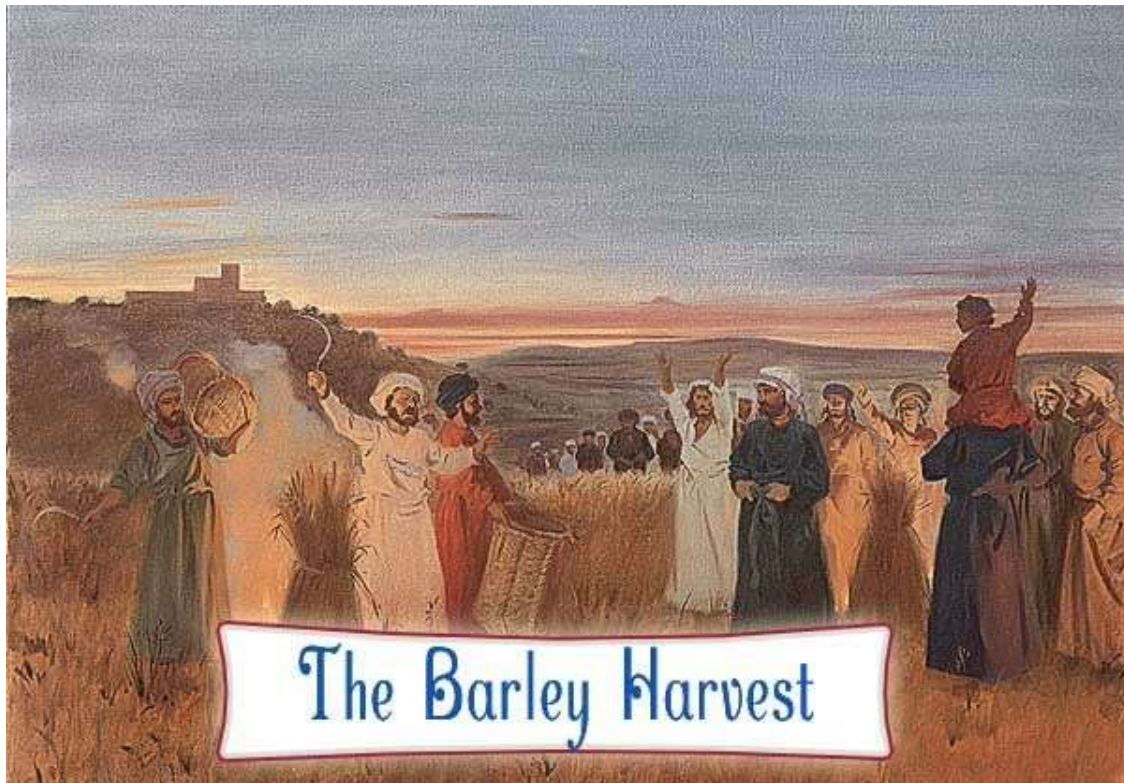


Is it Barley or the Equinox that determines the New Year – SightedMoon

sightedmoon.com/is-it-barley-or-the-equinox-that-determines-the-new-year/

March 1, 2019



News Letter 5854-049

The 2nd Year of the 4th Sabbatical Cycle

The 23rd year of the 120th Jubilee Cycle

The 24th day of the 12th month 5854 years after the creation of Adam

The 12th Month in the Second year of the Fourth Sabbatical Cycle

The 4th Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Sword, Famines, and Pestilence

March 2, 2019

Shabbat Shalom to the Royal Family of Yehovah,

Barley Reported ready or is it Wheat Once Again?

This year brethren, I am fully expecting there to be another controversy over the state of the barley. With one group stating that the barley is not ripe and therefore we must add a 13th month to the calendar. But they will have declared that two weeks before the barley

is even needed and in that time it can mature to a state that is consistent with it being ripe enough to be roasted or just ripe enough to be present as a first fruit offering.

One group has already declared the barley is ready and that was last week. This was forwarded to me on Monday via my contacts in India. I will have more to say about them later.

Shalom and greetings from Bethel!

We are pleased to announce that, beyond a shadow of a doubt, there are green heads of grain in the land of Israel. Teaching Elder Jonathan Meyer was able to identify green heads of grain that clearly meet the requirements of Abib as listed in Deuteronomy 16.

This means that the projected dates for the Feast Days that the Assemblies of Yahweh published are correct. The New Moon of Abib should be visible on the evening of March 7, and with that sighting, the 10th of Abib will be-March 17th, Passover Memorial- March 20 (after sundown), 1st High Day of the Feast of Unleavened Bread-March 21 (after sundown), Wave Sheaf-March 23rd (after sundown), and then the last High Day of the Feast will conclude at sundown March 28th.

We are entering a period of intense preparation, both physically and spiritually. We are commanded to search our possessions diligently for anything that will be unacceptable during the Feast and remove it. We must also look carefully at our hearts and minds, cleansing our vessels of any leaven in anticipation of being at close communion with Yahweh.

May Yahweh be with His faithful servants as we serve Him through Yahshua the Messiah. Shalom!

It was this same group, I think, that a few years ago got barley and wheat mixed up in their report saying the barley was being harvested when in fact it was wheat being cut for feed. And after looking at the pictures they posted, I am wondering if it is not once again the wheat they are looking at.



They often in Israel cut down the wheat and use it as silage for the cattle before it becomes mature. And this is from their own pictures which does not look like barley to me.



But, I am very pleased to now know that the Assemblies of Yahweh are now going by the Barley in Israel and not the vernal equinox. It is great to see people and whole groups repent and begin to do the will of Yehovah as He has said for them to do. But although they are not going by the Barley we must still do two things. We must wait until the moon is sighted and then we must confirm that the barley is indeed ripe enough to be roasted

and harvested on the eve of Wave Sheaf Day. That is when the Barley is to be harvested. That is when the Sycle first is put to the grain. On the eve of wave sheaf day.

So prepare for controversy and let's all pray it does not come this year and that we can keep the Holy Days in unison.

If you would like to hear our podcast on this subject then please go to <http://sightedmoon.blubrory.com/2017/04/16/wave-sheaf-day-why-all-thehype/>

Mail

Shalom Mr. Dumond,.

I been visiting a couple who are in the same program I am doing (Methadone program). Actually it was just a woman at first. Her boyfriend did not have a problem with me coming and doing bible studies with his girlfriend but did not want anything to do with it period at first. Once he listened to what I was sharing with his girlfriend he started to interact with me. His name is George but he known as JR. He was raised Catholic and hates organized religion so when he noticed I was talking against the mainstream ideas of religion he got very interested.

I pulled out the Prophecies of Abraham I had in my bag and explained the prophesies and how the cycles repeat to him. Once I was sure he understood the basics I asked how old he was and he just happened to turn 50 this year so I adjusted the year difference and started asking him about if certain dates meant anything to him.

I first figured I might find a few things in his life that matched the research you did but every date had a huge event happening. He actually lost his common-law wife smack in the middle of the 4th cycle of his life. I was astounded myself by the things he was sharing with me.

I've done a few people I been talking with now and what stands out the most powerfully are the curses. It blows my mind how there is a cycle of blessings and curses we can track in some cases. This is just something I throwing out there but it seems there is around a 7 year wait for curses for our actions if we deserve curses. The blessings come quicker. I asked everyone how they were living their lives prior to the curses they had to endure and most everyone admitted to living very badly beforehand lol

I asked those I spoken with if it was ok for me to share this with you and they had no objections but were not eager for me to start telling people about their short comings and such but I had to share this with you.

What amazes me the most is this man who wanted nothing to do with hearing the

Truth ended up at my door yesterday wanting to learn more.

I am asking if you could pray for this couple. They both are struggling with intravenous opiate addiction. I know I laid seeds . Whether I get to see them grow is another story but I hopeful. They are hard core addicts but I know they can be reached

Anyhow I looking forward to this week's article. Sure you busy with it as we speak. It Thursday evening at :940 pm. Couple hours you most likely have it posted up to the website.

I been keeping you and the work in my prayers Mr. Dumond. Hope you have a nice rest this coming Sabbath. Love out to you from NS. Canada
.Shalom...Steve

I am very proud of this man sharing to those who most would not even bother. Thank You, Steve, for doing the work that only you can do. I pray Yehovah to bless you more than you can ever imagine and grant you the grace beyond measure.

Also, know that now that you are obeying Yehovah all you have to do is pray and last week we showed you how. You can now pray for these people and Yehovah will hear your prayer. He does hear the prayers of those who obey Him as you now are. How to Determine Leap Years

Biblical Leap Years

The Biblical year begins with the first New Moon after the barley in Israel reaches the stage in its ripeness called Aviv. The period between one year and the next is either 12 or 13 lunar months. Because of this, it is important to check the state of the Barley crops at the end of the 12th month. If the barley is Aviv at this time, then the following New Moon is Hodesh Ha-Aviv ("New Moon of the Aviv"). If the barley is still immature, we must wait another month and then check the barley again at the end of the 13th month.

By convention, a 12-month year is referred to as a Regular Year while a 13th month year is referred to as a Leap Year. This should not be confused with Leap Years in the Gregorian (Christian) Calendar, which involve the "intercalation" (addition) of a single day (Feb. 29). In contrast, the Biblical Leap Year involves the intercalation of an entire lunar month ("Thirteenth Month", also called "Adar Bet"). In general, it can only be determined whether a year is a Leap Year a few days before the end of the 12th Month.

Where is Aviv Mentioned in the Hebrew Bible?

The story of the Exodus relates "This day you are going out in the month of the Aviv." (Ex 13:4).

To commemorate that we left Egypt in the month of the Aviv, we are instructed to bring the Passover sacrifice and celebrate the Feast of Unleavened Bread (Chag HaMatzot) at this time of year. In Dt 16:1 we are commanded:

“Keep the month of the Aviv and make the Passover (sacrifice) to Yehovah your God at night, because in the month of the Aviv, Yehovah your God took you out of Egypt”.

Similarly, we are commanded in Ex 23:15,

“You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as I have commanded you, at the time of the month of the Aviv, because in it you went out of Egypt.”

The same is commanded in Ex 34:18,

“You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as have I commanded you, at the time of the month of the Aviv, because in the month of the Aviv you went out of Egypt.”

What is Aviv?

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

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

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

Parched Aviv

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

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

Aviv and the Harvest

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

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

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

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

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

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

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

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

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

This is what is meant in Lev 2:14,

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

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

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

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

Is the Equinox Part of Yehovah Calendar?

Let me say it again LOUD AND CLEAR. YOU MUST HAVE BARLEY TO MAKE THE WAVE OFFERING ON THE FIRST DAY OF THE WEEK, DURING THE DAYS OF UNLEAVENED BREAD. IT MUST BE THE ‘FIRST FRUITS’ NOT THE LAST FRUITS OF THE BARLEY. THEREFORE THE BARLEY MUST BE AT THE BEGINNING OF ITS RIPENESS IN ORDER TO BE FIRST FRUITS.

You cannot make the wave offering based on the equinox, because the equinox never determines if the barley is ripe or not.

Q: Doesn't Genesis 1:14 show that the Vernal Equinox, not the barley, determine the holy day seasons?

We read in Gen 1:14;

“And God said, Let there be lights in the firmament of heaven, to divide between the day and the night and they will be for signs and for times (Moedim) and for days and for years.”

From this verse, it is not clear what is dependent on what. Certainly, no mention of the Vernal Equinox is made. Perhaps the year is dependent on the moon or the stars? If the year is dependent on the sun, then what about the sun effects the beginning of the year? Gen 1:14 does not specify these things and we must turn to other Biblical passages to get a more precise understanding of the Biblical calendar. In Dt 16,1 we read:

“Keep the month of the Abib and make the Passover (sacrifice) to YHWH your God at night, because in the month of Abib YHWH your God took you out of Egypt”

Similarly, we read:

“You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as have I commanded you, at the time of the month of the Abib, because in the month of the Abib you went out of Egypt.” (Ex 34,18)

The word “Abib” refers to barley which has reached a certain stage in its development. This meaning of Abib is preserved in the verse:

“And the flax and the barley were smitten, because the barley was Abib and the flax was Giv’ol. And the wheat and the spelt were not smitten because they were dark (Afilot).” (Ex 9,31-32)

To keep the Passover Sacrifice in the Month of the Abib requires taking the Abib (ripening barley) as an indicator of the beginning of the year. This is entirely consistent with Gen 1:14, for the ripening of the barley, is dependent on the seasons of the year and therefore indirectly is controlled by the sun. Central factors, which cause the barley to ripen, are the lengthening of the days and the increasing sunlight, changes in humidity, and other factors which affect the environment. Therefore, it is the sun, which indirectly causes the barley to ripen, and thereby acts as an indicator of years. It is this indirect effect which causes the barley to become Abib which Gen 1:14 is referring to when it says the sun and moon will be for years.

It should be noted that the equinox is never mentioned in the entire Hebrew Bible. Gen 1:14, which has often been cited as proof of the equinox theory, does not mention the equinox either. On the contrary, the use of astronomical calculations for determining the time of the equinox was in this period synonymous with the idolatrous practice of fortune telling and was certainly not practiced in ancient Israel (Isa 47:13).

You are wearied with your many
counsels; let them stand forth and save
you, those who divide the heavens, who
gaze at the stars, who at the new moons
make known what shall come upon you.

Q: Is the equinox (Tekufah) mentioned in the Tanach (Hebrew Bible)?

Answer:

The claim has been made by proponents of the equinox calendar theory that the word equinox actually appears in the Tanach. They are referring to the word Tekufah or Tekufah which appears in the Hebrew Bible four times. Tekufah is in fact the post-Biblical word for “equinox”, however, it never has the meaning of “equinox” in the Tanach. In Biblical Hebrew, Tekufah retains its literal meaning of “circuit”, that is something which returns to the same point in time or space [from the root Nun.Quf.Pe. meaning “to go around”]. To claim that Tekufah means equinox in the Tanach, just because it had this meaning in later Hebrew, is an anachronism. This would be like saying that there were handguns in ancient Israel because the word EKDACH, the post-Biblical Hebrew word for handgun, appears in Isaiah 54:12. Let us consider another example of this anachronistic use of language: Before the invention of the electronic computer during World War II, the word “computer” referred to a man who sat at a desk calculating (computing) mathematical equations. Imagine if we found an 18th century document mentioning “computers” and proclaimed to the world that there were really electronic computers in the 18th century. This is exactly what the equinox-followers are doing with the word Tekufah. To better understand this, let us consider the four appearances of Tekufah in the Tanach.

Tekufah in Exodus 34:22

The first appearance of Tekufah is in the list of Pilgrimage-Feasts (Hagim) in Ex 34:22 which refers to the agricultural character of the Feast of Booths (Sukkot): “And the Feast of Ingathering at the circuit of the year (Tekufat HaShannah).”

Being misled by the Post-Biblical Hebrew meaning of Tekufah, some have interpreted “circuit of the year” anachronistically to refer to the Autumnal Equinox (it is doubtful whether the ancient Israelites even knew of the equinox and they certainly had no way of calculating when it would be). This anachronistic reading leads to the suggestion of fixing the beginning of the year so that Sukkot (The Feast of Ingathering) falls out at the time of the Autumnal Equinox. However, a closer investigation shows that “circuit of the year” has nothing to do with the equinox. The list of Pilgrimage-Feasts also appears in a parallel passage in Ex 23:16 which describes Sukkot as follows:

“And the Feast of Ingathering at the going out of the year (Tzet HaShannah), when you have gathered in your work from the field.”

Exodus 34 is actually an almost verbatim paraphrase of Exodus 23 and it is important to compare and contrast these two passages; the differences are often very enlightening. Comparing Ex 34:22 and Ex 23:16 it is clear that the “going out of the year” and the “circuit of the year” refer to the same time. The “going out/ circuit” of the year is described in Ex 23:16 as “when you have gathered in your work from the field”. This agricultural ingathering is also described in Dt 16:13:

“You shall keep the Feast of Booths for seven days, when you have gathered in from your threshing floors and from your wine presses.”

The Feast of Booths/ Ingathering is described as the “going out of the year” because it takes place at the end of the yearly agricultural cycle of planting, harvest, threshing, and ingathering. At the same time, Sukkot is described as taking place at the “circuit of the year” because once the agricultural cycle ends it then immediately recommences (making a circuit, returning to the same point in time) with the planting of the fields after the first rains (sometimes during or shortly after Sukkot itself).

Tekufah in Psalms 19:7

The term Tekufah (circuit) appears in Psalm 19 in reference to the sun, but here too it has nothing to do with the equinox. Psalm 19 describes the heavens and sun, which from their unique vantage point are witness to all things in creation, and thus (metaphorically) testify to the incomparable glory of God. Verses 5-7 describes the sun:

“(5)... He [YHWH] placed a tent among them [the heavens] for the sun. (6) Which is as a bridegroom going out of his chamber, and which rejoices as a strong man running a race. (7) From the end of the heavens is its [the sun’s] going out and its circuit (Tekufato) is to their [the heavens] ends, and none is hidden from its heat”

Verse 6 describes the sun as a bridegroom that bursts forth out of his chamber and as a hero that runs along a path. Verse 7 then describes the “going out” of the sun at one end of the heavens and the “circuit” (Tekufato) of the sun at the other end. Clearly what is being described is the daily path of the sun which rises at one end of the heaven (it’s going out) and sets at the other end (its return), “and none is hidden from its heat” during the course of the day. What has confused some readers is that the going out or exiting of the sun refers to sunrise, but this unusual terminology is used throughout the Tanach. For example, we read in Judges 5:31:

“Thus shall all the enemies of YHWH be destroyed; and all those whom he loves shall be as the going out of the sun (KeTzet HaShemesh) in its might”. (Jud 5,31)

Those loyal to YHWH shall shine forth with glory as the “going out of the sun”, that is sunrise. It may seem strange that sunrise is referred to as the “going out” of the sun. After all, in Exodus we saw that the going out of the year was the end of the year, whereas the going out of the sun is the beginning of the day. However, this is consistent with Biblical usage and in fact the common Biblical way of saying sunset is the coming in

or entering of the sun. This is related to the ancient Israelite conception of the sun which at night was thought of as metaphorically dwelling in a celestial chamber (Ps 19:5). At dawn the sun goes out of this metaphorical chamber and the earth is lit while at night the sun comes into the metaphorical chamber and it is dark. This is also the thought behind the comparison of sunrise to a bridegroom coming forth from his chamber. Ps 19:7 refers to the going out of the sun (sunrise) at one end of heaven and its circuit (return to the same place, to its nightly chamber) at the other end, that is sunset (for a similar thought see Ecc 1:5). We see that here too Tekufah (circuit) has nothing to do with the equinox.

Tekufah in 2Chronicles 24:23

As seen above the “Tekufah (circuit) of the year” in Exodus referred to events in the autumn (the time of the ingathering). The same expression (circuit of the year) is also used to refer to events which take place in late spring as we see in 2Chr 24:23:

“And it was at the circuit (Tekufah) of the year that the army of Aram went up and they came to Judah and Jerusalem...”

In this instance the “Circuit (Tekufah) of the year” comes in place of the common expression “Return (Teshuvah) of the year” which appears several times in the Tanach as “the time when kings go out [to war]” as in:

“And it was at the return (Teshuvah) of the year, and Ben-Haddad counted Aram and went up to Afek to war with Israel.” (1Ki 20:26).

“And it was at the return (Teshuvah) of the year, at the time the kings go out [to war] and David sent Yoav... and they smote the Amonites and besieged Rabbah...” (2Sam 11:1)

The time that the kings went out to war was the late spring before the oppressive heat of summer and after the winter rains which made the mud roads in the Land of Israel impassable. We see here that Tekufah (circuit) of the year is used interchangeably with the more common Teshuvah (return) of the year. Whenever this annual set time for kings to go out to war comes around it is a “circuit of the year”, returning to the same point in time as last year.

Tekufah in 1Samuel 1:20

The term Tekufah (circuit) also appears in 1Sam 1:20 which says:

“And it was at the circuits (Tekufot) of the days, and Hannah conceived and bore a son...”

Here the “circuits” of the day’s refers to “the same time the following year” [or possibly to the completion of the term of pregnancy?]. It is worth noting that Tekufah is plural in 1Sam 1:20 as tekufot “circuitS”. If we apply the anachronistic meaning of Tekufah as equinox then we get the absurd translation: “And it was at the equinoxes of the days, and

Hannah conceived and bore a son..." This emphasizes how important it is to understand Scripture in its historical and linguistic context.

None of the four appearances of Tekufah in the Hebrew Scripture have anything to do with the equinox. Instead, this term is used in Biblical Hebrew in its primary sense of a "circuit", that is a return to the same point in space or time. Only in Post-Biblical Hebrew did Tekufah come to mean "equinox" and to read this meaning into the Tanach creates an anachronism.

Doesn't Josephus say that the New Year is determined based on the "1st of Aries"?

The "1st of Aries" is a reference to the Vernal Equinox and as seen above the Pharisees determined the New Year based on 3 factors, one of which was the Vernal Equinox. In his autobiography, Josephus himself informs us that he is a Pharisee, so it is not surprising that he should quote the Pharisee practice of intercalation. As is Josephus' practice he only gives the details of which would be comprehensible to his pagan Greek readers. In this case Josephus does not mention the agricultural indicators of the New Year [according to the Pharisees the Abib and the Fruits] and only refers to the astrological indicators which his pagan audience would have been able to relate to. Josephus' repeating the Pharisee position on intercalation does not give it any more credence.

Two Witnesses Comes From Sighting the Moon

Are you ready to begin to obey the rulings of the court?

Last week I left you with a question about should we have two witnesses or can you rely on one that has proven himself trustworthy and accurate?

You may recall that we had only Dr. Roy Hoffman who was able to sight the new moon and he provided a picture as well.

I also asked where is this commanded in scriptures? And I then used the one witness of Roy Hoffman to number my days of the month. Last Sabbath I said it was the 4th day and wonder if I should change the date this week to be the 10th or the 11th. Why am I debating this?

Is going with one witness biblical? To set the precedent now in the fourth month will eventually lead to another great controversy in the 1st of 7th month when the Holy Days come.

How do we resolve this?

Where in scripture does it say we need two witnesses? This was the question I asked you all.

Deu 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins. At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be made sure.

Deu 17:6 At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death. At the mouth of one witness he shall not be put to death.

Psalm 89:37 It shall be established forever like the moon, and *like* a faithful witness in the heavens.

We also have two witnesses in Daniel 8 and in Revelation 11.

Dan 8:13 Then I heard a certain holy one speaking, and another holy one said to that one who spoke, Until when shall the vision last, concerning the daily sacrifice and the transgression that astounds, to give both the sanctuary and the host to be trampled?

Rev 11:3 And I will give power to My two witnesses, and they will prophesy a thousand, two hundred and sixty days, clothed in sackcloth. 4 These are the two olive trees and the two lamp stands standing before the God of the earth.

When Yehshua was at the temple they used two witnesses to sight the moon then. I have the following statement that says before that time the witness of one respected Jew was testimony enough. This comes from the writings of Rambam on the crescent moon.

Accordingly, in the early generations, testimony regarding [the sighting of] the new [moon] was accepted from any Jew [without further enquiry], for any Jew can be presumed to be an acceptable witness unless one knows with certainty that he is unacceptable. When the followers of Baithos 8 began conducting themselves in a debased manner and would hire people 9 to testify that they had seen the moon when in fact they had not, the court decreed that it would accept testimony regarding [the sighting of] the new [moon] only from witnesses whom the court knew to be acceptable. Moreover, they would examine and question their testimony. It was the de facto system used in Second Temple times by both the Pharisees and the Temple Priesthood.

This is Neusner's translation:

RoshHa. 1:7 A. A father and his son who saw the new moon should go [to give testimony]. B. It is not that they join together with one another [to provide adequate testimony], C. but so that, if one of them should turn out to be invalid [as a witness], the other may join with someone else [to make up the requisite number of witnesses]. D. R. Simeon says, “A father and his son, and all relatives, are valid to give testimony about the new moon.” E. Said R. Yose, “M‘SH B: Tobiah, the physician, saw the new moon in Jerusalem-he, his son, and his freed slave. F. “And the priests accepted him and his son [as witnesses to the new moon], but they invalidated the testimony of his slave. G. “But when they came before the court, they accepted his [testimony] and that of his slave, but they invalidated that of his son.”

It shows there were two rival courts and both required 2 witnesses, although they had different standards as to who was acceptable as a witness. Now this isn't definitive proof of what the Torah requires, only what was understood in the 1st century.

The fact that the Temple Priests and Pharisees agreed on the basic principle, while disagreeing on some of the specifics, has weight for me.

In my time of observing the crescent moon I do recall a time when we had a few witnesses who all had seen an airplane. Should we have accepted their witness because all three said it was the moon they saw? When the pictures were examined it turned out to be a plane. Rambam also says the following things;

7. What is the process through which the testimony regarding the sighting of the moon is accepted? Anyone who saw the moon and is fit to testify²⁰ should come to the court. The [judges] should bring them all to a single place,²¹ and should make a large feast for them, so that people will come regularly. The pair [of witnesses] who arrive first are examined first according to the questions mentioned previously.²² The one of greater stature is invited [into a private chamber] first and asked these questions. If his testimony is accurate according to [the data that the court arrives at through] calculations, they invite his colleague in. If their statements are comparable,²³ their testimony is substantiated.

[Afterwards,] the remaining pairs are asked questions of a broader nature. [In truth,] their testimony is not required at all, [and they are being asked] only so they will not depart disheartened, so that they will come frequently [in the future].²⁴

Once the court sanctifies the new month, it remains sanctified regardless of whether they erred unwittingly, they were led astray [by false witnesses], or they were forced [to sanctify it].³⁵ We are required to calculate [the dates of] the festivals based on the day that they sanctified [as the beginning of the new month].

Even if [a person] knows that [the court] erred, he is obligated to rely on them,³⁶ for the matter is entrusted to them alone. The One who commanded us to observe the festivals is the One who commanded [us] to rely on them, as [implied by Leviticus 23:2]: “Which you will pronounce as days of holy convocation.”³⁷

Rosh HaShanah 2:10 relates that once Rabbi Yehoshua differed with Rabban Gamliel concerning the acceptance of the testimony of witnesses with regard to Rosh HaShanah. Since Rabban Gamliel was the head of the High Court, his opinion was accepted. To emphasize the importance of following the necessity for uniform adherence to the decisions of the court, Rabban Gamliel ordered Rabbi Yehoshua to appear before him carrying his staff and his wallet on the day that Rabbi Yehoshua thought should be considered as Yom Kippur.

After consulting with his colleagues, Rabbi Yehoshua obeyed Rabban Gamliel’s instructions. Afterwards, Rabban Gamliel honored Rabbi Yehoshua for his humility and deference to the court’s authority.

As it stands now we have a number of people in Israel sighting the moon and they have become good and trusted at it. All of them report to Nehemiah and this information is then shared to the rest of us in the world. We also have relied upon Nehemiah for the barley reports to begin the year. And lately we have had a couple others doing the report as well. A difference in understanding when the barley must be ripe has occurred this year. And sadly we are this year on two different calendars.

So I am wondering if there is any way a court could be set up and all of us submit to it?

Lev 23:2 Speak to the sons of Israel and say to them, The feasts of Jehovah, which you shall proclaim, holy convocations, even these are My appointed feasts.

We, the people, must proclaim Jehovah's feasts. He will make the moon visible and the ripeness of the barley apparent to us or hide them from us. But when we see them then the Holy Days are to be proclaimed, and if we err then we should do so united.

Are we ready for this?

Are we who were once alienated to Jehovah and have now come back to obey Him, are we able to work with Judah in this declaration of when the Moon is and when the Feasts are? Are those of us from Judah ready to work with those who claim to follow Yeshua yet still obey the torah? Are we ready to have an official court to rule over whether we have one witness for the moon or whether we have two? Are we ready to have a court rule over how the barley is to be determined? Are we ready yet?

COMMENTS REGARDING THIS NEWSLETTER

David

March 1, 19 at 11:03 am

Greetings Joseph,

Pardon me once again if I disagree on this point of the month of Aviv overriding Yahweh's instructions on his appointed times.

Ge 1:14 Let there be lights (sun, moon + stars – vs 16) in the firmament of the heavens to divide the day from the night; and LET THEM BE FOR SIGNS AND SEASONS, AND FOR DAYS AND YEARS;

Elohim said let the sun, moon and stars determine the seasons.

De 16:1 Observe the month of Aviv, and keep the Passover to Yahweh.

Sure, Aviv means ripened barley which is proper to name the month after but then reading this extra meaning into it and overriding Yah's clear statement in Gen 1:14 is what troubles me.

Joseph wrote: "Let me say it again LOUD AND CLEAR. YOU MUST HAVE BARLEY TO MAKE THE WAVE OFFERING ON THE FIRST DAY OF THE WEEK,"

Well, first off, Moses never did have barley to determine the new year and Aaron would never have waved the sheaf offering because the barley only started with Joshua after their first crop in the promised land.

Le 23:10 When you come into the land which I give to you, and reap its harvest, THEN you shall bring a sheaf of the firstfruits of your harvest to the priest.

With no barley how did Moses determine the new year? Well of course he used the 3 things Yahweh gave us to determine the new year.

Not to go into any great detail how the sun travels through the stars each year to complete its circuit to begin a new year but scripture points this out.

Ex 34:22 “And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year’s circuit (tekufah).

Ps 19:6 Its (sun) rising is from one end of heaven, And its circuit (tekufah) to the other end.

The tribe of Issachar was given the gift and responsibility for observing the seasons.

1Ch 12:32 The sons of Issachar who had understanding of the times, to know what Israel ought to do.

Adam Clarke points out: “According to the Targum they were all astronomers and astrologers: “and the sons of Issachar, who had understanding to know the times, and were skilled in fixing the beginnings of years, the commencement of months, and the intercalation of months and years;”

How did Noah know the beginning of the year while on the ark or when there is no harvest during the 2 years of rest during Jubilee? They used what Yah provided in Gen 1:14-16.

Shalom,

David

Joseph F. Dumond says:

March 1, 19 at 8:30 pm

I share the above post grudgingly. By allowing this one to go through will no doubt prove to be embarrassing to David, because it clearly shows his lack of understanding with the agriculture of the land of Israel; also with Noah who said in the second month, was the flood. The first month being the Barley Harvest. Moses and Aaron also knew when the first month was by the green ears. Deut 16:1 Aviv means

(Bba% ABB) ac: ? co: Grain ab: ?

bm) Biba% (Biba% A-BYB) – Green Grain: The new green ears of growing grain as the parent seeds attached to the stalk (pole) of the next generation of crops. Also Abib, the name of a month in the Hebrew calendar. [freq. 8] |k|jv: abib, corn| {H24}

To say that Moses had no barley during the years in the wilderness is just insane and shows a complete lack of understanding. Lev 2 was written by Moses explaining how to prepare the barley firstfruits offering. Sorry David, but you have dropped the ball on this subject.

Barry

March 1, 19 at 8:09 pm

Quoted from above:

Those loyal to YHWH shall shine forth with glory as the “going out of the sun”, that is sunrise. It may seem strange that sunrise is referred to as the “going out” of the sun. After all, in Exodus we saw that the going out of the year was the end of the year, whereas the going out of the sun is THE BEGINNING OF THE DAY. However, this is consistent with Biblical usage and in fact the common Biblical way of saying sunset is the coming in or entering of the sun. This is related to the ancient Israelite conception of the sun which at night was thought of as metaphorically dwelling in a celestial chamber

My question is, how do we then start the day at the “return to its nightly chamber” thus the end of the day?

I’m confused that the order is: evening-night-morning-day

Looks more like the order is: day-evening-night-morning

Like in a Gen1:5and there came to be evening and there came to be morning ‘yom echad’

Shalom bShem ?????????? to the 12 tribes in the dispersion.

Joseph F. Dumond says:

March 1, 19 at 10:15 pm

I failed to find this Quote in this week’s Newsletter. Sorry. You have misquoted Isaiah 58:8

Then your light will break forth like the dawn, and your healing will come quickly. Your righteousness will go before you, and the glory of the LORD will be your rear guard.

The English has a number of ways of quoting this one Hebrew Word.

kaš·ša·ʾar — 1 Occurrence

Isaiah 58:8

HEB: ????? ?????????? ?????????????? ?????????? ??????????????????

NAS: will break out like the dawn, And your recovery

KJV: break forth as the morning, and thine health

INT: Then will break the dawn your light and your recovery

But I think your fishing for a debate on when the day begins by using two different expressions in English to try and make your point. Kassabar has nothing to do with sunset when the day begins. The Day begins at sunset and ends at sunset just as Gen 1 and Lev 23 tell you. If there is any confusion it is because you are trying to get it to say something it does not say.

David

March 2, 19 at 9:31 am

Greetings Joseph,

Not every site is willing to allow opposing points of view and I would say this is a testament to the faith and confidence you have in your work. I for one, and I'm sure many others feel the same, appreciate your open-mindedness and your feistiness in dealing with the likes of us. And if I am embarrassed that's not all bad for oftentimes embarrassment can smarten one up and help their eyes to see and ears to hear.

My point about Noah was the year + that he was on the ark not before he entered.

I realize what Aviv means.

De 16:1 Observe the month of Aviv, and keep the Passover to Yahweh.

Although it says the month is Aviv I don't believe it can be made to say anything about using it to replace the sun, moon and stars for determining the "signs and seasons, and for days and years" Gen 1:14).

Where did Moses plant the barley in the wilderness? Sure, they had some flour brought from Egypt and possibly purchased at times from surrounding nations but they never planted any crops.

Lev 23:10 WHEN you come into the land which I give to you, and reap its harvest, THEN you shall bring a sheaf of the firstfruits of your harvest to the priest.

I don't think it's insane to say Moses had no aviv barley in the wilderness. Moses explained in Leviticus chapter 2 how to prepare the offering but we all know those instructions came from Yahweh and after all he had lived 80 years and knew what barley looked like. But what we are talking about is not the barley flour but the aviv barley standing in the field. Moses had none of that to determine the new year. Consider this, if they were planting crops why did they need the manna until they reached the promised land?

One last question is, how do they determine the new year at the Jubilee when there are no crops, especially the 2nd year?

Thanks again Joe for all your hard work and I don't mean to seem to be always opposing your views but only expressing how I understand things. I suppose I should be writing you all the times I agree and support your studies and will endeavour to do that in the future.

Shalom,

David

Joseph F. Dumond says:
March 2, 19 at 12:52 pm

Shabbat Shalom David, first let me apologize. I get very combative in the many various groups I find myself in and attacks that get sent to me. Not all of them get posted, but they all get read. And it does take a toll. And I often carry one battle into the next group who have no idea what is going on with me when I do so. So I am sorry for being testy. When Iron is used to sharpen Iron there is always friction in that process. Again my apologies.

Getting back to the subject at hand.

What almost everyone fails to understand is that the whole land of Israel in the spring is green. It is not a desert as many pictures seem to show us. I have been to Israel and as far south as Elat at Passover. We have a vineyard in the Western Negev in the very area where Israel stayed at Kadesh Barnea. Everywhere you look it is green and the sheep and goats are eating this green grass. What is this green grass they are eating? It is barley. It grows everywhere along with many other crops mixed in the wild. They must work hard and quickly to harvest what they need because by Shavuot most of the green has turned brown due to the heat and died off. By Sukkot there is no green left.

Moses and all of Egypt had barley and knew when to harvest it. Egypt and Jerusalem are on the same latitude of degree and the temperature and climate are the exact same from one to the other.

Israel during those 40 years were wondering from place to place. They were not in one place long enough to plant trees and crops. So Yehovah sent them manna to eat. What did Yehovah send for the animals to eat? They had the wild grasses, the Barley to chew on as they do today. Israel would have to cut it and store what they needed to feed the herds in exactly the same way the Bedouins do today in Israel and then transport that feed on wagons when they had to move.

All over Israel and Joran and Egypt, you see herds and herds of goats and sheep running around in the Desert. How do they eat? They eat the produce that was cut and stored at Passover when the Barley comes to head.

So Moses did know when the green ears would come and the New year to begin as Yehovah said in the month of Aviv. No questions about that.

You also asked "My point about Noah was the year + that he was on the ark not before he entered."

Noah was living at this time along the Euphrates south of what is today Baghdad. The same thing about the spring everything being green applies there as we have said above. So he knew when that first month was before they entered the ark. He counted the months and we read in Gen 8 what happened.

Gen 8:1 And Elohim remembered Noa?, and all the beasts and all the cattle that were with him in the ark. And Elohim made a wind to pass over the earth, and the waters subsided.

Gen 8:2 And the fountains of the deep and the windows of the heavens were stopped, and the rain from the heavens was withheld.

Gen 8:3 And the waters receded steadily from the earth, and at the end of the hundred and fifty days the waters diminished.

Gen 8:4 And in the seventh new moon, the seventeenth day of the new moon, the ark rested on the mountains of Ararat.

Gen 8:5 And the waters decreased steadily until the tenth new moon. In the tenth new moon, on the first day of the new moon, the tops of the mountains became visible.

Gen 8:6 And it came to be, at the end of forty days, that Noa? opened the window of the ark which he had made,

Gen 8:7 and he sent out a raven, which kept going out and turning back until the waters had dried up from the earth.

Gen 8:8 Then he sent out a dove from him, to see if the waters had receded from the face of the ground.

Gen 8:9 But the dove found no resting place for its feet and returned into the ark to him, for the waters were on the face of all the earth. So he put out his hand and took it, and pulled it into the ark to himself.

Gen 8:10 And he waited yet another seven days, and again he sent the dove out from the ark.

Gen 8:11 And the dove came to him in the evening, and see, a freshly plucked olive leaf was in its mouth. And Noa? knew that the waters had receded from the earth.

Gen 8:12 And he waited yet another seven days and sent out the dove, which did not return to him again.

Gen 8:13 And it came to be in the six hundred and first year, in the first month, the first day of the new moon, that the waters were dried up from the earth. And Noa? removed the covering of the ark and looked, and saw the surface of the ground was dry.

Gen 8:14 And in the second new moon, on the twenty-seventh day of the new moon, the earth was dry.

You will notice that the 11th, 12th and if there was a 13th month are not mentioned. There is no mention of Him checking the barley to determine the beginning of the year. And this absence of information is then to be used to prove Noah was going by the sun and the stars. This a false assumption.

I could have told you last year that we are going to have a controversial year this Spring at the end of the 12th month. I knew this was coming because the last leap year was in 2017 and we are now 2 years later and questioning if we need to add a month or not. I am not looking at the sun or the moon or the stars. I am aware of the barley growth cycles and how each year we are 11 days shorter than the year before and after about 3 years must add one month. Noah merely counted through the 12th and then the first month. And if he needed to have added a 13th month it would have shown up the following year.

Another question "One last question is, how do they determine the new year at the Jubilee when there are no crops, especially the 2nd year?"

This again is determined by the wild barley that comes each year on its own. We do not plant it. It is always there. You are not to plant and you are not to harvest. But what grows of itself you can eat. Barley grows of itself.

David, I am glad you are here and I am also glad you do not always agree. (Sometimes LOL) If it was not for people not agreeing with me when I first learned about the Sabbatical and Jubilee years I would never have looked up and studied the answers to all the questions they raised which would later become the 2016 book. Please do forgive my shortcomings.