

NewsLetter 5860-008

The 1st Year of the 5th Sabbatical Cycle

The 29th year of the 120th Jubilee Cycle

The 26th 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

April 6, 2024

Shabbat Shalom to the Royal Family of Yehovah, this Sabbath is the fourth of the Sabbaths of counting the Omer.

2nd & 3rd Abomination Count

We have been explaining to you the 1290 Day count from September 18, 2020 arrived on March 31, 2024. We did not know what to expect, but we were watching. Then on Monday April 1, 2024, Israel struck the building next to the Iranian embassy in Damascus killing 7 top leaders of the Iranian guard. Iran claims that the building was part of the Embassy and as such was an attack on sovereign territory.

Israel is now preparing for a retaliatory strike from Iran. They are expecting it at the end of Friday prayers or it could come at the end of Eid, which is predicted that Ramadan will end on April 9, with the following day being the first day of Eid Al-Fitr. However, like the start of Ramadan, the end of the month is also contingent on the sighting of the moon.

September 25, 2024, is also the 3rd 1290-day count date we have been following. It expires on April 8, 2024. What is to happen on this date, we do not know. But we have been warning and watching for this date for some time now. Will this be the start of the entire Middle East going to war? Will it become Nuclear quickly as Revelation 6 indicates? Although there was a 7.5 earthquake in Taiwan, on Thursday, I do not think that is what revelation is referring to. Are we about to see a great earthquake?

We continue to watch and study the scriptures.

[Rev 6:12](#) And when He had opened the sixth seal, I looked, and behold, there was a great earthquake. And the sun became black as sackcloth of hair, and the moon became like blood.

[Rev 6:13](#) And the stars of heaven fell to the earth, even as a fig tree casts her untimely figs when she is shaken by a mighty wind.

[Rev 6:14](#) And *the* heaven departed like a scroll when it is rolled together. And every mountain and island were moved out of their places.

[Rev 6:15](#) And the kings of the earth, and the great men, and the rich, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains.

[Rev 6:16](#) And they said to the mountains and rocks, Fall on us and hide us from *the* face of Him sitting on the throne, and from the wrath of the Lamb;

[Rev 6:17](#) for the great day of His wrath has come, and who will be able to stand?

The Seventh Seal and the Golden Censer

[Rev 8:1](#) And when He opened the seventh seal, there was silence in Heaven for about half an hour.

[Rev 8:2](#) And I saw the seven angels who stood before God, and seven trumpets were given to them.

[Rev 8:3](#) And another angel came and stood at the altar, having a golden censer. And many incenses were given to him, so that he should offer *it* with the prayers of all saints on the golden altar before the throne.

[Rev 8:4](#) And the smoke of the incense *which came* with the prayers of the saints, ascended up before God from the angel's hand.

[Rev 8:5](#) And the angel took the censer and filled it with fire from the altar, and cast *it* into the earth. And voices and thunderings and lightnings and an earthquake occurred.

The Seven Trumpets

[Rev 8:6](#) And the seven angels which had the seven trumpets prepared themselves to sound.

[Rev 8:7](#) The first angel sounded, and there followed hail and fire mixed with blood, and they were cast on the earth. And the third *part* of trees was burned up, and all green grass was burned up.

We also just received this update from Hananya Naftali saying much of the same things we have been speaking about.

Counting the Omer Week Six

Sunday March 3, 2024 is הַנִּפְתַּת הָעֶמֶר 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 16:9 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.

And sheaves of barley were cut and brought to the Temple as a wave-offering on Wave Sheaf Day. It is done on behalf of the nation. One Omer's worth is two dry litres of flour.

Leviticus 23:9-14 9 And Jehovah spoke to Moses, saying, 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. 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. 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. 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. 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.

This day also marks the beginning of the 50-day count to **הַשַּׁבּוּעוֹת** *Shavuot* (Pentecost; Feast of Weeks). *Yom Hanafat Ha'omer* is counted as Day 1 and Shavuot as Day 50.

There are different methods of counting the 50 days. According to some, the commandment 'and you shall count for yourselves fifty days' means to simply observe the 50th day as *Shavuot*, while others actually declare out loud the number of each of the fifty days. A medieval Karaite Jewish practice combines two methods of declaring the daily count. The first method is the counting of seven weeks. Each day, the number of the week and the number of the day in the week are declared. So for example, the first day is 'first day of the first week'. The second counting method used is an overall number for each day. In this method Day one is 'the first day' and Day 25 is 'the twenty-fifth day'. These two methods are used to satisfy the commandment to count seven weeks (Deuteronomy 16:9) as well as the commandment to count fifty days (Leviticus 23:16). Below is a list of the counting for each day.

[Lev 23:15](#) And **you shall count** to you from the next day after the sabbath, from the day that you brought the sheaf of the wave offering; **seven sabbaths** shall be complete.

[Lev 23:16](#) To **the next day after the seventh sabbath you shall number fifty days**. And you shall offer a new food offering to Jehovah.

You are to count seven sabbaths, as we are commanded in verse 15, and 50 days, as we are told in verse 16. In Deuteronomy, we are commanded to count from the time we put the sickle to the grain.

[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.

If you get the timing wrong about when the month of Aviv begins, then people will declare you can cut the barley and store it. This is not what Deut 16:9 says. When you put the sickle to the grain, you begin to count. But you are also told to take the barley on the first day of the week during the days of Unleavened Bread. It is because they have erred about when Aviv is that the other groups all say you can harvest anytime and store the grain and then later make your first fruits offering. Understand and know the facts.

From Nehemia's Wall <https://www.nehemiaswall.com/counting-omer>

WEEK Six | שבוע 6

Day Thirty-Six | Yehovah, the Judge | Psalm 94:12-23

Today is the first day of the sixth week of seven weeks. Today is the thirty-sixth day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

1 Elohim does favor us and bless us. Cause His face to shine upon us. Selah. (Psalm 67:1)

2 For Your way to be known on earth, Your deliverance among all nations. (Psalm 67:2)

3 Let the peoples praise You, O Elohim, let all the peoples praise You. (Psalm 67:3)

4 Let the nations be glad and sing for joy! For You judge the peoples uprightly, and lead the nations on earth. Selah. (Psalm 67:4)

5 Let the peoples praise You, O Elohim; let all the peoples praise You. (Psalm 67:5)

6 The earth shall give her increase; Elohim, our own Elohim, blesses us! (Psalm 67:6)

7 Elohim blesses us! And all the ends of the earth fear Him! (Psalm 67:7)

12 Blessed is the man You discipline, O Yah, and instruct out of Your Torah. (Psalm 94:12)

13 To give him rest from the days of evil, until the pit is dug for the wrong. (Psalm 94:13)

14 For יהוה does not leave His people, nor does He forsake His inheritance. (Psalm 94:14)

15 For right-ruling returns man to righteousness, and all the upright in heart follow it. (Psalm

94:15)

16 Who would rise up for me against evil-doers? Who would stand up for me against workers of wickedness? (Psalm 94:16)

17 If יהוה had not been my help, my being would soon have settled in silence. (Psalm 94:17)

18 When I said, “My foot has slipped,” Your kindness, O יהוה, supported me. (Psalm 94:18)

19 When anxiety was great within me, Your comforts delighted my being. (Psalm 94:19)

20 Would a throne of destruction, which devises trouble by decree, be joined with You? (Psalm 94:20)

21 They band together against the life of the righteous, and declare innocent blood wrong. (Psalm

94:21)

22 But יהוה is my defense, and my Elohim the rock of my refuge. (Psalm 94:22)

23 And brings back on them their own wickedness, and cuts them off in their own wrongdoing; יהוה our Elohim does cut them off. (Psalm 94:23)

Day Thirty-Seven | A Song of Praise | Psalm 95:1-7

Today is the second day of the sixth week of seven weeks. Today is the thirty-seventh day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath

1 Elohim does favor us and bless us. Cause His face to shine upon us. Selah. (Psalm 67:1)

2 For Your way to be known on earth, Your deliverance among all nations. (Psalm 67:2)

3 Let the peoples praise You, O Elohim, let all the peoples praise You. (Psalm 67:3)

4 Let the nations be glad and sing for joy! For You judge the peoples uprightly, and lead the nations on earth. Selah. (Psalm 67:4)

5 Let the peoples praise You, O Elohim; let all the peoples praise You. (Psalm 67:5)

6 The earth shall give her increase; Elohim, our own Elohim, blesses us! (Psalm 67:6)

7 Elohim blesses us! And all the ends of the earth fear Him! (Psalm 67:7)

1 Come, let us sing to יהוה !Let us raise a shout to the Rock of our deliverance. (Psalm 95:1)

2 Let us come before His face with thanksgiving. Let us raise a shout to Him in song. (Psalm 95:2)

3 For יהוה is a great Ėl, and a great Sovereign above all mighty ones. (Psalm 95:3)

4 In whose hand are the depths of the earth. The mountain peaks are His also. (Psalm 95:4)

5 His is the sea, for He made it; and His hands formed the dry land. (Psalm 95:5)

6 Come, let us bow down and bend low. Let us kneel before יהוה our Maker. (Psalm 95:6)

7 For He is our Elohim, and we are the people of His pasture, and the sheep of His hand. (Psalm 95:7)

Day Thirty-Eight | Yehovah, the Supreme King | Psalm 96:1-13 (14)

Today is the third day of the sixth week of seven weeks. Today is the thirty-eighth day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

1 Elohim does favor us and bless us. Cause His face to shine upon us. Selah. (Psalm 67:1)

2 For Your way to be known on earth, Your deliverance among all nations. (Psalm 67:2)

3 Let the peoples praise You, O Elohim, let all the peoples praise You. (Psalm 67:3)

4 Let the nations be glad and sing for joy! For You judge the peoples uprightly, and lead the nations on earth. Selah. (Psalm 67:4)

5 Let the peoples praise You, O Elohim; let all the peoples praise You. (Psalm 67:5)

6 The earth shall give her increase; Elohim, our own Elohim, blesses us! (Psalm 67:6)

7 Elohim blesses us! And all the ends of the earth fear Him! (Psalm 67:7)

1 Sing to יהוה a new song. Sing to יהוה, all the earth! (Psalm 96:1)

2 Sing to יהוה, bless His Name. Proclaim His deliverance from day to day. (Psalm 96:2)

3 Declare His esteem among the nations; His wonders among all peoples. (Psalm 96:3)

4 For great is יהוה and greatly to be praised. He is to be feared above all mighty ones. (Psalm 96:4)

5 For all the mighty ones of the peoples are matters of naught, but יהוה made the heavens. (Psalm 96:5)

6 Excellency and splendor are before Him. Strength and comeliness are in His set-apart place. (Psalm 96:6)

7 Ascribe to יהוה, O clans of the peoples. Ascribe to יהוה esteem and strength. (Psalm 96:7)

8 Ascribe to יהוה the esteem of His Name. Bring an offering, and come into His courts. (Psalm 96:8)

9 Bow yourselves to יהוה, in the splendor of set-apartness! Tremble before Him, all the earth. (Psalm 96:9)

10 Say among nations, “יהוה shall reign. The world also is established, immovable. He judges the peoples in straightness.” (Psalm 96:10)

11 Let the heavens rejoice, and let the earth be glad. Let the sea roar, and all that fills it. (Psalm 96:11)

12 Let the field exult, and all that is in it. Let all the trees of the forest then shout for joy. (Psalm 96:12)

13 At the presence of יהוה. For He shall come, for He shall come to judge the earth. He judges the world in righteousness, and the peoples with His truth. (Psalm 96:13)

Day Thirty-Nine | Yehovah, the Ruler of the World | Psalm 98:1-9

Today is the fourth day of the sixth week of seven weeks. Today is the thirty-ninth day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

- 1 Elohim does favor us and bless us. Cause His face to shine upon us. Selah. (Psalm 67:1)
- 2 For Your way to be known on earth, Your deliverance among all nations. (Psalm 67:2)
- 3 Let the peoples praise You, O Elohim, let all the peoples praise You. (Psalm 67:3)
- 4 Let the nations be glad and sing for joy! For You judge the peoples uprightly, and lead the nations on earth. Selah. (Psalm 67:4)
- 5 Let the peoples praise You, O Elohim; let all the peoples praise You. (Psalm 67:5)
- 6 The earth shall give her increase; Elohim, our own Elohim, blesses us! (Psalm 67:6)
- 7 Elohim blesses us! And all the ends of the earth fear Him! (Psalm 67:7)

- 1 Sing to יהוה a new song!, for He has done wonders. His right hand and His set-apart arm have brought Him deliverance. (Psalm 98:1)
- 2 יהוה has made known His deliverance. His righteousness He has openly shown before the eyes of the nations. (Psalm 98:2)
- 3 He has remembered His kindness and His trustworthiness to the house of Yisra'el. All the ends of the earth have seen the deliverance of our Elohim. (Psalm 98:3)
- 4 Raise a shout to יהוה, all the earth. Break forth in song, rejoice, and sing praises. (Psalm 98:4)
- 5 Sing to יהוה with the lyre, with the lyre and the voice of a song. (Psalm 98:5)
- 6 With trumpets and the sound of a horn, raise a shout before יהוה, the Sovereign. (Psalm 98:6)
- 7 Let the sea roar, and all that fills it, the world and those who dwell in it. (Psalm 98:7)
- 8 Let the rivers clap their hands, let the mountains sing together for joy before יהוה.) Psalm 98:8)
- 9 For He shall come to judge the earth. He judges the world in righteousness, and the people in straightness. (Psalm 98:9)

Day Forty | Yehovah, the Supreme King | Psalm 99:1-9

Today is the fifth day of the sixth week of seven weeks. Today is the fortieth day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

- 1 Elohim does favor us and bless us. Cause His face to shine upon us. Selah. (Psalm 67:1)
- 2 For Your way to be known on earth, Your deliverance among all nations. (Psalm 67:2)
- 3 Let the peoples praise You, O Elohim, let all the peoples praise You. (Psalm 67:3)
- 4 Let the nations be glad and sing for joy! For You judge the peoples uprightly, and lead the nations on earth. Selah. (Psalm 67:4)
- 5 Let the peoples praise You, O Elohim; let all the peoples praise You. (Psalm 67:5)
- 6 The earth shall give her increase; Elohim, our own Elohim, blesses us! (Psalm 67:6)

7 Elohim blesses us! And all the ends of the earth fear Him! (Psalm 67:7)

1 יהוה shall reign; peoples tremble! He is enthroned on the kerubim (cherubim); the earth shakes! (Psalm 99:1)

2 יהוה is great in Tsiyon (Zion), and He is high above all the peoples. (Psalm 99:2)

3 They praise Your Name, great and awesome, it is set-apart. (Psalm 99:3)

4 And the strength of the Sovereign shall love right-ruling. You Yourself shall establish straightness; You shall execute right-ruling and righteousness in Ya'aqob (Jacob). (Psalm 99:4)

5 Exalt יהוה our Elohim, and bow yourselves at His footstool. He is set-apart. (Psalm 99:5)

6 Mosheh (Moses) and Aharon (Aaron) were among His priests, and Shemu'el (Samuel) was among those calling upon His Name. They called upon יהוה, and He answered them. (Psalm 99:6)

7 He spoke to them in the column of cloud. They guarded His witnesses and the Law He gave them. (Psalm 99:7)

8 You answered them, O יהוה our Elohim. You were a forgiving Ėl to them, though You took vengeance on their deeds. (Psalm 99:8)

9 Exalt יהוה our Elohim, and bow down toward His set-apart mountain; for יהוה our Elohim is setapart. (Psalm 99:9)

Day Forty-One | The Love of Yehovah | Psalm 103:1-22

Today is the sixth day of the sixth week of seven weeks. Today is the forty-first day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

1 Elohim does favor us and bless us. Cause His face to shine upon us. Selah. (Psalm 67:1)

2 For Your way to be known on earth, Your deliverance among all nations. (Psalm 67:2)

3 Let the peoples praise You, O Elohim, let all the peoples praise You. (Psalm 67:3)

4 Let the nations be glad and sing for joy! For You judge the peoples uprightly, and lead the nations on earth. Selah. (Psalm 67:4)

5 Let the peoples praise You, O Elohim; let all the peoples praise You. (Psalm 67:5)

6 The earth shall give her increase; Elohim, our own Elohim, blesses us! (Psalm 67:6)

7 Elohim blesses us! And all the ends of the earth fear Him! (Psalm 67:7)

1 Bless יהוה, O my being, and all that is within me. Bless His set-apart Name! (Psalm 103:1)

2 Bless יהוה, O my being, and do not forget all His dealings. (Psalm 103:2)

3 Who forgives all your crookednesses, Who heals all your diseases. (Psalm 103:3)

4 Who redeems your life from destruction, Who crowns you with kindness and compassion. (Psalm 103:4)

5 Who satisfies your desire with the good. Your youth is renewed like the eagle's. (Psalm 103:5)

6 יהוה is doing righteousness and right-ruling for all the oppressed. (Psalm 103:6)

7 He made known His ways to Mosheh (Moses), His acts to the children of Yisra'el. (Psalm

103:7)

8 יהוה is compassionate and showing favor, patient, and great in kindness. (Psalm 103:8)

9 He does not always strive, nor maintain it forever. (Psalm 103:9)

10 He has not done to us according to our sins, nor rewarded us according to our crookednesses. (Psalm 103:10)

11 For as the heavens are high above the earth, so great is His kindness toward those who fear Him. (Psalm 103:11)

12 As far as east is from west, so far has He removed our transgressions from us. (Psalm 103:12)

13 As a father has compassion for his children, so יהוה has compassion for those who fear Him. (Psalm 103:13)

14 For He knows how we are made; He remembers that we are dust. (Psalm 103:14)

15 As a flower of the field, so he flourishes. (Psalm 103:15)

16 For the wind blows over it, and it is no more, and its place no longer remembers it. (Psalm 103:16)

17 But the kindness of יהוה is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children. (Psalm 103:17)

18 To those who guard His covenant, and to those who remember His orders to do them. (Psalm 103:18)

19 יהוה has established His throne in the heavens, and His reign shall rule over all. (Psalm 103:19)

20 Bless יהוה, you His messengers, mighty in power, who do His Word, listening to the voice of His Word. (Psalm 103:20)

21 Bless יהוה, all you His hosts, You His servants, who do His pleasure. (Psalm 103:21)

22 Bless יהוה, all His works, in all places of His rule. Bless יהוה, O my being! (Psalm 103:22)

Day Forty-Two | Yehovah & His People (Part VI) | Psalm 105:1-11

Today is the seventh day of the sixth week of seven weeks. Today is the forty-second day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath. Today is Sabbath, the sixth Sabbath of seven Sabbaths. Today completes the sixth week of seven weeks.

1 Elohim does favor us and bless us. Cause His face to shine upon us. Selah. (Psalm 67:1)

2 For Your way to be known on earth, Your deliverance among all nations. (Psalm 67:2)

3 Let the peoples praise You, O Elohim, let all the peoples praise You. (Psalm 67:3)

4 Let the nations be glad and sing for joy! For You judge the peoples uprightly, and lead the nations on earth. Selah. (Psalm 67:4)

5 Let the peoples praise You, O Elohim; let all the peoples praise You. (Psalm 67:5)

6 The earth shall give her increase; Elohim, our own Elohim, blesses us! (Psalm 67:6)

7 Elohim blesses us! And all the ends of the earth fear Him! (Psalm 67:7)

- 1 Give thanks to יהוה !Call upon His Name. Make known His deeds among the peoples. (Psalm 105:1)
- 2 Sing to Him, sing praise to Him. Speak of all His wonders. (Psalm 105:2)
- 3 Make your boast in His set-apart Name. Let the hearts rejoice of those seeking יהוה.) Psalm 105:3)
- 4 Seek יהוה and His strength. Seek His face always. (Psalm 105:4)
- 5 Remember His wonders which He has done, His miracles, and the right-rulings of His mouth. (Psalm 105:5)
- 6 O seed of Avraham (Abraham) His servant, children of Ya'aqob (Jacob), His chosen ones! (Psalm 105:6)
- 7 He is יהוה our Elohim; His right-rulings are in all the earth. (Psalm 105:7)
- 8 He has remembered His covenant forever, the Word He commanded, for a thousand generations. (Psalm 105:8)
- 9 The covenant He made with Avraham (Abraham), and His oath to Yitshaq (Isaac). (Psalm 105:9)
- 10 And established it to Ya'aqob (Jacob) for a Law, to Yisra'el—an everlasting covenant. (Psalm 105:10)
- 11 Saying, "To you I give the land of Kena'an (Canaan), the portion of your inheritance." (Psalm 105:11)

Why Do We Silage Wheat?

I know most of you reading this have not grown up on a farm. The closest some of you have been to a farm is when you buy a bag of milk, a box of Cornflakes, or Cheerios. I am not making fun of you, but I understand why some do not grasp what we teach here. But I will try to help you to understand.

Last Sabbath, March 30th, 2024, was the 28th day of counting the Omer. Our first day of counting was on March 3, 2024. March 31, 2024, was Wave Sheaf Day for some people. It was then their first day of counting the Omer. For others, Wave Sheaf Day is not until April 28.

Then from each of these Wave Sheaf Days you must now count 50 days until the first of the Wheat or the Yom HaBikkerim wheat harvest begins.

So, Shavuot will be on April 18 for us, May 19 for the second group, and June 16 for the third group.

Yes, we believe in the seven species coming to fruition at the proper time, ready to be the **FIRST FRUITS OFFERING**. Shavuot, you are to offer the first fruits of the wheat harvest in the form of two loaves of bread with leaven in them.

I received a picture last Sabbath, and we have had others of the wheat fields being cut on March 29 for silage.

The following picture taken by יפעת ינוקא in Megiddo Israel on March 29, 2024.



Why would a farmer plant wheat, which is what this crop is, and then cut it before it was 100% ripe? Look at the tractor. It is not a combine for harvesting wheat. It is a tractor for mower or cutting the crop and putting it in rows to dry out. Why is he doing this?

After spending all that money to plant the field with wheat, why on earth waste it on silage?

Allow me to share a study about the nutrient value of silage at various stages of growth. Go to the charts at the link if you want to see more.

[Typical recommendations for harvesting](#) cereal small grains for silage have been an issue for many years. If the main goal is to maximize silage nutritive value, without considering DM yield then, the recommendation has been to harvest at boot stage. On the other hand, if the main goal is to maximize yield without sacrificing nutritive value, then the recommendations is to harvest at soft-dough stage. Harvesting at boot stage DM yield is lower by 31% (7.4 Ton/ha) relative to soft-dough stage. These recommendations have been developed from the agronomic standpoint and laboratory analysis, without feeding to dairy cows (Contreras- Govea et al., 2006; Coblenz et al., 2018).

In a recent study conducted by Randby et al. (2019), whole wheat was harvested at two maturity stages, early dough and soft to hard dough, and then baled and wrapped in plastic without additives for a minimum of 90 days. After a period of fermentation, bales were frozen and kept in the freezer until the feeding trial started. Before starting of the trial, half of the bales from each maturity stage were processed to reduce the particle size of the kernels. Then from each part of

the wheat silage at each maturity stage, processed and no-processed, 4 treatments total, were formulated the four diets.

Whole wheat silage was offered *ad libitum* as the only forage, plus 7.5 kg/d of supplemental concentrate to midlactation dairy cows (average of 155 DIM and 22.1 milk kg/d). Many data for different parameters were collected from this study, but the main purpose of this interpretation is to highlight differences between the whole wheat maturity stages and the effect on cow's performance.

The results indicated that there were not effects of wheat processing on any of the nutritive value parameters. Therefore, unprocessed and processed values were averaged (Table 1). Whole wheat nutritive value, protein, NDF, ADF, and in vitro digestibility were similar between the two maturity stages, which differs from previous studies, where typically NDF and ADF increase and digestibility decrease as maturity progress. On the hand, starch content was greater on the soft dough stage than on early dough. Such small difference between the nutritive value of the two wheat silages could explain the similar cow's performance, even the greater DM intake and milk yield of cows fed soft dough wheat, which had greater starch content.

In summary, whole wheat silage harvested in either early dough or soft dough stage can be fed to midlactation dairy cows without precluding cow's performance. However, a different cow's performance could be expected from early lactating cows.

When is the best time to harvest wheat silage, so that it is best for the dairy cows?

[The fiber, energy, protein, calcium and phosphorus data of Tables 1 and 2](#) and Figure 1 indicate that the best time to cut wheat as a forage for dairy cows is from boot to early head. At these two stages, energy was 68 to 76 therms per 100 pounds and crude protein was about 15 to 21 percent. The high producing cow should be getting about 70 therms of energy per 100 pounds dry matter and 15 percent crude protein, according to National Research Council recommendations. Thus, wheat for silage cut by boot or early head will contain enough energy and protein when fed in combination with a balanced grain ration to sustain high milk production.

Harvest probably should begin when the wheat just reaches the boot stage; if harvest proceeds quickly without interruptions from weather, etc., the last silage cut should be in the early head stage. Letting wheat progress to mid-head decreases energy and crude protein and creates a need for greater supplementation. Figure 1 illustrates this point: Two horizontal lines represent energy and protein requirements of the high producer. Wheat cut at boot and early head has energy and protein content above levels required for high producers. However, cows cannot eat enough wheat silage cut at boot and early head to meet energy requirements, and concentrates will be needed. Wheat cut at mid-head and later stages is below energy and protein requirements for high producers.

Although greater yields most likely would result if wheat is left to mature to the late head, milk, dough or seed stages, the wheat has less energy and protein (about 50 therms per 100 pounds and 8 to 10 percent crude protein). This is no better than average hay. Cows are not likely to produce at their maximum when consuming wheat forage cut later than early head.



Feekes 10.1 Boot stage
awns visible Feekes
10.5.1 Beginning
flowering

The head is fully developed and can be easily seen in the swollen section of the leaf sheath below the flag leaf. The Feekes growth scale at stage 10 is divided as follows:
 Feekes 10.0 boot stage
 Feekes 10.1 awns visible, heads emerging through slit of flag leaf sheath
 Feekes 10.2 heading 1/4 complete
 Feekes 10.3 heading 1/2 complete
 Feekes 10.4 heading 3/4 complete
 Feekes 10.5 heading complete
 Feekes 10.5.1 beginning flowering
 Feekes 10.5.2 flowering complete to top of spike
 Feekes 10.5.3 flowering complete to base of spike
 Feekes 10.5.4 kernels watery ripe
 Wheat is largely self pollinating. Most florets are pollinated before anthers are extruded. Although tillers have developed over a several week period, bloom in a given wheat plant is usually complete in a few days. After Feekes stage 10.5.3, remaining growth stages refer to ripeness or maturity of the kernel.

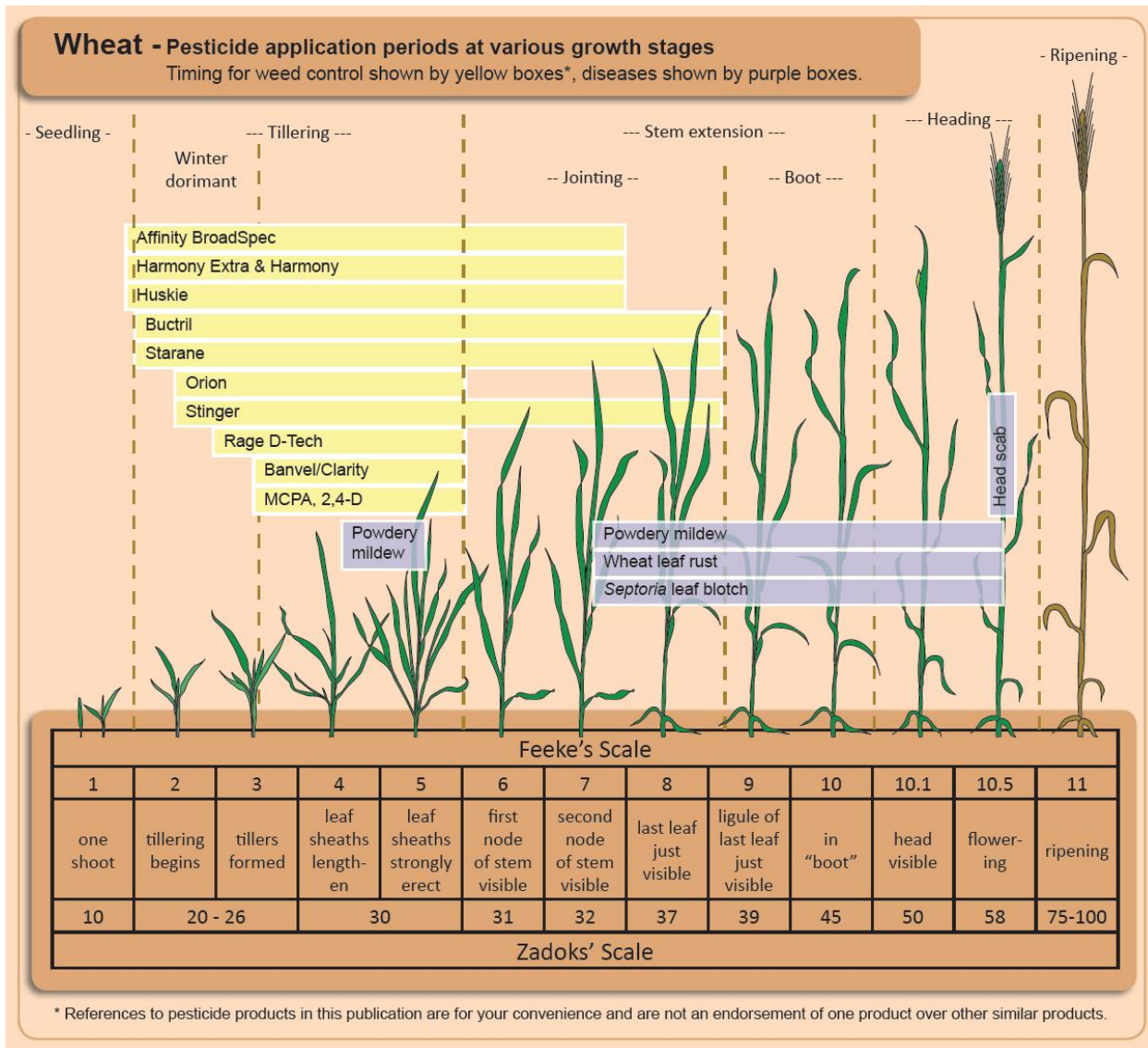


Feekes 11.0 Ripening

Feekes 11.1 milky ripe Feekes 11.2 mealy ripe Feekes 11.3 kernel hard Feekes 11.4 harvest ready
 Bloom occurs 4 to 5 days after heading. The grain fill period of wheat varies somewhat, depending upon climate. It is typically as little as 30 days in high stress environments, and may exceed 50 days in high yield, low stress environments.

Wheat mature and harvest-ready-Feekes 11.4





On February 5, 2024, Marina Levi posted this picture on Facebook of the wheat just coming out of the boot around the Gaza Strip area. In the video on Instagram, you can see that the rest of the field does not have many heads coming out at this time. If we use the FEEKE'S chart above and then add 50 days to the Flowering stage, which is a 10.5 on the Feekes Scale, we will end up on March 25, $58 + 50 = 108$ on the scale. If we use the scale with the heads of wheat just coming out of the boot, Feeke's 10.1, then we end up on Feeke's scale at the 100-day part of the scale on



March 25, as well.

This next picture was taken by Marina Levi and posted on Facebook on March 10, 2024, from the Gaza Strip area. You can see the heads are heavier and beginning to lean, changing from green to a golden tinge. These heads are well past the flowering stage and somewhere around Feekes' stage 11, which is about 75 days, give or take a few days. If you look closely, you can also see some of the stocks turning brown. According to the Feekes scale if we add 25 more days to this date the wheat will be 100 days and ready on about April 3, 2024.

Marina works in agriculture for many different farmers, so she has a wide variety of experience in everything from wheat to potatoes

to oranges and avocados. She does it all by working on many farms, and we can see the state of the land everywhere in the south where she is working.

In the next two pictures, the wheat is being cut for silage. It is not left to dry out very much in the fields to keep as many of the nutrients in the wheat silage as possible, which is going to be used for Dairy Cow feed, as I shared with you above. It is cut after it heads and before it turns into a solid seed. It is cut in the dough range, approximately from about 10.5 to 11.2 or the 58 to 80 day range on the Feekes' scale.



Last week, we posted our cover picture of the wheat in the early stages of golden. I will post it again below. They are from the Megiddo area and taken on March 28 and 29, 2024, by יפעת ינוקא.

What stage would you put this wheat at? Notice the stems are now turning golden. Using Feeke's Scale, it has to be past the flowering stage of 10.5 or 58 days. I would say it is past the first stage of ripening and about Feeke's 11.2, whereas Feeke's 11.4 is harvest-ready. Can you see this?



So here is the problem as of this day, March 31, as I prepare this newsletter for the next Sabbath on April 6.

There is one group of brethren who are just now (March 31, 2024) keeping Wave Sheaf Day for the Barley. Randy and I confirmed the barley was Aviv on March 3, 2024. They strongly disagreed. Yet here we are when they claim it to be the time when the barley is to be harvested,

and we can see the wheat is almost ready. In fact, in Brian Convery's report of March 26, 2024, he stated this referring to the pictures he had posted:

Now notice what we no longer see growing in them. Correct, no more wild barley towering above them. It has already shattered and fallen to the earth.

He is telling you the barley has already shattered and reseeded itself. You are not allowed to harvest the barley until Wave Sheaf Day, which for him is March 31, the night before. If the barley is already shattering, then you are a month too late in your declaration. It is no longer the FIRST FRUITS that you bring to the Temple, but the last fruits, like Cain did, which we showed you in our video two weeks ago.

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

On Friday, March 29, 2024, Brian posted the following:

Just think Wavesheaf day is only two more days away so lets check on the imminent start to the Harvest.

Yifat and Elad are in agreement: the domestic **barley and wheat are ready to bundle into sheaves** on Sunday or when the folks get back from the Feast of UB.

In the third photo I have circled some of the last remnants of wild barley growing with their sisters the barley and their cousins the wheat that are still to be found in this region. Remember earlier in the year how much wild barley was towering over their relatives in these fields in Galed.

He is telling you that both the barley and the wheat are ready to harvest. WHAT? If March 31 is Wave Sheaf Day, then the first fruits of barley are to be waved, not wheat, and most definitely not both together. This is another indication that he is one month too late in timing the feasts this year.

On March 30, 2024, Brian posted the following comment. Please stop and think about what he is stating here for the higher elevations in the north. Then, what does this mean for the lower elevation in the south near Re'im? Randy and I reported the Barley Aviv on March 3, 2024.

Good Morning Brethren and a happy Sabbath rejuvenation to you.

With this being day 5 in our keeping of the days of UB and Wavesheaf Day taking place tomorrow we thought it a good time to post some of the barley and wheat fields in the high elevations in the Center and the North being cut for hay. These are not silage operations. The hay will be dried in the field for a number of days being turned at least once to insure no moisture left in it. Once again this is barley and wheat as we have talked about in depth for those who have ears to listen. (first 5 pictures)

All of these locations have reached the dough stages due to the intense sun, heat, and wind Father has applied to it and is continuing to apply to the Land. Yes, even in the high elevations and in the North rim of the Jezreel Valley.

As of this writing, March 31, 2024, those of us who kept Wave Sheaf Day on March 3, 2024, now have three more weeks or 21 days until the first of the wheat harvest can be offered to Yehovah. Anyone with honest eyes can see that the wheat is headed and starting to turn golden. It is on the Feeke's scale somewhere in the 11 stage. It is 25 days until it reaches maturity, and I am only looking for 21 more days until Shavuot on April 18, 2024. HMMM. I wonder if we might just be right about keeping Passover last month.

Those keeping Wave Sheaf Day on March 31 now must count 50 days to the Shavuot Wheat First Fruits harvest, which, as we said for them, is now May 19 or 50 days from March 31. Trouble is, as Brian has testified, the wheat is now ripe. It is ripe now, according to Brian. So, the FIRST FRUITS are ripe now, and in 50 days, they will no longer be the first fruits, but they will be leftovers that they will present to Yehovah. Again, according to what Cain offered, this will not be acceptable.

But then there are the other groups who are keeping Passover about the same time as Hillel, based on the testimony of Yoel and Devorah who will be keeping it at that time. Brian is stating the barley is already shattered and not to be seen now. They will have none by the time they keep Wave Sheaf Day on April 28. And then 50 days after this is June 16. That is a full 10 weeks, or 70 days from now. Look at the pictures of the harvesting going on now. What will be left by April 22?

If Feeke's scale shows us the wheat is somewhere around stage 11 now, with at most 25 days more until maturity, then where will the wheat be in the south in 70 days?

Then again on Sunday March 31, Brian posted the following comment:

Some keep asking about the wild barley. I simple tell them to go back and follow along for the past month of posts and you will be able to chew on all the facts. Most of the wild in 2 of the grain growing regions has already dispersed their seeds, both goat grass and acceptable wild.

He again tells you there is no barley available for Wave Sheaf Day because it has already shattered. This is a clear indication he is one month late. None of the pictures he posts belong to him but come from others on the Facebook page about Nature in Israel
<https://www.facebook.com/groups/1629688417246907>

YOU can lead a horse to water but you can't make them drink. You can provide all the facts to the world, but you can't make a person think. We need many more critical thinkers watching and looking for the first of the seven species to be ripe at the proper times. Join this group on Facebook and watch and see the beauty of the land at the same time.
<https://www.facebook.com/groups/1629688417246907>

Brian also posted this picture, which is from the Megiddo area and taken on March 28 and 29, 2024, by יפעת ינוקא. Using the Feeke's scale above, you decide what stage the wheat is at. For me it is 11 or above indicating about 25 more days until 100% harvest ready. Again this matches what we are saying for Shavuot on April 18, 2024.



The first two of the Seven Species have come right on time. We are watching for the completion of the wheat cycle and then in two months time the first of the grapes. This would be from June 8 to July 7, 2024. This is the 5th month when the 10 spies brought back the large bunch of grapes.

[Num 13:23](#) And they came to the valley of Eshcol and cut from there a branch with one cluster of grapes. And they carried it between two men upon a staff, and some of the pomegranates and of the figs.

[Num 13:24](#) The place was called the valley of Eshcol because of the cluster of grapes which the sons of Israel cut down from there.

When they returned with the fruit of the land, they also brought an evil report. This is when the 9th of Av curse was given to them to wander in the wilderness for 40 years.

[April 1, 2024: Look at this Stalk of Wheat.](#)

Then, once you look at this one stalk, look at the fields behind it. This is taken by a lady working in agriculture in various forms around the Gaza Strip area. Randy and I declared the Barley Aviv and Wave Sheaf Day in the same area on March 3, 2024. Now, the wheat is turning golden yellow. By the time you read this, we will have just two more weeks to offer the first of the first fruits of wheat on Sunday, April 21. On April 22, many of the Kariates will be offering their barley, or the last fruits, for their Wave Sheaf Day.

The picture is taken by Marina Furman-Levi in the Gaza strip March 31, and posted April 1, 2024 on Facebook.



Some are accusing me of presenting a false picture, stating that this does not count because it is domestic wheat. Yes it is domestic wheat. What else did they plant? They did not plant wild wheat nor did they harvest wild wheat. It is a Takanot.

Some have proposed that we must only use wild emmer wheat to harvest at Shavuot. I also went along with this for a time. The trouble is no one in Israel plants it or harvests it. The reason is simple.

Although cultivated in ancient Egypt, wild emmer is not cultivated for human consumption in recent history,^[7] perhaps owing to the difficulty with which the chaff is separated from the seed kernels, formerly requiring the spikes to be pounded with mortar and pestle.^[10]

(7) [Dalman, Gustaf](#) (2020). Nadia Abdulhadi-Sukhtian (ed.). *Work and Customs in Israel, volume II*. Vol. 2 (Agriculture). Translated by Robert Schick. Ramallah: Dar Al Nasher. pp. 288–289. [ISBN 978-9950-385-84-9](#).

(10) [Amar, Zohar](#) (2015). *Flora and Fauna in Maimonides' Teachings* (in Hebrew). Kfar Darom. pp. 96–97. [OCLC 783455868](#).

https://en.wikipedia.org/wiki/Emmer#cite_note-Dalman2020-7

The wheat used today for bread (*Triticum Aestivum*), originates from wild wheat, and is one of the most important crops in the world today, along with corn and rice. It originally developed in the Fertile Crescent, (the land from ancient Mesopotamia (Iraq of today) to Egypt, including Israel. Wheat is the first crop listed in the seven species of Israel, the “Land of wheat and barley and vines and figs and pomegranates, a land of olive oil and honey” (Exodus 8:8) and the many different names that the Torah uses to describe wheat in its various stages of growth and development indicate how important wheat is seen to be for mankind.

<https://www.neot-kedumim.org.il/index-plant-of-the-month/wild-wheat/>

When you create a Takanot or Mai'sim you are adding to the Torah. Yehovah is asking us to gather the first fruits to the land. the First Fruits of the seven species and to give them to Him.

I am not attacking any of the barley searchers for their beliefs. It has nothing to do with me or anyone else. It all has to do with serving Yehovah and keeping His feasts at the proper time. I have what I believe to be a proper understanding. Others have a different view. That does not make me hate them. BUT it does and has caused some brethren to hate me and my reports. This is sad. We are to wrestle with the word to discover the truth and then to repent and return to it when we learn it.

I do not think Devorah reads my newsletter. If she did she would not need to go out and do a search. One of the differences between us is the question about when can you harvest the barley. We have made our case and our video about this. Now you can read what she has to say about this matter and you decide.

Dear Friends,

As we're preparing to carry out our 3rd Barley Inspection of the season next week, we would like to take this opportunity to respond to your questions regarding whether we're permitted to harvest before Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering).

We understand this question stems from "Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering)", being referred to as "when the sickle begins on the standing grain", in Deuteronomy 16:9. And while some have interpreted this to mean that we can't harvest before Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering), that's not our understanding.

When look at this verse in its context (Dt 16:9-12), we see that it's talking about Chag HaShavuot (Feast of Weeks), and seems to simply be using the phrase "when the sickle begins on the standing grain", as a euphemism for Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering), in order to point to the fact that the seven-week count (Lev 23:15), begins with us celebrating the start of the grain harvest (barley) (Lev 23:10), and culminates with us we celebrating the end of the grain harvest (wheat), on Chag HaShavuot (Feast of Weeks).

The understanding that we're permitted to harvest before Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering), is also supported by the fact that the omer, which we bring to the priest on Chag HaMatzot (Feast of Unleavened Bread), is from the harvest (Lev 23:10), and the fact that we need to harvest when the barley fields becomes ripe, or the heads will shatter (Ex 9:31, Mark 4:29).

Now, as you can imagine, those who believe this verse is insinuating that we're prohibited from harvesting before Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering), are forced to begin the year very early in the solar cycle, so that when the fields need to be harvested, they will be able to do so, and not lose their crop.

That's why we see some people beginning the year with only an omer of Aviv Barley (what percentage of that "omer" is actually Aviv is questionable), from a single field, with poor soil health (others look at a cultivated strain of planted barley which ripens quickly), often times the field is in the desert (Negev), and some even think finding this by Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering) even if it falls towards the end of the holiday, or it's snowing in Jerusalem, are all fine for beginning the new year. Again, this is because if one believes we're prohibited from harvesting before Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering), they need to try and grab on to any sort of proof that it's the beginning of the year, no matter how much of a stretch that may be.

In our opinion, those are not signs of the beginning of the year, and only exemplify that, the understanding that we can't harvest before Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering), is not correct.

In summation, there doesn't appear to be a prohibition against harvesting before Yom HaNafat HaOmer (The Day of the Wave Sheaf Offering), however we are prohibited from eating from the harvest before the Wave Offering is brought (Lev 23:14).

We are planning on carrying out another Barley Inspection just prior to the upcoming New Moon Observation (9 April 2024), so be sure to subscribe to our [newsletter](#) and [social media](#)

platforms, so you receive that report as soon as it comes out.

Allow me to share one really cool picture here with you next. Picture was taken April 3, 2024 by דוד דניאל Israel is so beautiful.



Speaking in Tongues

This is a topic that is of great interest to some and little interest to others. Whichever category you are in as a reader, I think is important for you to understand this topic from a biblically based

perspective, as you will almost surely come into contact with Christians who have strong feelings about this topic. At the outset, I want to state that I do not consider myself to be the “last word” on this matter, but I will set forth viewpoints in this article that are as solidly based in biblical scriptures and teachings as I can make them. I have known believers who are on opposite poles of the spectrum of belief on this subject and many who are anywhere in between in their beliefs or interests in the subject of speaking in tongues or glossolalia. I have friends who have zero interest in ever being around anyone who manifests any hint of glossolalia and I have friends who claim to speak in their own personal “prayer language.” The subject of speaking in tongues and what was valid or dangerous about this trait was a very large issue in Paul’s original apostolic churches. Paul wrote a great deal of guidance on this topic, and I think we would do well to heed his teachings about this topic and look to them as authoritative as they are in the New Testament Canon. Let’s begin.

<http://stevenmcollins.com/BTRTGOTAG-norm.pdf>

Biblical Teachings Regarding the Gift of Tongues and Glossolalia

by Steven M. Collins

The First Pentecost Day:

On the first Feast of Weeks festival (which came 50 days after a starting point during the Feast of Unleavened Bread Leviticus 23:16) following Jesus’ crucifixion, the original 12 disciples of Jesus Christ were gathered together to observe this festival of God. Acts 2:1’s language (“when the day was fully come”) confirms that they were gathering together at an appointed time that could be calculated on the Hebrew calendar that they observed. Acts 2:1 records that while they were gathered on that day, a mighty sound came “suddenly,” and they were given the miraculous ability to speak “with other tongues as the Spirit gave them utterance (Acts 2:14).” The remaining verses clearly show us what this gift of tongues was and wasn’t and we need to give heed to this example as it shows what is a legitimate gift of tongues from God’s Holy Spirit and what is a fake or deceitful gift of tongues. To begin with, “tongues” is a 1611 *King James Version* biblical translation word which was translated from the Greek word “glossa” which simply means tongue or language.

Acts 2:6-12 adds that there were many people in Jerusalem that day from foreign nations because it was one of God’s High Holy Days of Leviticus 23 which could be calculated on the calendar and devout men and their families had come on pilgrimages to observe the Holy Day in Jerusalem. It is the Feast of Weeks which can be easily calculated on a calendar, as one must literally “count 50 days” to arrive at the proper day for the Feast of Weeks.

The Audience on the First Pentecost Day:

A digression is necessary to place this event of the giving of tongues in proper context. Let’s consider the audience that witnessed and experienced the giving of tongues to the 12 disciples who became the 12 apostles after this event occurred. For those who have read my books, the

listing of many of the nations in verses 9-11 has special meaning. It includes Parthians, Medes, Elamites and “dwellers in Mesopotamia.” All these nations or regions were ruled by the Parthian Empire at that time. The Parthians were the descendants of the relocated ten tribes of Israel and it was their empire which fulfilled the very specific prophecy in Isaiah 14:2 that the exiled ten tribes would one day rise up and rule over all the nations and empires that had taken them captive. The passage also mentions “Cappadocia” and “Pontus” which were located in what was once called Anatolia or Asia Minor (modern Turkey). *Harper’s Bible Dictionary* (1985 printing, p. 807) defines Pontus as being “a province of Asia Minor stretching along the south shore of the Black Sea from Bithynia to Armenia.” Many scattered Israelites lived in Anatolia. Paul himself was a member of the Israelite tribe of Benjamin who came from Tarsus in southern Anatolia (Acts 9:11, Romans 11:1). Phrygia and Pamphylia were districts of southern Anatolia. The list of attendees also includes people from “Asia” which has to specify other regions of Asia not included in Anatolia or Asia Minor (modern Turkey). Since Cappadocia was on the southern shore of the Black Sea, “Asia” would include the northern shore of the Black Sea. It would also include areas to the east of Cappadocia where Armenia and the Caucasus Mountain region were located. Acts 2 already has mentioned many regions of the Parthian Empire so “Asia” would indicate the part of Asia north and east of the Black Sea and Anatolia. This is the region of the Scythians who were called “Saka” by the Romans and “Sacaе” by the Greeks. Both these terms preserve the root word of the name “Isaac” after whom the ten tribes were prophesied to be named throughout the generations of mankind (Genesis 21:12). Paul also mentioned in Colossians 3:11 that the Scythians were the opposite of “barbarians.” Devout Jews like Paul would have considered gentiles as “barbarians,” but in a secular sense, Roman citizens (such as Paul was Romans 16:37-38) referred to all peoples outside the Roman empire as “barbarians.”

Not coincidentally, my book cites one of the Scythian tribes as bearing the name of “Asii,” after which the continent of Asia was likely named. The account in Acts also records people were there from “the parts of Libya around Cyrene.” This is a region where there were still descendants of the Carthaginians living who had been part of the Punic civilization of Carthage also called the Western Phoenicians who were part of the Israelite/Phoenician empire founded by Kings David and Solomon of Israel and King Hiram of Tyre. When Rome defeated and destroyed the city of Carthage, my book cites historical source documents that various Carthaginian/Punic cities joined the Romans to throw off the yoke of Carthage’s tyranny and arrogance and therefore lived on as part of the Roman Empire’s subjects and/or citizenry. That particular region would have been especially inhabited by Israelites, so the Bible is “right on target” in citing that specific region of the North African coast as a source of devout pilgrims who came to attend the Feast of Weeks in Acts 2. To conclude this point, the audience that heard the apostles speaking in tongues consisted of devout worshipers of God who were from the scattered and exiled ten tribes of Israel. They were not all Jews as “Judea” is just one of the regions mentioned in the list of nations and regions in Acts 2:8-10. The Apostle Peter knew that both Jews from Judah and Israelites from the ten tribes were there in the crowd of listeners as he addresses both groups in his recorded comments. In Acts 2:14, he addresses the “men of Judah,” but in verse 22 he shifts focus and addresses listeners as “You men of Israel.” It is not an insignificant point that in Acts 2, the 12 apostles were speaking to members of the 12 tribes of Israel who were physically present in Jerusalem for a Holy Day.

Because of the pouring out of the Holy Spirit to the 12 apostles, Christendom has since called this Old Testament festival “Pentecost Sunday” as it always falls on a Sunday (the “first day of the week” or “the morrow after the Sabbath [Day]” as Leviticus 23:16 specifies).

The Languages Given on Pentecost Day:

Now for a discussion of the giving of the divine gift of speaking in tongues or languages that occurred in Acts 2. Notice one very key fact. In verse 6, it is recorded that “every man heard them speak **in his own language** (*KJV, emphasis added*).” In verse 11, the assembled people stated: “we do hear **in our own tongues** the wonderful works of God (*emphasis added*).” It is critical to understand this point. None of the 12 apostles was speaking in anything like what modern Christians call “glossolalia” or a “prayer language.” *They were each speaking in known foreign languages of that time.* Each of the apostles was speaking in a previously unknown to them language of that time which was fluently understood by a contingent of people in the crowd who had come from the part of the world that spoke that same language. Each apostle proclaimed the gospel of salvation through Jesus Christ as the Promised Messiah to the linguistic group that understood that apostle. Each apostle was speaking to a group of people that understood the Old Testament prophecies about the suffering Messiah quite well. Unless the attendees in the crowd were devout followers of the God of the Torah/Old Testament laws, they would not have been making a pilgrimage trip to Jerusalem to keep one of God’s Holy Days proclaimed in Leviticus 23. It is noteworthy that after the events of Acts 2 transpired, most of the apostles are never again mentioned in the books of the New Testament. I think it is obvious that each apostle learned quickly which group of people could understand the new language that was given to him that day. Since Jesus Christ had told the 12 apostles that each one of them would rule over one of the 12 tribes of Israel in the Kingdom of God after Jesus Christ returned (Luke 22:30), and since the 12 tribes had delegations there in Jerusalem in the Acts 2 crowd to hear the apostles speak in their new divinely given languages? I believe that each apostle who “disappeared” from Jerusalem’s environs and New Testament accounts afterwards accompanied the people whose language they now spoke when they returned to their home countries. Indeed, in giving each apostle their new language, Jesus Christ was effectively giving the apostles their “marching orders” regarding their new destinations to which they were to travel to by virtue of which language they were given. For example, legend and tradition strongly record that the Apostle Thomas died in India at a later date. This indicates that he was given the language or dialect of the Israelites who lived in the easternmost region of the Parthian Empire and in the Saka kingdoms of that time which were located in what we would call Pakistan and India. [The historical records of where each of the apostles journeyed to is found in my book, [*Parthia The Forgotten Ancient Superpower.*](#)]

None of the apostles spoke in anything that could be called glossolalia or a prayer language. This fact must not be overlooked when trying to understand the subject of what is a valid and divinely given gift of speaking in tongues in our contemporary world.

Other believers in the Apostolic age were also given the gift of speaking in foreign languages. Growing up as a devout Jew in the Hellenistic region of the Roman Empire, Paul doubtless spoke Greek, Latin and Aramaic/Hebrew. He also states that he came to speak in the languages of many nations. Indeed, in writing to the Corinthian church, which had many members who

spoke in tongues, Paul stated he could “speak in tongues more than you all (I Corinthians 14:18).” I Corinthians 13:1 even indicates Paul spoke in the “tongues of angels” as well as men. I find it intriguing that Paul mentioned “tongues of angels” in the plural. This indicates that there is more than one angelic language. That begs more questions than this article will address so I will merely note this point in passing.

Paul’s Teachings to the Corinthian Church about Tongues Speaking:

The passages of the book of Acts, Revelation 23 and the epistles of Paul make it clear that each early Christian church had its own distinctive characteristics as well as strengths and weaknesses.

The churches at Berea and Ephesus were cerebral, doctrinally oriented churches that prized knowledge (Acts 17:10-13, Revelation 2:17), but the church at Corinth was what we could today call a Pentecostal church. It had and prized the gift of speaking in tongues. Because this was such an issue in Corinth, Paul wrote to them a considerable amount of instructions and warnings about how the gift of tongues was to be used and not used. I Corinthians 14 is the key chapter for Paul’s instructions about the gift of speaking in tongues. Chapter 13, which leads up to Paul’s discussion about speaking in tongues, mentions that speaking in tongues and other gifts are all real spiritual gifts, but he states that having Christian love is a better gift than speaking in tongues, having prophetic gifts, having great knowledge, etc.

I Corinthians 14:1 shows Paul said it was not wrong to desire spiritual gifts, but verse 12 adds that these spiritual gifts must be used for the edification of the church members. One gets the impression from verses 22-25 that the Corinthian church had so many people speaking in different tongues that their church services had become a confusing mess. Paul warned them that people coming into their assembly might think them “mad” (or crazy) because it would have seemed like a bedlam of confusion to have several people speaking in contradictory tongues at the same time. Paul had to set down some rules for the gift of tongues to be used wisely and to the benefit of the congregation. In verses 26-33, Paul set forth some rules on how the gift of speaking in languages should be used properly. In verses 26-27, Paul directed that a church service should feature no more than two or three people speaking in a different language, and he adds that they should not speak concurrently. They were also to speak “by course” or “in turn” as the marginal reference of my Bible states. And in what is a vital point sometimes neglected in modern Pentecostal churches, Paul specified that *unless someone else could serve as an interpreter of the language* being spoken by a particular speaker in a new or foreign tongue, that particular speaker should “keep silence in the church.” Paul would never allow any church service to feature or include anyone who spoke in glossolalia that no one else could properly understand and translate for the edification of all present. Paul’s instructions serve two important purposes. The first is that if no one can understand a particular tongue being spoken, then that speaker should sit down and be quiet because no one could possibly be edified by an unknown set of words so it is a waste of time to include it in a church service. As Paul wrote in verse 19, it would be more useful to speak five words that could be understood by others than ten thousand words in a language unintelligible to others. The second purpose is to make sure that the speaker of an unknown tongue is actually being gifted by the Holy Spirit and not some alternate spirit that is not from the Holy Spirit. After all, Paul said he could speak (and obviously understand) the “tongues of angels.” It is possible that some glossolalia or prayer language utterances may be

inspired by demonic influences of fallen angels, not by the Holy Spirit. On that possibility, I have an account to share with you that I obtained from a reliable first person source.

A Contemporary Warning about Tongues Speaking:

It is known by many that the Church of Jesus Christ of Latter Day Saints (Mormons) sends young missionaries to nations all over the world which speak a wide variety of languages. Their missionaries, if sent to a foreign nation, learn to speak that nation's language in classrooms. The Mormons, therefore, have skilled speakers of many foreign languages among their missionaries. I have had Mormon friends and have been, at their invitation, a guest at Mormon church services and have been in a series of Bible studies with Mormons. I am not and have never been a Mormon, but I value my Mormon friends and have come to learn much about their beliefs and practices. One Mormon friend shared an experience with me that speaks directly to the misuse of glossolalia that I will share with readers of this article. He said that when he was a young missionary, he was paired with a young Mormon from Polynesia as they went to American people as missionaries. They met one family who was Pentecostal and they agreed that on successive Sundays, each would attend as guests in the others' churches. When my Mormon friend and his Polynesian fellow missionary went to the Pentecostal church, one lady went to the podium and spoke for a time in unintelligible glossolalia. She smiled and acted ever so religious during her babbling in incomprehensible utterances.

During her speaking time, my Mormon friend noticed that his Polynesian friend (from Samoa) was getting very angry and could barely restrain it. Afterwards, my Mormon friend asked the Polynesian why he became so angry during the Pentecostal service. The Polynesian said that although no one else at the Pentecostal church could understand the lady babbling in glossolalia, *he could understand her*. She was speaking fluent Samoan and she was cursing God and praising the devil in her "speaking in tongues" time. Neither she nor any of the people in the Pentecostal church realized a devil had taken over their church podium. I believe this account as my Mormon friend has unimpeachable honesty. This is also a graphic modern illustration of why Paul gave the instructions in I Corinthians 13 that he did. In ordering the Corinthians to "keep silence" and not speak in church if neither they nor anyone else in attendance could understand some unknown tongue or utterance, Paul realized that there were such spiritual potential dangers in speaking in languages not understood by anyone listening to the words and he gave his instructions to prevent such blasphemies from occurring.

Paul also had the gift of prophecy and one of his prophecies is found in I Timothy 4:1. In it, he warns that "the Spirit speaks expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits..." Paul lists "forbidding to marry" and enforced vegetarianism as two examples of the "doctrine of devils" that will seduce believers in the latter times (i.e. latter days). Seducing spirits have many weapons in their inventory of deceptions besides those two specifically mentioned.

One way spirits could seduce believers in our latter-day period of time is by speaking through a particular person or self appointed prophet who draws people from the revealed faith by speaking to believers in some form of "tongue" or glossolalia which only appears to come from God, but which is not from God at all.

Always remember Isaiah 8:20, which warns: “To the law and to the testimony: if they speak not according to this word [the scriptures] it is because there is no light in them.” Always use the scriptures, not spiritual manifestations, as the yardstick by which you judge who is speaking the truth of God or conveying a true word of God to others.

Those modern churches that do have speaking in tongues as part of their services, group meetings, etc. need to be careful to follow Paul’s instructions. If anyone (including the pastor or leadership) speaks in some kind of foreign or unknown language, unless someone in attendance can accurately understand and translate the language being spoken, the speaker should sit down and be quiet. If a speaker in an unknown language is the only person present, who claims to understand what his own unknown tongue is saying, he or she should *not* be allowed to continue. *Unless a different person can both understand the unknown language and translate it for the benefit of others*, Paul’s instructions state the speaker’s speech and translation cannot be reliably trusted. Paul would not permit a speaker to both speak and translate his/her own tongues speaking. Paul specified that a different person would have to confirm that the speaker of an unknown tongue was speaking a real language and that it could be translated for the edification of all Christians present. Otherwise, the potential for either human deception or demonic deception is inherent in the situation.

Paul also wrote in verse 32 that “the spirits of the prophets are subject to the prophets,” and in verse 40 that “Let all things be done decently [properly] and in order.” Paul would never have permitted a situation to develop where speakers claiming to have the gift of tongues would speak concurrently or without *someone else present to confirm and translate what they were saying*.

Modern churches which allow for speaking in tongues need to abide by Paul’s instructions to the Pentecostal Corinthian church to make sure they do things “decently and in order.”

Prayer Languages and Other Considerations:

Some modern charismatic Christians have what they call a private prayer language. Some private “prayer languages” can truthfully be from God as I Corinthians 14:2 does indicate.

However, in such cases, Paul still does not allow them to be spoken publicly in church services or meetings with other people if there is no second – person confirmation or witness that the message isn’t meaningless babbling or a demonically – inspired rant against God.

In its historical context, the Acts 2 account of foreign languages being “downloaded” miraculously into the 12 apostles’ minds was an exceptional circumstance. When the 12 apostles were commissioned to bring the Gospel to all the ancient world (Matthew 24:19-20), it was necessary for them to have the ability to speak the languages of those foreign nations to effectively do their jobs. God is a practical God and knew that fact. Therefore, he not only gave them that gift in a miraculous download, he did it in a very public way on one of God’s High Holy Days to confirm the validity of the gift being from God himself. Since there were many people who could understand each new language given to each apostle, Paul’s instructions about properly using the gift of foreign languages in public settings was accomplished in the events of Acts 2. Today, there is admittedly less need for such gifts as there are many very qualified

foreign – language schools or home courses where one can learn a foreign language in a reasonably short time. Also, there are no modern apostles in need of their assignments about where to travel to preach the Gospel, unlike the situation that existed when the Christian church began in Acts 2.

How valuable is the gift of speaking in a foreign language? It can be very valuable if God wants his Gospel to go quickly to a group of people who speak a language in which no speaker has the Bible or the gospel of Jesus Christ. Because the Bible is now available in virtually every language on earth and there are Christians in virtually every language group on earth, the need for God to give the gift of speaking in a foreign language is minimal to nonexistent unless he wants to commission a particular person to go to the group that can speak the language which is divinely given (as was the case in Acts 2). Our modern circumstances are very different than what existed in the time of Acts 2. At that time, all the apostles could only speak the languages commonly spoken in Roman Judea or one of the surrounding provinces. No one in the language groups of the nations listed in Acts 2:8-10 knew the Gospel and some may not have had the Torah / Tanakh available in their own written languages. By giving the apostles special divinely given gifts of foreign languages, God not only commissioned and equipped them to go to distant nations, he credentialed them as well because the listeners in the Acts 2 crowd went home to their own nations as witnesses that the apostle in their midst was divinely given the gift of speaking their language. It is even possible that the people in the crowd that heard the apostles speak after they received their gifts of foreign languages actually saw the “flames of fire” over the heads of the apostles as they spoke in Acts 2.

This would have powerfully credentialed them to a crowd which already was composed of devout believers (Acts 2:5).

Does one have to suddenly and miraculously speak in a foreign language or some form of glossolalia prayer language to “prove” they are a Christian? Of course not! Paul made it very clear in I Corinthians 12:4-11 that each Christian will receive different gifts of the Holy Spirit and they are to all be used to edify all other believers.

Conclusion:

A final point will come from Paul’s writing to the charismatic/Pentecostal Corinthian church about additional instruction he gave about speaking in tongues and about spiritual gifts in general. In I Corinthians 12, Paul writes additional guidance about *all* spiritual gifts. In verse 4, he writes that there are “diversities of gifts but [they come from] the same Spirit.”

He goes on to teach that the Holy Spirit dispenses spiritual gifts to believers in whatever way or portion that God decides to give them for the edification of the body of Christ. In verses 8-10, he lists the following as valid gifts of the Holy Spirit: wisdom, knowledge, faith, healing power, miracle working power, prophetic abilities, discerning spirits, speaking different languages and, finally, interpreting of languages. It is worth noting that the gifts of speaking in tongues and interpreting them are listed last in Paul’s listing of spiritual gifts. One could assume that all gifts are equally important and useful to the body of Christ or that speaking in and interpreting tongues were the last in a descending list of importance among spiritual gifts. However, in I

Corinthians 13:1, Paul makes it clear that having Christian love and selfless charity toward others is the greatest gift of all. All other spiritual gifts must be used in the context of loving edification to fellow believers. If you ever witness or experience the manifestation of a spiritual gift which does not glorify God, confess Jesus Christ as Savior (Philippians 2:11) and promote true edification of the body of Christ, be wary of it.

However, if it does do those things and is given in accordance with Paul's instructions about spiritual gifts, then accept and rejoice in it.