

NewsLetter 5860-005

The 1st Year of the 5th Sabbatical Cycle

The 29th year of the 120th Jubilee Cycle

The 5th day of the 2nd month 5860 years after the creation of Adam

The 5th Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of the Red Heifer, Famine, Captivity & The 2 Witnesses

March 16, 2024

Second Passover

The Passover Celebrated

[Num 9:1](#) And Jehovah spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying,

[Num 9:2](#) Let the sons of Israel also keep the Passover at its appointed time.

[Num 9:3](#) In the fourteenth day of this month, between the evenings, you shall keep it in its appointed time. You shall keep it according to all its statutes, and according to all the ceremonies of it.

[Num 9:4](#) And Moses spoke to the sons of Israel to prepare the Passover.

[Num 9:5](#) And they prepared the Passover on the fourteenth day of the first month between the evenings, in the wilderness of Sinai. According to all that Jehovah commanded Moses, so all the sons of Israel did.

[Num 9:6](#) And there were certain men who were defiled by the dead body of a man, so that they could not prepare the Passover on that day. And they came before Moses and before Aaron on that day.

[Num 9:7](#) And those men said to him, We *are* defiled by the dead body of a man. Why are we kept back that we may not offer an offering of Jehovah in its appointed time among the sons of Israel?

[Num 9:8](#) And Moses said to them, You wait, and I will hear what Jehovah will command about you.

[Num 9:9](#) And Jehovah spoke to Moses saying,

[Num 9:10](#) Speak to the sons of Israel, saying, If any man of you or of your generations shall be unclean because of a dead body, or in a journey afar off, he shall still keep the Passover to Jehovah.

[Num 9:11](#) They shall keep it the fourteenth day of the second month at evening, eating it with unleavened cakes and bitter *herbs*.

[Num 9:12](#) They shall leave none of it until the morning, nor break any bone of it. According to all the ordinances of the Passover they shall keep it.

[Num 9:13](#) But the man that *is* clean, and is not in a journey, and holds back from preparing the Passover, even the same soul shall be cut off from among his people. Because he did not bring the offering of Jehovah in His appointed time, that man shall bear his sin.

[Num 9:14](#) And if a stranger shall live among you, and prepares the Passover to Jehovah, he shall do according to the ordinance of the Passover, and according to its ordinance. You shall have one ordinance, both for the stranger and for him that was born in the land.

This year 2024 has been a testing year in the first year of the 10 Years of Awe. It is a time of judging by Yehovah. I know the calendar issues are hard to understand at times, and when you have people you trust bringing a different reports, it becomes even harder. I know Hezekiah got to do a do-over with the remnant of Israel and keep the second Passover when they all missed the first one.

Passover Celebrated

[2Ch 30:1](#) And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah at Jerusalem, to keep the Passover to Jehovah, the God of Israel.

[2Ch 30:2](#) And the king and his leaders, and all the congregation in Jerusalem, took counsel to keep the Passover in the second month.

[2Ch 30:3](#) For they could not keep it at that time, because the priests had not made themselves pure enough, nor had the people gathered to Jerusalem.

[2Ch 30:4](#) And the thing pleased the king and all the congregation.

[2Ch 30:5](#) And they established a decree to send a notice throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the Passover to Jehovah, the God of Israel at Jerusalem. For not many *of them* had done as it was written.

[2Ch 30:6](#) And the runners went with the letters from the king and his rulers to Israel and Judah, and according to the command of the king, saying, O sons of Israel, turn again to Jehovah, the God of Abraham, Isaac, and Israel, and He will return to the remnant of you who have escaped out of the hands of the king of Assyria.

[2Ch 30:7](#) And do not be like your fathers and like your brothers who sinned against Jehovah, the God of their fathers, and He made them for a horror, as you see.

[2Ch 30:8](#) And do not be stiffnecked like your fathers. Yield yourselves to Jehovah and enter into His temple which He has sanctified forever. And serve Jehovah your God, so that the fierceness of His wrath may turn away from you.

[2Ch 30:9](#) For if you turn again to Jehovah, your brothers and your sons will have mercies before those who lead them captive, so that they shall come again into this land. For Jehovah your God *is* gracious and merciful, and will not turn His face away from you if you return to Him.

[2Ch 30:10](#) And the runners passed from city to city in the land of Ephraim and Manasseh, even to Zebulun. But they laughed them to scorn, and mocked them.

[2Ch 30:11](#) However, men from Asher and Manasseh and Zebulun humbled themselves and came to Jerusalem.

[2Ch 30:12](#) Also in Judah the hand of God was to give them one heart to do the command of the king and of the rulers, by the Word of Jehovah.

[2Ch 30:13](#) And many people gathered at Jerusalem to keep the Feast of Unleavened *Bread* in the second month, a very great congregation.

[2Ch 30:14](#) And they arose and took away the altars in Jerusalem, and all the altars for incense they took away, and threw *them* into the torrent Kidron.

[2Ch 30:15](#) And they killed the Passover on the fourteenth of the second month. And the priests and the Levites were ashamed and made themselves pure, and brought in the burnt offerings into the house of Jehovah.

[2Ch 30:16](#) And they stood in their place in their manner, according to the Law of Moses the man of God. The priests sprinkled the blood from the hand of the Levites.

[2Ch 30:17](#) For many in the congregation *were* not sanctified. And the Levites were over the killing of the passovers for every one *who was* not clean, to sanctify them to Jehovah.

[2Ch 30:18](#) For many of the people, many from Ephraim and Manasseh, Issachar and Zebulun, had not been cleansed, but ate the Passover otherwise than it was written. But Hezekiah prayed for them, saying, May the good LORD pardon everyone

[2Ch 30:19](#) *who* prepares his heart to seek God, Jehovah, the God of his fathers, though not *cleansed* according to the purification of the sanctuary.

[2Ch 30:20](#) And Jehovah listened to Hezekiah and healed the people.

[2Ch 30:21](#) And the sons of Israel found at Jerusalem kept the Feast of Unleavened *Bread* seven days with great gladness. And the Levites and the priests praised Jehovah day by day with loud instruments to Jehovah.

[2Ch 30:22](#) And Hezekiah spoke comfortably to all the Levites who taught the good knowledge of Jehovah. And they ate the appointed things seven days, offering peace offerings and making confession to Jehovah, the God of their fathers.

[2Ch 30:23](#) And the whole gathering agreed to keep another seven days. And they kept *another* seven days with gladness.

[2Ch 30:24](#) For Hezekiah king of Judah gave to the congregation a thousand bulls and seven thousand sheep. And the rulers gave to the congregation a thousand bulls and ten thousand sheep. And a great number of priests sanctified themselves.

[2Ch 30:25](#) And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and who lived in Judah, rejoiced.

[2Ch 30:26](#) And there was great joy in Jerusalem. For from the days of Solomon the son of David the king of Israel *there was* nothing like this in Jerusalem.

[2Ch 30:27](#) And the priests, the Levites, arose and blessed the people. And their voice was heard, and their prayer came to His holy dwelling-place, to Heaven.

It is also my understanding that Noah buried his grandfather Methuselah, who was born in 687 after Creation and died at the age of 969. This means he died in the year of the flood. If Noah had to bury his Grandfather in 1656, then it is possible it was during the time of or just before Passover in the first month. For this reason, I speculate that Noah could not keep the first Passover but kept it in the second month on the 15th day. After the Holy Day was kept, then the waters were let loose on the 17th day of the 2nd month.

[Gen 7:11](#) In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in this day all the fountains of the great deep were broken up, and the windows of the heavens were opened up.

The dates for the second Passover this year will be on March 26, starting the night before. Ask Yehovah if this is OK to do and celebrate it with Him at this time. He will know your heart. The testing is going to get even harder as we get closer to the end. If you are keeping March 26 as the 2nd Passover date, then all the other Holy Days are counted from the First Passover or month of Aviv and not the second. So Shavuot will still be on Sunday, April 21, 2024.

We have explained how there are many people who keep the commandments in the book of Revelation, and yet they do not flee with the woman into the wilderness. Those who don't flee are then martyred by the Beast. Why do they not flee? I propose it is because they are keeping Passover one month later. Does that sound exactly like the problem we are wrestling with this

year? It is time to take Yehovah very seriously; in just 6 more years, this final test will happen, but those on the wrong side will be martyred. I am not trying to scare you, but I am telling all of you to come to grips with all the calendar issues and begin to understand how to determine the holy days. Your lives depend on it.

[Rev 12:13](#) And when the dragon saw that he was cast to the earth, he persecuted the woman who bore the man *child* .

[Rev 12:14](#) And two wings of a great eagle were given to the woman, so that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, from the serpent's face.

[Rev 12:15](#) And the serpent cast out of his mouth water like a flood after the woman, so that he might cause her to be carried away by the river.

[Rev 12:16](#) And the earth helped the woman. And the earth opened its mouth and swallowed up the river which the dragon cast out of his mouth.

[Rev 12:17](#) And the dragon was enraged over the woman, and went to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ.

Out of Sync - An Inconvenient Truth

[Deuteronomy 16:9](#)

There are a number of issues about the barley search that become obscured and trampled in the myriad of questions people have. The answers to those questions become confusing because of the doctrines each group of searchers uses in answering those questions.

We presented our facts and showed you how the barley was Aviv in Re'im on March 5, two days after our Wave Sheaf Day. We had shown you this field and others before Wave Sheaf Day that were ready. Then Becca stood in the very same place and stated on March 8 how 90% of the field was now Aviv. Then on March 10, Yoel also showed various patches of Barley in the Re'im area that were Aviv, and shattering. And yet, we have three different dates from each group for Passover in 2024. Why?

We also showed you other fields and other places where the barley was Aviv. Again, the word "Aviv" is misunderstood and very often misapplied.

I have been sent many emails and comments on YouTube like the following:

In your opinion, how do we obey Deuteronomy 16:9-10 that says, "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as though beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God...." (kjv)

...I am truly confused on the timing of the calendar this year....hopefully, we can come to clarity by next year...shalom

Because we have 5 groups of people searching for and determining the start of the year by the barley, we have now got 5 different views as to what constitutes the beginning of the year. Naturally, this report is going to be from how I understand it.

All of us are guilty of using the phrase, "this barley is Aviv, or not Aviv" and we all do so incorrectly.

The first mention of the word Aviv is in Exodus 13:4. I have included the other places it is mentioned for you.

[Exo 13:4](#) You are going out this day in the month Abib.

[Exo 23:15](#) You shall keep the Feast of Unleavened *Bread*. You shall eat unleavened *bread* seven days, as I commanded you, in the time appointed of the month Abib, for in it you came out of Egypt. And no one shall appear before Me empty.

[Exo 34:18](#) You shall keep the Feast of Unleavened *Bread*. You shall eat unleavened *bread* seven days, as I commanded you, in the time of the month Abib. For in the month Abib you came out from Egypt.

[Deu 16:1](#) Observe the month Abib, and keep the Passover to Jehovah your God. For in the month of Abib, Jehovah your God brought you forth out of Egypt by night.

[Deu 16:2](#) And you shall therefore sacrifice the Passover to Jehovah your God, of the flock and the herd, in the place which Jehovah shall choose to place His name there.

[Deu 16:3](#) You shall eat no leavened *bread* with it. Seven days you shall eat unleavened bread with it, the bread of affliction, for you came forth out of the land of Egypt in haste, so that you may remember the day that you came forth out of the land of Egypt all the days of your life.

The month of Aviv, or Abib is the month when we are to keep Passover in remembrance of the Exodus.

We also know that in the month of Aviv, the barley was smitten by the hail because the heads of barley were out and large enough to be destroyed by hail when it was struck. If the barley was in the boot like the wheat and rye were, it would not have been destroyed.

[Exo 9:31](#) And the flax and the barley *were* stricken, for the barley was in the head, and the flax was in bud.

[Exo 9:32](#) But the wheat and the rye were not stricken, for they had not grown up.

We are also told that during this time of the Exodus, Yehovah froze the sides of the Red Sea into glaciers so Israel could walk through it on dry or frozen ground. The water was heaped up on either side. Then, in Joshua, the Jordan River was also heaped up, allowing them to cross there on dry ground. See our article, The Exodus Story, for more details.

We are also told how Peter warmed himself by the fire the night Yehshua was betrayed because it was cold. I say these things to demonstrate to you that the month of Aviv can be cold or very cold. Two Years ago, when Randy Becca and I declared the month of Aviv, the barley we found was during a very cold snap in Israel, and it even hailed while Randy and I were driving.

Again the month of Aviv in Israel, can be cold. Those stating the barley cant be Aviv because of rain or cold or ignorant of the facts.

The word Abib has the root AB as in Father. Aba. Look at the meaning of the word Abib.

H24 ([Ancient Hebrew](#))

[H24](#) = אב# 1002-B (b)

1002) אב (אב AB) ac: **Stand** co: **Pole** ab: **?:** The pictograph **a** represents strength, the **B** represents the tent. Combined these mean "the strength of the house". This can be the tent poles which hold up the tent, the house, as well as the father who holds up the family, the household. (eng: pa - an exchange from a b and p and a reversal of the letters)

A) אב (אב AB) ac: **?** co: **Pole** ab: **?:** The support of the tent/house.

N^m) אב (אב AB) - I. Fruit: This word can also be fresh fruit, the father of the next generation of trees attached to the tree (pole). [Hebrew and Aramaic] **II. Father:** The father of the family provides the strength, support and structure to the household. The father fulfilled many functions for the family. He was the commander of the family army, provider of offspring to continue the family line, the priest and teacher. A father can be of the immediate family or a lineage such as Jacob who is the father of the Israelites. A father can also be the patron of a profession or art. [Hebrew and Aramaic] [freq. 1229] [kjv: father, chief, families, desire, patrimony, prince, principle, greenness, fruit] {[H1](#), [H2](#), [H3](#), [H4](#)}

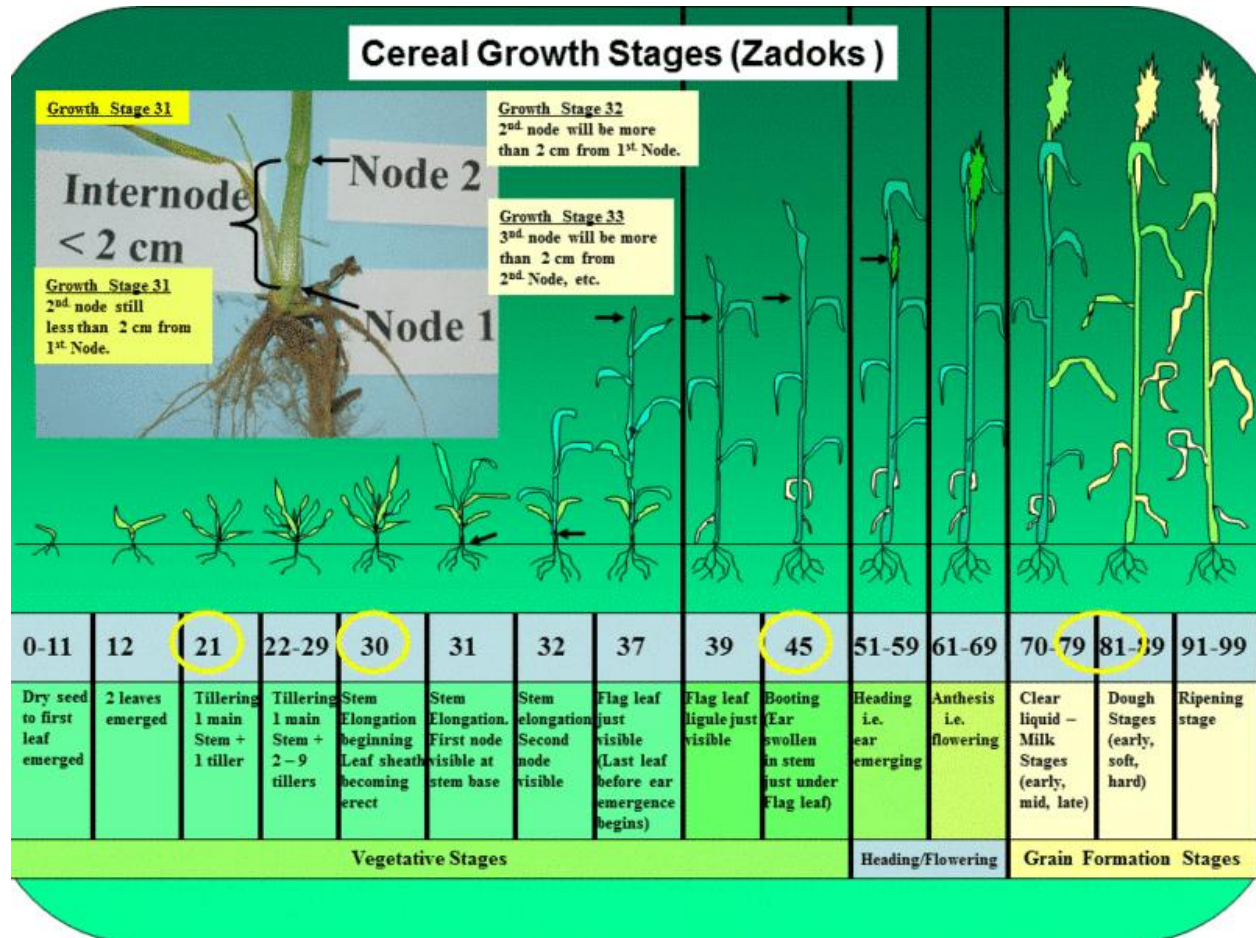
N^{f1}) אב (אב A-BH) - Desire: The desires of the father. [freq. 1] [kjv: desire] {[H15](#)}

B) דאבב (אבב ABB) ac: ? co: Grain ab: ?

b^m) דאבב (אבב 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] [kjv: abib, corn] {[H24](#)}

The First fruits which are Abib are the Father's desire. They are His. But notice the word Abib, means GREEN EARS. It does not mean brown ears of barley. And this is the major error we have all made. It is the month of Green Ears. It is not the month of brown ears. It is the entire month of GREEN EARS. The Month is green.

The month of Aviv is the month when the barley is green. Last month, from February 12, until March 11, was our month of GREEN EARS. From the time the barley comes out of the boot until the time it is roastable, as Leviticus 2 tells us, it is barley with green heads.



Just from looking at the chart, you can see that from the time the barley has headed about day 51-69, that 30 days later is 81-99 on the chart, the barley has reached a stage in which it can be roasted and made into flour. We have made an error in calling the final stage the brown stage Aviv. It is not Aviv, it is not green ears, it is now brown and shattering.

So, the month of GREEN EARS is when the heads flourish and are green, not brown. BUT...they must be far enough along so that you have firm dough to hard seeds that can be harvested and turned into flour by Wave Sheaf Day. Again, this is the challenge for us at the end of this age who are not living in the land and we have snow outside our windows.

Each and every searcher has confirmed the past month was all green heads of barley. We have all agreed on this one point. All the videos from all the groups also confirm this very same point. It was the Month of Aviv, Green Heads of Grain.

Devorah wants the entire nation to have fields of ripe barley or brown heads in order to declare it the month of Aviv the next month after the new crescent moon. Yoel must have fields of Ripe barley (brown heads) by the end of the 12th month, and then the next month after the new moon is seen, that month is the month of Aviv. Becca has now said she must have Aviv barley, brown heads, by the 10th day of the month, or she will declare it Adar Beit which she did this year.

Sightedmoon.com declared the month of Aviv from February 11 to March 11, 2024. For Devorah, this was her 11th month. For Yoel, it was his 12th month, and for Becca, it was her 13th month.

Sightedmoon had an omer of barley to wave by Wave Sheaf Day March 3, 2024. On March 8, Becca said that the same field was 90% Ripe and Yoel, recorded in the same area, Aviv and shattering patches of barley. Both of them confirmed what we were saying. But they have different understandings of what is Aviv. All of the searchers confirmed the barley was greenheads everywhere during this month from February 12 to March 11, 2024.

I believe there is a tendency for people or groups to want the Barley and Crescent moon calendar to line up with the Hillel or Hebrew Calendar so we can all celebrate at the same time. I admit I would love this as well, but.... as the next article we have reposted states, the Hillel calendar is 19 days out of sync with reality. To try to make the barley calendar match up with it, you would also have to make it out of sync by those same 19 days.

The term Month of Aviv means the month of Green Heads of Barley. not the month of brown heads. We could have declared February 11, to March 12, the Month of Aviv, but then anyone who does is presumed to have taken authority upon themselves. Each searcher tries to present the facts to you and let you make up your own mind. It is in the terminology that the confusion begins. When Becca showed us the first barley heading out of the boot on January 10, we could have declared the following month the Month of Aviv, but we are not the authority or High Priest. Just by looking at the Zadok charts, you can determine this.

This past month also presented another challenge. Wave Sheaf Day was the 21st day of the month. This meant we had the longest possible time, allowing the barley to develop to the stage in which it could be ground into flour.

1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
	1 Rosh Chodesh First Crescent Moon sunset, 11 Feb 11 Feb 2024 C.E. sunset to 12 Feb 2024 C.E. sunset Julian: 2,460,353	2 12 Feb 2024 C.E. sunset to 13 Feb 2024 C.E. sunset Julian: 2,460,354	3 13 Feb 2024 C.E. sunset to 14 Feb 2024 C.E. sunset Julian: 2,460,355	4 14 Feb 2024 C.E. sunset to 15 Feb 2024 C.E. sunset Julian: 2,460,356	5 15 Feb 2024 C.E. sunset to 16 Feb 2024 C.E. sunset Julian: 2,460,357	6 Terumah 16 Feb 2024 C.E. sunset to 17 Feb 2024 C.E. sunset Julian: 2,460,358
7 17 Feb 2024 C.E. sunset to 18 Feb 2024 C.E. sunset Julian: 2,460,359	8 18 Feb 2024 C.E. sunset to 19 Feb 2024 C.E. sunset Julian: 2,460,360	9 19 Feb 2024 C.E. sunset to 20 Feb 2024 C.E. sunset Julian: 2,460,361	10 20 Feb 2024 C.E. sunset to 21 Feb 2024 C.E. sunset Julian: 2,460,362	11 Ta-anit Esther Commemorative Fast of Esther Esther 9:1-14, Megillah 2A Usually observed Day 13 of Month 12 21 Feb 2024 C.E. sunset to 22 Feb 2024 C.E. sunset Julian: 2,460,363	12 22 Feb 2024 C.E. sunset to 23 Feb 2024 C.E. sunset Julian: 2,460,364	13 Shabbat Zakhor Tetzaveh 23 Feb 2024 C.E. sunset to 24 Feb 2024 C.E. sunset Julian: 2,460,365
14 Purim Lots Esther 9:15-17 24 Feb 2024 C.E. sunset to 25 Feb 2024 C.E. sunset Julian: 2,460,366	15 Shushan Purim Lots Esther 9:18-32 25 Feb 2024 C.E. sunset to 26 Feb 2024 C.E. sunset Julian: 2,460,367	16 26 Feb 2024 C.E. sunset to 27 Feb 2024 C.E. sunset Julian: 2,460,368	17 27 Feb 2024 C.E. sunset to 28 Feb 2024 C.E. sunset Julian: 2,460,369	18 28 Feb 2024 C.E. sunset to 29 Feb 2024 C.E. sunset Julian: 2,460,370	19 29 Feb 2024 C.E. sunset to 1 Mar 2024 C.E. sunset Julian: 2,460,371	20 Shabbat Parah Ki Tissa 1 Mar 2024 C.E. sunset to 2 Mar 2024 C.E. sunset Julian: 2,460,372
21 2 Mar 2024 C.E. sunset to 3 Mar 2024 C.E. sunset Julian: 2,460,373	22 3 Mar 2024 C.E. sunset to 4 Mar 2024 C.E. sunset Julian: 2,460,374	23 4 Mar 2024 C.E. sunset to 5 Mar 2024 C.E. sunset Julian: 2,460,375	24 5 Mar 2024 C.E. sunset to 6 Mar 2024 C.E. sunset Julian: 2,460,376	25 6 Mar 2024 C.E. sunset to 7 Mar 2024 C.E. sunset Julian: 2,460,377	26 7 Mar 2024 C.E. sunset to 8 Mar 2024 C.E. sunset Julian: 2,460,378	27 Va-Yakhel, Pekudei Shabbat Ha-Chodesh 8 Mar 2024 C.E. sunset to 9 Mar 2024 C.E. sunset Julian: 2,460,379
28 9 Mar 2024 C.E. sunset to 10 Mar 2024 C.E. sunset Julian: 2,460,380	29 Rosh Chodesh First Crescent Moon sunset, 11 Mar  10 Mar 2024 C.E. sunset to 11 Mar 2024 C.E. sunset Julian: 2,460,381					

Deuteronomy 16:9

At Sightedmoon.com, we must have enough barley to be ground into flour by Wave Sheaf Day. That is the only reason we would search for barley. To make sure it will be ready by Wave Sheaf Day. If it is not ready then we will add a 13th month.

[Lev 23:10](#) Speak to the sons of Israel and say to them, When you have come into the land which I give to you, and shall reap the harvest of it, then you shall bring a sheaf of the firstfruits of your harvest to the priest.

[Lev 23:11](#) And he shall wave the sheaf before Jehovah to be received for you. On the next day after the sabbath the priest shall wave it.

Devorah, Yoel, and now Becca are all saying in unison that you can harvest the barley any time it is ready, store it until Wave Sheaf Day, and then offer it. They say this so that every single person has time for their crops to ripen, so everyone can do the Omer offering at the same time. But is this understanding correct?

The argument goes that if we cannot harvest the barley, then those farmers whose barley is ripe will lose it, and it will shatter and fall to the ground before they can harvest it. THEREFORE, they must be able to harvest it and store it. This is a subtle deception. There would be no need for the farmer to harvest and store his grains if they had declared the month of Aviv properly and made the wave offering at the right time. It is only when you get the Month of Aviv wrong that the farmer would lose his crops. If you are worried about the farmer, then you have declared the month too late. It is an obvious error.

To say the farmer can harvest and store his grains is to cover up an error you have made by postponing when the month of Aviv is. That is just an inconvenient and obvious truth.

Read the details of this Wave Sheaf Day and understand that you are not to harvest or eat until this day is completed.

[Lev 23:12](#) And you shall offer that day when you wave the sheaf, a male lamb without blemish of the first year for a burnt offering to Jehovah.

[Lev 23:13](#) And its food offering *shall be* two-tenths part of fine flour mixed with oil, a fire offering to Jehovah for a sweet savor. And the drink offering of it *shall be* of wine, the fourth *part* of a hin.

[Lev 23:14](#) And you shall eat neither bread, nor parched grain, nor green ears, until the same day, until you have brought an offering to your God. *It shall be* a statute forever throughout your generations in all your dwellings.

If you cut the harvest on any day other than wave sheaf day, you must also begin counting to Shavuot at that same time. This means you would also be keeping Shavuot at the wrong time and on any day of the week.

[Deu 16:9](#) You shall count seven weeks to yourselves. Begin to count the seven weeks from the time you began *to put* the sickle to the grain.

[Deu 16:10](#) And you shall keep the Feast of Weeks to Jehovah your God with a measure of a free-will offering of your hand, which you shall give according as Jehovah your God has blessed you.

We are to put the sickle to the Grain after the Sun has set, after the Sabbath, during the days of Unleavened Bread, which is Wave Sheaf Day. That is when you begin the harvest. You do it early enough so that no farmer will lose his crops, in the month when all the barley has green heads and is just starting to have dough ready for parching by fire, according to Lev 2.

Nehemia from whom I learned these things in 2005 even stated in his writings that the harvest begins with the Wave Offering.

Sunday April 9, 2023 is יום הַנִּפְתַּת הָעֹמֶר *Yom Hanafat Ha'omer* (Day of the Waving of the Sheaf). When the Temple stood **this day marked the official commencement of the grain harvest (Deuteronomy 16:7)** and sheaves of barley were cut and brought to the Temple as a wave-offering (Leviticus 23:9-14). This day also marks the beginning of the 50-day count to חַג הַשָּׁבֻעוֹת *Shavuot* (Pentecost; Feast of Weeks). *Yom Hanafat Ha'omer* is counted as Day 1 and *Shavuot* as Day 50.

<https://www.nehemiaswall.com/counting-omer>

Also, he clearly states here that the wave sheaf offering is from when the first stalks are cut in the harvest, which begins the count:

Aviv and the Harvest

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

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

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

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

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

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

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

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

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").

<https://www.nehemiaswall.com/aviv-barley-in-the-biblical-calendar>

By storing up the grains, we broke the commandment. By delaying the giving of our Omer to Yehovah, we have sinned.

[Exo 22:29](#) You shall not delay *giving* the fullness of your crops and juices of your vintage. You shall give the first-born of your sons to Me.

Most of us have heard these things before. Last week, I asked Yehovah to show me what we do not see and what we have missed. That was Thursday. Then, on Sabbath, in our midrash about Genesis 4, Patti Hanson says something that blows the roof off of this subject—something I had never seen.

We have made this into a teaching, which you [can watch here](#). But I want to write down the rest of the details for you all to read. I am having trouble getting the URL to work so it is in full length.

<https://www.youtube.com/watch?v=27HSAEK0PuE>

[embed]<https://www.youtube.com/watch?v=27HSAEK0PuE>[/embed]

Let's read Genesis 4:

[Gen 4:2](#) And she bore again, his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

[Gen 4:3](#) And in the end of days, it happened, Cain brought to Jehovah an offering of the fruit of the ground.

[Gen 4:4](#) And Abel also brought of the firstlings of his flock and of the fat of it. And Jehovah had respect to Abel and to his offering,

[Gen 4:5](#) but He did not have respect to Cain and to his offering. And Cain glowed with anger, and his face fell.

[Gen 4:6](#) And Jehovah said to Cain, Why have you angrily glowed? And why did your face fall?

[Gen 4:7](#) If you do well, shall you not be accepted? And if you do not do well, sin crouches at the door; and its desire *is* for you, and you shall rule over it.

[Gen 4:8](#) And Cain talked with his brother Abel. And it happened when they were in the field, Cain rose up against his brother Abel and killed him.

In verse four, we read that Abel's offering was both of the first of his herd, a lamb and an offering which Yehovah had respect for.

[Gen 4:4](#) And Abel also brought of the firstlings of his flock and of the fat of it. And Jehovah had respect to Abel and to his offering,

The word offering is:

H4503 ([Brown-Driver-Briggs](#)) מנחה minchâh

BDB Definition:

1) gift, tribute, offering, present, oblation, sacrifice, meat offering

1a) gift, present

1b) tribute

1c) offering (to God)

1d) grain offering

This offering can be a grain offering. Or, as we see below, it can also be a bloodless offering.

H4503 ([Strong](#))

מִנְחָה

minchâh

min-khaw'

From an unused root meaning to *apportion*, that is, *bestow*; a *donation*; euphemistically *tribute*; specifically a sacrificial *offering* (usually bloodless and voluntary): - gift, oblation, (meat) offering, present, sacrifice.

Yehovah, who does not change and is the same forever, does not change the rules for an offering. We just read in Lev 23 how you are also to offer a male lamb with your grain offering, exactly as Abel did.

[Lev 23:12](#) And you shall offer that day when you wave the sheaf, a male lamb without blemish of the first year for a burnt offering to Jehovah.

Abel made some sort of grain offering and also offered a lamb and Yehovah looked upon Abel with respect.

The book of Hebrews says Abel was a righteous man.

[Heb 11:4](#) By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness *that he* was righteous, God testifying of his gifts. And by it he, being dead, yet speaks.

With all of this in mind, we believe Abel made one of the wave offerings. Whether it was of barley or wheat, we cannot say. But this now leads us to what Cain did.

[Gen 4:3](#) And in the end of days, it happened, Cain brought to Jehovah an offering of the fruit of the ground.

[Gen 4:5](#) but He did not have respect to Cain and to his offering. And Cain glowed with anger, and his face fell.

Why did Yehovah not respect Cain's offering?

The answer is right there in the opening words of verse 3. "In the end" is the Hebrew word "Qets"

H7093 ([Ancient Hebrew](#))

[H7093](#) = AHLB# 1432-A (N)

1432 קֵץ (קָץ QTs) ac: **Cut** co: **End** ab: **?:** The end of something or to make an end by cutting it off.

A) קֵץ (קָץ QTs) ac: **?** co: **End** ab: **?**

N^m) קֵץ (קָץ QTs) - **End:** The end of a time period or place or the end of something. The border of a country as the ends. [freq. 67] [kjv: end, after, border, infinite, process] { [H7093](#) }

N^{f1} אָדָּמָה (אָדָּמָה Q-TsH) - **End:** The far extremity of something, the end or edge. [freq. 35] |kjv: end, lowest, uttermost, edge, selvedge| {[H7098](#)}

N^{f2} אֶדְוָה (אֶדְוָה Q-TsT) - **End:** The end of a time or place or as an extremity. [Hebrew and Aramaic] [freq. 9] |kjv: end, part, some| {[H7117](#), [H7118](#)}

s^m אֶדְוָה (אֶדְוָה Q-TsYN) - **Ruler:** One who rules within a border. [freq. 12] |kjv: ruler, prince, captain, guide| {[H7101](#)}

ej^m אֶדְוָה (אֶדְוָה QY-TsWN) - **Outer:** At the end of something. [freq. 4] |kjv: uttermost, outmost| {[H7020](#)}

B) אָדָּמָה (אָדָּמָה QTsTs) ac: **Cut off** co: ? ab: ? : The making of an end of something by cutting it.

V) אָדָּמָה (אָדָּמָה Q-TsTs) - **Cut-off:** To make an end of something by cutting it off. [Hebrew and Aramaic] [df: ooq] [freq. 16] (vf: Paal, Pual, Piel) |kjv: cut off, utmost, cut| {[H7082](#), [H7112](#), [H7113](#)}

H) אָדָּמָה (אָדָּמָה QTsH) ac: **Cut off** co: **End** ab: ?

V) אָדָּמָה (אָדָּמָה Q-TsH) - **Cut-off:** To cut something out or make short. [freq. 5] (vf: Paal, Hiphil, Piel) |kjv: cut off, cut, scrape| {[H7096](#)}

N^m אָדָּמָה (אָדָּמָה Q-TsH) - **End:** The far extremity of something, the end or edge. [freq. 96] |kjv: end, part, edge, coast, border, outside, utmost, quarter| {[H7097](#)}

J) אָדָּמָה (אָדָּמָה QWTs) ac: **Awake** co: ? ab: ?

V) אָדָּמָה (אָדָּמָה QWTs) - **I. Awake:** An end to sleep. **II.Loath:** To consider something cut off. [freq. 31] (vf: Paal, Hiphil) |kjv: abhor, weary, loath, distress, vex, grieve, awake, wake, arise, watch| {[H6973](#), [H6974](#)}

N^m אָדָּמָה (אָדָּמָה QWTs) - **Thorn:** [Unknown connection to root;] [freq. 12] |kjv: thorn| {[H6975](#)}

N^{f1} אָדָּמָה (אָדָּמָה QW-TsH) - **Lock:** A lock of hair. [Unknown connection to root;] [freq. 2] |kjv: lock| {[H6977](#)}

K) אָדָּמָה (אָדָּמָה QTsW) ac: ? co: **End** ab: ?

N^m אָדָּמָה (אָדָּמָה Q-TsW) - **End:** The far extremity of something, the end or edge. [freq. 7] |kjv: end, uttermost| {[H7099](#)}

L) אָדָּמָה (אָדָּמָה YQTs) ac: **Awake** co: ? ab: ? : An ending of sleep.

V) אָדָּמָה (אָדָּמָה Y-QTs) - **Awake:** [freq. 11] (vf: Paal) |kjv: awake| {[H3364](#)}

M) יָקַד (יָקַד QYTs) ac: ? co: **Summer** ab: ? : As the end of the season.

V) יָקַד (יָקַד QYTs) - **Summer:** To spend the summer. [df: Uwq] [freq. 1] (vf: Paal) [kjv: summer] {[H6972](#)}

N^m) יָקַד (יָקַד QYTs) - **Summer:** [Hebrew and Aramaic] [freq. 21] [kjv: summer] {[H7007](#), [H7019](#)}

H7093 ([Brown-Driver-Briggs](#)) יָקַד qêts

BDB Definition:

1) end

1a) end, at the end of (of time)

1b) end (of space)

The New Man Bible has a footnote for this verse which says:

This actually refers to time. That Abels offering was timely while Cains was not. From the descriptions of the offering from Ancient times it was taken that Cain did not offer the first of his crops while Abel brought his first born.

In Israel there are only two seasons. Winter begins with the 7th month and summer begins with the 1st of Aviv.

What you are being told in this one verse is that Cain made his offering at the end of the Summer season. This means he took his offering from the stored or collected grains from all the field at the end. He was to offer up the Wave Offering; whether that was of barley or wheat does not matter. What matters is that he took from the stored grains and not the very first fruits, and because he did this, his offering was rejected by Yehovah.

Today in 2024, if you think you can store the grains and give to Yehovah at the end of the harvest, then you are gravely mistaken. You are doing the exact same thing Cain did and he was rejected by Yehovah.

Here at Sightedmoon.com, we have consistently shown you that we are at the end of this age. We are now approaching the first fruits of wheat to be harvested on Shavuot in the year 2033. We know this because Yehshua was the first fruit of the Barley harvested the day He rose from the grave on Wave Sheaf Day in 31 AD.

year of יהוה.”						2045	120	
Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	6th	
2044	2037	2030	2023	2016	2009	2002	Millennial Day Ended	
2043	2036	2029	2022	2015	2008	2001		
2042	2035	2028	2021	2014	2007	2000		
2041	2034	2027	2020	2013	2006	1999		
2040	2033	2026	2019	2012	2005	1998		
2039	2032	2025	2018	2011	2004	1997		
2038	2031	2024	2017	2010	2003	1996		
						1996		119

In our book, “The 10 Days of Awe”, we demonstrate to you how these 10 years, from 2024 to 2033, are the end of the end of this age and the time of judgment. Delaying your first fruit offering is tantamount to Cains's rejection by Yehovah. Do you really want to risk it all and be told I never knew you this close to the end?

As it was in the days of Noah and as it was in the days of Lot, people could not see the truth, even when it was right in front of them. The people of Sodom could not see the door to get into the house. The people of Noah's age would not enter the door while it was available to them. The Door, Yehshua, is the Green Ears, the Aviv, the Ab we are to desire and seek. People now are turning from the Green ears and settling on the brown ones or the ones that come at the end of the season and, like Cain, not present them until the end of the season.

Sightedmoon.com is now watching for each of the seven first fruits to appear right on time. The barley has now appeared. Shavuot, 50 days later, will be on April 21, 2024. We will be looking for the first flush of wheat to appear. Wave Sheaf Day for Yoel Devorah and those on the Hillel calendar will be the following week. Will they be offering the first fruits of barley? Shavuot for these people will then be June 16, 2024. This is when they would expect to see the first fruits of wheat. But June 8, is the start of the 5th month for sightedmoon.com. We will be looking for the first fruits of the vine at this time.

We have two big months between sightedmoon.com, Devorah, Yoel, and the Hillel Calendar people. This is the year to watch and make notes.

Those following Becca will keep Wave Sheaf Day on March 31, 2024. Shavuot for them will be May 19, 2024.

In 2024, the 1st year of judgment, we must all watch and see what Yehovah reveals about His First Fruits.

As always, it is up to you to learn and understand the Holy Days and the calendar that regulates them. Today, we have no King to tell us. How many would listen to him if we did? Yehshua said that He would send Elijah to restore ALL THINGS before His return. When you see Elijah restoring all things, will you listen to him? Will you be helping him or will you be found throwing stones? It was those who thought they knew the Torah who condemned Yehshua and

were throwing stones at Him while He died on the tree. Are you studying to show yourself approved, or are you just following personalities and picking up stones?

One final thought.

In 2023, we kept the Feasts one month before everyone else. We had a peaceful and tranquil time. Then, at the end of the 1290-day count, we had the horror of October 7, on the Hillel Shemini Atzeret. The second 1290-count ends on March 31, 2024, Wave Sheaf Day for those following Becca and Easter Sunday. The third 1290-day count ends on April 8, 2024, the day of the Solar Eclipse across the USA, marking the final leg in the Aleph Tav over North America. The fourth 1290-day count we are watching ends on July 7, 2024, the 30th day of our 5th month.

Rumours continue to say the IDF will enter Rapha during Ramadan. They also say the IDF will attack Hezbollah after Rapha is completed, and they expect that to be after the Hillel Passover date in April.

We continue to watch for the 5th and 6th seals to be played out, although you could say the 133 hostages are part of the 5th seal. And we are also watching for the 1st Trumpet to be enacted this year of 2024.

Cain made a mistake in offering the first fruits at the end of the season. He took out his frustration on Abel. Cain did not repent. What are you going to do now at the end of this age?

The Jewish calendar is out of sync. Fix it

The next 'Blessing of the Sun' will occur in April 2009- 19 days ahead of schedule.

By [STEPHEN GABRIEL ROSENBERG](#) MAY 21, 2007 18:56 [We observant Jews count the Omer](#) - 50 days from Pessah to Shavuot - because the Torah commands us to. Every night we've been reciting the number of days and weeks that have passed and look forward to the coming festival, rightly called Shavuot, or Weeks. In Greek it is Pentecost - the counting of 50. This counting of 50 days between festivals seems to have been an ancient custom among farmers. Many of the festivals are two months apart. If the farmer celebrated seven days of harvest festival, added an extra day, as the eighth day of Shemini Atzeret is added to Succot, and if he then counts 50 days, he is on to the eve of the next festival. This basic count of 59 days, or just two full months, would have applied between Pessah and Shavuot if we counted as the pre-rabbinic Ethiopians did, taking "from the morrow of the Sabbath" (Leviticus 23:15) to be the day after the whole festival, thus bringing Shavuot to 15th of Sivan. It was the Pharisees who changed all that so as to bring Pentecost forward to coincide with their date for the Theophany at Mt. Sinai. THE JEWISH calendar has been a lunar one, confirmed by the sighting of the new moon, at least from the time of the little tablet, the so-called Gezer Calendar excavated in 1908, considered to be of the 11th century BCE, which counted the agricultural year in consecutive

months, four of them in pairs. In matters of time, the month is a natural phenomenon, as are the day and the solar year, although the three are difficult to correlate. The month is actually 29.530588 days long and the solar year 365.2422 days, which makes calculation difficult. In the early Roman Empire the year was still counted as a lunar one and correlation with the seasons was chaotic and unwieldy. It was so until the time of the Emperor Julius Caesar, who was advised by astronomers to scrap the lunar count and fix a solar year of 365 and 1/4 days. That fraction of a day was not practical so it was decreed to have three years of 365 days, and one of 366 days every four years. Known as the Julian Calendar, it had the desired effect of regulating the days and months with the seasons. The new reckoning was introduced in 45 BCE and was expected to be correct for time everlasting. But it was not to be. THE CALENDAR year was more than 11 minutes too long, which meant an increase of one day in about 130 years. Thus by medieval times, after a period of say, 1,000 years, the calendar year was already seven days in advance of the sun. By the time reform came, under Pope Gregory XIII, the calendar was 10 days ahead of the solar system, and consequently in March 1582, the new Gregorian Calendar took 10 days out of the month of October of that year. It was not an easy reform to swallow, and Great Britain was the last major country to adopt it, not doing so until nearly 200 years later in 1752. It was then that popular riots called for "the return of our 11 days," that led to the Treasury being forced to move the tax year 11 days forward from the quarter-day of March 25 to April 5. As the Julian year had been too long by about three days in 400 years, the Gregorian Calendar solved the problem by declaring that the leap day should be ignored at every century year and only used in those centuries divisible by 400, as is still the practice today. SO FAR, so good, but how does that impact on the Hebrew calendar? We are very meticulous in our counting, as for instance in counting the Omer between Pessah and Shavuot; and, after all, we did invent the seven-day week. It is now adopted all over the world, while the 10-day week of the ancient Egyptians and the five-day week of the more recent French Revolution never took hold. Our calendar has been a very ingenious one, having solved the problem of relating the lunar counting to the solar reality, and ensuring that festivals did not fall on unsuitable days of the week, like Yom Kippur on a Friday or Pessah on a Monday. But its very ingenuity should not lead us into thinking it infallible. When confirming the calendar by sighting of the moon became impractical, tradition has it that a fixed calendar was set down by the Patriarch Hillel II in 358 or 359 CE. It is not certain that this was so as, for instance, Maimonides does not mention it, though he says that monthly sightings did cease some time before the end of the Babylonian Talmud. Although some flexibility may have continued, it is clear that by the time of the Geonim in the ninth century a fixed calendar was being adhered to. That calendar, like all previous ones, divided the year into four *tekufot* or seasons, which conformed to the solstices and equinoxes of the earth around the sun. The first division was the *tekufa* of Nissan, or the spring season. It was in that season that the festival of Pessah had to fall, as the Torah tells us to "Observe the month of Aviv (Spring) and make Passover" (Deuteronomy 16:1), so the calculation of the four seasons was of paramount importance. ALTHOUGH we do not know when the fixed calendar started, whether in the fourth century or not, it is our guiding light today and 26 years ago it told us that the "Blessing of the Sun" was to be on April 8, 1981. It is a ceremony held every 28 years, when the sun is considered to be in the same position as the one it held in the days of Creation, that is, on a Wednesday. If the year is held to be 365 days long, then the date of its "birth" - its birthday - falls on the same day of the week every 28 years. But when we celebrated that in 1981, the *tekufa* date was April 8, or 18 days after the true astronomical equinox of March 21. In other words, the Jewish calendar was 18 days out of sync with the heavenly facts. How did this

happen? Quite simply because the original calculations, whether by Hillel II or others, were based on the Julian Calendar of their time and, as we have seen, the Julian Calendar would now also be about 15 days out of line with the sun. Does this really matter? As the tekufa of Nissan, or Spring, continues to progress ahead of the sun, by more than 11 hours a year, we shall find that in time it will approach nearer and nearer to the astronomical summer, and the festival of Pessah will no longer fall in our tekufa of Nissan. It can be calculated that this will occur in about 640 years, and then we will be in breach of the Torah law. The festival may still be in the spring, but the tekufa of Spring will be in the summer. SO GREAT BRITAIN was not the last country to adopt the Gregorian correction of the Julian calculations. The Hebrew calendar has not yet recognized the discrepancy but it is something we should consider very carefully and quite soon, for the next "Blessing of the Sun" will occur in two years's time, in April 2009, so it would be sensible to reform the calendar before then, so that our prayers will be in line with God's Creation, and not 19 days ahead of it. As in England, that change may well cause riots in the streets, this time in Jerusalem and Bnei Brak - but is it sensible to let this time bomb go on ticking any longer? *The writer is a Fellow of the Albright Institute of Archaeological Research, Jerusalem.*