tender, green, or a young ear of grain*, hence the name of the month Aviv (Abib or Nisan).

Now notice it is very important. If we do things the right way and we do what Scripture says to do, we look for the very first sheaf of barley that comes ripe automatically. It is the very first one. It is going to be tender, green, and young because we have done things the right way. Yeshua was tender, he was young, he was *cut off in His youth*. But if we do things the wrong way, if

we try to bring in the harvest first then we need to wait until the *crop is ripe*. Therefore, the barley is going to be hard, and dry, and brown. In other words, it is going to be already harvest ripe.

For review, we saw in the study "[Aviv Barley Simplified](#)" that we bring the wave sheaf 15 to 21 days after the first crescent sliver of the new moon is seen. That begins the new year (known as Rosh Hashanah). We bring it on the day of Yom Hanafat Haomer, that is when we bring the Wave Sheaf Offering.

The barley should be **aviv**. We are defining that as **medium dough**. The reason for that is that **medium dough is still tender young and green**, but it is substantial. You can **parch it** (or roast it in the fire) thus fulfilling Leviticus 2 and verse 14. Yet it is hard enough that you can also **grind it** into flour (fulfilling Leviticus 2 and verse 15). It is also **viable as seed** which fulfills the patterns in John chapter 12 and verse 24 and in Matthew 27 and verse 52. So, again, it is symbolic of Yeshua. **First Yeshua** was brought as the Wave Sheaf and **then** that clears the way for the later harvest of believers.

In the study "[Where is Spring Commanded?](#)" we also saw that there is no requirement for spring in Scripture and there is no requirement at all for spring equinox. In fact, winter does not have to be over. Typically speaking, yes, in the normal year under normal average circumstances the harvest of barley will come in the spring. But there are exceptions to this. This particular year (2021) was one of them. So, the thing we need to know is that the start of the year is dependent *only* upon the barley and the new moons. It can still happen in winter, meaning the weather can still be cold as we saw in John chapter 18 and verse 18. It says:

Yochanan (John) 18:18

18 “Now the servants and officers, who had made a fire of coals stood there; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.”

In other words, it can be cold. This is also the pattern that we see in Josephus, historically we know that this is the way it was done. In *Josephus Antiquities of the Jews book 3 chapter 10 and verse 5*, it says:

[He is talking about the bringing of the wave sheaf offering and how this is done to prepare the way for the harvest] and he says:

“... they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears [okay that is a sheaf. You are going to gather it with both hands, you are going to hold it in one hand while you cut the stalks with the sickle in your other hand. So, a sheaf is not that big, it does not take that much]: They take a handful of the ears and dry them, [meaning they are still green because they are tender, green, and young. These are not fully hard dry grains, they are still green, they still have moisture, they are still young], then they beat them small and purge the barley from the bran [meaning they separate the barley from the chaff]; then they bring one tenth deal to the altar [they bring a tenth of it to the altar to Elohim], and casting one handful of it upon the fire they leave the rest for the use of the priest. [and get this] And after this it is that they may publicly or privately reap their harvest.”

[Josephus Antiquities of the Jews book 3 chapter 10, verse 5]

First you bring the wave sheaf, **then** you can bring in the harvest, not the other way around. We are going to see how this wrong Karaite doctrine has influenced certain Messianic groups.

So, once again, first bring the wave sheaf, then bring the harvest, not the other way around, not the Karaite way.

Now here we have a problem. We are talking about the Karaites because it lays a base for the Messianic groups which tend to follow the Karaites in the calendar. There is a particular barley search team called Devorah's Date Tree, it is led by Devorah Gordon. She emphasizes that she is not a representative for the Karaites but that she is leading in a quote-unquote *interfaith Karaite barley search group*, but they just so happen to follow the Karaites doctrine. The doctrine (or the leaven) of the Sadducees. She is answering a *hypothetical frequently asked question* (or maybe somebody did ask it, I do not know) but she says:

FAQ:

"Could the new year begin next month?" [She continues] As alluded to in my opening paragraph, it is still winter here and it poured all of last week." [Devorah's Date Tree.]

What she is saying is *it is still winter here*, meaning it has not yet turned spring, because the *spring equinox* has not passed. This is a *functional assumption* on the part of Devorah's Date Tree that the spring equinox must be passed. Scripture does not say that, that is not written anywhere in Scripture.

She has another Frequently Asked Question (hypothetical one). She says:

FAQ:

“How was the weather?” [Because the Karaite doctrine is that it is going to be warm before you have the feasts and before you have the harvest].

“It was just starting to get warmer on our first day but then on the second day of our inspection it got cold again.

[Devorah’s Date Tree.]

So, what she is saying here, again the functional assumption, it must be warm. In other words, it must be after the spring equinox or the barley cannot be aviv and the Passover cannot yet take place. So, these are functional assumptions, it has *nothing to do with what Yahweh Elohim commanded*. It has to do with other factors that have been added to Yahweh’s word. And that is prohibited, that is forbidden.

This particular year (in 2021) we had some extreme weather. In fact, there is still extreme weather going on. First, we had six weeks of unseasonably hot weather, a lot of it in December, and then it got cold again. What happens with barley is the barley starts to come forward, it starts to get ripe. Well, there are many different microclimates in Israel, therefore the barley crop does not all ripen at once. It becomes ripe over a period of about two or three months. The earliest of the barley started to advance and when it flowers, the barley more or less reaches what you might call *a point of no return*. In other words, it commits to making seed because it is already flowered. So, it wants to drive forward. Maybe you have seen this in your own garden or your own yard, sometimes you will get warm weather in the spring and the buds will start to push out, and then the warm weather will go away, and the buds will actually pull back. But once that bud flowers it is committed. So, then it is going to drive forward and attempt to make seed.

Well, the warm weather caused the earliest of the barley to flower and to commit itself and then the cold weather returned so the rest of the barley pulled back. So, we have this year what might be termed as *two flushes of barley*. So, you have an early flush which committed itself and then you have the second flush which is the main flush. This fact is very important to understand.

So, on February 6th a believing sister by the name of Becca Biderman, (she and her husband Ken live in the Galilee area) found an early flush (or a first flush) of aviv barley. This was on February 6, that is a month and a half prior to the spring equinox. The spring equinox is on March 20th, they found it on February 6th. Then on February 11th Devorah's Date Tree came in and inspected the same field right after Becca and said, *nope there is no aviv*. The reason why is because Devorah's Date Tree is looking for a different definition of aviv and they are looking for a totally different condition for the field. Devorah's Date Tree is looking for what they call harvestable fields, well we did not have *harvestable fields*. What we had was a first sheaf of barley (well more than just the first sheaf). But you can see it right here.



When the barley starts to turn in golden brown that is when you inspect it for medium dough.

Continuing to February 22nd, Becca Biderman and her assistant Cindy also found aviv barley in Re'im Israel down near the Gaza Strip. This is still almost a month before the spring equinox of March 20th.



Well, then on March 1st and 2nd Devorah's Date Tree came in, once again inspecting right behind Becca Biderman. Yeshua says that *when the barley is ripe the wise farmer immediately puts in the sickle. Because the time of the harvest has come.* Because once you have got the grain in the head the plant starts to fall over

(lodging), because now the plant is heavier. Any kind of wind or rain or anything like that can cause the plant to fall over. It is going to drop its seed and the plant is going to die.

So, what happened here is that it was around 9 to 11 days later that Devorah's Date Tree came in and the barley that Becca Biderman previously found had already fallen over. You could see it in the video. It would have been comical if it had not been so serious. But Devorah's Date Tree came right in and if you watch their inspection videos you can see the first flush. It is already fallen over, and dying and brown, and Devorah's Date Tree is only inspecting the green heads of the second flush and saying *no there is no aviv here. Because we do not yet have fully harvestable fields.* Because they are using a different definition. They want to bring in the harvest and then offer an *anti-sheaf*. It is a different process, that is not the pattern that Yeshua followed.

So, first, an error made by the rabbinic (the Pharisees) is that they just flat out use the spring equinox in their calculations. But then the Karaites (or the Sadducees), also assume a spring equinox in their calculations. They say *it is still winter, it is not yet spring, it must be spring, it must be warm, or we cannot have aviv barley.* And the problem is that this assumption is also made by certain Messianic Israelite groups.

So, just to review, with the Pharisees, or the rabbinic Hillel II Jewish Calendar, (and we are going to see this again) the Passover and the Wave Sheaf Offering cannot take place before the spring equinox. That is by definition, because they baked it right into their algorithm. So, it must be the spring equinox, or they will not celebrate the Passover.

Now let us look, this is a chart from the most popular Messianic barley searcher. We are not going to mention him by name, but I ask you please to join us in praying for him. We do not want to mention his name because we would like him to repent, we would like him to recognize that what he is doing is wrong, we would like him to repent of his sun-worship. So, again this is the most popular Messianic barley searcher and let us compare here to what is going on.

Where is the Equinox Commanded?

A Typical March Calendar						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Sabbath
				1	2	3
4	5 Earliest date for a New Year	6	7 Fig trees from here to the 20th	8	9	10 Traditional white stork migration. Grapes 10-20th
11	12 Eurasian Banded Dove 5-15th	13	14	15 Swifts always by now	16 Equilux	17 Equilux
18 Passover minimum date	19	20 Spring Equinox	21 Spring Equinox	22	23	24
25	26	27	28	29	30	31

Mix of Pharisaic (rabbinic) and Sadducee (Karaite) calendars

The Pharisees (or the rabbis) tell us that you cannot have a Passover before the spring equinox. The rabbis would put their Passover date here or then on. (see chart). But now notice what this brother has done. So, here is the spring equinox which you could also call the equilux. This brother puts it four days in advance where he puts the equilux on the 16th and 17th of March and then he says that the Passover cannot take place before

that. So, the Passover must take place after the spring equinox (or the spring equinox).

Equinox is *equal light with night*. Equinox is *equal night with light*, it is the same thing.

He is always talking about *intercalation*, which is a rabbinic term. We will get into that in other places. You can read about that in [Nazarene Scripture Studies Volume Two](#) in the study on "[The Equinox Error](#)".

But again, he puts a Passover *minimum date*, and he also has an *earliest date* for a new year. Notice that these things are pre-calculated, they have to do with the sun, and they have to do with the spring equinox. They do not have to do *only with the barley*. But you cannot find these terms *equinox* or equinox anywhere in Scripture and you also do not see any kind of a *minimum Passover date* in Scripture. That is how we know these things have been added. And then in fact, he adds all kinds of things.

So, he has got the Eurasian Banded Dove, he expects to see them here. He expects to see fig trees from March the 7th through the 20th. Then he expects to see a traditional white stork migration. He expects to see grapes from the 10th to the 20th then he says the *swifts are always here in the land of Israel by now*. Are any of these things commanded in Scripture? Does Yahweh tell us to do any of these things? Or are these commandments that he has simply **added to Yahweh's word?**

Okay, so what is he worshiping and serving? Is he worshiping (worth shipping) and serving the one true Elohim as the one to tell him what to do and what not to do? Or is he *adding things* of his own volition? Is he

guilty of paying an idolatry? Is he guilty of *self-idolatry* and *self-worship*, by elevating *his own* commandments equal to the level of Yahweh Elohim, just like the rabbis do? It is a good question, and we hope he will ask it.

Please pray with us for this brother and let me show you some of the errors that this kind of thinking makes. We must understand spirits and we must understand the way spirits work. What this brother is doing is perhaps unbeknownst to himself and if you were to ask him, he would absolutely deny that he is worshiping the sun, the moon, and the stars. It is one of those things. You must look at what he is doing and ask. Is that *exactly the same* as what Yahweh tells us to do? Or has he been adding things? Well, he has been adding things. We must look at the spirits. When you start with this *desire to do your own thing* then you are going to end up twisting and resting the word of Yahweh to make it say things that it really does not say. And that is what we are going to see here. We are going to focus on him for the next few weeks, we are not going to use his name but please help us pray for him.

We come to Shemote (or Exodus) chapter 12. Starting in verse 1 says:

Shemote (Exodus) 12:1-2

1 "Now Yahweh spoke to Moshe and Aharon in the land of Egypt, saying,

2 "This month shall be the beginning of months [or literally the head of months], it shall be the first month of the year to you.

And that word "head" (or beginning) is *Rosh*. Where is the spring equinox in this passage? Where does it talk about an equilux in this passage? It does not. In context Yahweh only talks about the aviv barley in Exodus.

<p>Shemote (Exodus) 12:1-2 1 Now Yahweh spoke to Moshe and Aharon in the land of Egypt, saying, 2 “This month shall be your <u>beginning</u> of months [<u>head</u> of months]; it shall be the first month of the year to you”</p>	<p>(2) הַחֹדֶשׁ הַזֶּה לְכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לְכֶם לְחֹדְשֵׁי הַשָּׁנָה :</p>
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Where is the Spring Equinox here?

So, we are going to look, and we come to Strong’s Hebrew Concordance Old Testament 7218.

OT:7218 ro’sh (roshe); “from an unused root apparently meaning to shake; **the head** (as most easily shaken), [so you can shake the head I suppose] whether literal or figurative (in many applications, a place, of time, of rank, etc).

So, the head of the month, the head of the year, the head of the line, the head of the class, these kinds of things.

So, again, Yahweh says:

Shemote (Exodus) 12:2
2 “This month shall be your beginning [literally head] of months; it shall be the first month of the year to you.”

And in context, in the Passover story in Exodus, the reference was to *Strong’s Old Testament 24: Aviv Barley*, which is defined as *tender green and young barley*, that is the factor that Yahweh is going off.

So, notice then this brother's commentary on this verse. Again, no names mentioned, but he is the most popular Messianic Aviv Barley Searcher. And he says:

“Head here is Strong’s Old Testament 7218 Ro’sh. Notice what emphasis Strong’s puts on its meaning: “from an unused root apparently meaning to shake; [he is just quoting] the head (as most easily shaken), whether literally or figuratively (in many applications; of place, time, rank, etc.)”

He just quoting but so far so good. Then he says:

“Please drink this in. It is called the head of the months because of its description.”

Okay, we can go along with that. And then he says:

[and I apologize for this it makes my head hurt to read him] “This month is the first month in which the very first limited heads of barley grain can be easily shaken to separate the seeds from the head and thus be able to be ground into flour”.

What he is saying is that this is when you can thresh the barley, this is when you can separate the seed from the chaff. So, to speak, that is literally what he is saying. But it does not work because his definition is off. What he is saying is *the head of months* is when you can shake the barley and the seeds are going to *fall out of the head*. Alright, well that is what we are trying to *avoid* during the harvest. We are trying to harvest the barley before the seeds fall out of the head.

Now if you have a combine as we do nowadays you want the barley to fall out of the head, the combine comes by and it slaps the barley with the paddle and the slapping

separates the seed from the chaff. That is a good thing with a combine, but in ancient times with an ancient sickle harvest you did not want that. Because just in the act of gathering your stalks together, the heads get very brittle very quickly. Some of the heads are going to shatter. You are probably going to lose some there, and then when you go to hack away at the stalks some more of this seed is going to fall out of the head. So, you specifically did not want to wait that long to harvest back in ancient times like what he is suggesting here. So, he is saying that seeds falling out of the head is desirable. That is precisely what you are trying to avoid.

Okay, now let us look at this, let us clip the first part off and look at it again. So, he says:

“Please drink this in. It is called the head of the months because of its description. [that part is good].”

But then he says:

“This month is the first month in which the very first limited heads of barley grain can be easily shaken to separate the seeds from the head and thus be able to be ground into flour.”

So, there is just all kinds of problems here with this brother's definition. This brother is waiting for the grain to be effectively *combine ripe* before he is willing to declare the month of the aviv and harvest it. But the problem is if you put the harvest first (as we already saw like the Karaites do) then you end up having to misdefine the *aviv* as barley that is already *dry and brown and ripe*, and it is no longer barley that is *tender, and green, and young*.

So, by following the Karaite doctrine of bringing the harvest first and then bringing an anti-sheaf, all of a sudden you no longer have barley that is tender, green, and young. Now you have barley that is hard, dry, brown, and brittle, and falling out of the head, and it is too ripe to harvest. And if you are going to harvest it and then bring it up to Jerusalem, it is going to fall apart. Because as the barley dries it gets even more brittle.

There are all kinds of problems with this brother's theology. But there is more. So, he says:

“The first of the **mature** heads, the **aviv** heads...”

So, he is equating maturity with aviv. We already saw that aviv barley is defined as barley that is tender, green, and young. You see what he is doing here? Because he is bringing in the harvest first, he is mis-defining aviv as mature heads. He says:

“The first of the mature heads, the aviv heads, will take place during this month and not before it.”

That is wrong, that is backwards. He says:

“This first maturing grain [that is supposed to be tender, green, and young] will be deemed the first of the first fruits of barley as we will discuss a little later.”

So, what this brother is really saying is that when the barley is so hard and ripe and brown that it is literally falling out of the head, that is when the barley is tender, green, and young... it does not make any sense.

Because he is following the Karaite doctrine. In fact, this particular brother, it is like he is trying to mix the Karaite

and Sadducee doctrines rather than going by what Scripture says. He continues:

“It becomes very obvious when understanding the essence of these two descriptive signs which occur during the month of the Abib, *that this month will be the first month to have quantities of aviv barley,*”

[you only need a single sheaf, but he wants to have quantities of aviv barley, like he is trying to bring in a harvest].

“enough for a wave sheaf offering, being surrounded by a vast majority of unripe fields of green ears.”

Well, the problem here is that barley does not always do what you want it to do. Yahweh is the one who is in control the weather and Yahweh is the one who sends the barley. And we are going to talk in future studies about many other requirements that this brother tries to place on the barley harvest that Scripture never mentions. This brother has all kinds of things he tries to put on the barley harvest and says you can only harvest this kind of a field, in this kind of a condition, with this kind of quantity, and there are no exceptions to that. When in fact what Yahweh actually says is just bring Me the very first sheaf and make sure it is still tender, green, and young. Because what Yahweh wants is for us to bring him the first sheaf to then clear the way for the rest of the harvest. Because that is Yeshua's pattern, that is Yeshua's example.

So, this is our most popular Messianic Aviv Barley Searcher. When we really understand what is going on and we look at this brother and see what he is doing, what we see is that he has got a mix of spirits. He is

mixing the equi-lux of the Pharisees and bringing the harvest first (the harvestable fields doctrine of the Sadducees), and neither one of those things is what Yahweh says to do. And neither one of them follows Yeshua's example. In fact, Yeshua said do the exact opposite. Why this believing brother cannot follow this? That I do not understand. Yeshua said to them:

Mattityahu (Matthew) 16:6

6 "Take heed and beware of the leaven of the Pharisees and the Sadducees.

Mattityahu (Matthew) 16:12

12 And His disciples understood that he did not tell them to beware of the leaven of bread, but to beware of the doctrine of the Pharisees and the Sadducees."

So, this particular brother, please pray for him. Because a lot of people listen to him, and a lot of people are misled by what he is saying. And this brother needs to understand what Yahweh means in Deuteronomy chapter 4 and verse 2 when he says:

Devarim (Deuteronomy) 4:2

2 "**You shall not add** to the word which I command you, nor take away from it, that you may keep the commandments of Yahweh your Elohim which I command you."

And Yahweh says:

Devarim (Deuteronomy) 12:32

32 "Whatever I command you, **be careful** to observe it; **you shall not add to it** nor take away from it.

And if we are one of Yahweh's people, we also need to do the same thing. So, we need to be careful not to observe the equinox. Because there is *no* equinox commanded in Scripture.

Josephus, the Talmud, and the Omer

This study is not “The Lion, the Witch and the Wardrobe”. Instead, it is “Josephus, the Talmud, and the Omer”. And along the way we are going to talk about the Curious History of the Aviv Barley in 2021 CE.

We could also title this study: Why Do Devorah’s Date Tree and the Equinox Calendar People Not Seem to Care that We Have Broken and Shattered Barley Already on the Ground at Least Two Weeks and Two Days (closer to a month) Prior to their Wave Sheaf Offering on the 4th of April 2021? (Which is two days from now).

Or we could also entitle this study: “If the Karaites Do Not Believe in the Talmud, Why Do the Karaites Secretly Follow the Talmud?”

To give you some background on my history with the aviv barley, I initially trained with the Karaites in 2002-2003 when I was first introduced to the aviv barley calendar. And I have followed the aviv barley closely ever since that point in time. There was a big change in the way that the Karaites reckoned the barley around 2016. They changed the way they reckoned the aviv barley and they did not tell anyone. Well, there was a big ruckus, and it seems like it is a big problem every year. So, I have been praying on this and in 2019 or 2020 (the junction of those two years), Yahweh showed me some new things about how the aviv barley should be reckoned, and apparently, He showed a lot of other people also. Because a lot of people are arriving at this same conclusion.

So, last year we followed sister, Becca Biderman, for our aviv barley reports, because she happened to have reports that agreed with our understanding of the aviv barley. So, then this year, which began in December of 2020, on December 24th, sister Biderman found three sections of advanced barley near where she lives in Poriya Illit in Israel.

In the following image you can see how the barley here is in bloom, you can see little white flecks. Those are barley flowering. So, this generated a lot of discussion. And so, this led to this, that led to that, and we spoke with Becca Biderman and had a lot of discussion. The study called "[Aviv Barley Simplified](#)" explains these things. If you haven't read it, I recommend you do so. It explains the whole thing.

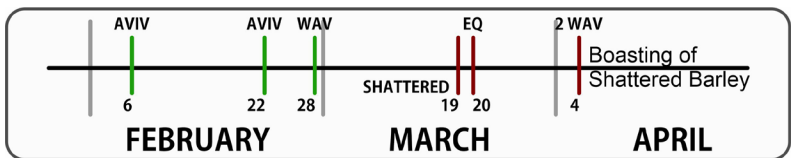


Two of the main things that we explain in that video are why the wave sheaf (Omer) is symbolic of Yeshua, and we explain that the Omer (wave sheaf) must be offered

before the harvest. That way Yahweh is pleased, and Yahweh then blesses the harvest and sets it apart. The reason why that pleases Yahweh is precisely because the Omer is symbolic of Yeshua. So, this sets the pattern for us. The pattern that we see is that we first bring the Omer, and then we can bring in our harvest. So first the one, then the other.

There are other groups that do not believe that. Other groups believe that you bring in the harvest, and then you bring in an “anti-sheaf” of that barley to the priest. But that does not work. We are going to see a lot of reasons why that does not work.

Because of questions over this, we made a study called “[Let us Not Break Deuteronomy 16:9](#)”. And in that study, we explain why it is so very necessary to bring the very first sheaf of aviv, which we define as *medium dough barley*, as the Omer. So, the barely farmers with the earliest ripening crops will not lose their crops, and this is so important. If you do not understand this point you need to read that study and “[Aviv Barley Simplified](#)” until you do get that point. Just for example, there are a lot of people who are in rebellion against this, and I apologize, I do not mean to name names, anybody can make mistakes. But we need to be getting together as a barley community. We need to be moving forward on this issue.



There are a few groups that are in rebellion against this, I would like to point out the very simple fact that we had aviv barley spotted in the land of Israel on the 6th of February 2021. We had a second patch of aviv barley

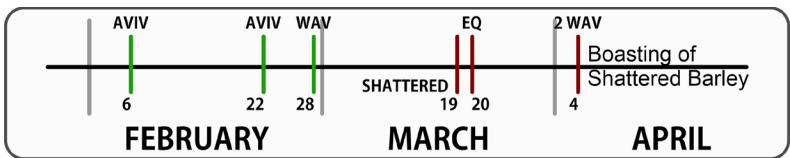
spotted in the land on the 22nd of February. There was a third patch that we will talk about in just a little bit. In any event we had three fields of barley, three witnesses to the aviv barley spotted in the month of February. With those we need to offer a wave sheaf offering on the 28th of February, because the very next opportunity is all the way on the 4th of April (two days from now).

The problem is this. We had this barley that was ready on the 6th of February that would have basically been shattered when the field was bulldozed (which is really too bad). But that would have been shattered and on the ground about a month later. Once you reach the aviv stage you have got two or three weeks to bring in the harvest. By the fourth week you are losing that harvest. The barley is shattering, it is going on the ground.

Then we had the two fields that were found around the 22nd of February. Sister Biderman inspected those on the 19th of March, the day before the equinox, the day before it was officially spring. That barley was already shattered. We will talk a little bit more about this. But amazing, surprisingly, we still have these other groups: Devorah's Date Tree, Abib of God... we have not even begun to talk about Abib of God. We have had to talk about the other calendars first and we will hopefully get to them soon. They have some very complicated things going on. But also, the equinox people. They are all waiting to do a wave sheaf offering two days from now.

We already have the barley shattered on the ground on the 19th of March. If the first field had not been bulldozed, we would have barley shattered on the ground by the 6th of March. Here it is. And they do not want to offer a wave sheaf until a month later? That does *not* work.

So, we kept going. We made another study called [“Where is Spring Commanded?”](#) where we explain that we are not commanded to wait until spring before holding the Passover and the Wave Sheaf. In other words, it does not need to be spring, it does not need to be warm, spring, sunny weather for the barley to be aviv. Barley is a very hardy, robust plant. Barley can come aviv, barley can become ripe, when the weather is still **cold**. In Yochanan (John) 18:18 it says Kepha (Peter) warmed himself by the fire, because it was cold!



So, what this tells us is, it does not have to be spring, it does not have to be past the spring equinox. It does not have to be warm to hold the Passover and the Wave Sheaf, that is myth. It does not exist in reality. That is things that people have made up and traditions that have come into being over time, that have no correspondence to Scripture. So, with that in mind, now we want to look at what is happening with the aviv barley harvest this year. And we will see how things get curiouser and curiouser.

So, the barley that sister Biderman found to be in flower on the 24th of December, give it about 6 more weeks and on the 6th of February 2021 Becca Biderman cited at least an Omer of aviv barley near Poriya Illit in Israel. In the following image we can see that this barley here is still green, it is still young, and it is still immature. But it is starting to turn this golden color. That is when you inspect it and that is when you hope to find what we call aviv (or medium dough). You only need a wave sheaf;

you do not need a whole field of it because you only need to bring one sheaf.



This contrasts with some of these other groups that are looking for harvestable fields. If you see barley like this on the 6th of February, then you need to declare that 28th of February is the Wave Sheaf date. Because this barley will not make it until April 4th. There is no possible way, it cannot make it. It is just too long for barley to remain in the head.

So now, curiouser and curiouser. Five days later, Devorah's Date Tree (an interfaith barley and new moon search group by their claim), they have Karaite theology. They are looking for different things. They are looking for a whole field or more. They are looking for harvest fields (plural). They want to see a lot of barley being ripe before they are willing to declare the aviv. So, five days later, just after Becca Biderman has been there, here comes Devorah's Date Tree. They know exactly how to find the field, they know exactly where to park, they know all kinds of things. But they inspected the exact same field (about the size of 2 full sized football fields) and they claim that they could not find aviv barley.

So, now this was very surprising to us. I was very surprised by this. Becca Biderman contacted me; she was very upset. Her feeling was that unless someone was intentionally closing their eyes to the barley you could not help but find the aviv barley in that field. I am going to leave it there. I do not want to say anything more than that. But we published our report, I did a very extensive interview with sister Biderman. We spent I do not know how many hours.

So, you know, when someone is claiming that another barley observer has made a false witness, that is a very serious charge, and I did not want to take part in a false charge. So, I spent several hours (I do not know, three, four, maybe five hours) speaking with sister Biderman and trying to basically disprove her witness. I was not able to do so. After having reviewed the photo-graphic evidence for four hours maybe five, I was not able to conclude anything other than that somebody did not want to see the aviv barley in that field. Now I do not know that, but it sure seemed difficult to miss from the evidence that I saw.

So, based on that, we then published a report which we called the “Karaites Aviv Barley Report Impartial” and of course, as you might suspect, Devorah’s Date Tree wrote to demand of us that we take the video down. We did but not without protest.

We wrote an open letter to Devorah’s Date Tree regarding her email, video takedown, and talking with her asking her some basic questions. How could you miss the barley in a field that is only the size of two football or two soccer fields? How could anyone miss that barley? You look at the picture here.



So, you know the patch in question, it is about a hundred yards from the base of the hill. Why did you only inspect at the base of the hill? Why did you not come down to where the aviv barley was shown? You can see the whole field from any point in the field. I mean there was a particular point at which she was standing, you could stand at that point and I could look at the video evidence. I could look in the video on my screen thousands of miles away and I could see the aviv barley. Why couldn't she? She did not answer our questions so that was very interesting to us. So, I encourage you, it is on the Nazarene Israel website, to search for the [Open Letter to Devorah's Date Tree Video Takedown](#). A very interesting, curiouser and curiouser story.

Open Letter to Devorah's Date Tree: "Video Take Down"

Posted on February 27, 2021 by Norman Willis

Shalom, Nazarenes, and followers of the barley calendar.

I don't normally share emails, but I need to make an exception in this case, because there is an ongoing problem that concerns the Aviv barley community regarding the start of the Year. I believe it is a critical issue, and that the people have a right and a need to know what is going on.

I have made repeated efforts to communicate with a certain barley search organization that has issued an unreliable barley search report. This other organization does not communicate. The people need to know about this, so that they are not misled. That is why I need to republish my emails (below).

Background:

A certain believer in Yeshua named Becca Biderman lives in Israel. She inspected a rather small barley field (about two football / soccer fields in size), near the Kinneret (the Sea of Galilee), where she lives. [She found and reported aviv \(medium dough\) barley on February 6th, 2021](#), and provided extensive video documentation of that field, and the aviv barley.



So, we do not want to accuse anyone falsely. So, we re-recorded the interview with sister Becca Biderman and we published basically the same information with different packaging as: "*Becca Biderman's Barley Field Confirmed.*" We have yet to hear back from Devorah's Date Tree. We also (I should add) asked Devorah's Date Tree to take down their video which stated that *there was no aviv barley in that field* or at the very least that *they could not find aviv barley in that field*. Because we have ample photo and video evidence. How can anyone say there is not? Anyway, let me leave it there. I do not want to say the wrong thing. I do not want to get anyone in trouble. We are just going to leave it there.

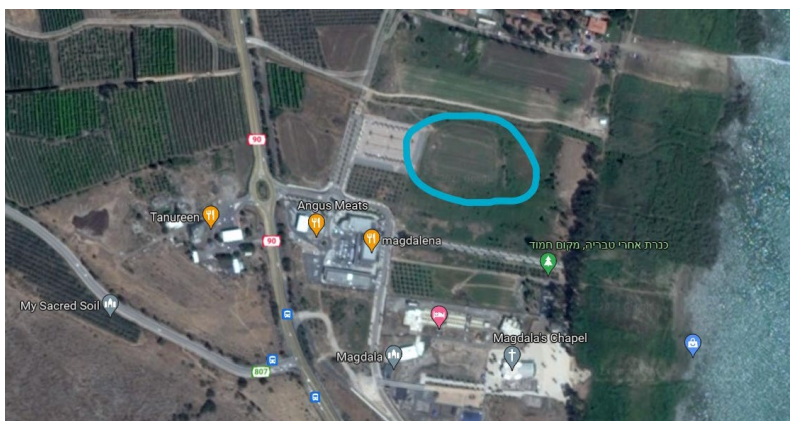
So, then, after she had found the aviv on the 6th, about 15 days later, on the 21st of February, sister Becca Biderman and her assistant, Cindy, harvested a bucket of barley out of the Poriya Illit field.



So, from the time the barley was aviv it was another two weeks and a day. Now we have got aviv barley that had turned into harvest ready barley, and they took a bucket out to prove it.



Then the next day on the 22nd they found a second field of aviv barley in Re'im, Israel. And then as it turns out, there was a third field that we found out about later. So, sister Biderman is very busy, she is scouring the land looking for barley. And she found a third field in Migdala which is also near the Sea of Galilee (Kineret). So, we had three witnesses to the aviv barley this year.



Well wonder of wonders, lo and behold, give it a little bit more time and we come from the 21st of February, 22nd of February, to about 10 more days. And Devorah's Date Tree comes in again, inspects the same field right behind Becca in Re'im, Israel. The exact same field. She knows exactly how to find it, wonders, curious, she does not see the first flush of barley which had been aviv about eight days earlier. Because why? Because it had already fallen over, this is what aviv barley does. This is why Yeshua says that *when the crop is ripe immediately the wise farmer puts in the sickle because the harvest has come*. Because if you do not put in the sickle right away that barley falls over and it loses its seed. That is the whole point.

So, people can make up hypothetical theories about how the barley does not lose its seed. It does lose its seed, do not let anyone tell you different. That is one of the characteristics of barley, it loses its seed. So basically, if you watch those videos from that point in time, you can see the first flush. The early aviv barley had already fallen over and already had lost its seed and she walks right past it and she is focusing on the second flush of barley which of course was still green. So why is this happening? I do not know. The best thing I can think of is she is looking for something else as a Karaite, she is looking for what they call *harvestable fields*. They are not looking to bring the first sheaf symbolic of Yeshua. They are looking to bring whole harvestable fields and then they are going to bring an anti-sheaf of that harvest. It is a very different doctrine. That is why Yeshua says to *beware of the leaven [meaning the doctrine] of the Scribes and the Pharisees*, is because you are expecting something different, so it leads to a different result.

Okay so, moving on. Well, along with her video report, Devorah Gordon also published the following. Now this is where it starts to get very interesting. We are asking ourselves why is all this happening? What is going on? Why, you know, we are writing to them, we are asking them questions, we are not getting answers. What is going on, what is happening? For a sample of what she says, the following is an image of Devorah's Date Tree: March 1-2nd inspection report:


Josephus, the Talmud, and the Omer

Devorah's Date Tree: 2nd Barley Inspection 1-2 March 2021

"Also, it has always been understood that there was **no prohibition against the farmers harvesting when needed***, they only needed to wait until Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering) before **eating** of the produce..."

(Meaning, you can **break** Deuteronomy 16:9 by harvesting **before** the Omer.)

NAZARENE ISRAEL
"The Faith Once Delivered to the Saints"



Okay, so I did not understand that because to me, as I look at things, Deuteronomy 16: 9 has a very big prohibition against harvesting early. So Devarim (Deuteronomy) 16 starting in verse 9 says:

Devarim (Deuteronomy) 16:9-10

9 "You shall count seven weeks for yourself; **begin** to count the seven weeks from the time you **begin** to put the sickle to the standing grain.

10 Then you shall keep the Feast of Weeks [Shavuot or Pentecost] to Yahweh your Elohim..."

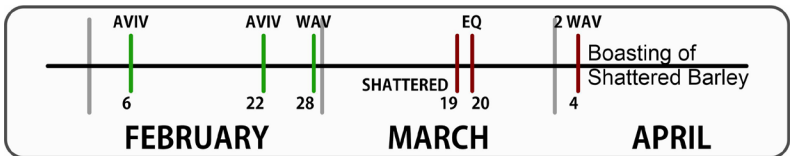
Now to us it is very simple. What He is saying is *when you begin the count*, that is when you *begin to put the*

sickle to the standing grain, or if you prefer, when you *begin cutting*, you begin counting. Or when you *begin counting* that is when you can *begin cutting*, and then seven weeks later that is your Feast. It is a very simple equation, but Devorah's Date Tree insists that *no you can start cutting without beginning the count and then it has always been done that way*. So why is she saying that? So, the mystery is getting thicker.

Well so we made another video called [Shattered Barley in Migdala](#). On the 19th of March Becca Biderman found lots of broken and shattered barley in Migdala Israel, this was the day before the spring equinox of the 20th of March. So, 19th of March, 20th of March. Here is a picture of the shattered barley, this is exactly what you do not want. This is exactly what you are trying to avoid is barley being on the ground. So, I mean, that is the whole point of a wave sheaf offering, it is to clear the way for the harvest so that this kind of thing does not happen. Here we have we have broken and shattered barley on the ground at least two weeks and two days before the Karaite Wave Sheaf Offering on the 4th of April 2021.



Now take a moment to conceptualize this, this is what we are talking about right here. Here we have got aviv barley, we saw that the picture was cited on the 6th of February. And then we had another field in Re'im that was cited to be aviv on the 22nd of February. There was another field in Migdala which was also cited about the same time, Becca said it was about two weeks behind the first field. Add two weeks (14 days), it would be about 20 days, it is about the same time. So, we had effectively three witnesses to the aviv barley, all these three witnesses call for a wave sheaf offering here on the 28th of February. Why? Because they will not manage to stay in the head until the fourth of April, it cannot happen. You have the aviv barley in Migdala that should have been aviv about the 20th of February, here it is shattered a month later.



What we are saying is you have about two or three weeks to harvest your barley once it becomes aviv. If you do not harvest your barley once it becomes aviv you are going to lose it because it becomes shattered.

Here (Aviv 6) is the barley on Poriya Illit, it would have been shattered about a month later (the 6th of March). Here (Aviv 22) was the field that was about two weeks behind it in Migdala and it was shattered just less than a month later.

This is all before your spring equinox. Here we have all these equinox people saying *oh, no you must wait for the equinox you have to wait for the expert HELLO! Knock, Knock! Is anyone home?! I mean, this is what we*

are trying to AVOID!! you have got SHATTERED BARLEY ON THE GROUND!! You need to avoid that! Why is this such a problem? Why can people not understand? you need to avoid having shattered barley on the ground.

So, we would have had shattered barley here (yellow line; March 6th), we have had two more fields of shattered barley here (red lines; March 19th and 20th), and yet Devorah's Date Tree and the equinox people are all calling for a wave sheaf on the 4th of April. Unbelievable. (And we have not even talked about Abib of God yet).

We published another study called "[Where is the Equinox Commanded in Scripture?](#)". We explained that the equinox **does not exist** in Scripture. The word does not exist in Scripture. Therefore, the equinox cannot be the determining factor. You have got the barley shattering and on the ground before the equinox, the equinox cannot be the determining factor. Hello! Hello! Earth to Equinox People! The equinox cannot be the determining factor.

Okay I do not know how much clearer we can make it. I am sure we are still going to get hate mail because the equinox basically is a demon. You can show them all the evidence you want, and you are going to get complaints, protests, angry emails, nasty grans, whatever you want to call them. You can show them you have got barley on the ground; they do not care: '*You have to wait until after the equinox because*'.... fill in the blank.

Well, whatever. I mean pray, pray with us for them. Because this is a demon that they have. And if you want more information about that I can encourage you to read [Nazarene Scripture Studies Volume Two: "The Equinox](#)

[Error](#)” study. There is also another study in there called [“The Lunar Sabbath Error”](#), I recommend both of those studies to people who are focused on the equinox or the lunar sabbath. These studies show the reasons why they cannot work.

Well, here we are, here is the commandment from Yahweh. What are we going to do? So, He says:

Devarim (Deuteronomy) 16: 9

9 **Begin to count** the seven weeks from the time you **begin to put the sickle** to the standing grain.

Begin the count when you **begin to cut**. You can **begin to cut** when you **begin counting**. First you bring the Wave Sheaf, then you may harvest your crops. It is very simple.

Well, there was another ancient Israelite who agreed and said the same thing. Now it is a very interesting man. Flavius Josephus, he was born Yosef ben Mattityahu. He was the son of a priest and of a noble woman. She was from the royal line of kings. He was educated, he was multilingual, he was a war general, he was a historian. Some people love him, some people hate him. But he wrote a lot of historical works that have a lot of very good value to them.

He lived approximately from 37 to about 100 CE. That is during the second temple era (the second temple was destroyed in the year 70). So, he knew what happened in the first century in the second temple era. He was born around 37 CE around seven years after Yeshua’s sacrifice. He was an eyewitness to how things were done in that time.

Now if we are here, we might as well mention, there is a thing called the *Testimonium Flavianum*. Again, a lot of people are for it, a lot of people are against it. The orthodox obviously do not like it. It is found in *Josephus Antiquities of the Jews, Book 18, Chapter 3:3*. So, if this passage is to be believed (and many people believe it is to be believed, other people are completely against it), it is as follows:

Also, in *Antiquities of the Jews Book 3 Chapter 10:5* Josephus talks about the Wave Sheaf Offering:

“And they offer the first-fruits of their barley, and that in the following manner: they take a **handful** of the ears [meaning you do not need that many that is why you do not need harvestable fields, you just take a handful of the ears], and **dry** them [meaning it has to be immature barley, this is an issue because both the Abib of God Calendar and the Karaite Calendar are looking for barley that is basically already hard and dry (it does not need to be dried). But this barley needs to be dried because it needs to be green in keeping with Strong’s Old Testament 24: the barley needs to be tender young and green, so they dry the barley], **then** they beat them small, and purge the barley from the bran; then they bring one tenth deal to the altar to Elohim; and, casting a handful of 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 10:5]

Once again, he says **after** you bring the wave sheaf offering, that is when you may publicly or privately bring the harvest. It follows the same pattern. First you bring

the wave sheaf, then you can bring in the harvest. First Yeshua is presented, then comes the harvest of the other believers. It follows the same pattern.

But the Pharisees and the Sadducees, (the rabbis, the orthodox and the Karaites), they do not like that pattern because it symbolizes Yeshua. It witnesses to Yeshua, So, they have a built-in reason not to want to honor that pattern. That is why Yeshua says “*take heed and beware of the leaven [meaning the doctrine] of the scribes (Sadducees) and Pharisees.*” Because if you are looking for something else you are going to find something else. It is a very important principle. People need to understand it. So, Josephus says after you bring the Omer (after you bring the wave sheaf) that is when the people may publicly or privately reap their harvest.

With that understanding now let us look at the Talmud. Now I do not read the Talmud for fun, I never pick up the Talmud and read it for giggles and laughs. It is just something I look at, to us it is *not* an inspired book, but it is an important historical reference. It is *not* an infallible historical reference, there are a lot of problems with the Talmud. So, very briefly we are going to talk about the Talmud.

The Talmud is basically a book about rabbinic commentary. Now it has got two main parts of the document. The core document is called the Mishnah and then there is the Gemara which is commentary on the Mishnah. The rabbis allege that the Mishnah was given by Elohim, they believe it was dictated by Yahweh to Moshe at the same time the Torah was handed down in the wilderness of Egypt. The problem is there is just no possible way. Because it dates to around 515 BCE which is effectively when Judah came back from Babylon, there is a reason it is called the Babylonian

Talmud. It contradicts Scripture in all sorts of ways in all sorts of places. It does not read like Scripture, it does not have the same spirit of Scripture, but it is an interesting historical reference. We also must remember that it was redacted, meaning it was heavily edited (was censored) around the year 220 CE.

The following is from Wikipedia:

“According to Rabbinic Judaism, the oral Torah [Talmud or Torah she-be-'al peh] was given to Moshe with the Torah [that is not true] at Mount Sinai [Mount Horeb] as an exposition to the latter. [Meaning it explains, that is part of the rabbinical deals, the rabbis will say you cannot understand the Torah without the Talmud. That is kind of like the Catholics saying you cannot understand Scripture without understanding the papal commentaries to Scripture. It is the same kind of a thing]. The accumulated traditions of the oral law, expounded by scholars in each generation from Moses onward, is considered the necessary basis for the interpretation, and often for the reading of the Written Law.”

Let us decipher that what they are really saying here is they are saying ‘*do not you dare read Scripture*’ and I have heard Jews say this. They say we are taught ‘do not read the Tanakh, *do not read the Old Testament, without then turning and reading the Talmud to tell you how to interpret it*’. It is the exact same thing as the Catholics, you are sort of discouraged from reading Scripture. You can read Scripture that is okay, just make sure it does not conflict with what the *pope* says. You need to consult the Catholic Church so you can understand Scripture, you can understand how to

interpret it, you can understand how to understand it. That is the same thing as what they are saying here.

So, Jews orthodox sometimes refer to this as the Masorah, the word *Masorah* meaning *traditions*. And if we have time hopefully, we will talk about the Masoretic Hebrew text, meaning the *traditional Hebrew text*. It has been edited (or redacted you might say), but it has been edited. For the most part it is reliable, we can generally read it and we can understand (with the few issues and errors there are) what is going on with it. We will talk about that in another place. It is not a cause for panic or alarm, but it is something to be aware of for sure. Here is the big problem Yahweh says not to do that. So, In Deuteronomy chapter 4:2 for example, Yahweh says:

Devarim (Deuteronomy) 4:2

2 “**You shall not add** to the word which I command you nor take away from it, that you may keep the commandments of Yahweh your Elohim which I command you.”

Meaning if you change My word, if you add things to My word or take things away from My word, it is no longer My word. Now it is your word. It is no longer My Torah; it is your Torah. Do not do that. That is exactly what the Talmud is. So, He says the same thing in Deuteronomy 12:32.

And once again that is exactly what the Talmud does. So, we know that there was no oral Torah for several reasons. In Exodus 24:4 it says that “Moshe wrote down all the words of Yahweh”.

Okay, so, where is an oral tradition in that? We cannot find one. Deuteronomy 5:22 likewise says:

Devarim (Deuteronomy) 5:22

22 “These words Yahweh spoke to all your assembly in the mountain from the midst of fire, the cloud, and the thick darkness, with a loud voice; and **He added no more**. And He wrote them on two tablets of stone and gave them to me.”

Where is an oral tradition in that? It does not exist. If you are orthodox Jewish pay attention to this.

Devarim (Deuteronomy) 31:9

9 “So, Moshe wrote this Torah and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of Yahweh, and to all the elders of Israel.”

Where is an oral tradition in that? Does not exist.

Okay, so moving on. The Talmud again has the core document called the Mishnah and the Gemara is commentary on the Mishnah. You can always tell the Mishnah because in certain versions they usually put it either in bold or in all caps, we will see a lot of all caps.

Well, there is a very complex and complicated history to the Talmud, and we do not want to go through the whole thing because it is just too much. But these are some notes that were passed to me by a brother Johanan Maerschalck.

But as I understand it and from what I have read on the internet also, there were the Tannaim who were the “Reciters of Tradition”. Depending upon the source and some overlap in the dates you have various levels and generations upon generations upon generations of commentary. But the era of the Tannaim lasted from perhaps about 10 CE to about 220 CE. These are the

so-called sages of the Mishnah. If you ever hear people quoting the *sages* that is what they are talking about. And these are the first generation Tannaim and this includes rabbi Shammai, rabbi Hillel, rabbi Gamliel (or Gamaliel) we read about in the Renewed Covenant, there is also Rav. Yohanan ben Zakkai. These are what you might call your *heavy hitters of heresy*. So Yeshua lived in this era and when we see Yeshua rebuking “*Scribes and Pharisees, hypocrites!*” these are the people he is talking about- the first generation of the *Tannaim*.

Okay so, the first generation of the Tannaim lasted from about 10 CE until about 220 CE. That is when Rabbi Judah HaNasi (Judah the prince) died, he lived from approximately 135 to approximately 220 CE (depending upon the source). Then they considered that the Talmud had been redacted around 220 CE, when they say redacted, they mean *heavily edited* (or censored)

So, when you read the Talmud (we are going to read a little bit of it), it is this rabbi said this... and that rabbi said that... but no this rabbi disagreed. And that rabbi said it is over here... and somebody says *oh no* that causes a problem... he says *no it does not* cause a problem. So, if have you ever seen our orthodox Jewish brothers *argue*, this is the kind of thing; they go back and forth... and back and forth... and back and forth... and back and forth. And if you watch, they can start out talking about Scripture and then they end up concluding that is completely something else. And you are just like what has happened... once again, *this is why* they call it the *Babylonian Talmud*. The word Babylon means *confusion*.

So, okay. So, the Talmud was redacted, censored, edited by Rabbi Judah HaNasi until the year around 220.

And he probably removed all the favorable references to Yeshua and the apostles. They are probably you know... as Scripture says, "*these things were not done in a corner*". So of course, they were recorded but then of course they had to be edited out. That is how that goes.

So, there are many contradictions, the Talmud contradicts Scripture a lot. One of the things is that the pharisees (our orthodox brethren) they change the date of the Wave Sheaf offering from the first day of the week following the Passover to the 16th of that month, which they call Nissan. They also slam the Karaites whom they call the Boethusians for disagreeing with them. (We will see that in just a little bit).

One of the things is that the Wave Sheaf represents Yeshua. So, why do the Pharisees have a different doctrine? Because they do not want the Wave Sheaf to represent Yeshua. Because in Mattityahu (Matthew) 12:40 Yeshua says:

Mattityahu (Matthew) 12:40

40 "For as Yonah (Jonah) was **three days and three nights** in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."

We know that Yeshua was cut off in the middle of the week as Daniel says. And then He was raised three days later, whether it was at the end of Sabbath or at the start of the first day of the week, He was raised three days and three nights later. He then fulfilled the symbolic meaning of the Wave Sheaf which was always offered on the first day. But if you as a Pharisee or as an orthodox Jewish brother change your doctrine to where now the Wave Sheaf is offered the day after the Passover, well then it is only a one-day delay. How does

that tie in with Yeshua being raised three days and three nights later? It does not tie in anymore. But that is why they like to change their doctrine. That is also why the Karaites like to change their doctrine to bring in what they call *harvestable fields*. Because it undercuts Yeshua's role as the Wave Sheaf.

So, now the plot thickens. Let us come back to what Miss Gordon said after her second barley field inspection on the 1st and 2nd of March. Again, it is as follows:

Josephus, the Talmud, and the Omer

Devorah's Date Tree: 2nd Barley Inspection 1-2 March 2021

"Also, it has always been understood that there was **no prohibition against the farmers harvesting when needed***, they only needed to wait until Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering) before **eating** of the produce..."

(Meaning, you can **break** Deuteronomy 16:9 by harvesting **before** the Omer.)

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What she is saying is that you can harvest your barley whenever you like, it is not a big deal, there has never been any prohibition against that historically. You just cannot eat of it until the Day of the Wave Sheaf Offering. I just could not understand, what is she talking about? So, I figure well you know, she is coming from the Jewish side of the house, so let us look in the Talmud and let us see if we can find something that will speak to her. Some historical reference, something that can help her understand and interpret Scripture. Because that is what they say, you cannot understand and interpret the Scriptures without the use of the Talmud. So, let us look in the Talmud and see what we can find.

Okay, so that is what we did, and I came across something that I at first misunderstood what it was. I came to Sefaria.org and they have all sorts of books and all kinds of reference materials from the Jewish side of the House. Now we came to Babylonian Talmud Sanhedrin 11b: 6, this is the Davidson edition, this is not the Soncino. And one of the things is that the Davidson edition is kind of like what you might call the Amplified. If you read the Amplified Bible you will have your Bible verse here, and then they will have parentheses and they will add some things to try to give more emphasis and help you understand what the general thrust (or the gist) of the message is.

So, they add things to the text, and this is kind of what the Davidson edition does. I did not know that, but anyway, I am reading here in the Talmud in Sanhedrin 11b:6 in Sefaria Davidson edition. It says:

“The new crop may be harvested and eaten only after the sacrifice of the wave sheaf”.

I thought there it is, we will just send it to Devorah’s Date Tree. We will help her understand, this is great. So, I copied it down, I sent her an email along with a lot of other things, not understanding this was *commentary*. I sent her a nice long letter; we will have it posted on the open letter page. She writes back only this; this is the sum total of her of a response. She says: *‘You wrote Babylonian Talmud Sanhedrin 11b: the new crop may be harvested and eaten only after the sacrifice of the omer, it does not say that in the text. Devorah.’*

What a nice friendly letter. What a very helpful, what a wonderful piece of communication from another wonderful member of the barley community who only wants to see the truth established so that everyone can

understand what the Torah actually says with regards to the aviv barley and the aviv barley calendar. What a wonderful uplifting message that was, or *we wish* it were.

You know, my whole thing is there are a lot of people out there. I hope I will say this the right way. I would like to ask for prayer for all these groups, I would like to ask for prayer that there can be unity among the barley community, and I think the only way that that is going to happen is that people need to give up their dogmas. They need to give up their doctrines and we need to talk about what does **Scripture** say. We can talk about the Talmud, we can talk about historic references, these kinds of things. I found the reference to Josephus very interesting. I sent it to Devorah, she did not want to respond. Okay, so maybe she does not like Josephus for whatever reason. He confesses Yeshua, he also actually defected to the Romans. So, I can understand that. Maybe she does not even want to mention him or the rest of my letter or my many other letters. But you know, maybe we can talk about whether we can get together for the barley searches so we can cut out the confusion. We can help people out, this kind of a thing.



Sanhedrin 11b ▾

The William Davidson Talmud



ובזמן שאביב אחד מהן הכל שמחין רבי שמעון בן גמליאל אומר על התקופה איבעיא להו על התקופה שמחין או על התקופה מעברין תיקו:

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

So, I thought well, you know, we are going to have to do some research. Here we go, I am doing some research, I am going to Sefaria.org. I come to Sanhedrin 11b: 6 (here it is in the Hebrew) and note that when they have got it in bold that means that is actually what the Hebrew says, and then the rest of it is added text or supplied text. Like you see a little bit of supplied text in the King James version. They will add a word or three but here whoever this rabbi is who is doing this, he is adding sentences to clarify the thing. And I personally agree completely with what he said. So, he says:

“The *Baraita* continues: **And when the ripening of the grain is one of the concerns, everyone is happy.** [That is in the Hebrew. But then he adds]: Since the grain is not yet ripe the people do not mind waiting an extra month for Nissan (or aviv). 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 16th.”

[Rabbinic Commentary; Sefaria.org; Sanhedrin 11b:]

It is the wrong day, but I thought wow, there it is. There is our historic reference in the Talmud that you are not allowed to harvest your crops until after the Omer has been offered. Great, perfect, that is what Scripture says. So, I sent that to Devorah. She did not like it. Well, we need to do more research. Okay, so we are not sure about Sefaria, so I fall back onto the trusty Soncino edition. The problem with the Soncino is that my version is built for Windows 95 or something. I have had it a long time, it crashes when I try to run on Windows 10, this kind of a thing. But you know, it still works. So, I figured,

well, there are questions about Davidson, so we will look it up in Soncino. Because Soncino was the more orthodox of the versions or what have you. We are not trying to be right; we are trying to find out what is right. It is not that we have an agenda. It is that we want to do what Yahweh says, we want to do what Scripture says. And if you will talk with us, if you will help us understand, if you will communicate with us, then maybe we can achieve some kind of unity. If that is actually your goal also.

So, as for the Babylonian Talmud Menachot 65a Soncino edition, this is the Mishnah and again it is all caps because this is *considered* the words of Elohim. Now help me out here, somebody who understands the Mishnah better than I do, please send me an email, and help me understand, because I have a hard time understanding these as being the words of Elohim. It says:

“WHAT WAS THE PROCEDURE? [Now I do not know why Yahweh is going to ask this question, it does not sound like Yahweh to me].

THE MESSENGERS OF THE BEIT DIN USED TO GO OUT ON THE DAY BEFORE THE FESTIVAL [feast] **AND TIE THE UNREAPED CORN IN BUNCHES TO MAKE IT THE EASIER TO REAP.**

[Now I have a hard time understanding Yahweh saying this in the wilderness of Sinai, that does not make any sense to me but never mind we will just move on].

AND ALL THE INHABITANTS OF THE TOWNS NEAR BY ASSEMBLED THERE, SO THAT IT MIGHT BE REAPED WITH MUCH DISPLAY.”

[Babylonian Talmud: Menachot 65a Soncino edition]

And maybe I misunderstand what the Mishnah is and hopefully we will publish what the Mishnah really says or why it is written this way, I have no idea. But I found this passage interesting because this passage says the Omer must be the first thing that is cut That is what I am getting out of this. You do not bring in the harvest and then bring a sheaf to the priest. It is very clear the Omer must be the first thing that is cut that is why they tie it ahead of the cutting. okay so it continues on in the Mishnah, they talk about a procedure for the cutting, and it says:

AND WHY WAS ALL THIS? [or why are we doing it this way?] BECAUSE OF THE BOETHUSIANS [which was a sect of the Sadducees, just like the Karaites] WHO MAINTAINED THAT THE REAPING OF THE OMER WAS NOT TO TAKE AT THE CONCLUSION OF THE [FIRST DAY OF THE] FESTIVAL.

So, once again, this is the Pharisee (the Rabbinical) doctrine. Whatever day is the Passover that is when the wave sheaf is offered the next day on the First Day of Unleavened Bread. That is how they do it and there is never a difference. That is not how it is done. We talk about that in "[Aviv Barley Simplified](#)" and in other places.

So now it gets confusing, it gets difficult. The Karaites correctly believe that the Wave Sheaf Offering (just like we do) takes place on the first day of the week **after** the Passover week, rather than on the 16th. Whatever day of the week the Passover falls, then you wait until the following first day of the week. That is your Wave Sheaf Offering. That is how the Karaites understand it, that is how we understand it. That is not how the Pharisees, or the rabbis understand it.

Now we come here Menachot 67b, and if your head starts to hurt after a while just remember it is the “Babylonian” Talmud. It is the “Confusion” Talmud, and the Mishnah says:

“AFTER THE OMER WAS OFFERED THEY [PRIESTS] USED TO GO OUT AND FIND THE MARKET OF JERUSALEM ALREADY FULL OF MEAL AND PARCHED CORN [OF THE NEW PRODUCE]; THIS, HOWEVER, DID NOT MEET WITH THE APPROVAL OF THE SAGES. SO R.MEIR. R. JUDAH SAYS, THEY DID SO **WITH** THE APPROVAL OF THE SAGES.”

[Babylonian Talmud: Menachot 67B Soncino]

Again, I have a hard time with this being the words of Yahweh being delivered in the wilderness of Sinai. I do not understand how Yahweh is talking about the market of Jerusalem being already full of meal when they have not even made it to the land of Israel yet. Maybe that is just me, again if you are an expert in the Talmud help me out, send me an email and we will get some clarification on that. But this says that they offer the Omer and then they walk out, and the markets are already full. And it says this however did not meet with the approval of the sages. Why? It is obvious why. Because if you are going to have already parched barley what that means is, they are actually cutting the barley at the same time as the Wave Sheaf is being offered. They are bringing in the harvest before the completion of the Omer offering.

This is the Talmud for you, it says this however did not meet with the approval of the sages. And Rabbi Meir, Rabbi Judah says they did so with the approval of the sages. Again, here is the Talmud, this rabbi says this, and that rabbi says that. This rabbi disagrees and that

rabbi says oh there is a contradiction, somebody else says there is no contradiction. It just goes back and forth and that is the Talmud for you.

Now we come to Menachot 71a Soncino Talmud and the Mishnah (the document that is allegedly dictated by Elohim so we can understand how to interpret the Torah, allegedly). It says:

“ONE MAY REAP [BEFORE THE OMER, THE CORN] IN IRRIGATED FIELDS. IN THE PLAIN, BUT ONE MAY NOT STACK IT.”

[Menachot 71a Soncino MISHNAH]

“But one may not stack it”. Okay, so what they are saying is if it is an irrigated field, you can reap it, but do not stack it. You just reap it and then leave it to rot “says *Yahweh*”. You know, like they say, *truth has got to be stranger than fiction, because fiction has got to make sense*. Okay, I do not know, somebody is making this stuff up, it is *not me*. So, the Mishnah (allegedly Elohim) says “one may reap before the Omer of offering in irrigated fields in the plain [I believe the plain of Jericho probably] but one may not stack it.” Then it says:

“THE MEN OF JERICHO USED TO REAP [BEFORE THE OMER] WITH THE APPROVAL OF THE SAGES, AND USED TO STACK IT WITHOUT THE APPROVAL OF THE SAGES, BUT THEY DID NOT FORBID THEM.”

[Menahot 71a Soncino MISHNAH]

I am having a hard time with this passage here, because notice the inherent hypocrisy in what they are saying. What they are saying is: *Yahweh says this, the sages agree with Yahweh, the people do the wrong thing, the sages do not reprimand them*. The sages sort of turn a

blind eye to the sins of the people and this is *spoken by Yahweh* in the *wilderness of Sinai* or something like that? I do not know. I am not responsible. This is not me; this is not my book; this is not my favorite book. But I am looking for something to help Devorah understand or else to help myself understand what is going on. So that we can come to some kind of an understanding within the barley community.

Now we come to Menachot 68a Soncino Talmud. Once again, I am trying to stick to the MISHNAH because I want to stick close to the source. This is considered divine; this is considered inspired by the rabbis. It says:

“AFTER THE OMER WAS OFFERED THE NEW CORN WAS PERMITTED FORTHWITH; [as soon as you offer the Omer you can have the new stuff. Okay, we agree with that part]. BUT FOR THOSE THAT LIVED FAR OFF IT WAS PERMITTED ONLY AFTER MIDDAY. [In other words, if you lived far away from the temple then you just sort of watched your sundial back in those ancient times, the ancient Timex. And then after midday you can reap your crop]. **AFTER THE TEMPLE WAS DESTROYED R. YOHANAN B. ZAKKAI** [remember he is one of our major heavy hitters of heresy, he is on the same level as Hillel, Shammai, Gamliel; these first generation guys] **ORDAINED THAT IT SHOULD BE FORBIDDEN THROUGHOUT THE DAY OF THE WAVING.”**

[Babylonian Talmud: Menachot 68a Soncino]

Okay so, good idea. Now why is he suggesting this? It is because they have the wrong interpretation, but this is how the rabbi's work. They have the wrong interpretation. What they are saying is that they are coming out from offering the Omer, the marketplace is

already full of all this stuff that is been harvested before the Omer was offered, or during the time the Omer was being offered, something like that. So Rabbi Yohanan ben Zakkai first generation Tannaim, he is forbidding this for whatever reasons. The Talmud explains those reasons it gets complicated, but you get the idea.

Now we are going to come to Sefaria and the Davidson Talmud. I looked for it in Soncino, I could not find it. So, we come to the Babylonian Talmud (Sefaria, Davidson edition), Rosh HaShanah 30a:23, it says:

If people eat the new grain at midday, they will have retroactively transgressed a prohibition. [What does this mean? It means that they would be transgressing because the barley that was eaten at midday had to be harvested before midday before the Omer was properly offered] Therefore, Rabban Yohanan ben Zakkai instituted that the new grain should be prohibited for the entire day of the sixteenth.

Good idea, right? But notice again what they are doing. They are changing things so they can add things and subtract things and they have all kinds of discussion. I mean it just goes on and on and on... about this rabbi said this... about what rabbi Yohanan ben Zakkai said... and that rabbi said that... about rabbi... it is like four or five pages of this stuff. It is just like why do they not just follow Deuteronomy 16:9? That way we do not have this problem. Oy vavoy!

So, here are MY QUESTIONS in regard to all this.

1. Why did Josephus (who lived in the first century) say he was a witness? Why did this first century witness say that the Omer had to be offered first?

2. Why does the Talmud (which was redacted, edited, or heavily censored until the year 220 CE, over 100 years later, almost 200 years later) say that you can harvest early?
3. When Judah HaNasi censored out all the references to Yeshua and the apostles, is it possible that he censored any opinions that might say that the Omer had to be brought first? Such as was said by witnesses like Josephus?
4. The Karaites allegedly reject the Talmud. But if the Karaites reject the Talmud then why are they secretly referencing the Talmud? Why are they secretly following the Talmudic traditions contained in the Talmud? In other words, if the Karaites are truly obeying Scripture and not the Talmud then why are the Karaites saying it is okay to break Deuteronomy 16:9 to start the cutting before you start the counting just so long as you do not eat of the crop? Because the Talmud says it is okay? Because this is what Devorah is referring to. She is saying *it has always been understood that there was never a prohibition against harvesting the crop early. Only a prohibition against eating of that crop.* Why is she doing this? Because the Talmud says so? I do not know, it is a question, I am asking.
5. Why do Devorah's Date Tree and the equinox people (we will talk about Abib of God hopefully in the following study, that is a whole separate kettle) *not seem to care* that we already have **broken and shattered barley** on the ground at least 16 days (nearer a month) prior to their Wave Sheaf Offering of April 4th? Does this mean nothing to them? This is what I asked in the letter. Does it mean nothing to you that you have broken and shattered barley on

the ground? It is not your field, what do you care. Why is that? I do not know; it is a good question, I think.

6. And as a final question, even if the rabbis condoned breaking Deuteronomy 16:9 in the past, and this hypocrisy. This Torah breaking, this is sin, this flagrant disobedience to the words of Elohim just happens to be recorded in the Talmud. Does that mean we should do the same thing just because they sinned back in the Talmud times? Does that mean that we get to sin also? And in particular, if we can show in "[Aviv Barley Simplified](#)" and in these other studies that there is a better way to do this that does not require breaking Deuteronomy 16:9, then why not do it that way? Especially when it gives a witness to Yeshua's role as the Omer. Or perhaps is that why they are specifically not doing it? Is it because it gives a witness to Yeshua's role as the Omer? There is a question I am asking.

Why do not we do things Yahweh's way as He says in Deuteronomy 16:9?

Devarim (Deuteronomy) 16:9-10

9 "You shall count seven weeks for yourself; **begin** to count the seven weeks from the time you **begin** to put the sickle to the [standing] grain.

10 Then you shall keep the Feast of Weeks to Yahweh your Elohim...

So, begin to count when you begin to cut or begin to cut when you begin to count. What is wrong with doing it the way that Yahweh says?

To sum it up, if the Karaites do not believe in the Talmud then why are the Karaites secretly following the traditions recorded in the Talmud? Is there perhaps some special link between the Pharisees and the Sadducees that maybe we do not know about today? It is a question, I am asking.

The Error of Harvestable Fields

I would like to ask for your prayers for a lot of people who are presently misled by what may be called the “Error of Harvestable Fields” theory, with regard to the aviv barley.

I never thought I would see the day that we would have to get into copyright law and what is called *fair use* theory, but we need to talk about it. *Fair use* allows for “*the limited use of copyrighted material without the permission from the copyright holder for purposes such as criticism, parody, news reporting, research, and scholarship and teaching*”. All of which we are going to get into today. So, effectively, what this says is that you can talk about copyrighted material. You just cannot try to pass it off as your own, and there is absolutely no concern with this regard. There is no way I am going to try to pass off Harvestable Fields Theory as my own. I want to get as much distance as possible from Harvestable Field Theory! And I want to ask for your prayers for a lot of probably very sincere believers who are sincerely misled by Harvestable Field Theory.

We need to talk about another advisory also and that is that “*truth is stranger than fiction*”. So, hold on to your seats! Because fiction has got to make sense and Harvestable Field Theory *does not* make sense. We have a situation where we have someone boasting about starting the New Year (Rosh Hashana) based on *shattered barley* which makes absolutely no sense! When I first read this report, I went into deep prayer for two or three hours. It took me two or three hours just to come out of prayer to communicate about it. Then I went back into prayer later.

Now, we have been talking about a lot of things with regard to the calendar because it is a very important subject. And one of the things that we have seen is that there are patterns in Scripture. With regard to the aviv barley, and with regard to the Omer. There are true patterns and false patterns. The true patterns Scripture speaks of is this: Yeshua was first offered as the Wave Sheaf and then this cleared the way for the rest of the harvest. That is also what we see commanded in the Torah. First, we present the Wave Sheaf, then that clears the way for the harvest. Josephus says the same thing. Then we also have false patterns, and we have to talk about it today with regard to copyrighted material.

So, in specific, Devorah's Date Tree emphasizes that it is not a Karaite organization. However, Ms. Gordon is a Karaite, and the organization is based around Karaite theology. This theology is that first they are going to bring in the harvest, then they are going to produce a sheaf of that harvest. Well, it has got a different symbolism, the symbolism is not of Yeshua. The symbolism here is more like that of: first our brothers in orthodox Judah will come back to the land (as they did in 1948), then they are going to present an anti-Messiah. In other words, first they expect to bring in the harvest, then they are going to bring an anti-sheaf.

However, we know that the Wave Sheaf comes first because we are told this. Not only will we see how this happens in the Torah, but there are also witnesses to it in the renewed covenant. In First Corinthians chapter 15 verses 20 and 23 we read:

Qorintim Aleph (1 Corinthians) 15:20, 23

20 "But now Messiah is risen from the dead and has become the first fruits of those who have fallen asleep."

23 “But each one in his own order: first Messiah the firstfruits, and afterwards those who are Messiahs at His coming.”

So, this is the pattern that we see. First, we bring the Wave Sheaf, then we can bring in the general harvest.

And as we saw in the study on “[Josephus, the Talmud and the Omer](#)”, Josephus says the exact same thing. In his book “Antiquities of the Jews; book 3; chapter 10:5. Josephus is talking about the Wave Sheaf offering. He says:

“...they offer their first-fruits of their barley, and that in the following manner: first they take a **handful** of the ears and **dry them** [this tells us that the ears were green, not dry ears but wet ears. This is what happened historically], then they beat them small, and purge the barley from the bran [they separate the grain from the chaff]; **then** they bring one tenth deal to the altar, to Elohim; and, casting one handful of upon the fire, they leave the rest for the use of the priest. **And after this it is that they may publicly or privately reap their harvest.**”

[Antiquities of the Jews; Book 3; chapter 10:5:]

We see it is not a lot of barley, but first we bring the Wave Sheaf and then that clears the way for the general harvest. Exactly the symbolism we apply with Yeshua.

Now there are alternate theories, and we have to ask for prayer for the Messianic and the believers in Messiah who are presently lost with this other theory. In Matthew 16:6 Yeshua warns us. He says:

Mattityahu (Matthew) 16: 6

6 "Take heed and beware of the leaven [or the false doctrine] of the Pharisees and of the Sadducees."

Meaning of the rabbis (our orthodox Jewish brothers), and of the Karaites (because the Karaites are descended from the Sadducees).

We know that the rabbinic doctrine is that you can harvest your fields early, we talked about this in "[Josephus, the Talmud and the Omer](#)". And we also know that the Karaites have a doctrine of what they call Harvestable Fields. Both of these deviates from the pattern we see in the Torah and they deviate from the pattern that we see with Yeshua. Once again, their theology is that first they want to bring in the harvest (they are going to bring the Jews back home to the land of Israel in the 1948 Zionist movement) and then they are going to bring an anti-sheaf which is symbolic of their anti-Messiah.

Again, this is limited use of copyrighted material. I am not attempting to pass this off as my own, but I was stunned with this report that came out.

This the following report is by Devorah Gordon, she is the leader of Devorah's Date Tree. They build themselves as the "most reliable and respected new moon and aviv barley reports from the land of Israel". I would like to clarify, we have absolutely no issue with Ms. Gordon's or Devorah's Date Tree's new moon reports. They are excellent. For full disclosure we send them a small donation every month because we appreciate their quality new moon reporting. They do a quality job of what they report. The problem is that their

theology with regard to the barley is misleading a lot of people. We are going to talk all about that in this study.

The Error of “Harvestable Fields”

NAZARENE ISRAEL
“The Faith Once Delivered to the Saints”

4th BARLEY FIELD INSPECTION
5 April 2021

Harvest ready fields
have been found!

Read the Report
(click here)

DEVORAH'S DATE TREE
The most reliable and respected New Moon and Aviv Reports from the Land of Israel

Devorah's Date Tree says the fields barley near Jericho are “harvestable” because they found shattered barley heads (i.e. the firstfruits have already fallen to the ground)!

They claim that the fields are ripe for the harvest because the first ripe grains have already fallen to the ground.
(That is exactly what you want to avoid!)

So, I was stunned because this report came out on the 5th of April. Devorah's Date Tree claimed that they knew that “*the barley fields near Jericho were harvestable because they had found shattered heads of barley.*” In other words, the first fruits of the barley had already fallen to the ground! I was shocked, I was stunned! Because that is exactly what we want to avoid.

So, as we get into her report, Ms. Gordon is asked these rhetorical questions, kind of like a catechism. She asks:

“When and where did you go?” and she says well “we carried out this inspection on April the 5th 2021...” [very interesting that is the day after their Wave Sheaf offering]. “...and examined the wild volunteer barley in the Jordan Valley. We like to check the development of the barley in this region, as the children of Israel celebrated their first Chag HaMatzot [or the Feast of Unleavened Bread] in Gilgal on the plains of Jericho, which is in the Jordan Valley”. – DDT; FAQ

That is a great reason, I agree completely. I wrote to her and asked her why they did not check them. So, they checked them, very good. We are very pleased about that. Now here is her assumption, this is where she starts to get off course. We are good up until this. She says:

“Since we know that there was plenty of barley ready for them to eat by Yom HaNafat HaOmer [or the Day of the Wave Sheaf Offering] in this region [she gives a perfectly good reference of Joshua 5:10-12] we think it is important to check here.” – DDT; FAQ

And we agree, this should be an area that we can check. And in the next study, when we talk about the Abib of God calendar, we will talk about why they do not inspect in the area of Jericho. That is a whole separate subject. We will have to discuss Abib of God next week because there are too many variables going on with them.

Now, coming back to this answer, notice they make several assumptions here. And these assumptions are very important to note. They are assuming that the barley that was eaten here in Joshua 5:10-12 was all of the new crop. In fact, we are going to see several reasons why it may not have been all of the new crop. And how it makes a huge difference in how we understand Scripture.

She continues, she asked the rhetorical question:

“Why did you want to inspect the fields again at this time the day after their omer offering?

As Yom HaNafat HaOmer [or the Day of the Wave Sheaf Offering] celebrates the barley harvest,” – DDT; FAQ

Okay, now right there! Yom HaNafat HaOmer does not celebrate the barley harvest. Yom HaNafat HaOmer celebrates the first fruits of barley. It celebrates the very first sheaf of barley as we are going to see in this study.

She is already making assumptions and you have to understand what her theology is. I want to say this respectfully, but when you are reading people's things you have to understand what spirit motivates them. You have to understand what it is that they want. If they want to help establish Yeshua's true Kingdom, then there is a possibility that you should be reading their studies. But if they do not want to establish Yeshua's true Kingdom then you are going to find discrepancies cropping up in their doctrine. That is just how it works, there are a lot of people that do not understand that. It is very critical to pay attention to what people want because that tells you what spirit they are of. And that tells you whether it safe to read their studies and listen to their doctrine. We will talk more about that as we go on.

So, Ms. Gordon says:

“As we know that Yom HaNafat HaOmer [or the Day of the Wave Sheaf Offering] celebrates the barley harvest.” – DDT; FAQ

However, you do not know any such thing, and it absolutely DOES NOT. We absolutely object, we absolutely disagree. Here is another assumption:

“Leviticus 23:10, Leviticus 23:14, Deuteronomy 16:9 and Joshua 5:10-12 indicate that we should have harvestable fields by Yom HaNafat HaOmer.” – DDT; FAQ

Once again, you do not know any such thing and those verses absolutely do not say that and we are going to look at all of these verses. That is what we are going to talk about in this study.

So, her assumption is that the Day of the Wave Sheaf Offering celebrates the barley harvest, and that these four verses indicate that we should have harvestable fields by the Day of the Wave Sheaf Offering. Based on those two assumptions which is essentially one thing in the same, she says the following:

“We wanted to inspect the fields just after Yom HaNafat HaOmer, [the day before, on April 4th] to see whether we have harvestable fields.” – DDT; FAQ

You are going to be shocked when you see what Scripture qualifies as a harvestable field versus what they qualify as a harvestable field.

In our study “[Aviv Barley Simplified](#)” we explain this verse in greater detail, if you have not read this study, I strongly recommend it. It will give you a good basis in what Scripture actually says these next four verses mean, and some other verses we are going to look at as well. So, if you want to know the correct interpretation of these verses, I encourage you to check out “[Aviv Barley Simplified](#).”

In Vayiqra (Leviticus) Yahweh says:

Vayiqra (Leviticus) 23:10-11

10 “Speak to the children of Israel and say to them: when you come into the land which I give you and reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest.

11 And He shall wave the sheaf before Yahweh to be accepted on your behalf, on the day after the Sabbath (weekly Sabbath) the priest shall wave it.”

Now this is very easy to misunderstand. We can perfectly understand how it is that the Karaites, and many Messianic, and the Abib of God crew (or whoever else) is misunderstanding this. We can understand how they get this wrong. It is very easy to misunderstand that verse and the next verse coming up as saying; first you bring in the harvest then you produce the sheaf. But we have to take everything in the greater overall context of Scripture and that way we can see why that is a misunderstanding on the Karaites’ part.

So let us drive on. Continuing verse 14 Yahweh says:

Vayiqra (Leviticus) 23:14

14 “You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your Elohim; it shall be a statute forever throughout your generation in all your dwellings.

And upon that the Karaites say:

‘Aha! You see! Yahweh does not limit the harvesting; He only limits the eating.’

And they emphasize this several times. So, the Karaite doctrine is that you can harvest, you just cannot eat until you bring a first fruit offering of that harvest. That is part of their harvestable fields’ doctrine, and we are going to see many reasons why that is wrong, and this is a stumbling block that has been placed for the unwary. And sad to say, a lot of Messianic who need prayer are falling into exactly that same trap.

Part of the problem is that the Karaites are not bringing their first fruits. The Karaites, as we will see, are bringing their second fruits. And there is a qualification on the first fruits offering. We are supposed to bring first fruits that are truly first, and they also have to be tender, green, and young. As we take a look at the Karaite offering and some of the Messianic offerings, we are going to see that they are going to bring what is second. And it is not going to be tender, green, and young. It is going to be hard, and dry, and brown.

But it is very easy to misunderstand this. Now here is the counterbalance. Here is the verse that the Karaites cannot wait to throw out. They cannot deal with this verse, and we are going to see them try to explain it away a number of times in this study. In Deuteronomy 16:9-10 Yahweh says:

Devarim (Deuteronomy) 16:9-10:

9 “You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the [standing] grain.

10 Then you shall keep the Feast of Weeks [Shavuot or Pentecost] to Yahweh your Elohim.”

What He is saying here is something very simple. He is saying when you begin to cut you should begin to count. you should begin your count when you begin to cut. And the Karaites say: *‘no, no, no, it does not say that it only says that you are not supposed to eat of it’*.

And then again, and again, and again, you will see they try to explain away Deuteronomy 16:9 because it does not work with their theology. It does not work with what they want to see. It is not what they expect to see. They do not want Yeshua to be the Messiah. They do not want the Wave Sheaf offering to speak of Yeshua. Therefore,

they have to say: '*Leviticus 23:10, 11 and 14, those seem to work for us. But Deuteronomy 16: 9-10, we do not like those verses, so we are going to try and explain away Deuteronomy 16:9-10. Because here Yahweh is saying you should begin to count when you begin to cut, but we do not like that, so we are going to try and explain that away.*' That is exactly what is happening, you are going to see a whole bunch of justification.

If you do not know your Scripture and if you do not understand spirits, you need to understand spirits when you are listening to people and listening to theology. There is an old saying; "*consider the source*", and when you are considering the source, you need to ask yourself:

1. What do they want?
2. What spirit they are of?

And if you do not ask yourself, what do they want? and what spirit they are of? then you can get talked into a whole lot of things you do not want to get talked into.

Yehoshua (Joshua) 5:10-11

10 "Now the children of Israel camped in Gilgal [we do not know exactly when they encamped], then they kept the Passover on the 14th day of the month at twilight on the plains of Jericho.

11 And they ate of the produce of the land on the day after the Passover, unleavened bread and parched [kalui; parched aviv barley] on the very same day."

There are a whole lot of assumptions going on in the Karaites theology. The rabbis go one way with this and the Karaites go another way with this. The rabbis are going to tell you that no matter what day of the week the

Passover falls, the Wave Sheaf Offering is the very next day. That is obviously wrong. The Karaites happen to get correct the fact that no matter what day of the week the Passover falls, the Wave Sheaf Offering is going to be on the first day of the following week. (We talk about this in "[Aviv Barley Simplified](#)"). So, we agree with the Karaites in that regard.

But notice something very important. The Karaites are going to make the unfounded assumption that the main crop was ripe. It is very important to them; they use this almost as a proof text that the main crop was ripe. That is not proven, and it makes all the difference in the world.

You say, how could that possibly not be proven? Does not everyone know that you eat the Passover matzah with this year's crop? But you do not eat the Passover matzah with this year's crop. You eat the Passover matzah (or the Passover unleavened bread) with last year's crop. Because we are not able to harvest or cook this year's crop until the Day of the Wave Sheaf Offering. It is very important to understand that. This is a key critical error that the Karaites make, and a lot of Messianic are making the exact same mistake right along with them.

2/21/21	2/22/21	2/23/21	2/24/21	2/25/21	2/26/21	2/27/21 Pesach
OLD CROP						
2/28/21 WAVE / 1ULB	3/1/21 2ULB	3/2/21 3ULB	3/3/21 4ULB	3/4/21 5ULB	3/5/21 6ULB	3/6/21 7ULB
NEW CROP						

Notice here on the top line that the Passover is on the 27th. This year the true Passover was the same pattern as we saw in Joshua 5. This happens approximately one year out of every seven. The Passover on average is going to fall at any given day of the week, but just like it was this year (2021), you had the Passover on the

Sabbath and then the Wave Sheaf on the very next day. So, if this had been the plains of Gilgal and Jericho then we would have held the Passover on the Sabbath. Then we would have held the Wave Sheaf Offering on the very next day. Then you could harvest and partake of the new crop, no problem. But that does not necessarily mean that the main body of the harvest was ripe, that is an assumption on the Karaite's part, and it is probably incorrect. Bear that thought in mind.

Let us see some other things. In Shemote (Exodus) 12:16 we read about the Feast of Unleavened Bread. And Yahweh says:

Shemote (Exodus) 12:16

16 "On the first day there shall be a set-apart rehearsal [set-apart gathering], and on the seventh day there should be a set apart rehearsal [set apart gathering]. **No manner of work shall be done on them**; but that which everyone must eat-- only that may be prepared by you."

Now think about this. What is Yahweh really saying? Is He saying that you cannot harvest barley and you cannot cook it on the set? No, that is not what He is saying. But we are going to see later in this study that the way this looks in later times, when the children of Israel went up to Jerusalem, is a very different situation. So, what He really wants is for us to spend the day with him. He wants us to spend the day with Him in prayer, and worship, and fellowship, and Scripture reading. These kinds of things. He does not want us out harvesting the fields and cooking and eating. He allows us to cook that which we need to eat. He says that. But the general rule is it is a rest day. *"No manner of work shall be done on them, but only that which everyone must eat, that only may be prepared by you."* We are

going to come back to this again, keep this thought in mind.

So, the Passover matzah, as we said, must be made of the old crop. Also consider that the Wave Sheaf offering must be brought of *fresh, tender, young, and green* aviv kalui to the priesthood on Yom HaNafat HaOmer (the Day of the Wave Sheaf Offering). Notice! That does *not* automatically mean that the main crop was ripe. Also, it does not automatically mean that the *whole nation* made their matzah (their unleavened bread) from the *new* crop.

Maybe if you were in ancient times, you may have had a lot more time to cook and these kinds of things (unless you are in Jerusalem as we are going to see later). But I believe a lot of people buy their matzah, or they cook their matzah before the feast, or they might cook once or twice more during the feast. Some people really love to cook, so they are going to cook fresh matzah every day during the feast except on Sabbath. But a lot of people do not do that. So, where do we get this Karaite assumption that all of the matzah that is eaten is made from the new crop?

We are going to see later in this study that is very difficult. What if the Passover does not happen on the Sabbath? What if the Passover happens on the first day of the week? Keep that thought in mind.

So, in "[Aviv Barley Simplified](#)" we talk about the true understanding of Leviticus (Vayiqra) 2:14. Yahweh specifically says:

Vayiqra (Leviticus) 2:14

14 "If you offer a grain offering of your **firstfruits** [בכורים , **bik·kū·rîm**] to Yahweh, you shall offer for

the grain offering of your **firstfruits green heads of grain [aviv kalui] roasted on the fire**, and Karmel [distressed grain that has turned purple, the color of grapes].

So, we have learned some new things and when we learn new things, we like to change our works. It is not about us being right, it is not about us having the copyrighted answer to everything. We are trying to take the humble position; we are trying to learn, and we are trying to teach that which is right. It is not important that we are right, it is important that we teach what is right.

So, taking a look, *Karmel* barley is likely distressed grain that has turned purple. *Carom* refers to grapes, *caramel* probably refers to the color of grapes. And we will see that in difficult weather, or difficult years, (as 2021), sometimes the barley gets under distress and the grain turns purple. But notice that it says that we have to offer the first fruits. The first fruits have to be tender, green, and young, and they truly have to be first. What we are going to see is that not only do the Karaites consistently offer the second fruits, but also their second fruits are hard, brown, and dry. Not the same thing at all.

Okay, let us drive forward. Let us look at the word bik·kū·rîm. It is going to be emphasized again and again, here it is the first fruits, it is the very first fruits. Think about these terms.

OT 1061: Bikkuwr (bik-koor') (בִּכּוּר); the **first**-fruits of the crop:
KJV- **first** fruit (-ripe [figuratively]), **hasty** fruit.

OT 1069: Bakar (baw-kar'); a primitive root; properly, **to burst the womb**, i.e. (causatively) bear or make **early fruit (of woman or tree)**; also

(as denominative from OT: 1061) to give the **birthright**:
KJV- make **firstborn**, be **firstling**, bring forth **first** child (**new fruit**).

Now, when you burst the womb, that is the very first. It is not something you take from the middle and give something to someone else and call it the first. It is the very first. It says, in other words, *causatively to bear or make early fruit of woman or tree meaning the earliest fruit the earliest offspring the one that opens the matrix the one that bursts the womb*. The very first, just like Abel offered the first and finest of his flock. It has to be the first.

Also, as denominative from old testament 1061, “*to give the birthright*”. Now to whom do we give the birthright (the right of the first born)? You do not just take any one of your children and give them the birthright unless the firstborn is disqualified. Rather you give it to the very first. Karaites missed this completely. King James translates it as “*make first born, or be the first-ling, or to bring forth the first child, new fruit.*”

So, nothing about this definition says to bring in a general harvest and then pick some of the fruits and bring them to us as an offering. It does not say that. But that is the Karaite definition of first fruits. Just bring some, just pick some, bring it. Because it is not going to be the first, because they do not offer the first fruits. They offer the second fruits. It is a very different thing that they are trying to say here.

Okay. Ms. Gordon continues:

“What did you find on this inspection?”

“We looked at three fields in the Jordan Valley, all of which had finished developing [meaning it is no longer aviv: tender, green, and young, it is finished developing and is now hard, brown, and dry], and the heads have since shattered.” – DDT; FAQ

When I read this, I had to stop, I had to put it down. Because this is like, forgive me for saying this, it is like la-la land. This is like, okay, your “first-fruits”, the very first of your crop, this is going to take place *after* your barley has shattered? Kind of like, what planet are we on? This is one of those, it is like, what... what... what? I could not believe my eyes on this thing. “...*all of which had finished developing and the heads have since shattered*” and they are boasting about it! She says:

“...this means [yay] the earliest fields were harvest ready by Yom HaNafat HaOmer (the Day of the Wave Sheaf Offering).” – DDT; FAQ

And I am like, are you for real? Are you serious? Is this actually what you are saying? Okay, you are going to have to let your first fruits fall to the ground in order to harvest them? How is that going to work? How do you propose to let your first fruits fall to the ground before you can harvest your first fruits? Forgive me, I am not understanding.

She continues:

“What did you find on this inspection?”

“We looked at three fields in the Jordan Valley, all of which had finished developing, and the heads have since shattered. [I just cannot believe this. I am going to have to read it over several times, I am getting a headache right now just thinking about it].

This means that the earliest fields were harvest ready by Yom HaNafat HaOmer [the Day of the Wave Sheaf Offering], and you should have started the new year on March 14th in the evening.” – DDT; FAQ

Absolutely false. There are all kinds of assumptions going on here and we are going to have to talk about them. We are going to have to deconstruct them. We are going to have to break them down for the few who are listening, and I pray that it will be you.

Now notice, the Karaite dogma of “harvestable fields”, one of the things that it means is that you have to redefine “*aviv*”.

As we already saw, the term *aviv* refers to barley that is “tender, green, and young, and it should be the first-fruits to be “*bikkurim*”. The Karaites are not looking for that at all. The Karaites are looking for something else completely. They are not looking to bring the very first sheaf of *aviv* so as to clear the way for the rest of the harvest. They are looking to bring in the harvest. So, it already has to be harvest ready. And then they are going to bring an anti-sheaf of that. Something completely different. But if it has got to be harvest ready then it is got to be hard, dry, and brown. And this is why she is rejoicing. She is saying: *Well, see you have got shattered barley so therefore at least something must be ripe... because this is shattered. Therefore, there has got to be something out there somewhere that is ready to harvest!*

Yay!? This is what they are looking for! I am just like; what does that have to do with tender, young, and green? What does that have to do with *aviv* barley? What does that have to do with the first fruits? The fruits

that open the matrix, the fruits that open the womb. The first fruit of woman or tree. What does that have to do with this? So, yes, I went into prayer for three hours. I was, oh it is just unbelievable.

4th BARLEY FIELD INSPECTION

5 April 2021



DEVORAH'S DATE TREE

The most reliable and respected New Moon and Aviv Reports from the Land of Israel

Okay, here is the other situation we are talking about. Here below you have the Passover on the first day of the week (on the 28th of March for example). So, then you have the Feast of the Passover plus six days of the feast in which you are still eating of the old crop. That is not the case in Joshua 5:10. But in Joshua 5:10 they are assuming that you must absolutely have ripe barley, because you must have ripe barley in the new crop to make the unleavened bread for the people. Because their assumption is that the matzah (the unleavened

bread) that you eat on Passover must be of the new crop. That is absolutely false. Take a look at this chart.

3/28/21 Pesach	3/29/21 1 ULB	3/30/21 2 ULB	3/31/21 3 ULB	4/1/21 4 ULB	4/2/21 5 ULB	4/3/21 6 ULB
OLD CROP						
4/4/21 WAVE/ 7ULB	4/5/21	4/6/21	4/7/21	4/8/21	4/9/21	4/10/21
NEW CROP						

You have got the Passover plus six days that you are eating the old crop. Then you have got on the Seventh Day of Unleavened Bread and the Day of the Wave Sheaf Offering. I suppose if you can go wandering out into the fields. If you go up to Jerusalem and you could happen to find barley fields, you could spend two or three hours walking to Bethlehem to harvest your barley, and then turn around and walk three hours back. So, you could spend the day walking and harvesting barley, but that is not the purpose of the feast. And Yahweh says on the first day and on the seventh day there shall be a set apart rehearsal. You are supposed to spend that time with Him.

So right away you start to look at this Karaite doctrine. It is just like there are too many things wrong with it. It is just really out there. It is like... who thought this up? And more importantly, why do not they think it through? Why do they not actually walk it through and go through the mental math? To do the mental gymnastics to think through; does this thing actually work, or does it not work? And that is the problem, it does not work.

Now, I want to say this in the right way. I mean, I do not know why we are copyrighting things like this. If you are a barley and new moon report service, what are we copywriting here? We are copywriting Elohim's witness of the barley? His witness of when He wants the year

started? Why are we putting copyright all over it? Are we copyrighting the Jordan River Valley? I do not understand.

One thing we will talk about this next week is notice how hilly the Jordan River Valley is. There are places that are flattened level, but in general there are a lot of hills. But look at the picture they posted (above). We are not pretending that this is our own, this is fair use of copyrighted material. We are talking about it; we are not passing it off as our own. Elohim forbid that we should pass this off as our own. This is Devorah's Date Tree's proof that this is the month that the *tender, green, and young barley* is going to be presented in the Wave Sheaf Offering. While the tender, green, and young *firstlings* of the barley are already on the ground.

Somebody needs prayer. Somebody's grain elevator is not going all the way to the top and somebody needs prayer.

Let me just tell you. So, I have been attempting to write to Ms. Gordon for a long time. Trying to write to her gently and in a loving manner, trying to explain. Because really what we want is for everybody to be on the same page here. My dream and the thing I would love to see is for all of the barley groups, or at least all the believing, Hebrew Roots, Messianic, Nazarene barley groups to go out together. And you know, even if they have different qualifications for what constitutes aviv barley, or where they want to find it or whatever, at least they could go out together and not fight. And we could get away from these annual barley wars and these kinds of things.

It is much more difficult when you are dealing with Karaites because they do not believe in Yeshua. Because they want to find something else, they have a

different doctrine, they have a different spirit. This different spirit leads them to have different theology. And Yeshua says *to take heed and beware of the leaven of the Pharisees and the Sadducees* (the orthodox rabbis and the Karaites) because they have a different spirit. Therefore, they want something else, and they are going to come up with different interpretations of the same thing you see. And sad to say, they are not always going to be straightforward and honest and helpful and try to do their Christian best, you might say. Forgive my use of the term.

But here Ms. Gordon continues.

“So, since you found shattered barley at Yom HaNafat HaOmer [the Day of the Wave Sheaf Offering], does that mean the crop was lost?”

– DDT; FAQ

First off what is really going on here is that I have been writing to Ms. Gordon trying to talk with her and with others behind the scenes. Because my heart and my prayer is that we would really like to see all of the barley search teams go out together. We would like to see the barley search teams or at least the believing barley search teams go out as a group. And even if people have different definitions of what aviv barley is or how to apply to apply it, how come the barley search teams cannot help each other? How come they cannot get along (at least the believing ones; the Messianic ones, or the Hebrew Roots, or the Nazarene, or the Ephraimite ones. Whatever you want to call it).

I understand with the Karaites it is a little bit more difficult because they have a different spirit, therefore they have a different theology. They have something different that they want. They have a different concept of what

Elohim's kingdom is and how are we to establish it. Their concept of how to establish the kingdom is a little more black horse than ours, you might say. Let us leave it there for now, we will talk about that at some other point in time.

But what has been happening is, I have been publishing things. There is also a sister Becca Biderman. She is a believer in Yeshua, and she has also been publishing things. And when you read Devorah's reports, typically speaking, she responds to things that are in our reports. It is very interesting. Becca will go out and inspect the field and then Devorah comes in right after her. Becca says there is aviv barley in this field and aviv barley in that field. Devorah comes right in after her and says, *oh no there is no aviv barley in this field, oh no there is no aviv barley in that field*. Then Becca will publish a report and then Devorah will come out with something that ridicules it. I will publish a report or a study and then Devorah comes out with something that ridicules it, or countermands it, or something like this. And anyway, so this is what is really happening.

So, you are going to see a lot of these rhetorical catechistical questions that are basically a direct reflection of our study regarding Deuteronomy 16:9. Because they hate this verse, they cannot stand this verse, this verse does not work for them or for their theory. So, again, here is her next rhetorical catechistical question.

“So, since you found shattered barley at Yom HaNafat HaOmer [the Day of the Wave Sheaf Offering], does that mean the crop was lost?” – DDT; FAQ

She basically answers: Oh no, no, no!! Oh no! Heaven forbid, oh no! Why would you think a silly thing like that? [Aside from Deuteronomy 16:9!!]. She says, *“Oh no, there is no prohibition in the Torah [apart from Deuteronomy 16:9!!] from harvesting when needed. The only prohibition is from eating of the harvest before Yom HaNafat HaOmer.”*

Then she cites Leviticus 23:14 because that is one of the verses that she thinks works for her. She likes Deuteronomy 23:10,11,14 as we saw earlier, because it says that the restriction is on eating. So, she likes those verses. But she does not like Deuteronomy 16:9. So, you are going to see repeated multiple attempts to explain it away. This is exactly what we were saying before.

So, the rabbis, they do not like the fact of the Wave Sheaf offering being offered on the first day of the week. They do not like that because there were three days in between Yeshua's sacrifice and then the first day of the week. So, He was three days and three nights in the tomb, and He was raised on the first day (either as the Sabbath ended, or on the first day of the week, however you want to view it). He was raised as the Wave Sheaf Offering, so the Wave Sheaf Offering is symbolic of Him. The rabbis do not like that, so they have to change the doctrine. Again, this is why Yeshua says to *“take heed and beware [be aware, be wary] of the doctrine of the Pharisees and the Sadducees.”*

Mattityahu (Matthew) 16:16

16 “Take heed and beware [be aware, be wary] of the doctrine of the Pharisees and the Sadducees.”

That is why the rabbis say that no matter when the Passover falls during the week, the Wave Sheaf offering

is the next day. Okay. Because they have to change the doctrine to make it look that the Scriptures do not speak of Yeshua. That is how they do it.

Okay, it is the same thing concerning the Karaites. They do not want to admit that the Omer has anything to do with Yeshua. So, they are going to change the interpretation. They are going to have to throw out any verses they do not like such as Deuteronomy 16:9. It is just the spirit on them. If we are Renewed Covenant believers, we need to be aware of the spirits and what people's objectives are.

Yochanan Aleph (1 John) 4:1

1 "Beloved, believe not every spirit, but try the spirits whether they are of Elohim: because many false prophets are gone out into the world.

Always ask yourself the questions: What do they want? What spirit is with them?

Okay, so her claim is that there is not a prohibition against cutting whenever you want. Let us see what Yahweh says.

Devarim (Deuteronomy) 16:9:

9 "You shall count seven weeks for yourself; **begin** to count the seven weeks from the time you **begin** to put the sickle to the [standing] grain. [Start counting when you start cutting; when you start cutting that is when you start counting]

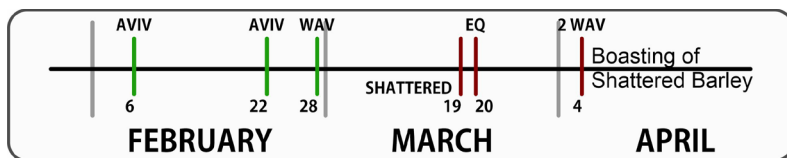
But Devorah's Date Tree says "*No, no, no. Heaven forbid, no. It has nothing to do with that, no. You can cut any time you want, you just cannot eat until you bring the Wave Sheaf offering*". You have to be smart enough to know what you are reading. You have to know when

someone is encouraging you to break the commandments of Yahweh and to say, no, it is okay.

To paraphrase the serpent: *“Did Elohim say you shall surely die? Did Elohim say you shall surely not partake of that tree, really? Oh, come on, just take a bite, it is okay. You can do what you want, it is okay.”*

We need to be aware of spirits.

If you would like more study, we have a study called [“Let’s Not Break Deuteronomy 16:9”](#), like how the Karaites are encouraging us to break Deuteronomy 16:9. And we talk all about it, we explain why it is so important to bring the very first sheaf of aviv (medium dough) barley as the Omer. And this is precisely so that the barley farmers with the earliest ripening crops are not going to lose their crops. We talk about it a lot more in that study. Father willing, we will also discuss this in the next study.



I just want to point out to those who are reading this in a future year that is not 2021, this is kind of a representation of what has happened this year so far.

Sister Becca Biderman found a Wave Sheaf of aviv barley in a field near her home where she and her husband live, near the Sea of Galilee (Kinneret). She found it on February the 6th. Then she found aviv barley in actually two more fields. And then Devorah came in after her and said: oh, no, no, no, there is no aviv here, no there is no aviv. We did not find *harvestable fields* so

there is no aviv found. And we are going to leave it there. But I encourage you to read the [open letter to Devorah's Date Tree](#) and ask yourself some basic questions. Becca Biderman also found barley on around the 22nd of February. She and her assistant Cindy found it in Re'im, near the Gaza Strip. And there was another field that they looked at that is close by. We posted a video about it, but they did not report it at the time, they reported later. Both of those fields, or you could say all three of those fields that were found from the 6th of February and the 22nd of February, those would have needed to be harvested very soon. That is why we had to go with the Wave Sheaf Offering on the 28th of February.

The field that was found near the 22nd, that was found to be shattered on the 19th of March, just a little bit less than a month later. Once barley is aviv it does not stay in the head that long. A month later and it is shattered and on the ground. This was the day before the equinox. But now here we have the Karaites boasting about finding shattered barley on the 5th of April. Just unbelievable stuff. It is like saying:

We know we are declaring the head of the new year correctly because we have shattered first-fruits on the ground. So, that means we are going to bring in a general harvest and bring you some of the second fruits in lieu of the first fruits. And we are just going to call them first-fruits.

I am just like, are you kidding me?! Alright, so in 2021 we had some extreme weather patterns that occurred in the land of Israel. We had approximately six weeks of sunny and unseasonably warm weather. December was just much warmer than usual.

But there were six weeks in there and what happens is that the barley starts to advance when the warm weather comes. The barley wants to get going on producing its seeds. So, the early barley flowered, and once it flowers and pollinates it has reached the point of no return. It is like if you and your spouse get pregnant you have committed. And even if, Father forbid, there is a famine that comes along, the wife's body is still going to do its very best to push out seed, so to speak, to create a viable offspring. And this is what barley plants do. If you have ever seen in the spring, you can get a warm spell and the buds will start to push out. And then you get a cold snap again and the buds will actually pull back in. And you would not think they could do that, but they can do it, and they do it all the time. But once it flowers and once it pollinates it commits. It has reached the point of no return.

So, we had the six weeks of warm and then the early barley that had already committed began to become ripe in the early part of February. That was what you might call a first flush of barley. And then the other barley pulled back the barley that had not yet pollinated, it pulled back. Then as the normal spring weather came around you ended up with a second flush of barley. And here it is Devorah's Date Tree boasting about the first fruits of the *second flush* being *shattered*, and that is how they think to begin the new year. I am like, you have got to be kidding me.

Some people need some prayer. We continue on. She continues with her rhetorical catechistical questions. Here she is headed straight for our study because she does not like Deuteronomy 16:9. She will tell you she likes it, she does not like what it says. She says:

“Does Deuteronomy 16:9 imply that we are not allowed to harvest before Yom HaNafat HaOmer [The Day of the Wave Sheaf Offering]?” – DDT; FAQ

Okay, here is the setup and here is the spike. Check this out, pay close attention. Because they are attempting to explain Deuteronomy 16:9 away. You have to be savvy; you have to be wise to what is going on here. She is attempting to explain away Deuteronomy 16:9 because it does not fit with the picture they want. Because they have a different spirit, that is why they have a different doctrine. She says:

Deuteronomy 16:9 states that we should “count seven weeks from when the sickle commences on the standing grain.” – DDT; FAQ

That part is fine, that is just Scripture. But get ready, here we go. She continues:

“As we know from other verses, that the count to Shavuot is supposed to start on Yom HaNafat HaOmer, that means that; ‘from when the sickle commences on the standing grain’ is being used **interchangeably** with “Yom HaNafat HaOmer”. – DDT; FAQ

No and no! The term “*from when the sickle commences on the standing grain*” is only used interchangeably with “the Day of Yom HaNafat Haomer” IF you begin to *apply the sickle to the standing grain ON the Day of Yom HaNafat HaOmer*.

I mean, come on! What Yahweh is saying is to start the cut when you start the count ON the Day of the Wave Sheaf Offering. That is when you start the cut and that is also when you start the count.

What Ms. Gordon is trying to say is:

No, you can start cutting whenever you want. But no matter when you start cutting you are going to start counting on what we say is Yom HaNafat HaOmer, which pertains only to the main body of the harvest. We are not concerned with those first fruits; those belong to some of those peasant people. The Yossi Cohen and his 12 children can just starve to death, we do not care about him, we are not interested in him. We are only concerned with the main body of the harvest and if you want you can harvest those grains early. Deuteronomy 16:9 does not apply to you. No, it only applies to you if it is convenient. If it is not convenient then do not ask us to change our theology to acknowledge Yeshua. Because then you would be asking us to change our theology to acknowledge Yeshua. You would be asking us to change the way we are looking at things. To acknowledge first bring the Wave Sheaf and that clears the way for the harvest. We do not want to do that. We want to bring in the harvest and then we will bring you something that more or less, kind of sort of, resembles a Wave Sheaf. Even though it is no longer tender, young, and green but is hard, and dry, and brown.

It is just pure and simple justification, that is all it is. They are attempting to explain away Deuteronomy 16:9 because they do not like it. It does not fit with their other assumptions, that is all that is going on here. But there are all kinds of Messianic that are like: *Oh wow, this is so great! I just really love this! Because, you know, they claim to be the most respected and reliable new moon and barley service, so they must be right. After all, the Karaites have been doing this since the 1980s.*

Therefore, this must be the original calendar that was used in the first century. The calendar that was handed down to Moshe in the days of the wilderness of Sinai because they have been doing this since the 1980s!

“...as we know from other verses that the count to Shavuot [she means the count to Pentecost] is supposed to start on Yom HaNafat HaOmer.” [That part is correct]. “That means that from when the sickle commences on the standing grain” is being used interchangeably with “Yom HaNafat HaOmer...”– DDT; FAQ

And that is absolutely false. It only means that if you do not start cutting before then. But if you start cutting before then, your count begins when you start to cut. They just they cannot handle Deuteronomy 16:9, they do not like it. And they get into a lot of justification here, because the rabbis have historically always permitted people to cut early.

So, it is a very interesting situation here. You have Devorah's Date Tree, which of course is not a Karaite organization but subscribes to Karaite theology. And now of course you have the Karaites which claim they do not believe in the Talmud, but they use the Talmud as a historic reference. They assume things from the Talmud that are based upon the mistaken assumptions of the Orthodox rabbis. So, effectively here, you have your Sadducees or your Karaites acting, in a sense you, might say they are sort of joined at the hip with the Pharisees (the Orthodox rabbis). That is what is really going on. And if you never stop to ask yourself the question: What do they want? And what spirit or spirits are they of? You might consider doing this. And we will talk about Abib of God in a next study. They have got a

mix of spirits. It is very interesting, but let us leave it there.

So now, she says in one of her posts:

“It has always been fine to harvest whenever you want, there has never been any prohibition”. – DDT

What is she talking about? She is talking about the Talmud. In our study “[Josephus the Talmud and the Omer](#)” we talk more about the Talmud than you probably ever wanted to know. The Talmud gives me a headache just to read it, there is so much talking out of both sides of their mouth here, it is just absolutely amazing. And again, their purpose here is to break Deuteronomy 16:9 and this is what Devorah’s Date Tree is referring to. Let us look at the Babylonian Talmud. So, the MISHNAH is allegedly, at least parts of it, supposed to be dictated by Yahweh in the Sinai. We talk about why that is not the case. But when you see words in all caps in the Talmud, Soncino version, that is the Mishna. And that is supposed to be their authoritative document. Even though it has been edited, redacted, and censored. But if you are going to be an Orthodox Jew, you must believe this. Apparently if you are a Karaite Jew, you must make inferences from it. Because they consider it to be the “quote-unquote” historic record.

“AFTER THE OMER WAS OFFERED THEY [PRIESTS] USED TO GO OUT AND FIND THE MARKET OF JERUSALEM ALREADY FULL OF MEAL AND PARCHED CORN [OF THE NEW PRODUCE];

THIS, HOWEVER, DID NOT MEET WITH THE APPROVAL OF THE SAGES. SO, R. MEIR. R.

JUDAH SAYS, THEY DID SO WITH THE APPROVAL OF THE SAGES.”

[Babylonian Talmud: Menachot 67B Soncino version: MISHNAH]

What are they talking about here? What they are really saying here is that the rabbis know that you are not supposed to cut prior to the Omer offering. But they let people do it. And that is why the rabbis would go on the Day of the Wave Sheaf Offering to offer it first thing in the morning. Because they are just going to get her done. So, they go and offer the Wave Sheaf Offering first thing in the morning. And as soon as they emerge, they go out into the market square in Jerusalem, oh and it is already packed. It is already filled. You have already got all these barley products, and roasted barley products, and dried barley, and harvested barley. Where is this coming from? It is coming from places like Re'im down on the Gaza strip area. Down lower where it is warm. It is also coming from the Jordan River Valley where it is warmer.

So, they would allow these people to harvest their barley early, just so long as they did not eat of it until after the Day of the Wave Sheaf Offering. But then as soon as that Wave Sheaf was offered, people are out in the market buying it up, eating it up, celebrating, because of the new harvest, you could eat it now. But Yahweh did not say you could cut it. And this is the problem. So how are you going to get the market full? If you have ever worked in market produce, you know, you have got to cut it ahead of time and the barley takes time to harvest. And it takes time if it is green, it is got to be dried and then it is got to be threshed and it is got to be sacked. Or if you are going to roast it, it takes time to roast it. And so here they come out from offering the Wave Sheaf offering, and it has already filled the marketplace. Stalls

are filled with roasted barley, and dried barley, and parched barley, and all kinds of barley products.

Of course, the rabbis cannot say, *well, we are fine with that*. So, they have to disapprove, but they still allow it. That is why they are called the Sages. It is because they allow it.

“...THIS HOWEVER **DID NOT MEET** WITH THE APPROVAL OF THE SAGES. SO, R. MEIR. R. JUDAH SAYS, THEY **DID SO WITH** THE APPROVAL OF THE SAGES.”

[Babylonian Talmud: Menachot 67B Soncino version: MISHNAH]

You know, the all Talmud is like that. Anyway, to go on. Now check this out. What is this but to say you can break Deuteronomy 16:9?

“**ONE MAY REAP [BEFORE THE OMER OF THE CORN]** [one may reap before the Omer offering of the barley] **IN IRRIGATED FIELDS IN THE PLAIN,** BUT ONE MAY NOT STACK IT. [You can cut whenever you want and the count does not begin, this is classic rabbinical thinking].

THE MEN OF JERICHO USED TO REAP [BEFORE THE OMER] WITH THE APPROVAL OF THE SAGES, AND USED TO STACK IT WITHOUT THE APPROVAL OF THE SAGES, BUT THEY DID NOT FORBID THEM.”

[Babylonian Talmud: Menachot 71a Soncino version: MISHNA:]

So, what are we really talking about here? Same thing. The rabbis they have their ways, and they did it wrong historically in the past. It is contained in the Talmud, or at least in the edited, redacted, censored version of the

Talmud which uh rabbi Judah HaNasi decided that we should have. And now the Karaites point to this as the historic record. *See, they always did it wrong in the past, therefore we should be able to do it wrong today.* That is really what is happening. If you never stop to ask yourself the question: What do they want? What spirit is with them? Are they seeking to establish Yeshua's true kingdom? Then you can sure get talked into a whole lot of stuff.

So, Ms. Gordon says:

“This understanding that we can harvest before Yom HaNafat HaOmer also fits with what we see in the fields.” – DDT; FAQ

What she is saying here is that *this understanding that we can break Deuteronomy 16:9 by harvesting whenever we want also fits with our doctrine that we must have harvestable fields by the Day of the Wave Sheaf Offering.*

That is what she is really saying. This understanding that we can harvest before the Day of the Wave Sheaf Offering (which is prohibited by Deuteronomy 16:9) also fits with our interpretation of what we see in the fields. Which is to say that you have to be fine with having the first fruits of your barley scattered on the ground, so you can offer the second fruits of your barley and pretend that they are your first-fruits, which is, forgive me, rabbinic Judaism in a nutshell, taking one thing and passing it off as something else.

A lot of Messianic are like, *Wow, this is like so great, you know. Because I am just so glad to have her telling me what to think. Because you know, uh soft dough, medium dough, hard dough, I do not know. So, I am so*

glad Ms. Gordon is telling us what to think and how to think it. Because we know that she is teaching the original calendar that was used in the first century and was taught back in the days of Moses. Because the Karaites have been doing this since 1985. They have been doing it wrong since 1985. (Remember, ask the questions).

So, she says:

“...Take for example this year, we did not have anything resembling **harvest ready fields...**” –
DDT; FAQ

Again, she wants harvest ready fields, that is the first mistake. She is not seeking the Wave Sheaf offering. She is not judging by the Wave Sheaf offering. She is not looking for an opportunity to bring the first medium dough barley to the priest to clear the way for the rest of the harvest. She is looking for the first fruits of barley to already have dropped and fallen to the ground, so she can bring in the harvest, and then bring a little bit of that barley to the priest. And they accuse us of substitution theology!

“...Take for example this year, we did not have anything resembling harvest ready fields [which is what we want she would say] by Yom HaNafat HaOmer last month [she puts February 28th] and this Yom HaNafat HaOmer (April the 4th) we found fields that had already shattered. [Yay! I am thinking what planet are you on] As we know [you do not know any such thing] the year begins when we have harvestable by Yom HaNafat HaOmer.” [You do not know any such thing]. [Then she quotes the four verses we have already looked at].

They would have obviously needed to harvest before Yom HaNafat HaOmer.” – DDT; FAQ

And I am thinking, yes absolutely, you would have needed to harvest like a month before your Yom HaNafat HaOmer. And we have sent her I do not know how many emails and videos. We make them for her because we know she watches our stuff, but there are no changes. Okay, she is fine. The barley that was found on February the 6th, she is fine with that being on the ground. The barley that was found on February 21st and 22nd, she is fine with that being on the ground. She is fine with the barley she found in the Jordan River Valley on April 5th being on the ground. Because she has a different spirit. She wants something else; she does not want a witness of Yeshua. So, I mean, what do you want? It is the question; Jews ask it all the time. What do you want?

So, there was an old saying. I am probably dating myself, but it is okay. When I was a child the Vietnam War was going on and there was some American Major. He said some famous quote, He was actually misquoting an earlier quote by a Frenchman. And He said:

“It was necessary to destroy the village in order to save it”.

It was a big thing in the media, it is necessary to destroy the village in order to save it. Well, it is like she is saying:

“It is necessary to let the first-fruits, the firstlings, the barley that bursts the womb, it is necessary to let that fall to the ground in order to harvest it”.

Here is the problem. I think we already talked about this but just to say it again, you know they are not presenting

the first fruits, they are presenting second-fruits. And they are not presenting barley that is tender, young, and green. They are presenting barley that is hard, and dry, and brown. Because they want the fields to be harvest ready. That is why they are looking for harvestable fields. That is why she is saying it is the Day of the Wave Sheaf Offering which celebrates the fields being ready to harvest. No. The Day of the Wave Sheaf Offering celebrates the Wave Sheaf. If Yahweh had wanted it to celebrate the day of the harvestable fields, He would have called it the Day of Harvestable Fields. He did not call it that, He calls it the Day of the Wave Sheaf Offering, because its purpose is to celebrate the Wave Sheaf.

Just unbelievable. It is just unbelievable. We are going to let the tender, green, young firstlings fall to the ground and that is when we are going to celebrate. Some people need prayer, forgive me. I am just like some people need prayer and the Messianic need prayer.

Let us review. So, Bikkuwr from Old Testament 1069; the **“first”** fruits of the crop, the **“first”** fruit, the **“first”** ripe, the **“hasty”** fruit. It is the barley that bursts the womb, it is the **“early”** fruit of a woman or tree, it is the **“early”** fruit of the barley field. We talk about the birthright; it goes to the very **“first”**. To be a **“firstling”**, of **“first”** child. Nothing about this says first bring in the harvest and then take a handful of it and bring it to the priest. Unbelievable.



Here you have got on the left immature aviv barley, that is what it is supposed to look like. And on the right is what you had been declared as aviv in 2017 and then compare that to her picture of the Jordan River Valley (center). How are you going to bring your first fruits? You get tweezers and some spray paint, paint it back green? What are you going to do here? How is this tender, young, and green? What are we copyrighting anyway, the Jordan River Valley? Someone's grain elevator is not going all the way to the top.

Let us ask ourselves another question. Here is a very important question. How come we never see any of this being dealt with in Ruth? You never see the males go up to Jerusalem in Ruth. Here we have the Karaite doctrine is first you are going to bring in the harvest, then you are going to bring an anti-sheaf, and they base this on Joshua 5:10-12. It kind of works in Joshua, not really but I suppose you could say that it works, if you are willing to sacrifice on the Day of the Wave Sheaf Offering which is also the First Day of Unleavened Bread, Yahweh says only do what you need to cook. If you are going to spend the whole day going out and foraging for barley and this kind of a thing, I suppose you could make that work,

when the entire nation of Israel was there concentrated in Jericho or in Gilgal. But it does not work in Jerusalem, it does not work after you receive your inheritance. Let us take a look, there is some really important stuff here. Let us take a look in Root (Ruth) 1:22. It says:

Root (Ruth) 1:22

22 "So, Naomi returned and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of the barley harvest."

Now some very important things. According to this doctrine of harvestable fields and the way some other Messianic groups are also playing it, this is the beginning of the barley harvest, right? So, what we should see is them bringing in the harvest, and then they take a harvest of the sheaf and go up to Jerusalem. But you never see a record of Boaz or any of the other males going up to Jerusalem. They never leave, why is that? We will answer that in just a second.

Root (Ruth) 2:4

4 "Now Boaz came from [oh?] Bethlehem. [oh, I thought it was going to say Boaz came from Jerusalem. But no] and said to the reapers, Yahweh be with you and I answered him Yahweh bless you".

According to the Karaite theology you would expect to see them bring in the harvest and then the males would take the first fruits up to Jerusalem. But they never do that. Boaz does not come back from Jerusalem, Boaz comes from Bethlehem, and the males never leave. Why do the males never go up? You do not see them juggling this in Ruth. So now, in Ruth 2:14, Ruth is feeling like an outsider. So:

Root (Ruth) 2:14

14 “Now Boaz said to her at mealtime, Come here and eat of the bread, and dip your piece of bread in the vinegar. So, she sat beside the **reapers**, and he passed the **parched grain** to her; and she ate and was satisfied and kept some back.”

Now notice, you have got reapers, and this is a several week process. This is another thing, the Karaites, they act like everybody had mechanical combines, gasoline combines. You know, even with a gasoline combine, if you have got barley fields, it still takes you several days, if not several weeks, to bring in your harvest. Back then in ancient times it took weeks to bring in your harvest. How can you do this? I mean the time frames just do not work. It is mathematically impossible. We showed this back in the “[Aviv Barley Simplified](#)” study and this is unbelievable, we are going to see it again here.

So, Boaz said to Root (Ruth) at mealtime, “*Come here and eat of the bread and dip your piece of bread in the vinegar. So, she sat beside the reapers*”. Because they are actively reaping. They have already gone up to Jerusalem, they have already presented the Wave Sheaf. Now they have come back from Jerusalem because now the way is cleared for the barley harvest.

So, now they are reaping, and he passed the parched grain to her. Because why? Because the barley is still green, it is not like that barley in Jericho. It is still green. And so, she ate and was satisfied and kept some back. Again, you never see the males going up to Jerusalem. Let us continue, verse 23 says:

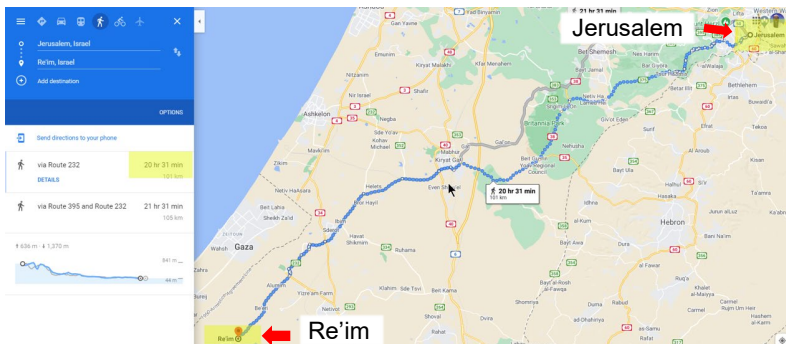
Root (Ruth) 2:23

23 “So, she stayed close by the young women of Boaz, to glean **until the end of the barley harvest**

and the wheat harvest; and she dwelt with her mother-in-law.”

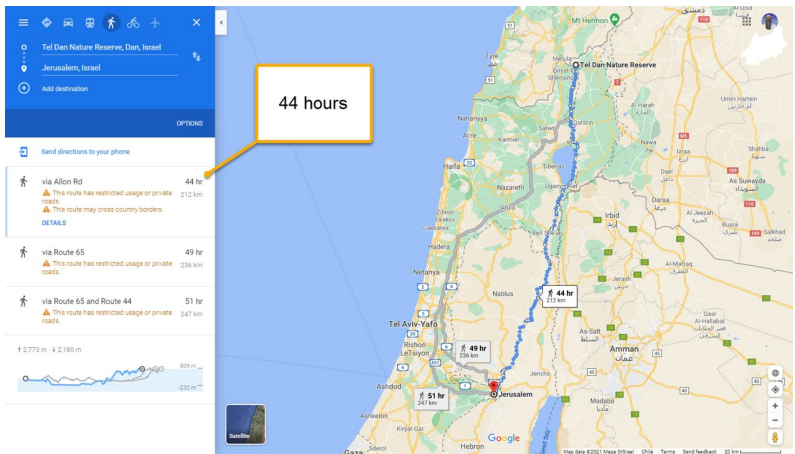
So, what happened? They took the Wave Sheaf up to Jerusalem. I do not know if it came from Bethlehem, but they used to harvest it in the area of Jerusalem when they could. Bethlehem is about a two- or three-hour walk, depending on how fast you walk, and whether you are able-bodied or whether you are elderly, or whatever. But Bethlehem is close. But there are other places that are not close, that it takes a much longer time.

We do not see them juggling this in Ruth. Did they just conveniently leave it out? No, it is because they already presented the Wave Sheaf offering, now it is time for the barley harvest until Pentecost. So first they harvest the barley and then they harvest the wheat, because the two grow together. But the barley comes ripe sooner, and then the wheat comes ripe shortly after that. And then you know that the wheat is going to be ready by the time of Shavuot. And again, we see that exactly this year. Those of us who celebrated the Wave Sheaf Offering on the 28th of February, we are in sync with this other pattern. Those people who just offered their Wave Sheaf Offering on the 4th of April, they are way out of sync. Way, way out of sync. They will not admit it, but we will show you proof as we go along.



Okay, so the logistics here are impossible. Here we have Google Maps. You can see Bethlehem just a little bit south of Jerusalem. It is only about a two- or three-hour walk. But if you are going to come from someplace like Re'im, down near the Gaza strip, that is like a 20 or a 21-hour walk. That is like two long days if you are hoofing it, or maybe it is three days if you have got an elderly male, because all males are going to go up. So, even if you are older man, maybe you do not have donkeys to ride, maybe you have to walk, that is two or three days.

Now, what if you live in Dan, in the north? That is 44 hours you have to walk. Is that four days, five days? Maybe longer, if you have got elderly, depending. Maybe the time you have to arrive is break over Sabbath. So, you are talking almost a week, four or five, maybe six days.



Okay what if you live in Eilat? 62 hours it says, if you take the most direct route. What is that six days? Seven if you have got elderly. And if you do seven you have got to do eight, because you have to rest on the Sabbath. You are not going to walk on your way to Jerusalem on

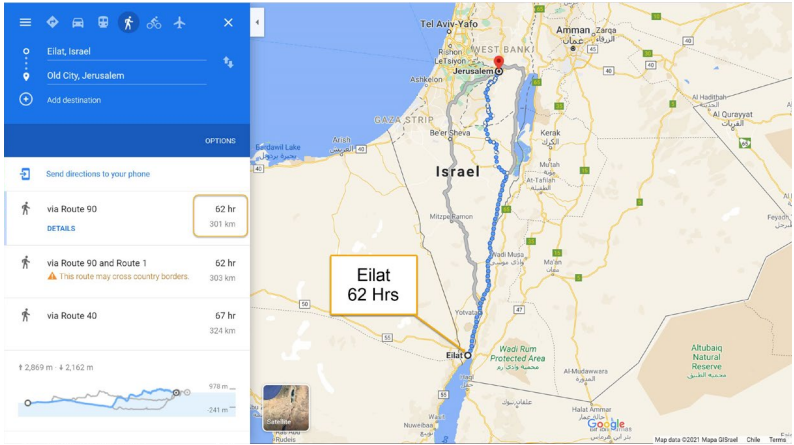
the Sabbath. So, you are talking a week there, and a week back, and then a week there. That is three weeks. Let us see how this fits. Now here is this year, which again, this year matches the pattern as was seen in Joshua 5.

2/7/21	2/8/21	2/9/21	2/10/21	2/11/21	2/12/21	2/13/21 Chodesh 
2/14/21	2/15/21	2/16/21	2/17/21	2/18/21	2/19/21	2/20/21
2/21/21	2/22/21	2/23/21 Leave for Jerusalem	2/24/21 Travel to Jerusalem	2/25/21 Travel to Jerusalem	2/26/21 Travel to Jerusalem	2/27/21 Pesach Jerusalem Cannot harvest
2/28/21 Wave / 1ULB Can harvest Men in J'lem	3/1/21 2ULB Can harvest Men in J'lem	3/2/21 3ULB Can harvest Men in J'lem	3/3/21 4ULB Can harvest Men in J'lem	3/4/21 5ULB Can harvest Men in J'lem	3/5/21 6ULB Can harvest Men in J'lem	3/6/21 7ULB Jerusalem Can harvest
3/7/21 Can harvest Travel home	3/8/21 Can harvest Travel home	3/9/21 Can harvest Travel home	3/10/21 Can harvest Travel home	3/11/21 Can harvest	3/12/21 Can harvest	3/13/21 Can harvest

You had the Day of the New Moon on a Sabbath. Two weeks later, on the 14th of Aviv (the 14th day of the first month), you had the Passover. And once Israel received its inheritance, all the males had to be in Jerusalem.

So, let's look at distances. If you are in Re'im you had to leave on the 23rd. You had to leave four days in advance. If you are in Eilat, you maybe had to leave the week before and then rest on the Sabbath. So, you are going to spend a whole week, if not longer, on your way up to Jerusalem. You are going to get to Jerusalem, you cannot harvest, and then the very next day is the Day of the Wave Sheaf Offering. and the First Day of Unleavened Bread. Now you hypothetically can harvest, but what are you going to do? You are going to go search for some field to go? You are going to walk two or three hours to Bethlehem, to go visit Boaz and see if he will let you harvest some of his barley? And then you are going to bring it back and you are going to cook it? No. You are going to spend your time there in Jerusalem

because it is a Feast. It is not the *Feast of Walking To and Fro*.



You are definitely not going to go back to Eilat. You would not even get there by the Seventh Day of Unleavened Bread, and then you would have to turn around and come right back. I mean, the Karaite theology is impossible.


Again, the second day of Unleavened Bread, yes you can harvest. But the men are all in Jerusalem. So, who is harvesting the fields back home? The women? How gallant, how noble, how chivalrous of you. *Yeah! Yay! All the men are going to go to Jerusalem have a big party! Woohoo, yeah, yeah! Hey, let the women do all the work!* That is Karaite theology for you.

Third day of Unleavened Bread, same thing. You can harvest but where are you going to get your grain? You are not back home on the farm; you will have the women and children and the elderly to harvest! Fourth day, same. Fifth day, same. Sixth day, same. Seventh day is a day of rest, do not be harvesting on that day!

You technically can harvest but it is a set apart rehearsal. And all the males are supposed to be in Jerusalem. If you live in Re'im, let us even take a mid-range or in Dan, you could not even get home between the first day and get back. Maybe if you had a horse, but horses were expensive. People did not have a lot, horses were expensive back in ancient time, they eat a lot.

Okay, Feast is over. Now that men can travel home, how far away do you live? Bethlehem, no problem. It is a snap two or three hours unless you are elderly or disabled or something. But if you are going to live in Re'im, it is going to take you a couple days. You live in Dan it is going to take you four days. You live in Eilat it is going to take you seven or eight days to get home.

Now let me see your barley according to the Karaites. You could harvest the barley, but the men are not around to help with the job. So, you are going to leave that to the women and children and the elderly, bringing in the harvest? Really? You are going to leave that to the women and children and elderly, that is what you are going to do? What happened to one flesh? What happened to love your wife as you love yourself? It does not work; it does not work.

3/14/21 Chodesh 	3/15/21	3/16/21	3/17/21	3/18/21	3/19/21	3/20/21
3/21/21	3/22/21	3/23/21 Leave for Jerusalem	3/24/21 Travel to Jerusalem	3/25/21 Travel to Jerusalem	3/26/21 Travel to Jerusalem	3/27/21 Shabbat, no travel
3/28/21 Pesach Jerusalem Cannot harvest	3/29/21 1ULB Cannot harvest	3/30/21 2ULB Cannot harvest	3/31/21 3ULB Cannot harvest	4/1/21 4ULB Cannot harvest	4/2/21 5ULB Cannot harvest	4/3/21 6ULB Cannot harvest
4/4/21 Wave / 7ULB Jerusalem Can harvest	4/5/21 Can harvest Men travel home	4/6/21 Can harvest Men travel home	4/7/21 Can harvest Men travel home	4/8/21 Can harvest Men travel home	4/9/21 Can harvest	4/10/21 Shabbat No harvest

Okay, now let us take a look. The Karaites are going to say, oh well, that is your calendar. Let us look at our 238

calendar. Here is how you would do it if you were Karaite or Abib of God or the other people that follow Abib of God. We will focus on the Abib of God in the next study because they have too many factors going on.

So, Devorah said you should have started your new month on the 14th of March, that is your Chodesh typo there, okay. But then you have got Passover two weeks later on the 28th. Passover in Jerusalem, the men have got to be in Jerusalem. How many days away do you live? You got to start walking, you got to start hoofing it. Must be in Dan because we are leaving four days before. If it is Eilat you are going to leave seven or eight days before. You give yourself time to travel up to Jerusalem.

3/14/21 Chodesh 	3/15/21	3/16/21	3/17/21	3/18/21	3/19/21	3/20/21
3/21/21	3/22/21	3/23/21 Leave for Jerusalem	3/24/21 Travel to Jerusalem	3/25/21 Travel to Jerusalem	3/26/21 Travel to Jerusalem	3/27/21 Shabbat, no travel
3/28/21 Pesach Jerusalem Cannot harvest	3/29/21 1ULB Cannot harvest	3/30/21 2ULB Cannot harvest	3/31/21 3ULB Cannot harvest	4/1/21 4ULB Cannot harvest	4/2/21 5ULB Cannot harvest	4/3/21 6ULB Cannot harvest
4/4/21 Wave / 7ULB Jerusalem Can harvest	4/5/21 Can harvest Men travel home	4/6/21 Can harvest Men travel home	4/7/21 Can harvest Men travel home	4/8/21 Can harvest Men travel home	4/9/21 Can harvest	4/10/21 Shabbat No harvest

Well, you can't harvest for the whole week of travel because you're not even home. So, how can you harvest? Even if you leave your women and children to do the harvest, how are they going to get it up to Jerusalem for the Wave Sheaf offering? It does not work! It is mathematically impossible; it does not work. Someone's grain elevator is not going all the way to the top. Someone's pack of French fries is a few short, as our sister Becca would say.

Then you have got the Wave Sheaf Offering and the Seventh Day of Unleavened Bread. Again, the men have to be in Jerusalem. You can harvest but you are in Jerusalem, you are not home on the farm. What are you

going to do? You know? You... call the Starship Enterprise to beam you home so you can harvest the barley? Well, you cannot even do that because it takes several weeks to bring in the harvest. As we saw in Ruth, it takes several weeks to bring in the harvest of barley and the harvest of wheat. That is what you would normally do. The Wave Sheaf offering is presented, now the barley harvest can begin. So, you harvest your barley and then your wheat and then it is time for Pentecost. Then the males go back up. But we did not see them doing that in Ruth and they should not be doing it here either.

So then on the fourth they offer their Wave Sheaf offering. Notice where they had in Jericho the shattered barley heads. Devorah is like Yay! The barley is shattered and on the ground! Again, that is a Talmud like scenario. That is why in the Talmud it says that they would harvest early in Jericho and in the Jordan River Valley. Because the barley ripened sooner.

So, they have been breaking Deuteronomy 16:9 historically and they should not be doing that. So, what a mess!

Okay, now you have your Wave Sheaf offering. Now you can harvest, but how you going to do that? Well, you do not actually have barley down in Eilat, but you do have it in Re'im. So, you have the Wave Sheaf Offering, and then you walk for about two days home in Re'im or maybe three days depending. And then you can harvest. And you have got a day or two and then you have got the Sabbath. Again, who is bringing in the harvest, is it the women?

Okay, so this is the kind of problems we get into with this false Karaite theology. That is why Yeshua said in

Matthew 16:6 to “*take heed and beware of the leaven of the Pharisees and the Sadducees*”. Ask yourself. What do they want? Do they want to establish Yeshua’s kingdom, or do they not want to establish Yeshua’s kingdom? Once again, the true pattern is Yeshua was offered as the Wave Sheaf to clear the way for the harvest of believers. That is the true pattern. First present the Wave Sheaf, then comes the harvest. And that is the opposite of what Devorah’s Date Tree is teaching: first you bring in the harvest then you bring an anti-sheaf symbolic of Judah coming back to the land of Israel in 1948. And someday we will see their anti-Messiah.

What we should do is we should be careful not to let Devorah, or Abib of God, or anyone talk us out of the true face value meaning of Deuteronomy 16:9-10. Because Yahweh Elohim says:

Devarim (Deuteronomy) 16:9-10

9 “You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the [standing] grain.

10 Then you shall keep the Feast of Weeks to Yahweh your Elohim...” [Just like they did in Ruth]

Start the count when you start the cut, and when you start the cut that is when you start to count. And the Karaites may say no, but who are we listening to? Are we listening to Yahweh or are we listening to the Karaites? Our Jewish brothers have an ancient maxim: “Whoever’s Calendar you keep, that is who you worship.”

So, we need to ask ourselves: Why are we doing what we are doing? Are we doing things because Yahweh Elohim said so? Or do we only think that Yahweh said to

do that, but really there is another hidden occult, hidden reason for doing so.

Did Ancient Israelites Qualify Their Fields?

In this study we are going to ask the very rhetorical question: Did Ancient Israel Qualify Their Barley Fields? Or is that something that some modern Messianic search team has just completely made up?

Before we begin, I need to get into something that I never thought I would see the day of having to do. I never thought I would have to get into this inside the household of faith. But here we are, we are going to talk about copyright law and fair use.

So according to Baylor University, “*fair use*” of copyrighted material “allows the limited use of copyrighted material *without the permission* of the copyright holder for the purposes of criticism, parody, news reporting, research and scholarship, and teaching. And teaching is our primary purpose here in this study. Basically, what they are saying is that you can talk about it, you just cannot pass it off as your own. And there is absolutely no possibility and no possible way that we are going to attempt to pass off qualification of barley fields as our own doctrine. We are going to try and get as far away from that doctrine as we can here in this study.

First, we need to talk about some things we have already learned in the [“Let’s Not Break Deuteronomy 16:9”](#) study. What we learned is that the barley in Israel ripens over about a two- or three-month period. And there are a lot of groups that want to wait for what they call the “sweet spot” or the “lion’s share”. They want to wait for the main crop to be ripe before they begin harvesting. The problem is that if we do that is that there are going

to be farmers whose fields come ripe early before the main crop. These farmers with the earliest ripening barley, that barley does not stay in the head for very long. So, they have got one of two choices. Either they lose their crops, or they have to break Deuteronomy 16:9 by harvesting early. In either case that is a drastic scenario. It is something we do not want to do. We take a look at the commandment Yahweh gave us in Deuteronomy chapter 16:9.

Devarim (Deuteronomy) 16:9-10

9 “You shall count seven weeks for yourself;
begin to count the seven weeks from the time you
begin to put the sickle to the [standing] grain.
10 **Then** you shall keep the Feast of Weeks to
Yahweh your Elohim...”

What He is saying here is very simple, very easy. He says start counting when you begin to cut, and when you begin to cut that is when you need to start counting. It is a very simple proposition. There are a lot of people who do not like what Yahweh says to do. But what Yahweh says to do is for us to bring the very first omer of aviv barley to the priesthood to clear the way for the rest of the harvest. So, we are trying to bring the first sheaf of barley to clear the way for the general harvest, and this Wave Sheaf is also symbolic of Yeshua who was offered alone ahead of the main harvest. And then with this first fruits offering, that clears the way for the rest of the harvest.

We can also see witnesses to this in 1 Corinthians 15:20, it says:

Qorintim Aleph (1 Corinthians) 15:20

20 “But now **Messiah** is risen from the dead, and has become the **firstfruits** of those who have

fallen asleep.” [Speaking about the Omer offering, the First Fruits offering, the Wave Sheaf offering].

So, we know that Messiah is symbolized by the First Fruits. But now notice the sequence in verse 23.

Qorintim Aleph (1 Corinthians) 15:23

23 “But each one **in his own order: [first] Messiah the Firstfruits, afterward those who are Messiah’s at His coming.**”

What this shows us is that first we present the Wave Sheaf (symbolic of Yeshua), and this clears the way then for the general harvest. And we will see that this is how it was done in the first century times, and it is also what the Torah commands.

Now, Josephus was a famous Jewish historian. In his book *The Antiquities of the Jews in Book 3 chapter 10:5*. he speaks about the Omer (or the Wave Sheaf offering). He explains:

“They offer the first-fruits of their barley, and that in the following manner: [first] They take a **handful** of the ears [so not very many, you do not need whole harvestable fields, you do not need large quantities of barley], and they **dry** them, [which tells us that the barley is still green, it is this immature young barley. We will see the Strong’s definition later], **then** they beat them small, and purge the barley from the bran [meaning they separate the grain from the chaff]; then they bring one tenth deal to the altar [so, again not very much], to Elohim; and casting one handful of it upon the fire, they leave the rest for the use of the priest. **And then after**

this it is that they may publicly or privately reap their harvest.”

[The Antiquities of the Jews, Book 3; chapter 10:5]

Again, it is the exact same pattern that we see. First, we bring the Wave Sheaf (symbolic of Yeshua), and this clears the way for the general harvest.

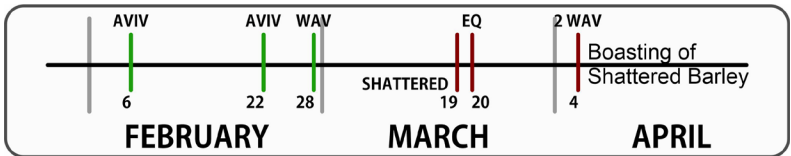
Well, of course not everyone wants to obey what is written in the Torah. In our study “[The Error of Harvestable Fields](#)”, we talk about a Karaite (Sadducee) doctrine that is basically the inverse of this. The Karaites do not want to bring a first fruits (Wave Sheaf offering) symbolic of Yeshua to clear the way for the general harvest. Because that is what Yeshua did, they have their own explanations for this. But notice their pattern. Their pattern is the opposite. First, they are going to bring in the general harvest, they are going to wait until you have got the lion's share of the harvest (you can bring in the main part of the harvest). Then they are going to bring what we call an anti-sheaf of that harvest to the priesthood. This we believe is symbolic of the anti-messiah. Because our Jewish brothers came back to the land of Israel in 1948, and then we expect them to be producing their anti-messiah. In fact, there has been an anti-messiah produced in the land of Israel right now.

The big problem with all this is that bringing in the harvest and then “*bringing a little bit of that harvest*” to the priest is not the same thing as “*bringing the first fruits*”. When you bring the first fruits of your harvest the first fruits are still tender, young, and green. We will see the Strong’s definition later on.

But because they are waiting until the main body of the harvest is ripe first, their quote-unquote “first fruits” are typically already hard, and dry, and brown, and brittle.

That is two completely separate things. We are talking about bringing the very first of the tender, green, and young barley to clear the way for the harvest. They are talking about bringing a portion of what they have already harvested which is typically hard, and dry, and brown, and brittle. Two different things completely.

So, what they are really going for here is they are trying to find what you might call the *sweet spot* of the harvest. What they want to do is they want to bring in the main body of the harvest.



The problem here is that barley does not come ripe all at the same time in the land of Israel. It is not what you would call a monolithic harvest. The barley comes ripe over about a two- or three-month period. Typically, they say seven weeks, but it can be more, it can be less, depending upon the weather. And if you are going to wait for the middle portion of that bell curve then farmers with the earliest maturing barley will lose it because they are not allowed to harvest their barley by Deuteronomy 16:9. So, again, they have got two choices. They can lose their crop. In ancient times that meant you have no income. You have to pay your bills; you and your family could literally get sold into slavery. That happened all the time, it talks about it in Amos and other places. People got sold into slavery. The Torah speaks about this. So, either you lost your crop, your livelihood, or you had to break Deuteronomy 16:9. One of two terrible choices, one of very two drastic options. This year (2021) is a perfect example.

The year 2021 we had aviv barley show up on February the 6th. A sister by the name of Becca Biderman found it in the Galilee region and this barley was ready to offer on February the 6th. So, the Wave Sheaf Offering date would have been February the 28th. That barley would have been shattered and on the ground by about March 6th. Now, that particular field was bulldozed, but there were other fields that were noticed to be aviv around February 22nd. The barley there was already on the ground on March 19th, the day ahead of the spring equinox.

Well, you have the Karaites, you have the Equinox Calendar people, you also have certain Messianic groups that do not seem to understand the symbolism behind all this. And they are holding their Wave Sheaf offering on April the 4th. The problem is you have already got your first fruits on the ground by April 4th. In fact, we saw in other studies such as in "[The Error of Harvestable Fields](#)" where you have the Karaites and also some of these Messianic groups boasting and rejoicing that you have already got shattered barley by the day of the Wave Sheaf offering. That is completely backwards, you should not have any shattered barley on the ground when you go to present your first fruits. That is why they are called first fruits; you do not let them fall to the ground. You harvest them and bring them to the priesthood just as Abel or (Havel) brought his *first and finest* to Yahweh. That is the whole idea behind first fruits, behind the firstling. This concept is generally not understood by certain Messianic groups. We are going to talk about that more in this study.

In "[Aviv Barley Simplified](#)" we talked about how we know we need to qualify the aviv barley that we use to declare the head of the year (Rosh Hashana). In other words, this aviv barley needs to meet certain specifications in

order to be considered aviv. The reason for this is after we declare Rosh Hashanah, 15 to 21 days later, that is when we are going to have to bring this Wave Sheaf to the priest. It has to be at a certain state of development to meet certain characteristics, in order for us to hold the Wave Sheaf Offering. In order to qualify as aviv (we qualify this as medium dough), we know that the barley has to be “tender, young, and green”. That is, as we saw earlier, the very definition of aviv barley in Strong’s Old Testament 24.

Well, some of the Messianic groups do not like that definition, they want to write their own definition. They think they know more than Strong’s Concordance. They think they know better than the Hebrew language. Well, we also know that you have to be able to parch aviv barley, meaning you have to be able to roast it in fire according to Leviticus 2:14. That calls for a certain state of maturity which corresponds to at least “soft dough”. Then we find that it has to be at least “medium dough” in Leviticus 2:15, because you have to be able to grind it into flour and put oil and frankincense on it.

We also know that it has to be viable as seed in order to meet the patterns inherent in John 12:24 and also in Matthew 27:52.

It has to be able to reproduce itself. But once again, you boil it all down and we see that the pattern is this. You bring the earliest sheaf of aviv barley to the priesthood to sanctify the harvest and this clears the way. And now you can bring in the rest of the harvest, a very simple principle. Just bring the first fruits and everything is good. Do not try to redefine first fruits as part of the main harvest and everything is good.

Well, there are a lot of groups, especially some Karaites and some Messianic groups, that are not happy with this. They want to add certain things and take certain things away. They want to disqualify Deuteronomy 16:9 and say it is not important. The problem with that is taking away Deuteronomy 16:9 or saying it is not important, that is prohibited. Because as Yahweh says in Deuteronomy 4:2 not to add or take from His word.

Devarim (Deuteronomy) 4:2

2 “**You shall not add** to the word which I command you, nor take from it, that you may keep the commandments of Yahweh your Elohim, which I command you.”

Notice the way He says it. The way He says that it seems to imply that if we go adding things and taking things away, then they are no longer His commandments. Now they are our commandments. And this is what our rabbinic brethren do all the time. They start with the base of Yahweh's commandments and then they modify them somewhat, but those are no longer Yahweh's commandments. Now those are rabbinic versions of Yahweh's commandments, that is not the same thing at all. So, we have to be careful not to add anything to it, and not to take anything away from it. Elsewise they are our commandments.

Some of the things that people like to add and take away we talk about in the study [“Where is Spring Commanded?”](#)

People like to add the requirement that it has to be spring in order for the barley to be aviv. The problem with this is spring is a Greco-Roman Babylonian Calendar concept. It is based upon the movements of the sun in the sky. So, the Greco-Roman Babylonian Calendar

pays attention to the summer and winter solstices, and the spring and the fall (autumn) equinoxes, and a bunch of things that Scripture never mentions at all. It does not say anything about them. And so, people want to bring those in, the problem is that the calendar in Scripture is only dependent upon the barley. It is not dependent upon the movement of the sun, that is not it. We know that the sun is for signs and for Feasts, and for days and for years, but those cover other things. The beginning of the calendar year is dependent upon the barley and the sighting of the new moon, so, it can still be winter.

Notice to whit, what it says in John (Yochanan) 18:18.

Yochanan (John) 18:18

18 "Now the servants and officers who had made a fire of coals stood there, **for it was cold**, and they warmed themselves. And Peter [Kepha] stood with them and warmed himself.

Meaning it can still be winter. It does not yet have to be spring. We do not have to pay attention to the Greco-Roman Gregorian Calendar, Yahweh's Calendar is completely separate from that.

Another thing people like to add is they like to add the equinox, which is basically the same thing as to add spring. Because spring is based upon the spring equinox. One of the problems is the word equinox does not even exist in Scripture.

Now it is true, the barley in Israel usually [not always but normally] will ripen either around or just a little before or after the spring equinox. But not always. Sometimes it can ripen ahead of the spring equinox, and sometimes it can ripen *really* ahead of the spring equinox. This is something that is dependent only upon Elohim.

Let's see, once again, the example we have from this year in 2021. We had a Wave Sheaf of aviv barley ready to go (sister Becca Biderman found it) on the 6th of February. We had two additional fields around the 22nd of February, I am sure there were probably even more fields in the land of Israel. The people who are paying attention to the equinox and the spring, they are waiting for it to be warm and these kinds of things. Well, one, they are ignoring Yeshua's example. And then two, they have got their first fruits of barley already on the ground. And some of them are even boasting about it. So, this is just plain the wrong thing to do.

Now we need to talk about a particular calendar, and I would like to ask for your prayers for this particular calendar group. This particular calendar group I believe is more in need of prayers than any other calendar group that I have seen out there. And it is a very difficult kind of a thing. This particular calendar group, called the Abib of God, they have their own calendar we will call the Abib of God Calendar. They seem to mix elements of the Equinox Calendar, the Rabbinic Calendar, and the Karaite Calendar. And just for one example, let us just take a look at how ripe their aviv barley is.

Abib of God Calendar



This is the image that they use for the front page of their website. There is nothing “tender, young and green” about that barley. That is a harvest ready field, that is a combine ready field. You cannot harvest a field that ripe with a sickle because you are going to lose, oh, say half of your barley is going to fall on the ground. When you hit the stalks with an ancient sickle a lot of that barley is going to fall on the ground. The barley still has to be somewhat green in order to survive the harvesting shock.

Well, let us talk about these various elements that Abib of God brings into the equation here, things that they add to Yahweh's commandments. Things that are forbidden to add.

So, this is very interesting. For the Abib of God Calendar [very interesting group of people], they reject the equinox as being of Satan, but they wholeheartedly embrace and endorse the equilux, which is basically the same thing. You have got the equinox which means it is equal parts dark and light. And then you have got the

equilux which means it is equal parts light and dark. So, whether you have got 12 hours of darkness and then 12 hours of light, or whether you have got 12 hours of light and then 12 hours of darkness, that is pretty much the same thing. The way they define it is *'there is four days of difference in there, oh got to pay attention, got to pay attention.'* Because according to them the equinox is of Satan, but the equilux is of Yahweh. Even though Yahweh never mentions the equilux. Well, of a truth neither the equinox nor the equilux are mentioned anywhere in Scripture. To use the term equilux, that is adding to Scripture. If you are going to add a requirement of the equilux, Scripture does not say anything about it, Yahweh never mentioned it, that is the very definition of *"adding to Scripture"*. That is what we just read, that is prohibited.

We could also point out that it is effectively sun worship. Because what you are doing then, effectively, is you are changing the calendar based upon the movements of the sun. *Worship; that means "worth ship"*.

So, what do you hold worthy to tell you what to do? Well, if we hold Yahweh to be worthy to tell us what to do then we should pay attention only to what Yahweh Elohim tells us to do. We should focus only on His commandments, and we should not add anything, and we should not take anything away. Very simple concept, it is just very, very simple. Why people cannot understand this I do not quite understand. But if you consider the sun to be worthy of modifying Yahweh's Commandments, and then add a commandment that you cannot have these Feasts before the spring equilux, by the very definition of Scripture that is *"sun worship"*. And that is a big problem.

Pay attention to the following. This is from the Abib of God website. This is what they call a “Typical March Calendar”.

A Typical March Calendar						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Sabbath
				1	2	3
4	5 Earliest date for a New Year	6	7 Fig trees from here to the 20th	8	9	10 Traditional white stork migration. Grapes 10-20th
	Eurasian Banded Dove 5-15th					
11	12	13	14	15 Swifts always by now	16 Equilux	17 Equilux
18 Passover minimum date	19	20 Spring Equinox	21 Spring Equinox	22	23	24
25	26	27	28	29	30	31

Now notice they are trying to tell us how to worship on Yahweh's calendar by the Roman Gregorian Calendar. In other words, they are trying to take Yahweh's Calendar and merge it (mesh it with) the Greco-Roman Babylonian Calendar. That is what is called “*Syncretism*” and in the Word it is called “mixing”. That is strictly prohibited, that is strictly forbidden. It is a pagan practice. When you see syncretism, you need to run.

Once again, we have got the spring equinox on March 20th or 21st, depending on whether you have a leap year or not. But now, *oh, oh, oh! No, excuse me! He does not use the spring equinox, oh no, that is of the devil! He only uses the equilux which is conveniently four days ahead of the spring equinox.*

These are brothers who need prayer basically. So, please pray with me. It is hard though when you see this kind of arrogance, it is hard. People just adding things to Yahweh's word left and right, it is kind of a struggle. We need to pray for them because they really need prayer. Hopefully, they can be recovered. I am trying not to use their names, I am trying to mention only the name of the ministry, and hopefully people will understand what I am trying to do here. I am trying not to mention people's names.

But notice how they add other things to the calendar as well. We will talk later about what they call "*intercalation*", which is a rabbinic concept. They also add the Eurasian Banded Dove, they expect to see that somewhere in between March 5th-15th. They expect to see the fig trees at a certain stage of ripeness from March 7th-20th. Okay, we are not supposed to "*put Yahweh to the test*" but here they are "*putting Yahweh to the schedule*". They are "*putting Yahweh to the Calendar*". On the 10th they expect to see a Traditional White Stork migration, and if they do not see it, they are going to delay the calendar they say. Then they expect to see the grapes come ripe from the 10th to the 20th. And then they have got a "minimum Passover date". Then they have on the 15th, of course they have the "Swifts always by now".

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What is this but things being *added* into the Scriptures? These are things that are being *added* to the Calendar. These are things Yahweh says nothing about. That is the very definition of *adding* to Yahweh's word. So, when you see people *adding* commandments to Scripture, you need to run! It is time to run.

Okay, so Abib of God, they also do what they call "*intercalation*" of the head of the year. They intercalate when the year begins. Again, this is a rabbinic term. If you want to read more about it, you can go to [Nazarene Scripture Studies Volume Two](#) and you can read the study called "[The Equinox Error](#)".

So, intercalation is an orthodox (pharisaic) term, and we are told "*to beware of the leaven of the pharisees and the Sadducees*". What it means is they are using more than just the aviv barley to determine the Head of the Year (Rosh Hashanah). And as we just saw, they are adding the doves, the figs, the storks, the grapes and then the equilux, which in my understanding is the same

thing as an equinox. (I am sure they would argue about it). But the term intercalation is not found in Scripture, so it is added. And the point of this is you know when you are borrowing things from another calendar, that is basically of a certain spirit.

You know, we do not know exactly what is in anyone's heart. But what we can know is when we see the fruit of a rabbinic spirit. And not just a rabbinic spirit, we also are going to see the fruit of a Sadducean (Karaites) spirit going on here.

The problem is that the Abib of God Calendar redefines the meaning of aviv. Aviv barley is barley that is “tender, young, and green” by Strong’s Hebrew Concordance OT 24. Because the purpose is to bring the first wave sheaf of tender, green and young barley to the priest to clear the way for the rest of the harvest, so that none of the harvest has to be lost. So that none of the farmers need to have their crops fall to the ground. So that no one needs to sell themselves and their family into slavery to pay their debts. That is the whole point of this thing.

Now Abib of God and the Karaites, they have another concept. They believe that you can just break Deuteronomy 16:9 and that it does not really matter, that is just how it is, because they are Abib of God, and they say so. Well like the Karaites, Abib of God wants to see barley that is easily shatterable. We will see later the Karaites were ecstatic because they had shattered barley a day after their Wave Sheaf offering.

You should never have shattered barley anywhere close to your Wave Sheaf offering if you can help it. So again, this and other things tells us that the Abib of God Calendar seems to be following the Karaite doctrine of what they call “harvestable fields”. Look again how ripe

that quote-unquote “aviv barley” is... there is nothing green about it.



Well, here we go. Curiouser and curiouser. Abib of God tells us that certain areas in Israel are *disqualified* from producing the Omer (the Wave Sheaf). Scripture never says that, they are making that completely up. Check this out here. The Abib of God Calendar tell us that they only accept what we might call a 'golf-course like field'. What they want to see is soil that is very uniform and of a very fine quality. They do not want to have any rocks in the field, they do not want any hills. The problem is that very few fields in the land of Israel are like this and this is one of the fields that they said qualified in 2021.



The problem is again, very few fields in Israel are like this. Israel is a very mountainous country and there are a lot of rocks there. If Abib of God does not like the way your field looks, or if it is not ripening uniformly, or you have rocks or hills, they are going to disqualify it as what they call “goat grass”.

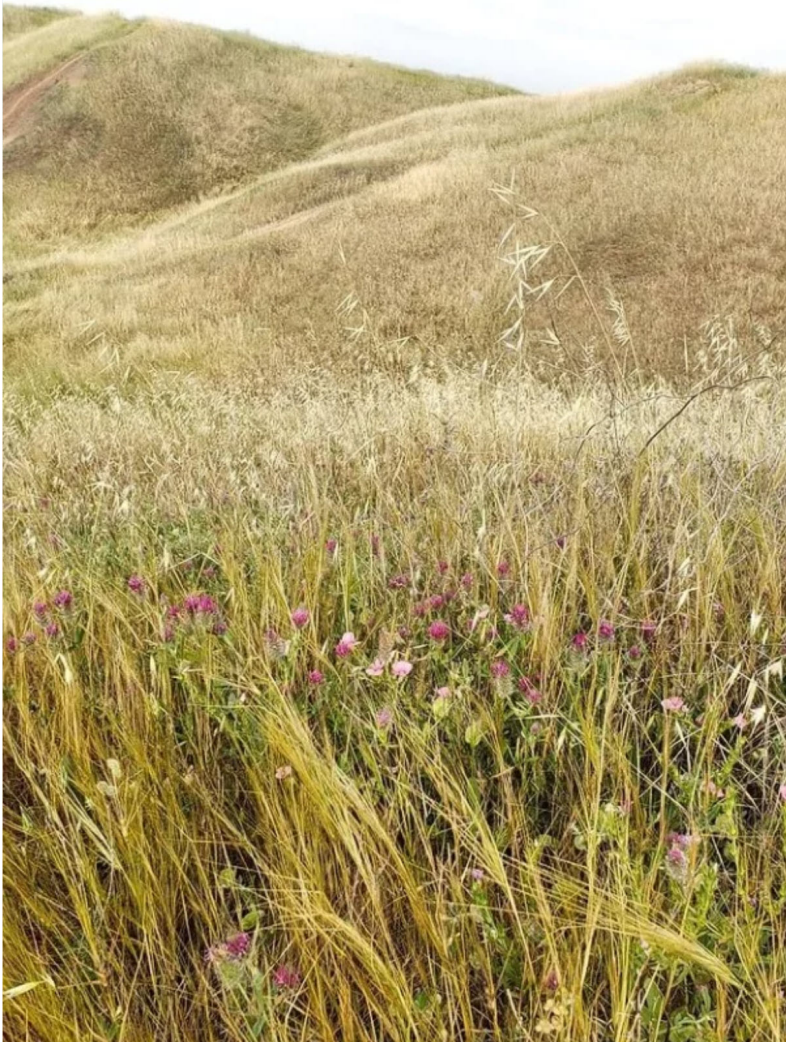
The problem is there is an actual plant called goat grass. This is this is Sharon Goat Grass (*Aegilops Sharonensis*), and this may very well be the tares that Yeshua spoke about in His parables. It looks like a useful

cereal grain but really it is not. Sharon Goat Grass has nothing to do with barley that is grown on a hill or in a field with rocks. There is no correlation, there is no correspondence to this.



But you have Abib of God saying that barley that is grown on a hill is what they call goat grass.

Now let us look at an example of a field in the land of Israel that Abib of God rejected in this year 2021 for being too hilly. I kid you not, I am not joking, I wish I were.



Abib of God said that because this field was *too hilly* it does not qualify as a field. Or at the very least you are not allowed to bring the Wave Sheaf from this field because the barley in this field is not really barley, but it is only goat grass. Even though goat grass per se is a completely different genus and species. In fact, Abib of God rejects all of barley that is grown on hills as being goat grass, because again, they reject the fields that they do not qualify as being truly fields.

This is just a little too strange for us to understand. Now, we understand the concept that you are going to have to qualify for athletic trials, say for the Olympics or for some sporting competition.

We can understand that you need qualifying trials for pilot training or for medical school, or perhaps even for military service. We can understand qualifying trials even for weapons systems.

But have you ever heard of qualifying trials for a barley field? Is that in Scripture? Or is that something that someone has added to Scripture? Is that something someone has just plain made up?

Let us ask a question another way. When you eat carrots, do you qualify the field in which your carrots are grown?

We can understand if you are an organic eater then perhaps you are going to qualify and see if the field is organic. Or if the field is in transition, or if the field is pesticide free, this kind of a thing. But do you reject your carrots if they were grown on a hill? Do you reject your carrots if there are rocks in the field?

Let us explore together and ask this rhetorical question which just so happens to be the name of our study “Did Ancient Israelites Qualify Their Barley Fields?”

So, I believe it is important to pray for people because we really do not know where people are from. I do not know if the Abib of God people, if they are perhaps from the Midwest or from Kansas, or someplace where the ground is flat and level. Maybe they are from the great plains or the Midwest. Perhaps where they live, they are just used to the idea that ground is flat, I do not know. But the problem is that the land of Israel is not in the Midwest, it is in the Middle East. It is a very different kind of a thing. The land of Israel it is basically very mountainous and very hilly. There is very little ground that does not have either hills or rocks. So, after the children of Israel came into the land of Canaan, they received their inheritance. What that means is that most of the children of Israel received their inheritance either on the side of a hill, or the side of a mountain, or in some place that has rocks. What are you going to do with that? Well, you are just going to make the best of it. As they do in the East and in the Middle East, you would simply terrace the hillsides and that is where you would grow your crops, on the terraces. And you can see ancient terraces all throughout the land of Israel, they are everywhere on the sides of the hills.



So, let us take ourselves back in time and let us go back to Ancient Israel. And just remember how it was to terrace the hillsides and to grow your crops wherever you could find ground to grow them. Because this was your inheritance so that is where you had to grow your food.

In that context, I would like you to meet a very special someone. Yossi Cohen, Head of Israel's Mossad. Let us pretend that Yossi's a barley farmer back in Ancient Israel and that he and his wife have 12 children to feed.

Now with 12 children to feed Yossi needs every grain of barley he can get, both to feed his children and also to

pay his bills. Yossi basically cannot afford to lose his crop because back in ancient times, if you lost your crop, you have to pay your bills somehow and people ended up getting sold into slavery. Amos talks about this. In fact, the rules for slavery are written in the Torah. This is something that did happen. If people were not able to bring in their crop, they were not able to pay their bills, and they would have to sell their land until the Year of the Jubilee. It is a very serious thing.

Well, where Yossi lives the barley just happens to ripen early. Because of this, Yossi wants to bring the Wave Sheaf, so he can present the Wave Sheaf and then the harvest can be sanctified. So that then he can bring in his crop while the barley is still in the head. But now check this out. Abib of God says he can only do so if his field is mostly level, he has very fine soil, high quality soil, with no hills, and they want the crop to come ripe all at about the same time. Otherwise, Abib of God says Yossi cannot bring the Omer because his field is not qualified.

Well, if Yossi happens to receive his inheritance down on the flat land near Gaza and the Mediterranean, look He is got a beautiful field. So, Yossi's going to wait for the first crescent sliver of the new moon and then Yossi will have already come to inspect his barley field. So, what does Abib of God say? Can Yossi Cohen present the Omer offering so he can harvest his crop on time? Well, they will say: *Hey! Good job Yossi! You must be a good fellow; you received an inheritance in Israel on the flattened level.*



But there is a problem with that, only about maybe a seventh or an eighth of the land in Israel is like that. Most of the ground as we mentioned is very hilly.

So, what if you are one of the seven eighths of the Israelites who just happens to receive your inheritance on ground where there are hills? Well, you would wait for the first crescent sliver of the new moon and Yossi's has already inspected his crop and things are ready to harvest. But what does Abib of God say? Can he harvest his crop in order to pay his bills, so he does not have to sell his family into slavery? They will say: *Oh! Oh no! Yossi, oh, you bad man you! You received an inheritance with hills on it. You deserve to lose your crop, Yossi. Oh, what a bad, bad man!*



So, Yossi's moving around now, he is got another inheritance. Hey, check this out, there are no hills this time. Yossi's got a flattened level piece of ground. We wait for the first crescent sliver of the new moon and Yossi has already come to inspect the ground. Let us find out, will Abib of God let him offer the Wave Sheaf offering? *Oh no! Yossi, oh! You forgot! Listen Yossi, you see where the barley is lighter color in one spot than in the other spots? You see how the barley is green farther back and it is more yellowish up front. Oh, Yossi, you know your barley field is not ripening uniformly, you deserve to lose your crop. Yossi, oh, you bad, bad man!*

Well, okay. So, maybe Yossi, maybe he receives his inheritance down in some place like the Jordan River Valley. So, it is flat, and it is level, and everything seems to be ripening more or less uniformly. But this time there are a lot of rocks in the soil. We are going to wait until the first crescent of silver of the new moon. Yossi and his wife, they have already inspected the barley. What is it going to be? Is the Abib of God going to let them harvest their crops, so they can pay their bills and do not have to sell themselves and their family into slavery? *Oh, no! Yossi! You have got too many rocks in the soil*

down in the Jordan River Valley. You cannot grow barley crops there, that fields not qualified! What are you thinking Yossi? Oh, Yossi, Yossi, Yossi. What a... oh my, Yossi. When are you ever going to learn?

Well, now if Yossi would just go to the website of Abib of God, he could read the Abib of God document; “*How to Determine the State of the Aviv Barley in Israel*”. And if he would do that, Yossi would learn where to never, never, never to receive his inheritance.

north as Mount Heron of which neither location is on this map due to page size. On page 17 the marked locations are identified.

- 1) Alon Junction: For illustration as to what is not an acceptable location
- 2) Ein Mabu'a: Once again for an area not to be used
- 3) Fatsa'el Junction: Not to be used as an acceptable location.
- 4) North of Wadi Firan not acceptable
- 5) North of Wadi Talkid not acceptable

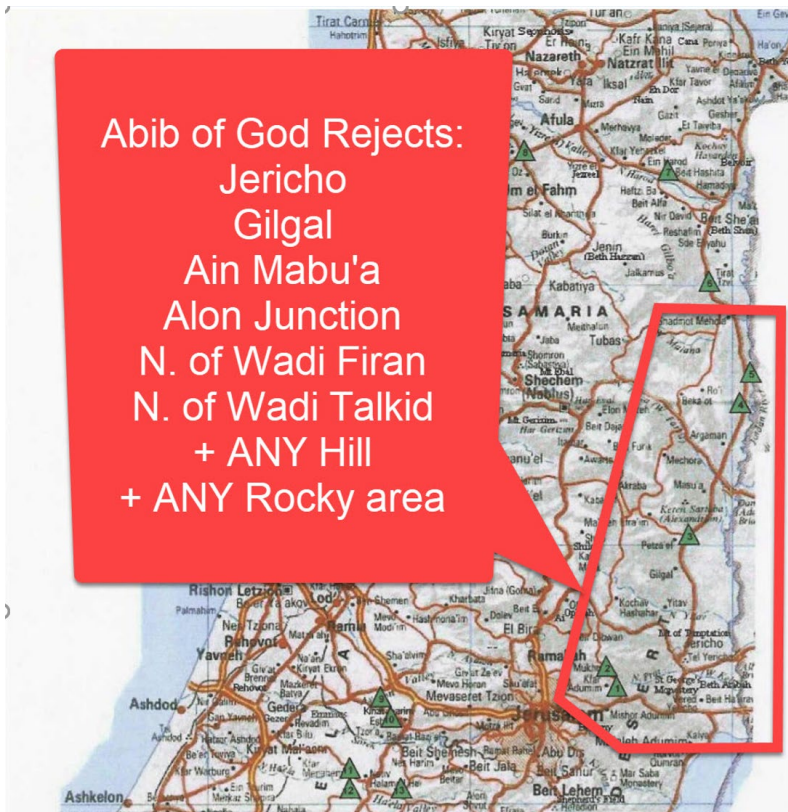
The following are acceptable locations:

- 6) Approx. midway between Mekhola Junction and Route 667
- 7) Gilboa Mountains
- 8) Megiddo
- 9) North side of Route 44, east of Har'el
- 10) South side of Route 44, east of Uriya Junction
- 11) South side of Route 383, west of Sdot Mikha
- 12) Route 353, west of British Park
- 13) Route 375, at Etsonya Junction
- 14) East side of Route 40, south of Eitan Junction
- 15) Route 325, west of Lahav
- 16) Route 232, north of Re'im Junction, west side of road.
- 17) Route 234, near Re'im Junction
- 18) Ofakim, on and around Route 241

Let us check it out. There are five places that Yossi is not allowed to receive an inheritance if he wants to offer the aviv barley. And there are 12 more places that he is allowed to receive in order to grow an aviv barley Wave Sheaf. It says here he is not allowed to offer the Wave Sheaf if it comes from Alon Junction because that is not an acceptable location. He is also not allowed to grow the Wave Sheaf if he lives in Mabu'a for that is an area

not to be used. Well, if Yossi just happens to live in Fatsa'el Junction that also is not to be used as an acceptable location, for thus saith Abib of God. And also, he cannot offer the Wave Sheaf if his piece of ground is north of the Wadi Firan, because that is not acceptable, nor is north of Wadi Talkid. Not acceptable.

Well, let us take a look at where these particular pieces of ground are.



What we see here is that Alon Junction and here next to it is Ain Mabu'a. I am thinking to myself; now, these are the first two places that Nehemiah Gordon took me to inspect back when I first learned how to inspect the aviv

barley from him. I cannot remember, it was 2002 or 2003. *So, ooh, yeah. What was wrong with those? Yeah, we had aviv barley, but I guess that is no good because... I am not sure. Were there is too many rocks? Or it is on hills? Or, hmm, not sure what the problem is with those. But oh, you know, Abib of God says that is bad ground, we cannot use that ground.*

Well, we also cannot use Fatsa'el Junction, we cannot use north of Wadi Firan, we cannot use north of Wadi Talkid. In fact, I have heard that Abib of God even rejects Jericho and Gilgal. Abib of God rejects anywhere that there are rocks, which accounts for seven-eighths or at least three quarters of the land of Israel. Ouch! So, Abib of God rejects any hillside whether it is terraced or not, because *hillsides are bad, bad, bad. Rocks oh, no, no, no, cannot do rocks.*

Okay, well, now here is the problem. I have heard (I have not read it, but I have heard), that Abib of God rejects Jericho and Gilgal because they reject basically that whole northern Jordan River Valley region. Because it is nice and flat but there are too many rocks. Okay, Abib of God, what do you do with Joshua 5:10-11?

Yehoshua (Joshua) 5:10-11

10 “Now the children of Israel camped in **Gilgal**, kept the Passover on the 14th day of the month at twilight on the **plains of Jericho**. [Rejected areas? Hmm]

11 And they ate of the produce of the land on the day after the Passover, unleavened bread, and parched grain, on the very same day.”

Now I do not know. Am I the only one who is having a hard time with the fact that Abib of God is rejecting the north Jordan River Valley when that is where the

Israelites first offered the Wave Sheaf when they came into the land? So, in other words, that means it is good enough for Yahweh Elohim, but it is not good enough for Abib of God? Is that what that means? Hmm... good enough for Scripture; not good enough for Abib of God?

Okay, well, we also do know that Abib of God rejects the Judean foothills. Let us read their reason.

“With little or no topsoil on the eastern Judean Hills the rains either runoff or soak down to bedrock quickly thus creating huge areas of erosion further down the hillsides and in the valley floors...”

[Abib of God]

Oh my. You see all those rocks and you see all those hills? Ooh, you know, if that is where you received your inheritance you are a bad, bad man. You do not deserve to be able to offer the Wave Sheaf of barley because Abib of God says so. Oh my, my!

Abib of God also rejects the Judean foothills in Ramallah. It did not always belong to the Muslims. At one certain point in time, it had belonged to the tribes of Israel. Now look back up in the distance there, up on the hillsides, can you see how those hillsides are all terraced, can you see all the terracing that goes on back in there?



But oh, no, no, no. Not allowed to grow aviv barley on those kind of hillsides, that is just simply not allowed, cannot be doing that. Abib of God rejects all hillsides (whether they are terraced or not) as being unfit for barley. According to Abib of God, any and all barley grown on a hillside qualifies only as goat grass. Why is this? We do not know exactly. We do not really understand it, but perhaps could it possibly have a relation to Psalms 104:15? Maybe he is on to something, let us see.

Tehillim (Psalms) 104:15

15 “The **high hills** are for the wild goats;
The cliffs are a refuge for the rock badgers.”

Well then, if they belong to the wild goats, then it must be goat grass. So, maybe that is why Abib of God says hills are for goats. The only problem is this is what He is talking about in the Psalms is that the “high hills” are for the wild goats.

You are not going to climb all the way up there to have a barley field, although you might have one down in the valley. Here is another thing on what this verse is talking about: “The high hills are for the wild goats.” You are not going to try to grow barley up there, but if there happened to be aviv barley up there, would you not be able to harvest it? Well, here is the problem. Abib of God is saying that we cannot grow crops on a hill because hills disqualify fields. Abib of God, maybe you can help us understand verses such as Isaiah 7:25.

Yeshayahu (Isaiah) 7:25

25 “And to any hill which could be dug with the hoe,
You will not go there for fear of briars and thorns;
but it will become a range for oxen and a place for
sheep to roam.”

What this tells us is that there are hills in the land of Israel which can be dug with the hoe. Meaning you can in fact do horticulture and gardening on the side of a hill, or at least according to Isaiah. So, now we have an authority question. Do we obey Abib of God or do we obey Isaiah? Let us think about this.

While we are doing our deliberations let us consider this quote from Abib of God on the 15th of March 2021.

“As we have mentioned to some of you who have asked, we do not normally post goat grass pictures because we do not use it, for it grows in bad ground full of stones and rocks. Thus, you get a false read from it for it matures in a much quicker cycle of growth than does wild barley, and oats for that matter growing in good ground.”

Wait. So, the barley he does not like grows much quicker than the barley he does like.

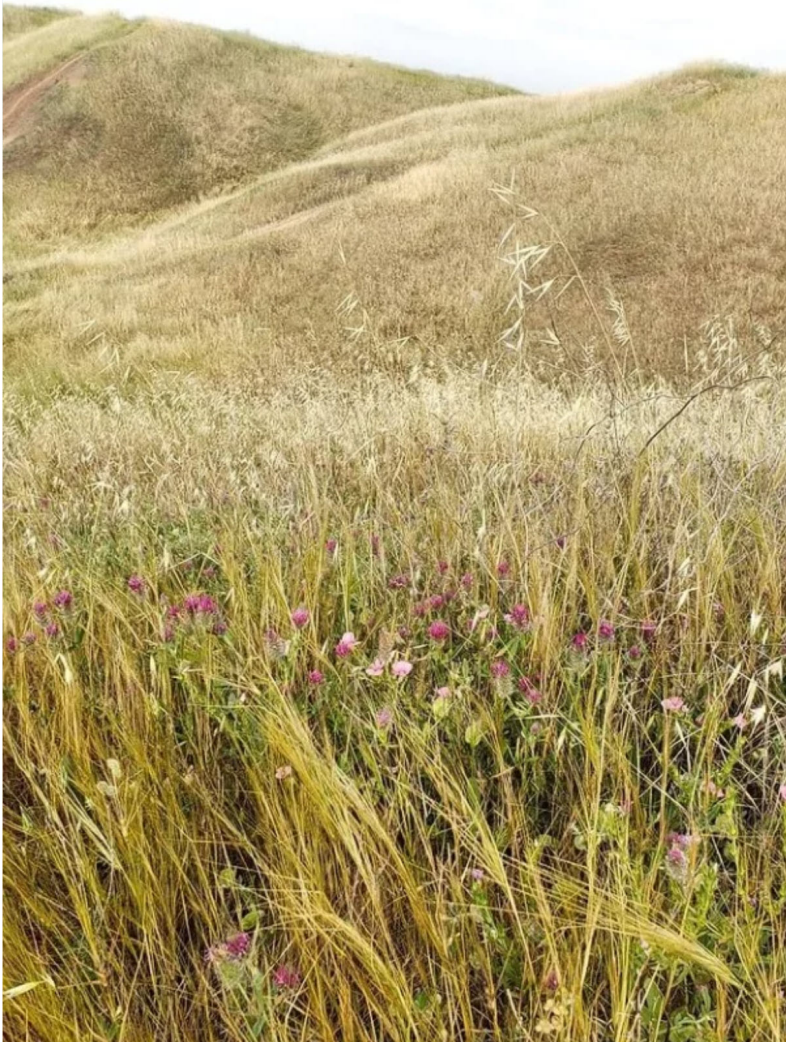


So basically, taking a look at this picture, what he is saying is that he does not like that ground because it is not even, it is not flat. We do not have a golf course like field. Abib of God is going to add a rule, you cannot grow food there. The only thing you can do is to fence it off and use it for goat pasture. *Thus saith Abib of God.*

Well, on March 30th, 2021 Abib of God gave us this quote.

“Some are still curious about the goat grass [meaning barley he does not like] locations in the south due to the confusing reports from Israel this year. [He is talking about sister Becca Biderman who is doing a wonderfully, good work attempting to reestablish what was the original calendar, and the significance of barley in the original calendar].

Here is a picture of such a location from this morning [picture of what he calls goat grass (barley) in a place he does not like, because there are hills]. The oats are long gone and the barley [goat grass version] on these little Tel's [hills] is long past aviv as well. Zoom in on the side hill locations of barley to see just how far gone they are."



Okay, to translate this, what he is saying is that we know that barley is going to ripen much sooner on a hillside than it is going to ripen down in the valleys. Just because the water flows downhill, and the water is going to collect in the valleys. It is true the barley in the valleys is going to develop much better because it has got more moisture, more water. So, whatever kind of cereal grass you have down in the valleys is going to be able to grow and it is going to be yield more ultimately. But then what if your inheritance is on a hillside and you are not one of the blessed minority to receive your inheritance in the valley? Abib of God is saying you *cannot grow barley there, and if you try you are a bad, bad person. Because we say so. Scripture does not say anything about it, but we are Abib of God. So, you better listen up.*

Abib of God goes on and continues:

“So, for you goat grass fans, this will be it from us. There are just not any more convincing pictures we can send to you if you are still in some kind of doubt after the series of photos of GG [goat grass] we have provided this growth cycle.”

Abib of God; 30th March 2021.

I guess my question is, what is it exactly that we think that we are proving here? I mean, you are proving that the barley down on the flat ripens at a different time than the barley on the hills. Therefore, we cannot grow anything at all on the hills because that is only for goat pasture, because *you say so*? I mean... okay, never mind, we will just move on.

Here are my questions:

1. Why does of Abib of God only want to recognize barley that grows on the flat? In other words, why

do they feel the need to disqualify the barley grown on the hills when Scripture does not say anything about it?

2. Are they perhaps subscribing to the Karaite (Sadducee) doctrine of what is called Harvestable Fields are Required by Yom HaNafat HaOmer"? Which tells us that first we need to bring in the harvest, and then we bring an anti-sheaf of second fruits (symbolic of the anti-messiah). In other words, is there a Karaite (Sadducee) spirit going on in the Abib of God?
3. And if Abib of God is a Messianic group, then why do they not seem to recognize the fact that the Wave Sheaf symbolizes Yeshua? And that the Wave Sheaf needs to be offered first, in order to then clear the way for the rest of the harvest of barley. Why are they following the Karaite pattern of harvesting first and then bringing an anti-sheaf symbolic of the anti-messiah? Does anyone have an answer to that?

Now let us take a look at the Karaites and take a look at the similarities.

4th BARLEY FIELD INSPECTION

5 April 2021



DEVORAH'S DATE TREE

The most reliable and respected New Moon and Aviv Reports from the Land of Israel

Oh, oh, oh! Excuse me! This is a copyrighted image. Copyright by Devorah Gordon all rights reserved. Is she copyrighting perhaps the Jordan River Valley? What is she copyrighting here? Hmm, she is copyrighting Yahweh's witness? Oh, yeah, this is in the Bible right? The witnesses to the aviv barley, they are supposed to copyright their witness before they present it to the priesthood, is that what they are supposed to do? Yeah, okay. Well, we are not passing this off as our own, we are just simply commenting on it. But take a look here, you have got the Jordan River Valley. Now she is boasting that she has got shattered barley heads. And this image was taken on April 5th, 2021, the day after the Karaite Wave Sheaf date. Oh! Same as the Abib of God

Wave Sheaf date. Oh! Same as the Equinox Calendar Wave Sheaf date. Hmm. Striking similarities there!

Well, I just want you to notice the Jordan River Valley, and what is going on right there (previous image). You see how hilly it is? You see the hills in the background? That is the Jordan River Valley. So, you see how common the hills are in the land of Israel. Do not be growing barley on a hill because Abib of God says so. But take a look, this is supposed to be the month of the Aviv. The definition of aviv is barley that is “tender, green and young”.

This barley is old, and shattered. This barley is brown, this barley is hard. Why is it that way? It is because Abib of God and the Karaites have the wrong concept. They have the concept of bringing in the harvest first and then bringing a sheaf of the second fruits to the priesthood. It is not the first fruits; it is definitely not the firstlings. Because they are waiting for the main crop to come in and then they are going to present some of the main crop as if it were first fruits, as if it was the firstlings. When in actual fact “first fruits” and “part of the main harvest” are two completely different concepts. There is no correspondence between the two.

Now Abib of God gives us this lovely and wonderful quote. I apologize if this hurts your head, this hurt my head when I first read it.

“Now please drink this in. It is called the head of months because of its description [Right]. This month is the first month in which the very first limited heads of barley grain can be easily shaken to separate the seeds from the head, and thus be able to be ground into flour.”

Is that Leviticus? Is that Numbers? What is that? Does that correspond to anything, where is that? What he is saying is this is when you can winnow the barley, this is when the barley is easy to separate from the chaff. He is saying it is called the month of the aviv because it is easy to winnow the barley, it is easy to winnow the main crop. That is what he is saying. Well again, there is a problem here. You are not talking about barley as tender, green, and young; you are talking about barley that is hard, and dry, and brown. He continues:

“Please put this into your calendar understanding. [No, thank you!]. The first of the **mature heads**, the **aviv heads**,”

Okay, hold it there. Mature heads and the aviv heads, those are not the same thing. Aviv is Strong’s OT; 24: barley that is “tender, green and young”. It specifically says it is immature barley. So, here he is equating the mature heads with the immature heads because that is what “aviv” means. It means immature barley. He continues:

“The first of the **mature heads**, the **aviv heads**, [sorry, those two are not the same thing], will take place DURING THIS MONTH! NOT BEFORE IT. This first **maturing** grain will be deemed the first of the firstfruits of barley as we will discuss a little later.”

So, what he is saying is that you do not bring the aviv barley, you do not bring the first sheaf to clear the way for the harvest. You have to bring in the harvest, and then he, also like the Karaites, is going to produce an anti-sheaf symbolic of the anti-messiah. That is what he is really saying here. He says, “this first maturing grain”, aviv barley is immature, green barley. He says, “this first

maturing grain will be deemed the first of the first fruits”. No, because the first fruits have already *fallen to the ground*. Because you are waiting until the barley has already *shattered and fallen to the ground*.

When he is talking here about how the barley is easily shaken and it is easy to separate the grain from the chaff, what that looks like is you have got broken and shattered barley heads in the field. Sister Biderman has done a lot of research on this. As the wind blows that is going to shatter the barley. Half of your crop is going to fall on the ground. And what is worse is that when you take your ancient sickle (which is not nearly as sharp as a modern sickle) and you go to hack away at the barley stocks, you are going to lose even more. That barley is going to fall on the ground because you waited too long to harvest. That is why Yeshua says that “*the wise farmer immediately puts in the sickle when the harvest has come*”. He does not wait until the heads are shatterable, he does not do that. We saw in the Karaite picture how brown the barley was, she is rejoicing because they have barley heads that are already shattered the day after their wave sheaf. It is just absurd, it does not compute, it does not make sense.

Let us go on here with his quote.

“It becomes very obvious when understanding the essence of these two descriptive signs which occur during the month of aviv, that this month will be the first month to have **quantities** of aviv barley, [now earlier we saw you just need one sheaf, you do not need that much], enough for a wave sheaf offering, [you only need one sheaf, it is a big handful, that is all you need], being surrounded by a vast majority of unripe fields of green ears.”

A couple of things here. First off, the barley does not do what we want. It is not our job to predict according to the Greco-Roman Gregorian Babylonian Calendar when things are going to become ripe. And when we are going to see the doves, and the grapes, and the figs, and when the birds and the storks are, and the swifts always by now on the 15th. That is not our job. Our job is to observe. That is why we cite the first crescent sliver of the new moon as we wait until we actually see the barley. We are waiting on Him. We wait for Him to set the schedule; we wait for Him to show us when the start of the year is. It is not our job to dictate those things to Elohim according to a sun-centric pagan Greco-Roman Babylonian sun-worship calendar. Those are two things that should not mix, they should never mix.

The second thing is Abib of God is effectively following this Karaite doctrine of “Harvestable Fields are Required by Yom HaNafat HaOmer”. They are not wanting to bring the Wave Sheaf (symbolic of Yeshua) to clear the way for the harvest. The green, tender, young first fruits. They are wanting to bring in the harvest and then bring a fake (false anti-sheaf) of the second fruits of the main body of the harvest. And pretend that this is the first fruits. In other words, it is fake, it is a phony, it is a substitute. Just like the coming anti-messiah is going to be a substitute. This is just two completely different things. And let us just face it, what they are effectively saying is you have to let your first fruits of barley fall to the ground so that then you can bring in your main harvest. So that you can provide a substitute anti-sheaf for the first fruits of barley that you should have brought. What part of first fruits do we not get? What part of “tender, young, and green” do we not understand? It is just too strange. If Abib of God is truly a Messianic group, if they truly have Yeshua's spirit, why do they not understand the patterns shown in 1 Corinthians 15:20?

Where it is shown that Messiah symbolizes the first fruits, and in verse 23 that each one comes in his own order.

Qorintim Aleph (1 Corinthians) 15:20,23

20 "But now **Messiah** is risen from the dead, and has become the **firstfruits** of those who have fallen asleep.

23 **But each one in his own order: first [comes] Messiah the firstfruits [that is what the Wave Sheaf symbolizes] and then; afterward, those who are Messiahs at His coming."**

I emphasize again, first the Wave Sheaf, then comes the harvest.

Another question I have. I do not know where people are from, you know. The Abib of God group, they boast about driving all over the land of Israel. And how what a blessing it is, how they must be so blessed because they get to drive all over the land of Israel. Well while you are driving all over the land of Israel has it occurred to you that the place is basically one giant rock? I mean it is one big hill. It is one big mountain. It is called the levant, it is that which is raised up. It is a very hilly, rocky, mountainous area. Yes, there is a little bit of flat land down next to the Mediterranean and in the Jordan River Valley, which they disqualify because they say the soil has too many rocks. So, what are we really doing here? Do they understand that ancient Israelites had to live in the mountains?

Let us take a look at this. We are talking about the conquest of the land of Canaan in Shophetim (Judges) 1:19.

Shophetim (Judges) 1:19

19 “So, Yahweh was with Judah. And they **drove out the mountaineers**, [meaning they drove the other people out of the mountains], but they could not drive out the inhabitants of the lowland, because they had chariots of iron.”

So, what are we saying here? That the Canaanites were the ones to bring in the Wave Sheaf offering? How is that going to work? Because Abib of God is going to disqualify all the barley grown on the hillsides.

Let us go to Shophetim (Judges) 1:34.

Shophetim (Judges) 1:34

34 “And the Amorites forced the children of Dan **into the mountains**, for they would not allow them to come down into the valley.”

This picture is taken from Tel Dan, looking up at Har Dov (bear mountain) where the children of Israelites were driven into, because they could not come down to Tel Dan.



Does that look like flat level ground to you? *You can only pasture your goats; you cannot grow crops. Because there are no fields in that mountain, that is only good for goat grass, that is only good for grazing.* Thus saith Abib of God.

Yehoshua (Joshua) 17:11-12

11 “And in **Issachar** and in **Asher**, and in **Manasseh**, [so, we had Dan, we had Judah. Now we have got Issachar, we have got Asher, we have got Manasseh. There are five tribes], had Beth Shean and its towns, Ibleam and its towns, the inhabitants of Dor and its towns, the inhabitants of Endor and its towns, the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns-- **three hilly regions**. [Oh, oh, oh, no! You can only grow goat grass on those, you cannot grow any crops, because Abib of God says so].

12 **Yet the children of Manasseh could not drive out the inhabitants of those cities, but the Canaanites were determined to dwell in that land.**”

So, effectively that means the children of Israel dwelt in the hills, because they could not drive the Canaanites out of the valleys. Where did the Wave Sheaf offering come from? Anyone think about that? Let us keep going.

Yehoshua (Joshua) 17:16

16 “But the children of Joseph said, [now how many tribes do we have now? Here is Ephraim. Now up to six tribes], the mountainous country is not enough for us; and all the **Canaanites who dwell in the land of the valley** have chariots of iron, both those who are of Beth Shean and its towns and those who are of the **Valley** of Jezreel.”

What we are saying here is that in the early days, when the children of Israel undertook the conquest of the land of Canaan, they lived in the hills. Where Abib of God says “*you are not allowed to grow crops because that is only good for grazing, that is only good for goat grass. So, if you have barley in those hills, do not you think to bring the Omer offering.*” Someone needs prayer. A lot of prayer. This is the most popular Messianic barley search team in the Hebrew Roots movement today. Why people are following this Messianic search team I have no idea. Those people need prayer, please pray for them. Here is another quote from Abib of God on March 30, 2021

“It is a great picture displaying wild barley growing in good ground. [Which means the rest of Israel is bad ground?] If you zoom in, you can see the consistency of all of these barley heads due to the fact that they are growing in good ground and not stony/rocky ground. That is a characteristic trait associated with the wild barley.”



In the first place, any cereal grain is going to grow uniformly when you put it in uniform soil, but once again we are not in the Midwest America. This is the Middle East, this is the Levant, this is the land of Israel. Why are we adding rules to this? This is not the Great Plains; this is not a golf course. Why do we have this combine ripe mentality? Why are we wanting everything to ripen all at the same time? Like you would want it to ripen all at the same time as if you had a combine. They did not harvest with combines back then, they harvested by hand with sickles, and it took time. So, I mean, forgive me. This

translation...you know, you have Google Translate, right? Yeah, so, you translate from English into Spanish or English into Hebrew, and now we are translating from English into *Abib of God-ese*. Translated, here is what he is really saying:

“We scoured the land of Israel to find fields where everything looks picture -postcard perfect. And we don’t care how much of the crop had to fall to the ground, so long as we get to post picture-postcard perfect barley fields! And if your inheritance is on a hill, you don’t deserve to harvest your crop (because you are a bad man). Because we are Abib of God, and we say so.”

That is basically what he says. He goes on:

“Goat grass on the other hand is found in all different stages of growth in one location because of poor soil conditions.”

So, my question is again, why are we wanting the barley all to ripen at the same time? Is it because we are thinking we are going to harvest it with a combine? King David is going to bring the combine? He is going to bring the machine and we are going to bring it all in all-in-one afternoon with the combine are we?

No, that is not how it works. Back in ancient times you took a few weeks to bring in your barley harvest. Depending on how big it was you could have up to seven weeks to bring in your barley harvest. But typically, barley becomes ripe in the land of Israel in patches. What is happening is he is seeking out these unusual fields. He is seeking out these relatively rare, picture-perfect postcard fields. They do exist, especially now in modern days. Now you have modern implements

disking the fields and removing the rocks and doing these kinds of things. And there are some fields that exist that way naturally even to start with, but why are we over focusing on these fields? What is the point? Are we just like fixated that it has got to be a picture-perfect field? And anything that we do not like, anything that does not look like a picture-perfect postcard field, we have to disqualify that field? What is the mentality here? What are we doing?, what are we going for? Why are we adding these requirements to Scripture? You know the old saying is, "When Scripture is silent, so should we be". Maybe he did not get the memo.

Okay, this is a field near Poriyah Illit. Sister Becca Biderman on the 6th of February 2021 found aviv medium dough barley.



You can see this patch in the foreground here is turning yellow. But look, you see all these other areas in the background? You see it is still green here at the base of the hill and it is still green otherwise, but you see it is coming ripe here. This is how barley ripens in the land of Israel. It ripens in patches, that is what barley does. That is how maybe around 90 percent of the barley in

Israel ripens. Abib of God calls this goat grass because it did not ripen uniformly. He says, "*Goat grass on the other hand is found in all different stages of growth in one location because of poor soil conditions*". Well imagine your name is Yossi Cohen and this is your field, and this is your inheritance. This is all you have to work with, are you are going to fence it off and raise goats because you are not allowed to grow crops? Am I the only one that finds this just too strange?

Yahweh says:

Devarim (Deuteronomy) 4:2

2 "**You shall not add** to the word which I command you, nor take away from it, that you may keep the commandments of Yahweh your Elohim, which I command you."

He says:

Devarim (Deuteronomy) 12:32

32 "Whatever I command you, **be careful** to observe it; **you shall not add to it** nor take away from it."

Which is what Abib of God does. If everything on the hill is only for goat grass and you cannot have a field on a hill, what do we do with verses like Isaiah 10:32?

Yeshayahu (Isaiah) 10:32

32 "As yet he will remain at Nob that day; He will shake his fist at the **mount** of the daughter of **Tsion, the hill of Jerusalem.**"

Now, Jerusalem is on a mountain, get used to it, get over it. It is on a mountain; it is on a hill. Does that mean that there are no fields? What do you do with Matthew 27:7?

Mattityahu (Matthew) 27:7-8

7 And they consulted together and bought with them **the potter's field**, to bury strangers in.

8 Therefore that [oh, oh!] **field** has been called the **Field of Blood** to this day.”

Oh, but you cannot... the potter could not have a field because it is on a mount, it is on the hill of Jerusalem. So do not you think about having a field there, because Abib of God would not like it.

Let us come to Judges 6:11.

Shophetim (Judges) 6:11

11 “Now the Messenger of Yahweh came and sat under the terebinth tree which was in **Ophrah (Taybeh)**, which belonged to Joash the Abiezrite, while his son **Gideon** threshed wheat in the winepress, in order to hide it from the Midianites.”

We will see that Ophrah (Taybeh) is both rocky and hilly, and it is on the border (the very edge) of the Abib of God rejected zone.

Let us continue.

Shophetim (Judges) 7:13

13 “And when Gideon had come, there was a man telling a dream to his companion. He said, “I have had a dream: To my surprise, **a loaf of barley bread tumbled into the camp of Midian**; it came to a tent and struck it so that it fell and overturned, and the tent collapsed.”

Okay, we are talking about the Jordan River Valley. We have seen this is the photo from, Oh, oh! I am sorry, Devorah Gordon, she has copyrighted the Jordan River

Valley. Take a look how hilly this country is. There is barley all over the place, barley is a wild grass, it grows wild in Israel. Here is Taybeh (Ophra) right on the edge of the Abib of God rejected zone.



And what does Taybeh (Ophrah) look like?



Oh no! It is rocky and hilly, we are going to have to reject it, it has got rocks, it is got hills. Oh no, cannot be growing barley there, cannot be growing any crops there. Here is another photo of the surrounding countryside of Oprah (Taybeh).



It is rocky, it is hilly, this is common for the land of Israel. There is not that much flat land down in the valleys, it just does not exist. And if it did exist the Amorites and the Canaanites were down there. Same thing in the book of Ruth.

Root (Ruth) 1:22

22 “So, Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. **Now they came to Bethlehem at the beginning of the barley harvest.**”

Here is here is Bethlehem Judea from the air, this is an aerial photograph from 1931.



Do you see all the terracing here? See how all this is terraced, this whole thing? These are some of the same terraces that Ruth and Boaz would have seen. You see how all this is terraced this whole thing; this is like one gigantic terrace. Because this is what you did, this is what you had to do. You terraced the hillsides, you cultivated them, and then you let the rain fall. and there is your barley. That is what you use to pay your bills, that is what you use to feed your children.

Here are more pictures of Bethlehem.



You see all these ancient terraces over here on this hillside that were used for growing crops? You are not allowed to grow crops there because Abib of God would not like it.



According to Abib of God you are only allowed to graze goats there because it is on a hill. So, *do not you go*

growing crops there, because that would be bad, bad, bad. Unless you are one of the blessed ones who happens to have the ground down here in the valley, you are not allowed to grow crops up there on those terraces. Do not you do it. No, no, no. That is a big no-no.

Well brothers, what shall we say about these things?

Qorintim Aleph (1 Corinthians) 8:1-2

1 “Now concerning things offered to idols: We know that we have all knowledge. [The only problem is, sometimes] **Knowledge puffs** up, but love edifies. [Anybody notice anything puffed up about Abib of God's adding to Scripture? It says knowledge puffs up, but love edifies. Anyone feel edified by all the extra rules that Abib of God is adding to Scripture?]

2 And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.”

So, what do we do in these kinds of circumstances where we have people adding things to Scripture that should not be added?

Yochanan Aleph (1 John) 4:1

1 “Beloved, do not believe every spirit, but test the spirits, whether they are of Elohim [or not]; because many false prophets have gone out into the world.”

How do we test the spirits? We test them by His word. If things match up with His word, then it is a possibility that someone is speaking according to a correct spirit. And if things do not add up to His word, if we see things that are added to His word or things that are taken away from His word, then we know what to do. We have tested the spirit; we know we are dealing with a false spirit.

We need to pray for those people, very important to pray for them. But at the same time do not be listening to them for doctrine.

The whole thing reminds me of the story of “The Emperor’s New Clothes” According to the storyline there was a very vain, very egotistical, very pompous emperor who loved to dress himself up in just very fine clothing. And he spent so much money on clothing, he even neglected the expenses of the state. Well finally he hires these two merchants. They come in and they promise that they can weave him a special cloth that is invisible to those who are either stupid or incompetent. The emperor is very intrigued.

So, he sees the merchants and they are weaving this cloth on the loom. But he cannot see the cloth, so he thinks “well, I do not want to say anything because I do not want people to think I am stupid or incompetent.” And all the people are also like “I do not want to say anything because people might think that I am stupid or incompetent”.

So, here comes the king and he is parading before the people.

And it took a small child to point out and say, “The emperor has no clothes!” and the people realized what was going on. But the emperor kept marching on prouder and more egotistical than ever.

Mishle (Proverbs) 30:6

6 “Do not add to His words,

Lest He rebuke you, and you be found a liar.”

Supporting the Work

Nazarene Israel is reestablishing the original apostolic faith in the modern day. Yahweh tells His people to give, and He is faithful to bless those who cheerfully give to His Son's work (e.g., Exodus 25:2, Malachi 3:10, etc.).

Yeshua also tells us not to store up treasures for ourselves on earth, but to lay up treasures in heaven by being rich toward His work. He says that where we put our treasure, our heart will also be there (Matthew 6).

Shaul (Paul) also tells us that those who are taught should share with those who teach.

Galatim (Galatians) 6:6-9

6 Let him who is taught the word share in all good things with him who teaches.

7 Do not be deceived, Elohim is not mocked; for whatever a man sows, that he will also reap.

8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

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It surprises many believers to learn that the modern Rabbinic Jewish Calendar is not the calendar that was used in ancient Israel, either in the days of Moshe (Moses) the Prophet, or in the days of Yeshua (Jesus). Establishing the Head of the Year shows us how the ancient Hebrew barley-new moon calendar was established, and when it correctly begins.

- *Why do we pay attention to the aviv barley in the land of Israel?*
- *Why do we pay attention to the first crescent sliver of the new moon in the land of Israel?*
- *Why do we not pay attention to the Vernal Equinox, or "spring"?*

Find out how our Creator expects us to establish time, according to the Hebrew Scriptures.

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