

Get on Track with the Appointed Times in 2008!

The festival of Passover has come and gone and there may be some of you who are spiritual who have determined that you missed the Passover but would like to get on track with the Creator and His Creation Calendar. There is a precedent in Scripture for keeping the Second Passover which applies to you if you are seeking to serve יהוה with all your heart, soul, mind and strength.

The Second Passover Occurs in April in 2008

The Torah made a provision for a Second Passover when the Tabernacle was operating for the reason of corpse uncleanness in Numbers 9:6-14. However the reason many did not celebrate the Passover in 2008 was due to ignorance or bad judgment. Only a small remnant of the people of Israel assembled in Jerusalem to celebrate the Passover in 2008. In any case the provisions for the Second Passover in Numbers 9:6-14 do not apply.

However, although not specifically mentioned by Moses, there is a legal precedent in Scripture for keeping the Second Passover after missing the Passover. This precedent appears in 2 Chronicles 29:1-31:1. Israel and Judah celebrated the Second Passover in 719 B.C.E. as the priesthood was not sufficiently prepared and the people of Israel had not assembled in Jerusalem. This Second Passover occurred in the first year of King Hezekiah of the Southern Kingdom of Judah. It was an interesting time in Israel's history as the Northern Kingdom of Israel had already experienced two Assyrian captivities, one in 723 B.C.E. and another following in 722 B.C.E. Hezekiah's Second Passover occurred in 719 B.C.E. and the final destruction of Samaria, the capital of the Northern Kingdom of Israel, occurred five years later in 714 B.C.E.

King Hezekiah of Judah extended an invitation to the remnant of the tribes of Israel that had escaped captivity in 2 Chronicles 30:1-6. At first the tribes of Ephraim and Manasseh laughed at the invitation according to 2 Chronicles 30:10, but eventually there was a multitude of people from the tribes of Asher, Ephraim, Manasseh, Zebulun and Issachar of the Northern Kingdom of Israel who joined themselves to Judah, Benjamin and Levi of the Southern Kingdom of Judah to keep the Second Passover. There were many in the congregation who were not clean according to the purification of the sanctuary, but Hezekiah prayed on their behalf to יהוה and יהוה hearkened to Hezekiah and healed the people. The entire account is recorded in 2 Chronicles chapter 30.

2 Chronicles 30:1-27 And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of יהוה at Jerusalem, to keep the Passover to יהוה Elohim of Israel. For the king and his leaders and all the assembly in Jerusalem had agreed **to keep the Passover in the second month**. For they could not keep it at the regular time, because a sufficient number of priests had not consecrated themselves, nor had the people gathered together at Jerusalem. And the matter pleased the king and all the assembly. So they resolved to make a proclamation throughout all Israel, from Beersheba to Dan, that they should come to keep the Passover to יהוה Elohim of Israel at Jerusalem, since they had not done it for a long time in the prescribed manner. Then the runners went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the command of the king: "Children of Israel, return to יהוה Elohim of Abraham, Isaac, and Israel; then He will return to the remnant of you who have escaped from the hand of the kings of Assyria. And do not be like your fathers and your brethren, who trespassed against יהוה Elohim of their fathers, so that He gave them up to desolation, as you see. Now do not be stiff-necked, as your fathers were, but yield yourselves to יהוה; and enter His sanctuary, which He has set apart forever, and serve יהוה your Elohim that the fierceness of His wrath may turn away from you. For if you return to יהוה, your brethren and your children will be treated with compassion by those who lead them captive, so that they may come back to this land; for יהוה your Elohim is gracious and merciful, and will not turn His face from you if you return to Him." So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed at them and mocked them. Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem. Also the hand of Elohim was on Judah to give them singleness of heart to obey the command of the king and the leaders, at the word of יהוה. Now many people, a very great assembly, gathered at Jerusalem **to keep the Feast of Unleavened Bread in the second month**. They arose and took away the altars that were in Jerusalem, and they took away all the incense altars and cast them into the Kidron Brook. Then

they slaughtered the Passover lambs on Day 14 of Month 2. The priests and the Levites were ashamed, and set themselves apart, and brought the burnt offerings to the house of יהוה. They stood in their place according to their custom, according to the Torah of Moses the man of Elohim; the priests sprinkled the blood received from the hand of the Levites. For there were many in the assembly who had not set themselves apart; therefore the Levites had charge of the slaughter of the Passover lambs for everyone who was not clean, to set them apart to יהוה. For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover contrary to what was written. But Hezekiah prayed for them, saying, "May the good יהוה provide atonement for everyone who prepares his heart to seek Elohim, יהוה Elohim of his fathers, though he is not cleansed according to the purification of the sanctuary." And יהוה listened to Hezekiah and healed the people. So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised יהוה day by day, singing to יהוה, accompanied by loud instruments. And Hezekiah gave encouragement to all the Levites who taught the good knowledge of יהוה; and they ate throughout the feast seven days, offering peace offerings and making confession to יהוה Elohim of their fathers. Then the whole assembly agreed to keep the feast another seven days, and they kept it another seven days with gladness. For Hezekiah king of Judah gave to the assembly a thousand bulls and seven thousand sheep, and the leaders gave to the assembly a thousand bulls and ten thousand sheep; and a great number of priests set themselves apart. The whole assembly of Judah rejoiced, also the priests and Levites, all the assembly that came from Israel, the sojourners who came from the land of Israel, and those who dwelt in Judah. So there was great joy in Jerusalem, for since the time of Solomon the son of David, king of Israel, there had been nothing like this in Jerusalem. Then the priests, the Levites, arose and blessed the people, and their voice was heard; and their prayer came up to His set apart dwelling place, to heaven.

There are many parallels that can be made between the spiritual condition of the people of Israel at the Second Passover of 719 B.C.E. and the spiritual condition of the people of Israel at the Second Passover of 2008 C.E.

- 1) The Second Passover was kept after a long period of lawlessness at a time when the people had forsaken יהוה and turned their backs on יהוה (2 Chronicles 29:6).
- 2) The Second Passover was kept at a time when the House of Israel and the House of Judah were being brought together and re-unified (2 Chronicles 29:24, 30:10-12).
- 3) The Second Passover was kept by those who were not set apart to do so but who had prepared their hearts to seek יהוה Elohim of their fathers (2 Chronicles 30:17-19).
- 4) In spite of their lack of spiritual preparation, Hezekiah prayed for Israel and those who kept the Second Passover were healed by יהוה and their prayers were heard by יהוה (2 Chronicles 30:18B-20 & 27).
- 5) The Second Passover was kept at a time of a spiritual return to the Elohim of Israel (2 Chronicles 30:6).
- 6) The Second Passover was kept when Israel decided not to be stiff-necked like their fathers in order to find the compassion, grace and mercy of יהוה (2 Chronicles 30:7-9).
- 7) After the Second Passover was kept, the people of Israel broke the graven images in their land into pieces, and threw down the high places and alters to false gods (2 Chronicles 31:1). They disposed of anything in their physical realm that represented spiritual opposition to the knowledge of יהוה.

In the Second Passover of 719 B.C.E. final judgment was only five years away for the Northern Kingdom of Israel and there was a spiritual return to יהוה. In 2008 C.E. the entire world is approaching the judgment of יהוה and so we may expect a spiritual return to יהוה at the Second Passover. If this spiritual return does not occur at the Second Passover of 2008 C.E., then it may occur at the Second Passover of 2011 C.E. However, a spiritual return of the House of Israel and the House of Judah will occur before the Messiah returns to establish His Millennial Kingdom.

When Does the Second Passover Begin?

The Second Passover on Day 14 of Month 2 will begin at sundown on April 20, 2008 and end at sundown on April 21, 2008. This will be Day 29 of the Omer Count. If you missed the Passover, you may keep the Second Passover in your spiritual return to יהוה. However, it will be the Second Passover you are keeping and not the first. In other generations, when the children of Israel *kept* the Second Passover, *they called it* the Second Passover. Shavuot must then be kept on Day 6 of Month 3 in 2008 between sundown May 11, 2008 and sundown May 12, 2008. The fall festivals will then be properly kept during the Gregorian month of September.

The Correct Way to Count the Omer

There has been disagreement on how to count the Omer for several millennia. The Omer should be counted from Day 16 of Month 1 as this is the way Moses and יהושוע the Messiah counted the Omer. Josephus verifies that the firstfruits were offered on Day 16 of Month 1, and Hebrew tradition indicates that Shavuot was kept on Day 5, Day 6, or Day 7 of Month 3 in antiquity. These historical facts indicate that the first day of the Omer count was always on Day 16 of Month 1, and that *any month* can be either 29 or 30 days long. Although this is not the place for a thorough discussion on the topic, there is a teachable moment that has presented itself in Month 1 of 2008 C.E.

The Torah gives the instructions for the firstfruits offering in Leviticus 23:10-16. The firstfruits were historically offered during the festival of Unleavened Bread which occurs between Day 15 and Day 21 of Month 1 according to Leviticus 23:6-8. The 50 day count to Shavuot begins on “the day after the Sabbath” according to Leviticus 23:15. Some have debated whether this “Sabbath” during the festival of Unleavened Bread was on some other Sabbath than the Sabbath on Day 15 of Month 1.

In 2008 C.E., Day 15 of Month 1 fell on the first day of the week, and Day 21 fell on a weekly Sabbath. If the Omer was to be counted from the day after the *weekly* Sabbath during the festival of Unleavened Bread, then the firstfruits offering would have been made *after* the completion of the festival on Day 22 of Month 1. There is no Scriptural or historical evidence to support the idea that the firstfruits offering ever occurred *after* the festival of Unleavened Bread. The omer offering of firstfruits was historically made on Day 16 of Month 1 by Israel’s priesthood as this is what יהיה has commanded. This was, is and always will be the correct way to count the Omer.

Elohim’s Method for Determining His Appointed Times

It is clearly stated by Elohim that the *sun and the moon* were created for signs or solar and lunar eclipses, for appointed times, for days and for years in Genesis 1:14. It is also clearly stated by Elohim that the *sun and the moon* were created to *rule* over the day and the night in Genesis 1:16.

Genesis 1:14-16 Then Elohim said, "Let there be lights in the firmament of the heavens to divide the day from the night; and *let them be* for signs and *appointed times*, and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. Then Elohim made two great lights: the greater light to *rule* the day, and the lesser light to *rule* the night. He made the stars also.

This *is the position* of Elohim. The sun provides a *rule* that the first day of Unleavened Bread must occur on or after the spring equinox. The moon provides a *rule* that a month begins from the first visible crescent of the moon at Jerusalem. These are *fixed rules* for the appointed times of יהיה that have been in place from the beginning, are in place now, and will be in place in the future. This is a fundamental point that is not understood by those who are trying to determine the appointed times by man-made calendars, or from observing the developing stages of barley.

Barley development is *not* Elohim’s “way” for determining His appointed times. It became obvious by March 6, 2008 that the Creation Calendar was the only calendar that would correctly place the appointed times in 2008. As barley development became the reason that some people decided not to keep the appointed times of יהיה, 2008 became an excellent year in which to take a careful look at the barley development to see if there would be Aviv barley by Day 16 of Month 1 on March 24, 2008.

Not only was the barley Aviv by March 24, 2008, but some of it was Kernel Hard and falling out of the head! It was 39.3° Celsius (103° Fahrenheit) in the shade at the time the barley was cut! It is clear a heat wave was sent to ripen the barley after the adherents of Position 2 had made their decision on March 6, 2008 to add an extra month. The heat wave or “sharav” lasted for 18 days and climaxed on the last and the hottest day on Day 16 of Month 1 on March 24, 2008. By the next day on March 25, 2008 the weather had cooled considerably. The Creator ripened the barley by miraculously sending hot weather for 18 days in the spring!

Although not all of the adherents of Position 2 were forthcoming, some of them bore true witness to the state of barley development when by March 24, 2008 on Day 16 of Month 1 they proclaimed that there were, “large quantities of Aviv barley at Ein Mabua near Jerusalem and at multiple locations in the central Jordan Valley.”

An Agricultural Perspective on Cereal Grains in Israel

Understanding that there may be some people who question whether they actually missed the Passover, an expert was brought in to verify the crop conditions on March 21, 2008. After consulting the Ministry of Agriculture and working through various channels, the most qualified professional agronomist in Israel was contacted, and arrangements were made to examine some crops in Israel. Recently retired Dan Zohar worked as the chief consultant for the Ministry of Agriculture. Dan Zohar is an agronomist who was a field crop extension specialist working in cereal crops. Dan Zohar proved to be very knowledgeable about cereal grain production in Israel.

According to Dan Zohar there are approximately 20,000 dunams of cultivated barley produced each year in Israel. A dunam is equal to 1/10 of a hectare, or approximately ¼ of an acre. Most of the barley is grown for silage and some is grown for seed. The Bedouins harvest a small amount of barley for grain. Each year there are approximately 200,000 dunams of wheat grown for hay and silage, and 650,000 – 800,000 dunams of wheat grown for grain.

Dan Zohar also related certain calendrical facts concerning the maturation of barley and wheat in Israel. The barley harvest for silage begins around March 15 every year. Cultivated barley is usually harvested for silage when the barley is in the Kernel Watery Ripe or Soft Dough stage which is 71-85 on the Zadok scale. The storage facility for cereal grain opens every year on April 25 in Israel. The wheat harvest for silage begins every year at the end of March to the end of April. The wheat harvest for grain begins every year at the beginning of May in the southern and eastern Negev and continues until the middle of June. If there is a wheat crop in the Jordan Valley it may be harvested as early as April 25.

Dan Zohar collected samples of two varieties of cultivated wheat from the Latrun area on March 21, 2008 which were examined and photographed along with samples of wild two row and cultivated six row barley. He also examined the wild barley growing at Ein Mabuwa on March 21, 2008. Dan Zohar found wild barley which ranged in development from Kernel Watery Ripe by a creek's edge, to Kernel Hard for wild barley growing close to a canyon wall's edge. This represents barley between 71 – 91 on the Zadok scale. He also found significant amounts of Firm Dough and Hard Dough barley at Ein Mabuwa between 86 – 87 on the Zadok scale.

Dan Zohar also examined a field of wild barley one kilometer north of the Jordan Valley Border crossing. The development there ranged from Soft Dough to Kernel Hard which cannot be dented by a thumbnail between 85 – 92 on the Zadok scale. Dan Zohar is considered the “expert” on cereal grains in Israel and there is no doubt that there was a large amount of Hard Dough barley at the sites visited on March 21, 2008 by his own assessment. He also observed that some of the crops lacked moisture and had suffered heat damage in the Jordan valley.

Dan Zohar's knowledge of cereal grains in Israel indicates that *in any given year* some barley will be partially ripe by the spring equinox, and some wheat will be ripe by the beginning of May. This means that the barley will consistently be “Aviv” or *partially ripe* for Firstfruits on Day 16 of Month 1, and the wheat will consistently be *ripe* for Shavuot on Day 5, Day 6, or Day 7 of Month 3 within the parameters established by the solar and lunar *fixed rules* of the Creation Calendar. These rules also ensure that the harvesting of grain will not be unduly delayed as the sickle is not to be put to the standing grain until Day 16 of Month 1 according to Deuteronomy 16:9.

On the Creation Calendar, Shavuot is on Day 6 of Month 3 in 2008 which falls on May 12. This is several weeks after the start of the wheat harvest. In 2011 when the rule of the equinox is pushed to the limit and the spring equinox *lands on* Day 15 of Month 1, Shavuot will fall on May 10 which is still some time after the start of the wheat harvest. The solar and lunar *fixed rules* of the Creation Calendar work in harmony with the *seasonal development* of both the barley and wheat crops to ensure a successful harvest season in the land of Israel.

Summary

In summary, there was Aviv barley found from Metula in the north of Israel to Ein Mabuwa in central Israel between March 17-27, 2008. This being the case it is most certain that “the month of the Aviv” occurred between the new moon on March 8, 2008 and the new moon on April 7, 2008. The solar and lunar **fixed rules** of the Creation Calendar work in harmony with the **seasonal development** of both the barley and wheat crops in the land of Israel. There is a scriptural precedent for keeping the Second Passover when the congregation of Israel does not show up in Jerusalem to keep the Passover that is found in **2 Chronicles 30:1-27**. If you missed the Passover in 2008 then you should consider keeping the Second Passover on Day 29 of the Omer, and Shavuot on May 12, 2008. This will get you back on track with the appointed times of יהוה in 2008!

Deuteronomy 32:4 He is the Rock, His work is perfect; For **all His ways are judgment**, An Elohim of truth and without injustice; Righteous and upright is He.

Malachi 3:6A "For I am יהוה, I do not change!"

Now Learn a parable of the fig tree:
When the branch is yet tender and puts forth leaves,
you know that summer is near. Matthew 24:32