

When Did Month 1 Begin in 2008 C.E.?

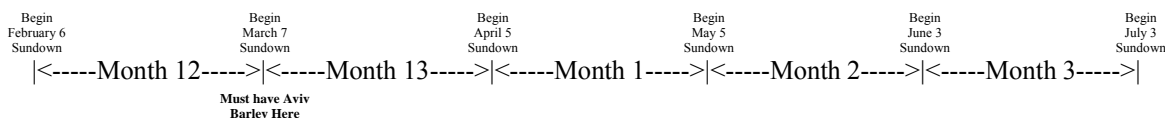
A Case Study of Four Positions

Originally Written on Yom Shishi, Day 6, Month 1 on Friday, March 14, 2008 C.E.

The spring of 2008 C.E. proved confusing for those interested in keeping the appointed times of יְהוָה. There were four major positions taken in the spring of 2008 C.E. as well as variations of these four main positions. The variations stemmed from differing opinions about the exact evening a month begins and from differing opinions on how the Omer is counted. Here is an overview of the four major positions taken in 2008 C.E.

Position 1 – Fixed Calendar with Rules of Postponement from Rabbi Hillel II circa 359 C.E.

Spring of 2008 C.E.

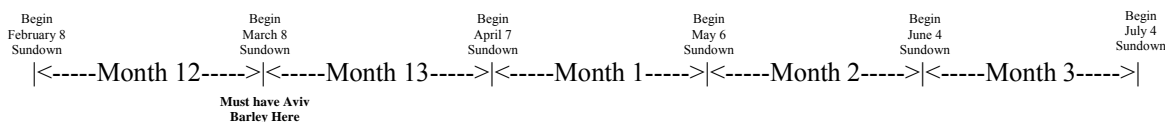


Festivals 2008 C.E. – Position 1

Passover	April 19
Unleavened Bread	April 20-26
Firstfruits	April 21
Shavuot	June 9
Yom Teruah	September 30
Yom Kippur	October 9
Sukkot	October 14-20
Shemini Atzeret	October 21

Position 2 – Reckoning from the Rosh Chodesh & Intercalating Based on Hard Dough Barley in Month 12

Spring of 2008 C.E.

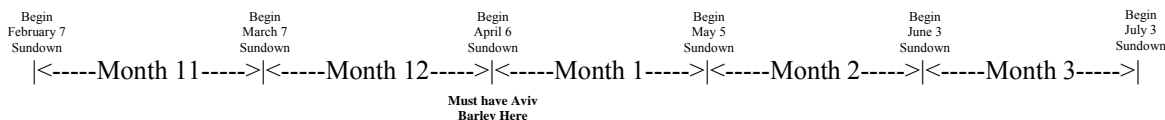


Festivals 2008 C.E. – Position 2

Passover	April 21
Unleavened Bread	April 22-28
Firstfruits	April 27
Shavuot	June 15
Yom Teruah	October 2
Yom Kippur	October 11
Sukkot	October 16-22
Shemini Atzeret	October 23

Position 3 – Reckoning from the New Moon Conjunction & Month 1 After the Spring Equinox

Spring of 2008 C.E.

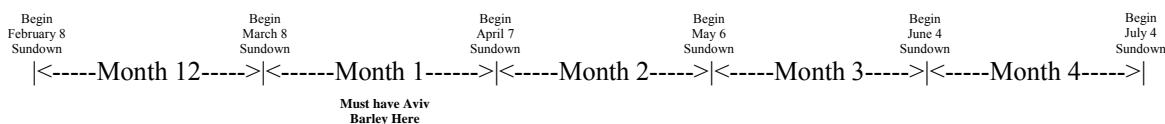


Festivals 2008 C.E. – Position 3

Passover	April 20
Unleavened Bread	April 21-27
Firstfruits	April 27
Shavuot	June 15
Yom Teruah	September 30
Yom Kippur	October 9
Sukkot	October 14-20
Shemini Atzeret	October 21

Position 4 – Creation Calendar Reckoning from the Rosh Chodesh & Day 15 on or after the Spring Equinox

Spring of 2008 C.E.



Festivals 2008 C.E. – Position 4

Passover	March 22
Unleavened Bread	March 23-29
Firstfruits	March 24
Shavuot	May 12
Yom Teruah	September 2
Yom Kippur	September 11
Sukkot	September 16-22
Shemini Atzeret	September 23

Intercalation

Intercalation of the lunar-solar calendar found in the Scriptures refers to the insertion of an extra month at the end of Month 12. After every second or third Hebrew Year an extra Hebrew Month is added to keep the lunar months in balance with the solar cycle. A solar cycle is approximately 365.24 days long and a lunar cycle is approximately 29.53 days long. Twelve Hebrew Months are approximately 354 days long and therefore approximately 11.24 days shorter than a solar cycle.

There are three festivals of יְהוָה in a Hebrew Year according to the Scriptures and they are agricultural festivals. Passover occurs at the barley harvest. Shavuot occurs at the wheat harvest. Sukkot is associated with the entire harvest of the threshing floor as well as the winepress. As the festivals of יְהוָה are agricultural – they are seasonal and must be kept in their proper season. The seasons are determined by the solar cycle but the festivals take place at very specific times in the lunar month. In order to keep the lunar months synchronized with the solar year, an extra Hebrew Month must be added every second or third year. This process of adding an extra month is called “intercalation.”

The Spiritual Year begins in the spring and the Civil Year begins in the fall. For understanding *exactly* how many days are in any particular year between 3986 B.C.E. and 3015 C.E. look at the top graphic of the Creation Calendar. The Creation Calendar indicates exactly when any month or year begins between 3986 B.C.E. and 3015 C.E.

Scriptural Evidence for Intercalation

There is an account of Solomon's officers in the Scriptures that indicates that one officer was assigned for every month from Month 1 to Month 13.

1 Kings 4:7-19 *And Solomon had twelve governors over all Israel, who provided food for the king and his household; each one made provision for one month of the year. These are their names: 1) Ben-Hur, in the hill-country of Ephraim; 2) Ben-Deker, in Makaz, Shaalbim, Beth-Shemesh, and Elon Beth-Hanan; 3) Ben-Hesed, in Arubboth; to him belonged Sochoh and all the land of Hopher; 4) Ben-Abinadab, in all the regions of Dor; he had Taphath the daughter of Solomon as his wife; 5) Baana Ben-Ahilud, in Taanach, Megiddo, and all Beth Shean, which is by Zartanah below Jezreel, from Beth-Shean to Abel-Meholah, to beyond Jokneam; 6) Ben-Geber, in Ramoth Gilead, has the small towns of Jair Ben-Manasseh in Gilead; he also has the region of Argob in Bashan, sixty great walled cities with bronze bolted gates; 7) Ahinadab Ben-Iddo in Mahanaim; 8) Ahimaaz in Naphtali, he also took Basemath the daughter of Solomon for a wife; 9) Baanah Ben-Hushai, in Asher and Aloth; 10) Jehoshaphat Ben-Paruah, in Issachar; 11) Shimei Ben-Elah, in Benjamin; 12) Geber Ben-Uri, in the land of Gilead, in the land of Sihon king of the Amorites and Og king of Bashan; 13) **And one governor who was over the land.***

The second century text Sifrei Devarim 2:3 comments on the *one governor who was over the land* in 1 Kings 4:18. "What is this 'one'? This is for the month of intercalation."

The Seven Weeks of the Grain Harvest

Passover is connected with the beginning of the barley harvest and Shavuot is connected with the wheat harvest. These seven weeks of the grain harvest in Israel are the appointed weeks of the harvest – a season of joy!

Jeremiah 5:24 *They do not say in their heart, "Let us now fear יהוה our Elohim, Who gives rain, both the former and the latter, in its season. He reserves for us **the appointed weeks of the harvest.**"*

Isaiah 9:2-3 *The people who were walking in darkness have seen a Great Light, those who dwell in the land of the shadow of death, upon them a Light dawned. You have multiplied the nation and increased its joy; They rejoice before You as **the joy of harvest**, as men rejoice when they divide the spoil.*

The Omer is Counted from the time the Sickle is put to the Barley

The Scriptures state that Israel is to count seven weeks from the time they put the sickle to the standing grain.

Deuteronomy 16:9 *"Seven weeks you shall number to yourself; from the time you begin to put the sickle to the standing grain you begin to number **seven weeks.**"*

This command of יהוה in Deuteronomy 16:9 is one that all of the advocates of Position 1, Position 2, and Position 3 have obviously not taken into consideration in 2008 C.E. For had they taken this command of יהוה into consideration they would *never* have decided to place the first month of the year in the first week of April. When the nation of Israel is living by the Torah, the first day it becomes lawful for anyone in the nation to harvest barley is after the ceremony of the firstfruits offering given to יהוה. This firstfruits offering is commanded in Leviticus.

Leviticus 2:14-16 “If you offer a grain offering of your firstfruits to יהוה, bring Aviv grain parched by fire, or crushed Carmel grain for your firstfruits offering. And you shall put oil on it, and lay frankincense on it. It is a grain offering. Then the priest shall burn the memorial portion: of its beaten grain and of its oil, with all the frankincense, as an offering made by fire to יהוה.”

Leviticus 23:15-16 “And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the omer offering: **seven weeks** shall be completed. Count fifty days to the day after the seventh week; then you shall offer a new grain offering to יהוה.”

The fact that seven weeks are counted from the time the sickle is put to the standing grain, and that no one in Israel may lawfully harvest any barley until the firstfruits offering is offered has *serious ramifications* for those growing barley in the land of Israel. According to יהוה no one in Israel is allowed to harvest barley until Day 16 of Month 1. In ancient times, if the “men of the times who knew what to do” made an incorrect determination at the end of Month 12, the results could be devastating and result in the loss of much of the barley crop in the center of the country.

The Correct Determination of Month 1 is Critical for Several Reasons

If the intercalation court added a Month 13 at the end of Month 12 when the barley was close to maturity at the end of Month 12, then it would be another 45 to 46 days before anyone in Israel would be allowed to harvest barley! This may have resulted in the loss of a crop in the center of the country. In ancient Israel the grain crops were life and sustenance! The barley crop was a major staple in the diet of many people in Israel. Loss of a crop in Judea could mean famine in Judea! Obviously, this was something the intercalation court was keenly aware of!

By Day 15 of Month 1 on March 23, 2008 C.E. there will be a small amount of Hard Dough or Aviv barley that would be suitable for an offering. This could have been determined by anyone familiar with barley on Day 29 of Month 12 on March 8, 2008 C.E. It is certainly the case that those in charge of making the determination at the end of Month 12 in ancient Israel would *never* have added a Month 13 in 2008 C.E. had they been here to judge the matter! Doing so would have been rebellion against יהוה as He would not have received His *firstfruits* offering. The postponement of the firstfruits offering may also have resulted in hardship for the people and possibly subjected them to food shortages.

Once the decision is made at the end of Month 12 about what the next month is, *everything* is committed to that call! All of the appointed times and festivals for the entire year depend on making the correct call at the end of Month 12. An incorrect call made at the end of Month 12 will invalidate all of the appointed times and festivals that will be kept for the *entire year*. The appointed times and festivals kept would not be those of יהוה but of men! Furthermore in the ancient world there may have been food shortages caused by the decision.

Deuteronomy 16:9 indicates that the Omer Count begins when the sickle is put to the standing grain. This means that no one in Israel may lawfully harvest barley before the firstfruits offering is made on Day 16 of Month 1. That this was being practiced at the end of the Second Temple Period was recorded by Josephus.

Antiquities 3 / 10 / 5 / 250-251 But on the second day of Unleavened Bread, which is *the sixteenth day of the month*, they partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor Elohim, from whom they obtain this plentiful provision, in the first place, they offer first fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire, they leave the rest for the use of the priest; *and after this it is that they may publicly or privately reap their harvest*. They also at this participation of the firstfruits of the earth, sacrifice a lamb, as a burnt offering to Elohim.

First: Making the correct determination for Month 1 is critical for keeping the festivals of יהוה in their season.
Second: It is critical to correctly determine Month 1 so a first fruits offering of Aviv barley can be made to יהוה.
Third: It is critical to correctly determine Month 1 to avoid spoilage of the barley crop!

Aviv Barley has a Developing Kernel

Exodus 9:31-32 *Now the flax and the barley were smitten, for the barley was **budding in the head** [Aviv = kernel developing], and the flax was **flowering** [Giv'ol = flowering], but the wheat and the spelt were not smitten, for they are **late crops** [Afilot = vegetative grass].*

The Scriptures provide an accurate description of the crops at the time of the seventh plague at the time of the Exodus. This plague took place on Day 23 of Month 12 which was 10 days before the spring equinox. The Aviv barley destroyed by the hail in the Exodus had developing kernels. Hail damaged barley indicates development to either the flowering [Giv'ol] stage or into the kernel developing [Aviv] stage.

If barley is in the grass [Afilot] stage hail will not usually destroy it as it will simply grow back. However when the kernel begins to develop, damage by hail is inevitable. From Exodus 9:31-32 it is learned that Aviv barley has a developing kernel, Giv'ol barley is in the flowering stage, and Afilot barley is in the vegetative or grass stage.

The Zadok Scale

There are several modern scales developed to describe the developmental stages of cereal grain crops in use today. The Zadok Scale assigns a number between 0 and 100. On the Zadok scale barley at 0 represents a dry seed and barley at 92 represents a hard ripened kernel which cannot be dented by a thumbnail. The two stages that are of interest in determining Aviv barley are the Milk Development Stage and the Dough Development Stage. These stages are further subdivided in the Zadok Scale.

The Milk Development Stage is made up of four sub-stages. Kernel watery ripe is assigned a value of 71. Early Milk is assigned a value of 73. Medium Milk is assigned a value of 75. Late Milk is assigned a value of 77. The Dough Development Stage is made up of four sub-stages. Early Dough is assigned a value of 83. Soft Dough is assigned a value of 85. Firm Dough is assigned a value of 86. Hard Dough is assigned a value of 87.

The Scriptures teach that barley is Aviv when it is out of the flowering stage and kernel development has begun, and that Aviv barley may be parched. The advocates of Position 2 have determined that barley is Aviv when it reaches the Hard Dough Stage 87 on the Zadok Scale. This is the last place on the scale of kernel development before the Ripening Stage. The first sub-stage of the Ripening Stage is Kernel Hard which is assigned a value of 91.

In 2008 C.E. there was an international contingency of people from all over the world examining the barley in Israel. It seems that there was consistent reporting of barley that was Soft Dough with a value of 85. Some of the barley in Israel at the end of Month 12 was indeed in the Soft Dough stage. The advocates of Position 2 ruled that as the barley was not Hard Dough with a value of 87, an extra month needed to be added. The advocates of Position 1 did not observe the barley as they are on a fixed calendar. The advocates of Position 3 were not looking at the barley because they were still one month away from when they needed to look. This resulted from the decision they made to add a Month 13 in the spring of 2007 C.E.

Look for the Barley that Ripens the Earliest!

Position 1 and Position 2 both added an extra month this spring. The standard that Position 2 has for Aviv barley on the Zadok Scale is Hard Dough with a value of 87. The advocates of Position 2 correctly rated some of the barley as Soft Dough with a value of 85 at the end of Month 12. However, even by *their* standard of reckoning Aviv barley, it was a close call. So did the advocates of Position 1 and Position 2 correctly deduce what time it is according to הַהָרִיב? The answer to that question is absolutely *no*! Was it the right decision to add a month? It was *absolutely not* the right decision!

It has already been established from Leviticus 23:15-16 that the Omer Count to Shavuot begins on the day of the firstfruits offering. It has also been established from Deuteronomy 16:9 that the Omer Count to Shavuot is to begin from the time the sickle is put to the standing grain. Harvesting barley in Israel according to the Scriptures is

forbidden until the day of firstfruits on Day 16 of Month 1. It is the *first* fruits that are required by יהוה not the *last* fruits. This point cannot be overstated!

Often the barley in the Jordan Valley ripens sooner than other places in the country. The ripening of barley may take place over several months in Israel. It generally ripens first in Judea and last in Samaria. However, it is the *first* fruits that are required by יהוה not the *last* fruits!

It would be foolish for the advocates of Position 1, Position 2, or Position 3 to use Aviv barley found in Israel in April, 2008 C.E. to support their position that *first* fruits barley was found. I am sure that Aviv barley will be found in Israel in April of 2008 C.E. However, finding Aviv barley that ripened *last* is *not* useful for a *first* fruits offering of Aviv barley in Jerusalem. Finding the *first* Aviv barley is useful for this purpose. Finding the last barley to develop is also useless in making determinations on whether to intercalate a Month 13.

The cardinal rule in looking for Aviv barley is to search in the places that you know from previous experience will ripen earliest. One does not need to examine all the barley crops in Israel or come up with a consensus result for the condition of the barley crop. There does not *need* to be many fields of Aviv barley scattered throughout Israel at the end of Month 12. One small field of Aviv barley is all that is required! When Month 12 ends 10 to 15 days before the spring equinox, one would *expect* that there would be very little Aviv barley around.

This does not seem to be understood by some intercalating by the barley in 2008 C.E. Finding one small field of Aviv barley by the end of Month 12 ensures that יהוה will get the first fruits! In the ancient world the people of Israel actually lived their lives by the Torah. Finding the first small field of Aviv barley for the first fruits offering would have ensured that a first fruits offering would be offered. It also would have ensured that the barley crops would not have spoiled in the fields. Incorrectly adding an extra month could have been devastating to the harvest effort as it only became lawful to harvest grain after the first fruits of Aviv barley had been offered.

Leviticus 2:14 requires that *Aviv* barley be *parched* in fire. This provision was made to ensure that Aviv barley with a moisture content of 30-40% that had not yet hardened could be offered. Aviv barley in modern terminology is probably equivalent to the Firm Dough stage to the Hard Dough stage or 86–87 on the Zadok scale. יהוה made this provision for first fruit barley in the earlier stages of development. This is required when Month 1 begins before the vernal equinox or shortly after it.

Leviticus 2:14 *“If you offer a grain offering of your firstfruits to יהוה, bring Aviv grain parched by fire or crushed Carmel grain for your firstfruits offering.”*

However יהוה also made provision for *Carmel* barley to be offered *crushed* into flour. Carmel barley with a moisture content of 20-25% would likely be typical of barley approximating the Kernel Hard stage which is 91 on the Zadok scale. יהוה made this provision for first fruit barley in the later stages of development. This is required when Month 1 begins after the vernal equinox in some years. There is a certain amount of flexibility in the grain that could be offered based on differing weather from year to year, and based on a year’s proximity to the spring equinox. That Josephus and the Mishnah record the parching of barley indicates that Second Temple first fruits were usually *Aviv*.

Leviticus 23:9-11 indicates that the amount of Aviv barley required in the omer offering was *one omer* which is the equivalent of 2.9 liters. In practice, this ceremonial offering of Aviv barley was harvested and offered by the priests to initiate the Omer count and the grain harvest. The barley harvest could then begin at Passover and the wheat harvest would commence before Shavuot. The total amount of Aviv barley required on Day 16 of Month 1 is only 2.9 liters.

Leviticus 23:9-11 *And יהוה spoke to Moses, saying, “Speak to the children of Israel, and say to them, ‘When you come into the land which I give to you, and reap its harvest, then you shall bring the omer of the first harvest [re’shiyt] to the priest. He shall lift up the omer before יהוה to gain favor for you; on the day after the Sabbath the priest shall lift it up.’”*

Leviticus 23:12-14 gives instruction on the male lamb that was to be offered on Day 16 of Month 1. The offering of the male lamb was to be accompanied with a grain offering of *two omers* of fine flour [colet] mixed with oil which equates to 5.8 liters of fine flour. There is nothing in the commandment in Leviticus 23:13 that specifically requires the grain offering accompanying the male lamb to be parched Aviv barley – it just had to be fine flour [colet].

Leviticus 23:12-14 “*And you shall offer on that day, when you lift up the omer, a male lamb of the first year, without blemish, as a burnt offering to יהוה. Its grain offering shall be two-tenths of an ephah of **fine flour [colet]** mixed with oil, an offering made by fire to יהוה, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. You shall not eat bread [lechem], or parched grain [kalui], or fresh grain [carmel], until the same day that you have brought an offering to your Elohim. It shall be a statute forever throughout your generations in all your dwellings.*”

At the end of Month 12 the fate of much of the barley crop was in the hands of the intercalation court. You can be assured that the barley farmers in Israel were keenly aware of this. Only 2.9 liters of barley was needed on Day 16 of Month 1 to initiate the lawful harvest of the barley crop. It is certain that any barley in Month 12 that was close to Aviv would have been viewed as sufficient by the court to declare that Month 1 had begun.

It is also important to note that when barley gets to the Aviv stage it can develop very quickly. The entire Milk Development Stage typically lasts about 10 days. The Soft Dough stage also lasts about 10 days. The Hard Dough stage is when the kernel loses its green color. If there is Soft Dough barley several days before the end of Month 12, it could easily become Hard Dough within days. This knowledge is essential to have when examining the barley at the end of Month 12. Aviv barley is required by the written Torah in Month 1! It is not required in Month 12.

Soft Dough barley at the end of Month 12 must seriously be considered when trying to make a determination about whether or not to intercalate another month. The barley will normally be in the Hard Dough stage before the next full moon, and Hard Dough barley definitely qualifies as Aviv. It is important to mention that no where in the Scriptures is Aviv barley required before Day 16 of Month 1. Aviv barley is *not* required in Month 12.

What is Aviv Barley?

Aviv refers to a specific state of ripeness of barley. Aviv barley in modern terminology is probably equivalent to the Firm Dough stage to the Hard Dough stage or 86–87 on the Zadok scale. The Scriptures indicate in Exodus 9:31 that barley is Aviv when it is out of the flowering stage and the kernel has begun to develop. The Scriptures indicate that the flax was Giv'ol or flowering and the barley was Aviv with kernel development.

By this definition, any barley in Dough Development between 80–87 on the Zadok scale would qualify as Aviv. In fact the flowering stage of barley is over in the Milk Development stage which is between 71–77 on the Zadok scale. Aviv barley often appears yellowish green in color. There is a range of color for Aviv barley. In the early stages of Aviv the barley will be greener in color and in the later stages of Aviv it will be more yellow in color.

Leviticus 2:14 says that Aviv barley may be parched in fire. This indicates that Aviv barley may be moist. As barley develops, each kernel is filled with a watery substance. Starch is gradually added to each kernel in the ripening process and the kernel becomes harder and harder. When barley is fully ripened it may be ground into flour. If it is partially ripened it has a higher moisture content and cannot be ground and would rot if stored.

If the barley is ripe enough to grind into flour then it does not need to be parched. This may occur when Month 1 begins 7–14 days after the spring equinox. If the barley has a high moisture content then it may be parched by fire. This may occur any time Month 1 begins before the spring equinox or in the week after the spring equinox.

This range of barley development always appears around the time of the spring equinox as barley ripens with light and heat from the sun. The amount of sunlight in a day is directly related to the spring equinox. The warming temperatures of spring are also related to the spring equinox. If the last day of Month 12 is 15 days before the spring equinox the barley will appear greener. If the last day of Month 12 is after from the spring equinox the barley will appear more yellow. Proximity to the spring equinox is an important factor in determining when barley will be Aviv.

In 2008 C.E. the last day of Month 12 was 12 days before the spring equinox and so the barley in Israel was quite far over on the green side of the scale. In 2011 C.E. the last day of Month 12 will be 15 days before the spring equinox. This is the maximum allowed by the rule of the equinox. For this reason we should expect that Aviv barley at the

end of Month 12 in 2011 C.E. may be on the extreme side of green on the scale. However, the Creation Calendar or Position 4 will not add Month 13 in 2011 C.E. unlike Position 1 that has scheduled a Month 13 for this year.

Some have observed that there are at least six different types of cultivated barley in use today. There are cultivated varieties of two and six row barley currently being grown in Israel. The barley seen at www.torahcalendar.com is wild two row barley that was found in a natural field. Some species of cultivated barley have been engineered to ripen at different times than others. However, whether wild or cultivated it would stand to reason that *any type of barley* that can be parched will do. The important thing is to get the *first* barley from *within the land of Israel!* Barley is the sole factor for intercalation in Position 2, although other factors have been considered historically.

The Month of the Aviv is Month 1

Every time the word “Aviv” is connected to the word “month” it appears as “Chodesh ha-Aviv” or “the month of the Aviv.” From its usage in Scripture, the word “Aviv” is not the name of a month. It does not mean “spring” in Scripture although it does in Modern Hebrew. Aviv primarily describes the exact month on the Creation Calendar when the Exodus occurred in Month 1 which is the first month of the Spiritual Year. This is evident when one compares Exodus 12:1-2 with Exodus 13:4, 23:14-15, 34:18, and Deuteronomy 16:2.

Exodus 12:1-2 *Now יהוה spoke to Moses and Aaron in the land of Egypt, saying, “This month is the chief of months to you; it shall be the first month of the year to you.”*

Exodus 13:4 *Today you are going out, in the month of the Aviv.*

Exodus 23:14-15 *“Three times a year you are to keep a festival to Me. You shall keep the Festival of Unleavened Bread: You shall eat unleavened bread seven days as I commanded you, at the appointed time in the month of the Aviv, for in it you came out from Egypt, and none shall appear before Me empty.”*

Exodus 34:18 *“The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, at the appointed time in the month of the Aviv; for in the month of the Aviv you came out from Egypt.”*

Deuteronomy 16:1-2 *“Observe the month of the Aviv, and keep the Passover to יהוה your Elohim, for in the month of the Aviv יהוה your Elohim brought you out of Egypt by night.”*

Aviv also describes a state when the barley was developing kernels as evident from Exodus 9:31.

Exodus 9:31 *Now the flax and the barley were smitten, for the barley was budding in the head [Aviv = kernel developing] and the flax was flowering [Giv’ol = flowering].*

There will always be immature barley in Month 12 in order to have Aviv barley in Month 1. The barley in Month 12 may quite properly be classified as Aviv. Indeed the Scriptures classified the barley in Month 12 as Aviv during the seventh plague of hail. However, the month in which first fruits Aviv barley is offered always occurs in Month 1 on the Creation Calendar. The phrase “the month of the Aviv” always indicates Month 1 on the Creation Calendar when Israel left Egypt in the Exodus. Aviv barley is required by the Torah in Month 1. It is not required in Month 12 contrary to the teaching of some.

Why did the Majority say that Month 1 begins in April in 2008 C.E.?

Position 1 locked itself into this decision over a millennium ago. It is a fixed calendar completely unconcerned with the Rosh Chodesh or the Spring Equinox or the Aviv barley. Position 2 added another month based on the understanding that Aviv barley must be Hard Dough on the Zadok scale at the end of Month 12. Position 3 locked itself into this decision when it intercalated incorrectly in the spring of 2007 C.E. It appears that in 2008 C.E., only Position 4 was able to correctly predict and execute the statutes and judgments of יהוה. He that has ears to hear let him hear!

How did they look for Aviv Barley when the Messiah was last on Earth?

The barley offered at the Temple in Jerusalem in Temple times was a token amount. The total amount of barley required on Day 16 of Month 1 equated to one omer or about 2.9 liters. Josephus says a *handful* was offered to יהוה on the altar. Alfred Edersheim also says a *handful* was offered to יהוה on the altar and gives this detailed description of the procedures leading up to the firstfruits offering.

Already on the 14th of Nisan [Day 14 of Month 1], the spot whence the first sheaf was to be reaped had been marked out by delegates from the Sanhedrin, by tying together in bundles, while still standing, the barley that was to be cut down. Though, for obvious reasons, it was customary to choose for this purpose the sheltered Ashes valley across Kidron, there was no restriction on that point, provided the barley had grown in an ordinary field... [of course in Israel itself] ...and not in garden or orchard land, and that the soil had not been manured nor yet artificially watered. When the time for cutting the sheaf had arrived, that is, on the evening of the 15th of Nisan [the evening ending Day 15 of Month 1] (even though it were a Sabbath), just as the sun went down, three men, each with a sickle and basket, formally set to work. But in order clearly to bring out all that was distinctive about the ceremony, they first asked of the bystanders three times each of these questions: "Has the sun gone down?" "With this sickle?" "Into this basket?" "On this Sabbath (or first Passover-day)? – and, lastly, "Shall I reap?" Having each time been answered in the affirmative they cut down barley to the amount of one ephah, or ten omers, or three seahs, which is equal to about 29 liters (7 gallons 5 pints US measure). The ears were brought into the Court of the Temple, and thrashed out with canes or stalks, so as not to injure the corn; then "parched" on a pan perforated with holes, so that each grain might be touched by the fire, and finally exposed to the wind. The corn thus prepared was ground in a barley-mill, which left the hulls whole. According to some, the flour was always successfully passed through thirteen sieves, each closer than the other. The statement of a rival authority, however, seems more rational – that it was only done till the flour was sufficiently fine, which was ascertained by one of the "Gizbarim" (treasurers) plunging his hands into it, the sifting process being continued so long as any of the flour adhered to the hands. Though one ephah, or ten omers, of barley was cut down, only one omer of flour, or about 2.9 liters (6 US pints), was offered in the Temple on the second Paschal, or 16th day of Nisan [Day 16 of Month 1]. The rest of the flour was mixed with a "log," or nearly 0.4 liter (0.7 US pint) of oil, and a handful of frankincense put upon it, then waved before יהוה, and a handful taken out and burned on the altar. The remainder belonged to the priest. This is what is popularly, though not very correctly, called "the presentation of the first or wave-sheaf" on the second of the Passover-feast, or the 16th of Nisan [Day 16 of Month 1].

Alfred Edersheim, *The Temple*, Kregel Publications, Michigan, 1997, pgs. 170-171.

How did they Intercalate when the Messiah was last on Earth?

In the days when the Messiah was last on the earth, there was an intercalation court whose sole purpose was to determine when the leap year would be intercalated. They made their determination based on three criteria: the Aviv barley, the fruit of the trees, and the spring equinox. The spring equinox was the mathematical component of the decision making process. The court endeavored to place Day 15 of Month 1 *on or after* the spring equinox. *They intercalated based on two out of three of these criteria* and everyone was pleased when the barley met the criteria of Aviv.

The Sun and the Moon are used for Determining Appointed Times

The Scriptures teach that the sun and the moon are used for determining the appointed times of Elohim.

Genesis 1:14-15 *Then Elohim said, "Let there be **lights** in the firmament of the heavens, to separate the day and the night; and let them be for signs, and **appointed times**, and for days and years."*

The Scriptures stipulate that three times every year all the males of Israel were to appear before יהוה in Jerusalem.

Exodus 23:14-17 “*Three times a year you are to keep a festival to Me. You shall keep the Festival of Unleavened Bread: You shall eat unleavened bread seven days as I commanded you, at the appointed time in the month of the Aviv, for in it you came out from Egypt, and none shall appear before Me empty, and the Festival of Harvest [Shavuot], the firstfruits of your labors which you have sown in the field, and the Festival of Ingathering [Sukkot], which is in the end of the year, when you have gathered in the labors out of the field. Three times in the year shall all your males appear before the Master יהוה.*”

Deuteronomy 16:13-16 “*You shall observe the Festival of Tabernacles [Sukkot] seven days, when you have gathered from your threshing floor and from your winepress. And you shall rejoice in your festival, you and your son and your daughter, your male servant and your female servant, and the Levite, the stranger, and the fatherless, and the widow, who are within your gates. Seven days you shall keep a festival to יהוה your Elohim in the place which יהוה chooses, because יהוה your Elohim will bless you in all your produce, and in all the work of your hands, so that you surely rejoice! Three times in a year shall all your males appear before יהוה your Elohim in the place which He shall choose; in the Festival of Unleavened Bread, and in the Festival of Weeks [Shavuot], and in the Festival of Tabernacles [Sukkot]: and they shall not appear before יהוה empty.*”

All three festivals needed to take place within a year and the spring equinox was considered the demarcation point of the solar cycle among the ancients. It was decided long ago that the first day of Unleavened Bread always *needed to occur on or after* the spring equinox. The first day of Unleavened Bread *could not occur before* the spring equinox. This would ensure that all three festivals would take place within one year as the Scriptures required.

The rule of the equinox states that if at the moment of sunset at the end of Month 12, on the evening of the first crescent moon at Jerusalem, there are 15 Hebrew Days or less until the spring equinox, then Month 1 is declared. If there are 16 Hebrew Days or more until the spring equinox, then Month 13 is declared. The *rule of the equinox* can be stated this way: Day 15 of Month 1 at Jerusalem will always fall *on or after* the Hebrew Day of the spring equinox.

The Creation Calendar intercalates [inserts an extra month] based on *the rule of the equinox*. The Creation Calendar also only intercalates *at the end of Month 12*. The spring equinox is defined as the time when the apparent geocentric longitude of the sun (that is, calculated by including the effects of aberration and nutation) is 0 degrees. The calendar of Position 1 in use today is *not* following the rule of the equinox or reckoning from first crescent visibility of the moon from Jerusalem. In the Creation Calendar the Spiritual Year begins around the time of the spring equinox, and the Civil Year begins around the time of the autumnal equinox. New Year’s Day in spring commemorates the creation of the *spiritual* universe. New Year’s Day in fall commemorates the creation of the *physical* universe.

In the Creation Calendar, the reference point for sighting the new moon is the foundation stone on the Temple Mount in Jerusalem. This is the reason that the Temple Mount in Jerusalem is so intrinsically important. The physical laws governing the sighting of the first visible crescent will consistently predict, with a high degree of accuracy, when the Rosh Chodesh will be visible for any location on the earth’s surface based on ideal conditions without clouds or haze. However, each location on earth may produce a different combination of lunar month lengths over a year. The first visible crescent may be seen on one night in one location on the earth when it will not be seen that same night in another location. Different sets of data determining the beginning of months could be accurately produced for every location on earth. However, it is the visibility of the new moon from *Jerusalem* which is the reference standard for time keeping. All timekeeping may be calibrated by Jerusalem time.

Does it Matter?

There are some who might not think that it matters whether the festivals of יהוה are kept on the calendar of יהוה. There have been men of authority who have tried initiating their own festivals which mimic the festivals of יהוה. The first person to initiate his own festival in the name of יהוה was Aaron during the incident of the golden calf.

Exodus 32:1-6 *Now when the people saw that Moses delayed coming down from the mountain, the people assembled around Aaron, and said to him, "Come, make us gods that shall go before us; for this Moses, the man who brought us up out of the land of Egypt, we do not know what has happened to him." And Aaron said to them, "Break off the golden earrings which are in the ears of your wives, your sons, and your daughters, and bring them to me." So all of the people stripped the golden earrings from their ears and brought them to Aaron. And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molten calf. Then they said, "This is your god, O Israel that brought you out of the land of Egypt!" So when Aaron saw it, he built an altar before it. **And Aaron made a proclamation and said, "Tomorrow is a festival to יהוה."** Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.*

This sin of Aaron was considered very grievous to יהוה. The House of Judah commemorates this idolatrous act of Aaron and the people who made the golden calf to this very day. This fast may be seen on the Creation Calendar on Day 17 of Month 4. Another person who tried to initiate his own festival later in Israel's history was Jeroboam I of the Northern Kingdom of Israel.

1 Kings 12:32-33 *Jeroboam ordained a festival on the fifteenth day of the eighth month, like the feast that was in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he ordained priests for the high places which he made. So he made offerings on the altar which he made at Bethel on the fifteenth day of the eighth month, **in the month which he had devised in his own heart.** And he ordained a festival for the children of Israel, and offered sacrifices on the altar and burned incense.*

Changing the appointed times of the Creator of the universe is a blasphemous act akin to idolatry! Aaron's and Jeroboam's innovations were considered idolatrous acts by יהוה! The House of Israel commemorates this idolatrous act of Jeroboam. This fast may be seen on the Creation Calendar on Day 23 of Month 3. It is a sad commentary that polluted Sabbaths have been the downfall of the House of Judah and the House of Israel over and over again with יהוה. The people of the nation of Israel have historically not taken the appointed times of יהוה seriously.

Intercalation is a very serious issue. In Hebraic thought the tribe of Issachar was the tribe skilled in intercalation. This is deduced from 1 Chronicles 12:32.

1 Chronicles 12:32 *Of the sons of Issachar, **having understanding of the times, to know what Israel should do;** their chiefs were two hundred; and all their brethren were at their command.*

The tribe of Issachar produced Torah scholars and calendar experts skilled in intercalation. History records that over 70 presidents of the Sanhedrin were descended from the tribe of Issachar.

How did Noah Determine Month 1 during the Flood?

The account of the flood in Genesis chapter seven and eight provides an interesting example of intercalation in Scripture. At the end of Month 12 of every year a decision must be made to determine whether the next month is Month 13 or Month 1. The same was true of the year the flood occurred. The first date given was Day 17 of Month 2 in Genesis 7:11. The last date given was Day 27 of Month 2 in Genesis 8:14. Obviously a decision was required to be made and was made at the end of Month 12 about whether the next month was Month 13 or Month 1.

What makes this year interesting to ponder is that the whole world was under water! Accordingly there would not have been any Aviv barley to examine or fruit trees to examine. And yet there is a perfect diary of dates continuing from Genesis chapter seven to Genesis chapter eight. Obviously יהוה has a way to determine the calendar without the use of barley or fruit trees – and that way is the rule of the equinox! The same can be said for all the dates given in the Torah during the 40 years the Israelites were in the wilderness without Aviv barley before entering the land. Moses must have had an alternate method for determining the calendar – and that way is the rule of the equinox!

The First Barley field Harvested in Israel Starts the Omer Count

There is a way to test the apparent wisdom of Position 1, Position 2, Position 3, and Position 4 that will soon be obvious to the spiritually discerning. In Position 4 there needs to be 2.9 liters of Aviv barley by Day 16 of Month 1 or March 23, 2008 C.E. If it becomes possible to parch barley in Israel by March 23, 2008 C.E. then it will be proven decisively that the Rosh Chodesh on March 8, 2008 C.E. began Month 1.

According to Position 1 the first day it becomes legal to harvest barley is April 21, 2008 C.E. If there is *one* barley field harvested *before* April 21, 2008 C.E. in Israel, it would tend to indicate that Position 1 has made an incorrect determination in delaying the start of the year in 2008 C.E. For according to Deuteronomy 16:9 the Omer Count commences and Shavuot begins 50 days from when the sickle hit the standing grain.

According to Position 2 the first day it becomes legal to harvest barley is April 27, 2008 C.E.. If there is *one* barley field harvested *before* April 27, 2008 C.E. in Israel, it would tend to indicate that the Position 2 has made an incorrect determination in delaying the start of the year in 2008 C.E. For according to Deuteronomy 16:9 the Omer Count commences and Shavuot begins 50 days from when the sickle hit the standing grain.

Position 3 was apparently in error in the spring of 2007 C.E. The net result is however the same. According to Position 3 the first day it becomes legal to harvest barley is April 27, 2008 C.E. If there is *one* barley field harvested *before* April 27, 2008 C.E. in Israel, it would tend to indicate that Position 3 has made an incorrect determination in delaying the start of the year in 2007 C.E. For according to Deuteronomy 16:9 the Omer Count commences and Shavuot begins 50 days from when the sickle hit the standing grain.

Barley fields harvested before April 21, 2008 C.E. in Israel will indicate that first fruit grain is being harvested in Israel before the time determined by Position 1. This in turn indicates that the decision to intercalate a month by Position 1 in 2008 C.E. was incorrect. If there is Aviv barley in Israel in the week before Passover on March 22, 2008 C.E. according to Position 4, then it will be proven decisively that Month 1 began with the Rosh Chodesh on March 8, 2008 C.E.

Barley fields harvested before April 27, 2008 C.E. in Israel will indicate that first fruit grain is being harvested in Israel before the time determined by Position 2. This in turn indicates that the decision to intercalate a month by Position 2 in 2008 C.E. was incorrect. If there is Aviv barley in Israel in the week before Passover on March 22, 2008 C.E. according to Position 4, then it will be proven decisively that Month 1 began with the Rosh Chodesh on March 8, 2008 C.E.

Barley fields harvested before April 27, 2008 C.E. in Israel will indicate that first fruit grain is being harvested in Israel before the time determined by Position 3. This in turn indicates that the decision to intercalate a month by Position 3 in 2007 C.E. was incorrect. If there is Aviv barley in Israel in the week before Passover on March 22, 2008 C.E. according to Position 4, then it will be proven decisively that Month 1 began with the Rosh Chodesh on March 8, 2008 C.E.

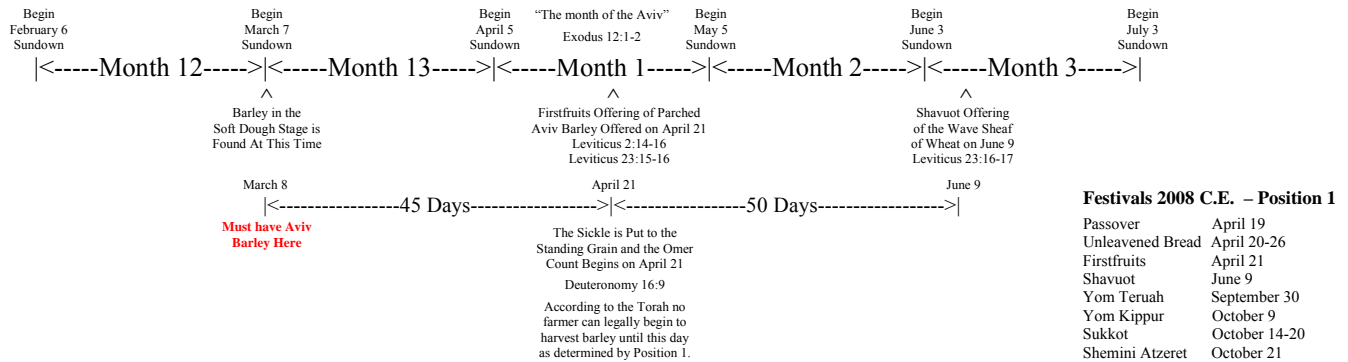
A wise person will discern the rulings of those who have decided to delay the start of the year in 2007 C.E. and 2008 C.E. A spiritual person discerns all things!

The Four Positions Examined

Position 1

Fixed Calendar with Rules of Postponement from Rabbi Hillel II circa 359 C.E.

Spring of 2008 C.E.



Reckoning of the Beginning of Months:

Position 1 approximates the lengths of months in a predetermined manner. Month 1 always has 30 days, and Month 2 always has 29 days, Month 3 always has 30 days, and Month 4 always has 29 days, Month 5 always has 30 days, Month 6 always has 29 days, Month 7 always has 30 days, Month 8 can have 29 or 30 days, Month 9 can have 29 or 30 days, Month 10 always has 29 days, Month 11 always has 30 days, Month 12 has 29 days in a common year and 30 days in a leap year, and Month 13 always has 29 days. This cycle does not represent the cycles of the moon!

There is no exact synchronization between the cycles of the moon and the day a month begins. The beginning of the month is not synchronized with either the new moon conjunction, or the first visible crescent new moon. In spring of 2008 C.E. for an example, Month 12 began two days too early, Month 13 began one day too early, Month 1 began two days too early, Month 2 began one day too early, Month 3 began one day too early, and Month 4 began one day too early. The Scriptures instruct us to blow the shofar at Rosh Chodesh. This is something the Position 1 must consider as it is impossible to know when to blow the shofar on the Rosh Chodesh in Position 1 which doesn't *in any way* align itself with heaven.

Psalm 81:3 *Blow the shofar at the Chodesh – at the full moon on the festival day!*

Reckoning of the Leap Year:

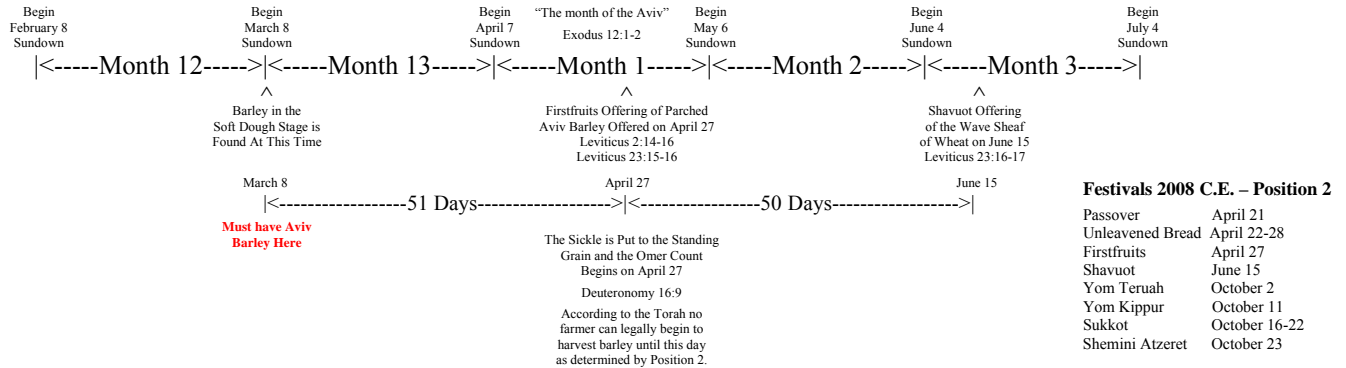
Under codified rules Position 1 intercalates based on the Metonic cycle of 19 years in which there are 12 common years of 12 months, and 7 leap years of 13 months. The leap years are 3, 6, 8, 11, 14, 17 and 19 of the Metonic cycle. During leap years Month 13 is added before Month 1. In a leap year Month 12 has 30 days and Month 13 has 29 days. For this reason, during a leap year Purim is observed in Month 13 instead of Month 12. This method of intercalation is incorrect and is out of sequence with the spring equinox.

Rules of Postponement:

If Rosh Hashanah falls on day 1, 4, or 6 it is pushed off one day. If Molad Tishrei falls beyond 18h 0p (12 noon), Rosh Hashanah is pushed off one day. If Molad Tishrei of a 12 month year falls on Tuesday at 9h 204p or later, Rosh Hashanah is pushed off until Thursday. This eliminates all 356 day years. If Molad Tishrei following a 13 month year falls on Monday at 15h 589p or later, Rosh Hashanah is pushed off to Tuesday. This eliminates all 382 day years. These rules of postponement are contrary to the ruling of Moses in Deuteronomy 4:2.

Position 2

Reckoning from the Rosh Chodesh & Intercalating Based on Hard Dough Barley in Month 12 Spring of 2008 C.E.



Reckoning of the Beginning of Months:

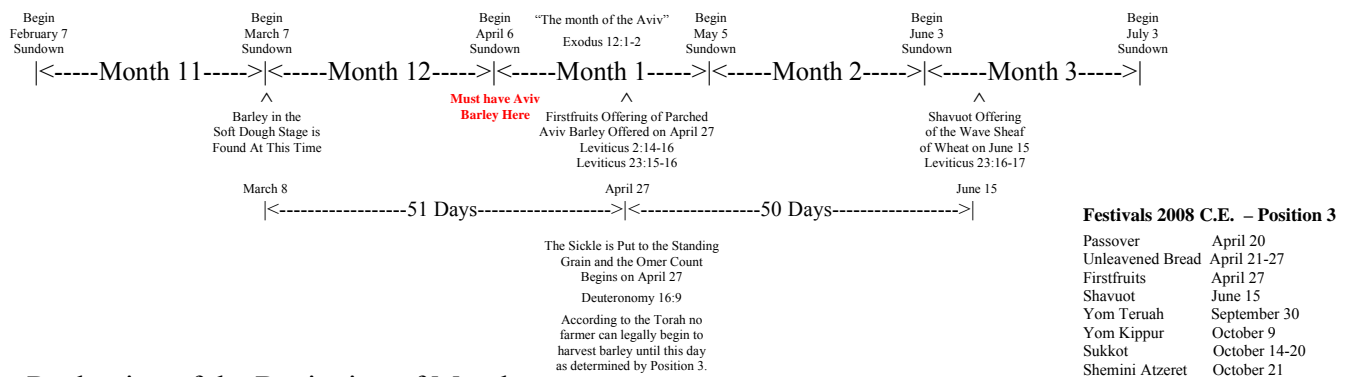
Position 2 reckons the Rosh Chodesh correctly.

Reckoning of the Leap Year:

Position 2 has intercalated incorrectly. Aviv barley is *not* the sole determining factor for intercalation. The rule of the equinox *is* the sole determining factor for intercalation. There was a way to intercalate during the flood in the time of Noah when no Aviv barley was observable. Moses and Israel also had to intercalate for 40 years in the barren wilderness when no Aviv barley was observable, in order to provide the calendar dates in the Torah. In both cases the rule of the equinox was used to determine the years. Advocates of Position 2 should consider that Aviv barley is *required* for a first fruits offering on Day 16 of Month 1 at the earliest. The Scriptures do not require Aviv barley at the end of Month 12 but just after the midpoint of Month 1.

Position 3

Reckoning from the New Moon Conjunction & Month 1 After the Spring Equinox Spring of 2008 C.E.



Reckoning of the Beginning of Months:

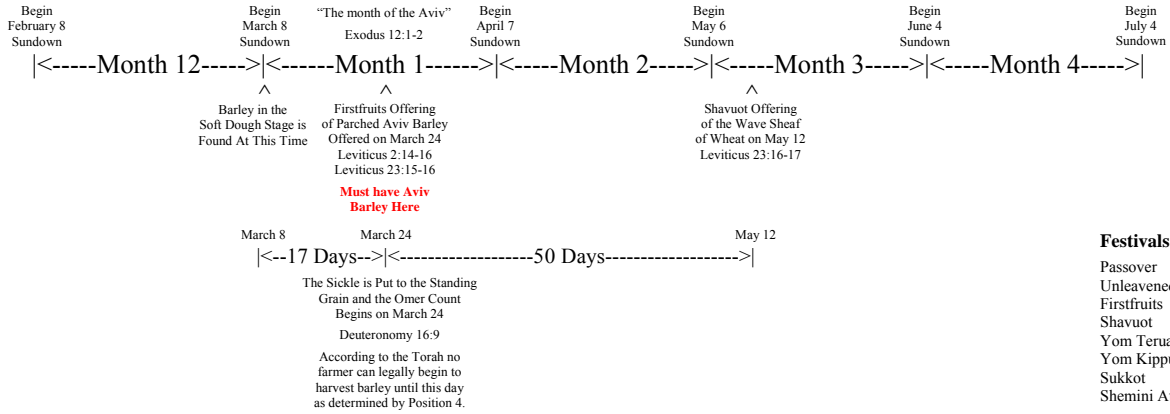
Position 3 is reckoning the beginning of the months incorrectly. The months begin when the crescent moon is first visible at Jerusalem. The Scriptures in Psalm 81:3 instruct us to blow the shofar at Rosh Chodesh. Israel never blew the shofar at the astronomical conjunction in ancient times. They blew it at the sighting of the first crescent moon!

Reckoning of the Leap Year:

Position 3 has intercalated incorrectly. The new moon conjunction is *not* when the month begins, and Month 1 does not always begin *after* the spring equinox as Scripture indicates that Month 1 can begin *before* the spring equinox.

Position 4

Reckoning from the Rosh Chodesh & Day 15 of Month 1 on or after the Spring Equinox
 Spring of 2008 C.E.



Festivals 2008 C.E. – Position 4

Passover	March 22
Unleavened Bread	March 23-29
Firstfruits	March 24
Shavuot	May 12
Yom Teruah	September 2
Yom Kippur	September 11
Sukkot	September 16-22
Shemini Atzeret	September 23

Reckoning of the Beginning of Months:

Position 4 reckons the Rosh Chodesh correctly.

Reckoning of the Leap Year:

Position 4 has intercalated correctly.

Summary

In 2008 C.E. four major positions have been examined on how the calendar of יהוה is to be reckoned. Position 1, Position 2 and Position 3 indicate that Day 1 of Month 1 occurs on one of three days between sundown April 5, 2008 C.E. and sundown April 7, 2008 C.E. Position 4 indicates that Day 1 of Month 1 occurs on sundown March 8, 2008 C.E. which is approximately one month before the other three positions. Obviously, only one position can be correct as יהוה is not divided against Himself. יהוה does not change and He does not lie!

The ability to correctly determine when Month 1 begins has a bearing on when the appointed times and festivals of יהוה will be kept for the entire year, when the first fruits offering can be made to יהוה, when the Omer count begins, and when the barley can be lawfully harvested by farmers in Israel.

Advocates of Position 1 and Position 3 were not looking at the barley in Israel in March of 2008 C.E. Position 1 is a fixed calendar unconcerned with the movement of the heavens. It comes down from antiquity possibly from as early as 359 C.E. Position 3 is a fixed calendar based on two simple rules: that a month begins at the astronomical conjunction of the moon, and that Month 1 always begins at the first astronomical conjunction of the moon *after* the vernal equinox.

There was broad agreement between advocates of Position 2 and Position 4 that barley in the Soft Dough stage with a value of 85 on the Zadok scale of cereal grain development was found in Israel on or before March 8, 2008 C.E. Photographic evidence of this may be seen at www.torahcalendar.com.

Position 2 *decided to add* Month 13 as they did not find barley in the Hard Dough stage with a value of 87 on the Zadok scale which is the sole determining factor in declaring the year according to Position 2. Position 4 *decided not to add* Month 13 as Day 15 of Month 1 occurs on or after the spring equinox which is the sole determining factor in declaring the year according to Position 4.

Position 2 advocates that Aviv barley must be found in Month 12. Position 4 advocates that Aviv barley must be found by the mid-point of Month 1 for a first fruits offering on Day 16 of Month 1 according to Scripture.

Position 2 advocates that barley in the Hard Dough stage with a value of 87 on the Zadok scale constitutes Aviv barley. Position 4 advocates that Aviv barley according to Scripture has kernel development which can be damaged by hail and that Aviv barley can be parched by fire. This is probably equivalent to the Firm Dough stage to the Hard Dough stage or 86–87 on the Zadok scale.

The fact that the barley will be Aviv before Passover indicates that the rule of the equinox used in Position 4 was successful at placing the appointed times of יהוה in 2008 C.E. Position 4 was the *only position* that successfully placed the appointed times of יהוה in 2008 C.E.

Scoring the Four Positions in 2008 C.E.

Position 1 Score for 2008 C.E. 0%

Reckoned the Beginning of Months Correctly	Fail
Reckoned the Leap Year Correctly	Fail
Reckoned the Passover Correctly	Fail
Reckoned Unleavened Bread Correctly	Fail
Reckoned Shavuot Correctly	Fail
Reckoned Yom Teruah Correctly	Fail
Reckoned Yom Kippur Correctly	Fail
Reckoned Sukkot Correctly	Fail
Reckoned Shemini Atzeret Correctly	Fail
Reckoned time without adding to the Torah of יהוה	Fail

Comments:

Position 1 has completely departed from the word of יהוה. Position 1 does not even attempt to reckon anything in concert with the moon. It is completely disconnected and sadly unconcerned with the movements of the sun and moon. The Scriptures say that the moon is a faithful witness in heaven in Psalm 89:37. Advocates of Position 1 need to take this to heart. Position 1 also contains many flagrant rules of postponement which Moses strictly prohibited in Deuteronomy 4:2! Although it may possibly have been created with good intentions, Position 1 actually represents open rebellion to יהוה and represents the worst of all positions. There will not be *firstfruits* Aviv barley on April 21, 2008 C.E. All adherents of Position 1 are invited and encouraged to consider Position 4.

Position 2 Score for 2008 C.E. 20%

Reckoned the Beginning of Months Correctly	Pass
Reckoned the Leap Year Correctly	Fail
Reckoned the Passover Correctly	Fail
Reckoned Unleavened Bread Correctly	Fail
Reckoned Shavuot Correctly	Fail
Reckoned Yom Teruah Correctly	Fail
Reckoned Yom Kippur Correctly	Fail
Reckoned Sukkot Correctly	Fail
Reckoned Shemini Atzeret Correctly	Fail
Reckoned time without adding to the Torah of יהוה	Pass

Comments:

Position 2 is the only position other than Position 4 that reckons the beginning of months correctly by the Rosh Chodesh at Jerusalem and this is commendable. Some advocates of Position 2 are making a valiant attempt to keep the festivals of יהוה correctly by diligently looking at the barley in the land of Israel in spring. Advocates of Position 2 need to re-examine the criteria that Hard Dough barley is required at the end of Month 12. They should consider that Aviv barley is *required* for a first fruits offering on Day 16 of Month 1 at the earliest. The Scripture does not require Aviv barley at the end of Month 12. Furthermore, the Scripture clearly indicates that the sun and moon are created for appointed times – not the barley! The bottom line of Position 2 is a complete failure to execute the statutes and judgments of יהוה. There will not be *firstfruits* Aviv barley on April 27, 2008 C.E. All adherents of Position 2 are invited and encouraged to consider Position 4.

Scoring the Four Positions in 2008 C.E.

Position 3 Score for 2008 C.E. 0%

Reckoned the Beginning of Months Correctly	Fail
Reckoned the Leap Year Correctly	Fail
Reckoned the Passover Correctly	Fail
Reckoned Unleavened Bread Correctly	Fail
Reckoned Shavuot Correctly	Fail
Reckoned Yom Teruah Correctly	Fail
Reckoned Yom Kippur Correctly	Fail
Reckoned Sukkot Correctly	Fail
Reckoned Shemini Atzeret Correctly	Fail
Reckoned time without adding to the Torah of יהיה	Fail

Comments:

Position 3 has completely failed to execute the statutes and judgments of יהיה. Position 3 must learn to reckon the Rosh Chodesh from the first visible crescent in accordance with the record left in Scripture, and must stop using the new moon conjunction for determining the beginning of months. Position 3 must also stop placing Month 1 *after* the spring equinox, and must learn to place Day 15 of Month 1 *on or after* the spring equinox, as Month 1 can begin *before or after* the spring equinox. The teachings of Position 3 represent a completely twisted understanding of the instructions in Scripture. There will not be *firstfruits* Aviv barley on April 27, 2008 C.E. All adherents of Position 3 are invited and encouraged to consider Position 4.

Position 4 Score for 2008 C.E. 100%

Reckoned the Beginning of Months Correctly	Pass
Reckoned the Leap Year Correctly	Pass
Reckoned the Passover Correctly	Pass
Reckoned Unleavened Bread Correctly	Pass
Reckoned Shavuot Correctly	Pass
Reckoned Yom Teruah Correctly	Pass
Reckoned Yom Kippur Correctly	Pass
Reckoned Sukkot Correctly	Pass
Reckoned Shemini Atzeret Correctly	Pass
Reckoned time without adding to the Torah of יהיה	Pass

Comments:

Position 4 has successfully executed the statutes and judgments of יהיה. In Position 4 the rule of the equinox makes the definitive ruling about what time it is. There will always need to be 2.9 liters of Aviv or Carmel barley at the end of Day 15 of Month 1 for the priest's offering to initiate the Omer count and the grain harvest but this is typically not a problem. Except for extremely rare scenarios one could envisage there will always be a small field of barley with some kernels which can be parched by the spring equinox in Israel. Aviv barley and the blossoming fruit trees do indicate that spring has arrived and they serve to confirm the rule of the equinox. However *the rule of the equinox is the determining factor* in Position 4. It is certain that there will be *firstfruits* Aviv barley on March 23, 2008 C.E.

What Can I Do Now?

There may be some of you reading this case study that have been following Position 1, Position 2, or Position 3, but are being convicted by the Creator of the universe to consider following Position 4. The counsel is to guard your heart with all diligence for out of it spring the issues of life and to diligently follow the commandments of יהוה. Follow the instruction of יהוה the Creator and His Calendar now while it is still called “Today”! There will be joy in heaven if you do!

Proverbs 4:23 *Keep your heart with all **diligence**, for out of it spring the issues of life.*

Exodus 15:26 *If you will **diligently** hear and obey the voice of יהוה your Elohim and will do that which is right in His sight, and will give ear to His commandments and keep all His statutes, I will put none of these diseases on you which I have brought upon the Egyptians: for I am יהוה that heals you.*

Deuteronomy 4:8-9 *And what nation is there so great, that has statutes and judgments as righteous as the Torah which I set before you this day? Only watch yourself and keep your soul **diligently**, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them to your sons, and to your sons' sons.*

Deuteronomy 6:6-9 *And these words which I am commanding you today shall be upon your heart, and you shall teach them to your children **diligently**, and you shall speak of them when you sit in your house, and when you walk on the road, and when you lie down, and when you rise up. And you shall bind them as a sign upon your hand, and they shall be as a reminder between your eyes, and you shall write them upon the doorposts of your house and upon your gates.*

Deuteronomy 6:17-18 *You shall **diligently** keep the commandments of יהוה your Elohim, and His testimonies, and His statutes, which He has commanded you. And you shall do that which is right and good in the sight of יהוה, so that it may be well with you, and that you may go in and possess the good land which יהוה swore to your fathers.*

Deuteronomy 11:13-16 *And it shall come to pass, if you will **diligently** hear and obey My commandments which I command you this day, to love יהוה your Elohim, and to serve Him with all your heart and with all your soul, that I will give you rain for your land in due season, the former rain and the latter rain, that you may gather in your grain, and your wine, and your oil. And I will give grass in your fields for your cattle that you may eat and be satisfied. Take heed to yourselves, that your heart is not deceived, and you turn aside and serve other gods and worship them.*

Deuteronomy 11:22-23 *For if you **diligently** keep all these commandments which I command you, to do them, to love יהוה your Elohim, to walk in all His ways, and to cleave to Him, then will יהוה drive out all these nations from before you, and you shall possess greater nations and mightier than yourselves.*

Deuteronomy 28:1-14 *And it shall come to pass, if you will **diligently** hear and obey the voice of יהוה your Elohim, to observe and to do all His commandments which I command you this day, that יהוה your Elohim will set you on high above all nations of the Earth. And all these blessings shall come on you, and overtake you, if you will hear the voice of יהוה your Elohim. Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your cattle, the increase of your oxen, and the flocks of your sheep. Blessed shall be your basket and your kneading trough. Blessed shall you be when you come in, and blessed shall you be when you go out. יהוה shall cause your enemies that rise up against you to be smitten before your face: they shall come out against you one way, and flee before you seven ways. יהוה shall command the blessing upon you in your storehouses and in all that you set your hand to; and He shall bless you in the land which יהוה your Elohim gives you. יהוה shall establish you as a set apart people to Himself, as He has sworn to you, if you shall keep the commandments of יהוה your Elohim, and walk in His ways. And all people of the Earth shall see that you are called by the name of יהוה; and they shall be afraid of you. And יהוה shall make you abound in prosperity, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which יהוה swore to your fathers to give you. יהוה shall open to you His*

good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hands: and you shall lend to many nations, and you shall not borrow. And יהוה shall make you the head, and not the tail; and you shall tend upward only, and not downward; if you will hear and obey the commandments of יהוה your Elohim, which I command you this day, to observe and to do them. And you shall not go aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.

Psalm 19:1-14 *To the Overseer. A Psalm of David. The heavens are proclaiming the honor of El, and the firmament declares the work of His hands. Day to day they prophesy things, and night to night they show intelligence. There is no speech or language. Their voice is not heard. Yet their line goes through out all the earth, and their communication to its inhabitants. In them He set up a tent for the sun, which is like a Bridegroom coming out from His chamber. It rejoices as a champion runs a race. It rises at one end of the heavens, and makes its circuit to the other. Nothing is hid from its heat. The Torah of יהוה is perfect, restoring the soul. The testimonies of יהוה are steadfast making wise the simple. The precepts of יהוה are upright, rejoicing the heart. The commandments of יהוה are pure, enlightening the eyes. The fear of יהוה is clean, enduring forever. The judgments of יהוה are true, they have been righteous altogether. They are more desirable than gold, yes than much fine gold; and sweeter than honey, even liquid honeycomb. By them is your servant warned, 'In keeping them is great reward.' Who can discern his errors? Declare me innocent of hidden faults. Also, keep your servant from presumptuous sins. Let them not have dominion over me. Then will I be perfect, and shall be innocent of great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in Your sight, O יהוה, my Rock and my Redeemer!*

John 4:23-24 *“But the hour is coming, and now is, when the true worshipers will worship the Father in Spirit and in truth; **for the Father is seeking such to worship Him.** Elohim is Spirit, and those who worship Him must worship in Spirit and in truth.”*

Postscript: Lessons Learned

Originally Written on Yom Shlishi, Day 10, Month 1 on Tuesday, March 18, 2008 C.E.

On Day 9 of Month 1 on March 17, 2008 C.E. barley in the Firm Dough stage and the Hard Dough stage between 86-87 on the Zadok scale was found from Ein Mabuwa to Rosh Pina. The barley was beginning to turn yellow and the kernels were firm containing 30-40% moisture. Photographic evidence was posted at www.torahcalendar.com. Substantial fields of barley in the Firm Dough stage with Hard Dough mixed in were found in the Jordan Valley. Fields of Firm Dough barley were found as far north as Rosh Pina.

The fields in Ein Mabuwa close to Jerusalem were quite yellow in color. The fields around Rosh Pina were quite green in color, but both fields contained Firm Dough barley. Although barley was also found in the Soft Dough stage, the flowering stage seemed to be over in the Jordan Valley.

This constitutes proof that *first* fruits Aviv barley was found in the month of the Aviv in Month 1 which began with the Rosh Chodesh on March 8, 2008 C.E. Position 4 was the only position to successfully place Month 1 and the appointed times and festivals of יהוה. There are several lessons which can be learned.

Lesson 1 – Use the Sun and Moon for Appointed Times and Festivals

The first lesson to be learned is that the spring equinox is an *objective* indicator of the seasons. It is an objective point in time which can be mathematically quantified which makes it useful to predict the seasons *objectively*. The truth is that according to Genesis 1:14 the second purpose for which יהוה *created* the sun and the moon was for *appointed times*. The first purpose for which יהוה created the sun and the moon was for *signs* or solar and lunar eclipses.

The sun is useful for indicating the seasons as the rule of the spring equinox is an *objective* anchor point around which to build a calendar. The moon cycle is useful as an *objective* anchor to correctly position the exact days of the appointed times and festivals of יהוה. Together the cycle of the greater light and the cycle of the lesser light may be used to correctly position the appointed times and festivals of יהוה.

Lesson 2 – Do not use Aviv Barley by Month 12 as a Sole Determinant!

The second lesson to be learned is that *subjective* indicators with *subjective* rules are not always the best way to determine the appointed times and festivals of יהוה. Barley development is a *subjective* indicator of the appointed times and festivals of יהוה. Although Aviv barley is needed for a first fruits offering on Day 16 of Month 1, there will usually be some available by the Spring Equinox.

In 2008 C.E. there were two winter storms in February. The first one left snow in Jerusalem for five or six days. The second one left snow in Jerusalem for two days. This undoubtedly set the development of the barley back when it was in the grass stage. For this reason, the barley was only in the Soft dough stage at the end of Month 12. However, the first week of Month 1 was very warm with above seasonal temperatures. This caused the barley to ripen quickly!

The *subjective* rule required by Position 2 – Hard Dough barley by the end of Month 12 – is just that – subjective! The rule is *subjective* and based on human wisdom. Making a subjective rule by which to determine the appointed times and festivals of יהוה based on human wisdom is not advisable or instructed in the written Scriptures. There will usually always be at least some Aviv barley by the spring equinox.

There have been adherents of Position 2 for several millennia. There have historically also been disagreements between different adherents of Position 2 about how to intercalate Position 2. These disagreements have been due to the subjective measure of what Aviv barley is. Witness this revealing comment on a Karaite Ketubah which appears to date to Year 1343 of the Seleucid Era or July 26, 1032 C.E.

Judith Olszowy-Schlanger Karaite Marriage Contract: ... {4} and this took place on Wednesday evening, on the fifteenth of the month of Av, *which is Av for the majority of Karaites {5} and which is Elul for some of them*, and which is the month Sha'aban of the Gentiles, of the year one thousand three hundred and forty four of the Era of Alexander.

Judith Olszowy-Schlanger, Karaite Marriage Documents from the Cairo Geniza, Brill Academic Publishers, 1997, Text No. 6 Lines 4-5, pgs. 298-300.

Subjective methods will eventually lead to disagreements in years that are a close call. So the wisdom is to not use *subjective* methods based on human wisdom to set the appointed times and festivals of יהוה.

Lesson 3 – Take Your Time when Looking at the Barley!

The last lesson is to be learned from some of the adherents of Position 2. There is an Aviv Report which comes down from 1052 C.E. in which the barley was still being inspected on Day 1 of Month 1.

Judith Olszowy-Schlanger Karaite Aviv Report of 1052: 1. Those who signed their names on this document say...2. and its documentation, from the men of Jerusalem and Gaza...3. that we inspected on Friday, 1[st day of the Islamic month] Zul-Qida in the year 443 [of the Islamic Era] 4. a field in the area of Suk-Mazin in the District of Gaza, which belongs 5. to the Qadi Salama ibn Mahmud; the yield of its seeds is not good... 6. the farmer said that his seeds were 1 Qafiz...his yield being 20 Qafiz, most of them... 8. many [of them] ... and the rest, that is the minority 9. and we did not accept ... [except] ... handfuls from the minority...and because men came... 10. from the overall amount...their form and appearance...one of the farmers showed us... 11. and he said that they... 12. with us. [we inspected]...on this day also...[a field which belongs to] the Qadi Elsabga 13. ...Ibrahim ibn Elkufiani, the farmer said that his seeds [were ? Qafiz] 14. ...his yield being 40 Qafiz, in comparison 15. to the field mentioned above. And we saw on that day and on the preceding day, 16. that is, Thursday, in the District of Gaza, other fields that border the fields of Ibrahim 17. ibn Elkufiani and others, in their form and vegetation (?) [were ?]...[I was asked] 18. to write and to sign in the aforementioned month that the state [of the barley] is as said in this 19. document. And Salah ben Sahl ben Zita wrote and signed on its date [the following lines contains a repetition of the same formula with the names of the other signatories].”

Judith Olszowy-Schlanger, Karaite Marriage Documents from the Cairo Geniza, Brill Academic Publishers, 1997, 55 b/fol.1 recto, Lines 1-7, pgs. 451 & 463.

This Aviv Report of 1052 C.E. from adherents of Position 2 in Jerusalem and Gaza corresponds to Day 1 of Month 1 or March 6, 1052 C.E. This Aviv inspection was carried out over two days beginning on Thursday which was Day 30 of Month 12 and ending on Friday which was Day 1 of Month 1.

Apparently the adherents of Position 2 in 1052 C.E. did not feel the need to make an intercalation ruling until after the month in question had begun. In contrast to some of the adherents of Position 2 in the spring of 2008 C.E. which made a ruling before Month 12 ended, the adherents of Position 2 of 1052 C.E. only released their report after inspections were made on Day 1 of Month 1. By doing so they gave the barley the maximum time to ripen.

At some point in time before Passover a decision must be made about what month it is in order to prepare for the Passover. This point in time however, will also be a *subjective* rule based on human wisdom. The point in time when Aviv barley is required according to Scripture is Day 16 of Month 1.