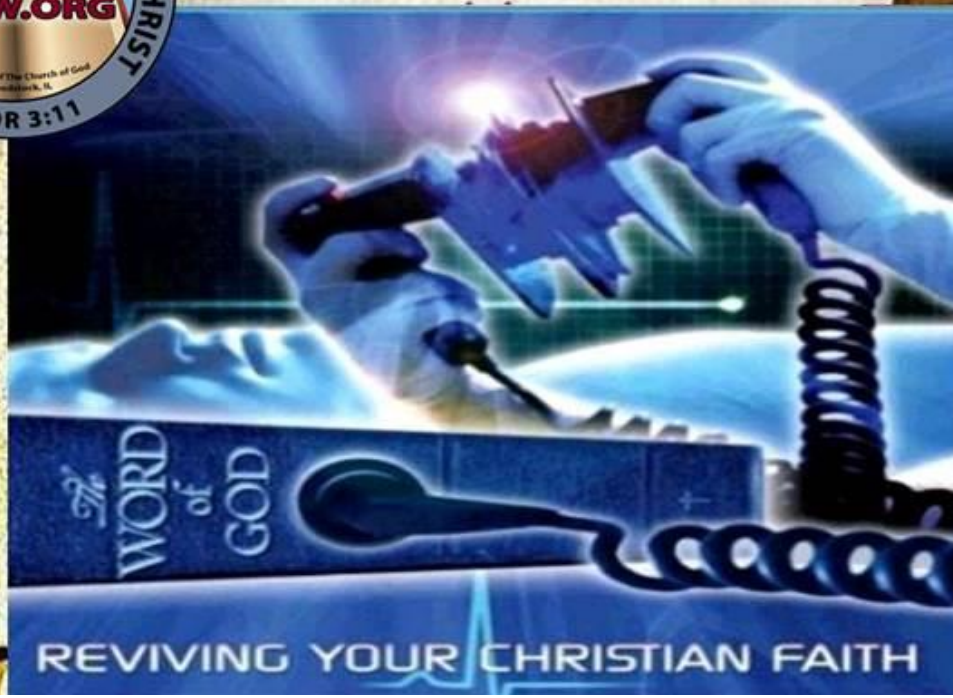
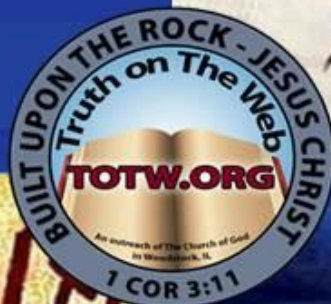
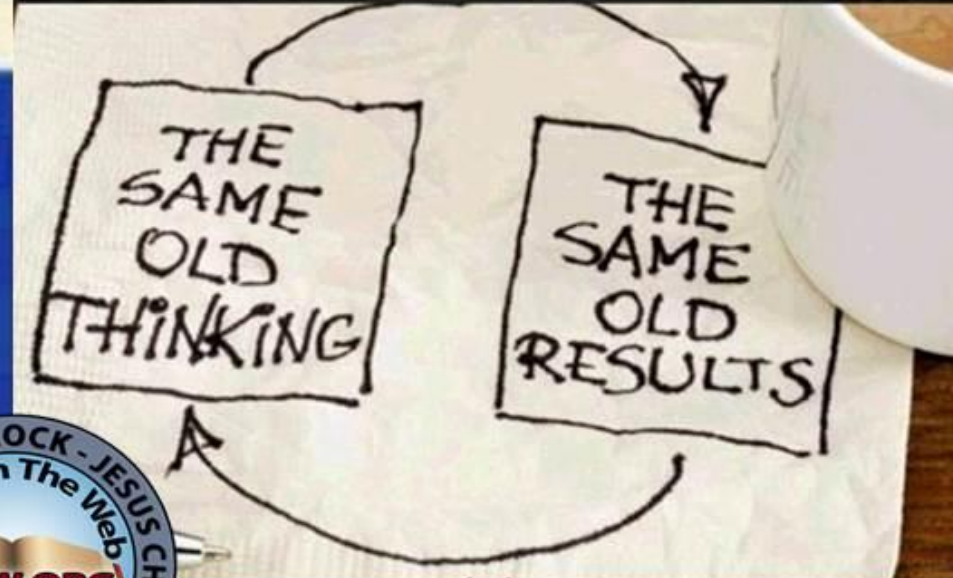


Think BIBLICALLY



RENEW

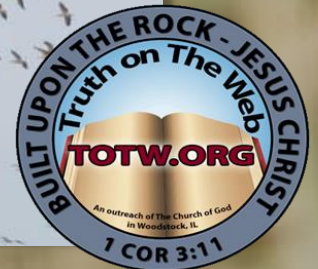
your mind
ROMANS 12:2



REVIVING YOUR CHRISTIAN FAITH

The Scriptural Rosh HaShanah

Determining The Head of the Year



Genesis 1:14-16 And God said, **Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:** And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *He made* the stars also.

Deuteronomy 11:10-12 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs: But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, **from the beginning of the year** [mereshiyt hashanah] **even unto the end of the year** [*vead 'achariyth shanah*].

1 Kings 4:7 And Solomon had **twelve** officers over all Israel, which provided victuals for the king and his household: **each man his month in a year** made provision.

1 Chronicles 27:1-15 Now the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and **their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year**, of every course *were* twenty and four thousand. Over the first course for the **first month** *was* Jashobeam the son of Zabdiel: ...And over the course of the **second month** *was* Dodai an Ahohite...The third captain of the host for the **third month** *was* Benaiah the son of Jehoiada...The fourth *captain* for the **fourth month** *was* Asahel the brother of Joab...The fifth captain for the **fifth month** *was* Shamhuth the Izrahite...The sixth *captain* for the **sixth month** *was* Ira the son of Ikkesh the Tekoite...The seventh *captain* for the **seventh month** *was* Helez the Pelonite...The eighth *captain* for the **eighth month** *was* Sibbecai the Hushathite, of the Zarhites...The ninth *captain* for the **ninth month** *was* Abiezer the Anetothite...The tenth *captain* for the **tenth month** *was* Maharai the Netophathite...The eleventh *captain* for the **eleventh month** *was* Benaiah the Pirathonite...The twelfth *captain* for the **twelfth month** *was* Heldai the Netophathite...

Ezekiel 1:1-2 Now it came to pass in the thirtieth year, **in the fourth month, in the fifth day of the month**, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God. **In the fifth day of the month, which was the fifth year** of king Jehoiachin's captivity,

5th day, 4th month, 5th year

Ezekiel 3:15 Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them **seven days**.

5th day, 4th month, 5th year
+ (at least) 7 days

Ezekiel 4:4-6 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, **three hundred and ninety days**: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah **forty days**: I have appointed thee each day for a year.

430 more days

Ezekiel 8:1 And it came to pass **in the sixth year, in the sixth month, in the fifth day of the month**, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

5th day, 4th month, 5th year
+ (at least) 7 days
+ 430 days

6th month, 5th day, 6th year

Thus there are AT LEAST 447 days between Ezekiel 1:1 and Ezekiel 8:1--between the 5th day, 4th month, 5th year, and the 5th day, 6th month, 6th year.

In a normal year, only 14 months would pass between the 5th day of the 4th month one year, and the 5th day of the 6th month the following year (which should consist of no more than 418 days at absolute maximum). Being that there were AT LEAST 447 days recorded in Ezekiel between these two times, it shows that this 5th year spoken of was a leap year with 13 months.

Which Month Starts The New Year?



Exodus 12:1-2 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, **This month shall be unto you the beginning of months: it shall be the first month of the year to you.**

Genesis 8:13 And it came to pass in the six hundredth and first year, **in the first month, the first day of the month**, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Joshua 4:19 And the people came up out of Jordan on the tenth *day* of **the first month**, and encamped in Gilgal, in the east border of Jericho.

The Main Contenders

Intercalation

Equinox/Zodiac

Aviv Barley

"...when the fruit had not grown properly, when the winter rains had not stopped, when the roads for Passover pilgrims had not dried up, and when the young pigeons had not become fledged. The council on intercalation considered the astronomical facts together with the religious requirements of Passover and the natural conditions of the country."

Spier, Arthur (1952). *The Comprehensive Hebrew Calendar*. New York: Behrman House, Inc., p. 1

Intercalated Years

In 19 years the solar cycle exceeds the lunar by about 209 days, which are approximately 7 months. In Temple times this intercalation was decided upon in the individual years according to agricultural conditions (Tosef., Sanh. 2:2; Sanh. 11b)

Cecil Roth, editor, *Encyclopaedia Judaica*, Vol. 5, p.43,
article: Calendar

Intercalated Years

The intervals of intercalation were at first irregular, intercalation being in part due to the prevailing state of the various agricultural products...Astronomy was, however, always a powerful factor, as the state of the crops is ultimately determined by the sun's position in its annual path

Intercalated Years

Records dating from the closing years of the Second Temple inform us that the time of new-moon was fixed on the evidence of observers who declared that they had descried the crescent in the sky...Similarly, a leap-year was decided upon only when required, the main factor in question being the state of the young crops, as it was desired that the Passover should coincide with the earing of the corn (chodesh ha aviv); the intercalary month was therefore always an Adar. It was not until a later day that the position of the sun was also taken into account. This procedure was continued after the destruction of the Temple...

Encyclopaedia of Religion and Ethics, Vol.3, article, CALENDAR
(Jewish), p.117

Intercalated Years

...the Karaites...reverted in all respects to the ancient practice of determining the time of new moon by observation, and intercalating a 13th month when required by the state of the crops, ie, the ripening ears (*Abib*).

Encyclopaedia of Religion and Ethics, Vol.3, article, CALENDAR
(Jewish), p.119

Historical Documentation

“It once happened that Rabban Gamliel was sitting on a step on the Temple Mount, and the well-known scribe Yochanan was standing before him with three cut sheets [of parchment] lying before him. He (Gamliel) said to him (Yochanan), ... (and) take the third [sheet] and write to our brethren, the Exiles of Babylon and to those in Media, and to all the other exiled [sons] of Israel, saying:

‘May your peace be great forever! We beg to inform that the doves are still tender, and the lambs are still young, and the Aviv is not yet ripe. It seems advisable to me and to my colleagues to add thirty days to this year.’”

Babylonian Talmud, Tractate Sanhedrin 11b

Historical Documentation

R. Jannai [gave the following example of the law in operation], quoting from R. Simeon b. Gamaliel's [letter to the Communities]: 'We beg to inform you that the doves are still tender and the lambs still young, and the grain has not yet ripened. I have considered the matter and thought it advisable to add thirty days to the year.

Mishna: Sanhedrin 11a

Historical Documentation

"XLI. . . .(222) Moses puts down the beginning of the vernal equinox as the first month of the year, attributing the chief honour, not as some persons do to the periodical revolutions of the year in regard of time, but rather to the graces and beauties of nature which it has caused to shine upon men; for it is through the bounty of nature that the seeds which are sown to produce the necessary food of mankind are brought to perfection.

Philo: On The Life of Moses, II

Equinox?

Strong's Hebrew Dictionary

8622. תְּקוּפָה tequwphah

from 5362; a revolution, i.e. (of the sun) course, (of time) lapse:—circuit, come about, end.

Strong's Hebrew Dictionary

5362. נָקַף naqaph

a primitive root; to strike with more or less violence (beat, fell, corrode); by implication (of attack) to knock together, i.e. surround or circulate:—compass (about, -ing), cut down, destroy, go round (about), inclose, round.

Exodus 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the **year's end**.

Exodus 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the **year's end** [*tekufah hashanah*].

Exodus 23:16 ...and the feast of ingathering, *which is in the end of the year* [*tzet hashanah*], when thou hast gathered in thy labours out of the field.

Deuteronomy 16:13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

1 Samuel 1:20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

2 Chronicles 24:23 And it came to pass at the **end of the year** [*tekufah hashanah*], that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

2 Samuel 11:1 And it came to pass, **after the year was expired** [*teshuvat hashanah*], at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

1 Kings 20:26 And it came to pass at the **return of the year** [*teshuvat hashanah*], that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel.

Psalms 19:1-6 The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. *There is no speech nor language, where their voice is not heard.* Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race. His going forth *is* from the end of the heaven, and **his circuit** [*tekufato*] unto the ends of it: and there is nothing hid from the heat thereof.

Seasons

A large tree stands on a grassy bank next to a body of water. The left side of the tree is lush with green leaves, while the right side is bare and dark, representing the transition between seasons. The background shows a blue sky with white clouds and a calm body of water.

Two Seasons

Genesis 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Psalms 74:17 Thou hast set all the borders of the earth: thou hast made summer and winter.

Isaiah 18:6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

Amos 3:15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

Zechariah 14:8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Two Seasons

Genesis 8:22

seedtime [*zera*] **and harvest** [*qatsiyr*]

cold [*qor*] **and heat** [*chom*]

summer [*qayits*] **and winter** [*choreph*]

harvest [*qatsiyr*]

Proverbs 20:4 The sluggard will not plow by reason of the cold [*choreph*]; *therefore* shall he beg in harvest [*qatsiyr*], and *have* nothing.

heat [*chom*]

Isaiah 18:4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat [*chom*] upon herbs, *and* like a cloud of dew in the heat [*chom*] of harvest [*qatsiyr*].

winter [*choreph*]

Proverbs 20:4 The sluggard will not plow by reason of the cold [*choreph*]; *therefore* shall he beg in harvest, and *have* nothing

winter [*choreph*]

Jeremiah 36:22 Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him.

Proverbs 6:8 Provideth her meat <*lechem*> in
the summer <*qayits*>, and gathereth <'agar> her
food <*ma'akal*> in the harvest <*qatsiyr*>.

Proverbs 10:5 He that gathereth <'agar> in
summer <*qayits*> is a wise son: but he that
sleepeth in harvest <*qatsiyr*> is a son that
causeth shame

"Summer" is harvest-time, when one gathers grain for
bread [*lechem*] and all that is eaten [*ma'akal*]

Jeremiah 8:20 The harvest <qatsiyr> is past <`abar>, the summer <qayits> is ended <kalah>, and we are not saved.

Biblical "summer" ends when the harvest is past.

Proverbs 26:1 As snow <*sheleg*> in summer <*qayits*>, and as rain <*matar*> in harvest <*qatsiyr*>, so honour is not seemly for a fool.

"Summer"/harvest is not a time for snow or rain.

Matthew 24:32

Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that the summer is near.



The Winter Is Past

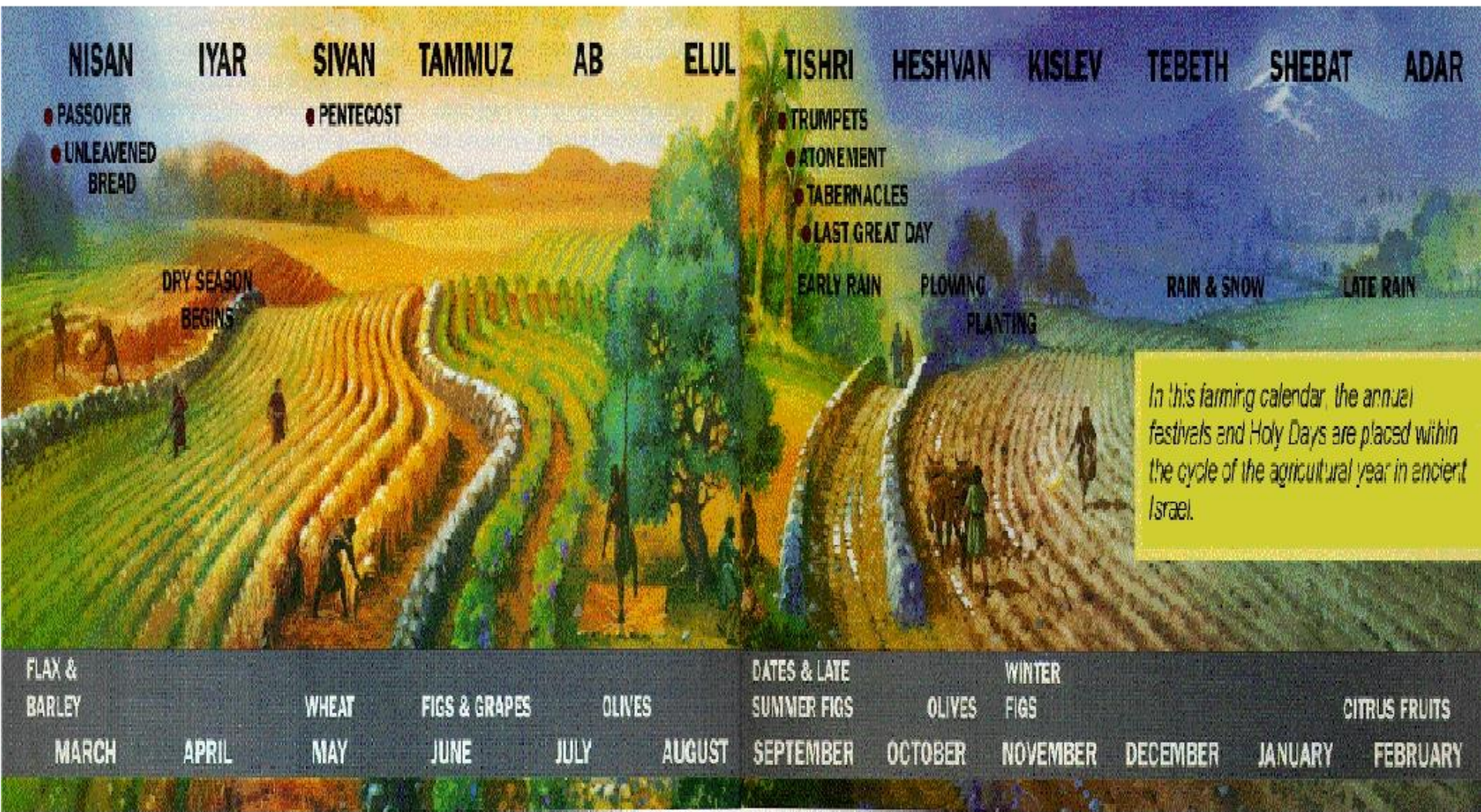
Job 24:19 Drought <*tsiyah*> and heat <*chom*> consume the snow <*sheleg*> waters <*mayim*>: so doth the grave those which have sinned.

The Winter Is Past

Song of Solomon 2:11-13 For, behold, the winter is past. The rain is over and gone. The flowers appear on the earth; The time of the singing has come, And the voice of the turtledove is heard in our land. The fig tree ripens her green figs. The vines are in blossom; They give forth their fragrance...

The Winter Is Past

1. The rain is over and gone.
2. The flowers appear on the earth
3. The time of the singing has come, And the voice of the turtledove is heard in our land.
4. The fig tree ripens her green figs.
5. The vines are in blossom; They give forth their fragrance...



The Feasts & The Harvests

The Feasts & The Harvests

Exodus 23:15-16 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

Exodus 12:1-2 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, **This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.**

The Month *Abib*

And Moses said unto the people, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place; there shall no leavened bread be eaten. This day came ye out in the month Abib."

•Exodus 13:3,4

Thou shalt keep the Feast of Unleavened Bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before Me empty.

•Exodus 23:15

The Month *Abib*

The Feast of Unleavened Bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

•Exodus 34:18

Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

•Deuteronomy 16:1

What does Abib mean?

James Strong, in his infamous *Strong's Concordance & Lexicon*, says of Abib...

from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan

Abib

(abib) Barley. This noun refers to barley that is already ripe, but still soft, the grains of which are eaten either rubbed or roasted

L. Koehler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros*, 2nd ed., Eng.-Ger., 1958.

Balashon - Hebrew Language Detective

Thursday, March 30, 2006

aviv

Categories: [Parashat Bo](#), [Parashat Vaera](#), [Parashat Vayikra](#), [seasons](#)

Today is the first day of the month of Nisan, which in the Torah was known as the month of *Aviv* (sometimes transliterated as *Abib*.) For example, Shmot 13:4 states "This day you are going out in the the month of the *Aviv*": הַיּוֹם אַתֶּם יֹצְאִים בְּחֹדֶשׁ הָאַבִּיב

While in modern Hebrew *aviv* means spring, in the Bible it meant young barley. We see this in the plague of hail (Shmot 9:31) "the barley was *aviv*": כִּי הִשְׁעֵרָה אֲבִיב

Additionally, in VaYikra 2:14 we read about the Omer offering, which was barley poached in fire: אֲבִיב קָלוּי בָאֵשׁ. Since the Omer offering began in the month of Nisan, the barley connection to the original name is very logical.

Yet if we dig a little deeper, we see that *aviv* comes from the root אבב meaning to bring forth shoots, or to be fresh. For example, in Job 8:12 we have a related word: עֲדֹנּוּ בָאֵבּוּ - "while yet in its freshness". So the connection to spring is not only due to the barley harvest, but because of the general renewal of the season.

Two well known cities derive their name from the root *aviv*. Of course you will recognize the connection to the Israeli city of Tel Aviv. In 1910, Nachum Sokolow took the name - meaning "hill of spring" from the book of Yechezkel (3:15), where it actually refers to a Babylonian location.

The other city? The Ethiopian capital Addis Ababa, meaning "new flower" or "new blossom". Addis comes from the same Semitic root as חדש *chadash* (new) and Ababa derives from the same root as *aviv*.

ABIB – Scripturally Defined

•And the flax and the barley was smitten: for the barley was in the ear ["in the ear"--Hebrew *abib*], and the flax was bolled. But the wheat and the rie were not smitten: for they were not grown up [Hebrew *afilot* = they were yet "dark"].

•Exodus 9:31,32



ABIB – Scripturally Defined

•And if thou offer a meal offering of thy firstfruits unto the LORD, thou shalt offer for the meal offering of thy firstfruits green ears [*abib*] of grain dried by the fire, even grain beaten out of full ears.

•Leviticus 2:14



“green” ears?

GREEN

have given every <i>g</i> herb for meat.....	Gen 1:30	3418
even as the <i>g</i> herb have I given.....	Gen 9:9	3418
Jacob took him rods of <i>g</i> poplar	Gen 30:37	3892
not any <i>g</i> thing in the trees.....	Ex 10:15	3418
offering of thy firstfruits <i>g</i>	Lev 2:14	
nor <i>g</i> ears, until the selfsame.....	Lev 23:14	
the hills, and under every <i>g</i> tree	Deut 12:2	7488
If they bind me with seven <i>g</i>	Judg 16:7	3892
brought up to her seven <i>g</i> withs.....	Judg 16:8	3892
high hill, and under every <i>g</i> tree.....	1Kin 14:23	7488
the hills, and under every <i>g</i> tree	2Kin 16:4	7488
high hill, and under every <i>g</i> tree.....	2Kin 17:10	7488
of the field, and as the <i>g</i> herb	2Kin 19:26	3410
the hills, and under every <i>g</i> tree	2Chr 28:4	7488
Where were white, <i>g</i> , and blue,.....	Est 1:6	3768
He is <i>g</i> before the sun, and his.....	Job 8:16	7373
and his branch shall not be <i>g</i>	Job 15:32	7488
he searcheth after every <i>g</i> thing	Job 39:8	3387
me to lie down in <i>g</i> pastures	Ps 23:2	1877
grass, and wither as the <i>g</i> herb.....	Ps 37:2	3418

***Green* Barley But NOT Abib**



***Abib* Barley Gathered from Temple Mount**



***Carmel* (Fully Ripened) Barley**



***ABIB* – Scripturally Defined**

• Abib, as defined by Scripture, is reference to barley that:

- is no longer dark in color
- is brittle enough to be destroyed by hail
- is mature enough to make into flour



Leviticus 23:10-11 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

Leviticus 2:14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

You shall number to yourself seven weeks.
When the sickle begins to reap in the standing
grain, you shall begin to number seven weeks.

Deuteronomy 16:9

...But when the fruit is ripe, immediately he
puts forth the sickle, because the harvest has
come.

Mark 4:28,29

The First Month: Nisan

In **the first month, that is, the month Nisan**, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

Esther 3:7

And it came to pass in the month **Nisan**, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Nehemiah 2:1

The First Month: Nisan

Hebrew *nîsān*, from Akkadian *nisānu*, the first month in the Babylonian calendar (corresponding to parts of March and April), from Sumerian *nisaq*, first fruits : nig, ni, thing, nominalizing pref. + sag, head, top, first.]

The American Heritage Dictionary of the English Language, 4th edition,
published by Houghton Mifflin Company

The First Month: Nisan

Song of Solomon 2:11-13 For, behold, the winter is past. The rain is over and gone. The flowers [Hebrew: **Nitzan**] appear on the earth; The time of the singing has come, And the voice of the turtledove is heard in our land. The fig tree ripens her green figs. The vines are in blossom; They give forth their fragrance...



Sinapis alba, White mustard, Salad mustard, خردل اصفر , חרדל לבן , Anemone coronaria, Crown Anemone, כלנית מצויה, شقائق النعمان

**What Scripture mentions "the
NEW MOON of *aviv*"?**

Chodesh ha aviv

Observe the New Moon of the Abib, and keep the
Passover unto the LORD thy God...

Deuteronomy 16:1

The Month *Abib*

Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

Deuteronomy 16:1

The Feast of Unleavened Bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

Exodus 34:18

The Month *Abib*

And Moses said unto the people, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place; there shall no leavened bread be eaten. This day came ye out in the month Abib."

Exodus 13:3,4

Thou shalt keep the Feast of Unleavened Bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before Me empty.

Exodus 23:15

ABIB by when?

What Scripture requires the barley to be *aviv* at the end of the 12th month in order to signify the new year?

Standard Claim

Exodus 9:31-32 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled. But the wheat and the rie were not smitten: for they *were* not grown up.

Exodus 12:1-2 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

Exodus 9:31 through 12:6 has been referenced by some here. These Scriptures DESCRIBE what happened in the year of the exodus -- the plague of hail while the barley was aviv is a DESCRIPTION. It is NOT a PRESCRIPTION. It does not inform us that the barley MUST be aviv prior to the New Moon.

These Scriptures tell us nothing of the status of the barley in Israel. They speak of Egypt's barley.

As far as PRESCRIPTION, Leviticus 23:10 requires the omer to be harvested from Israel - not Egypt.

And, further PRESCRIPTION is given in Leviticus 2:14 which requires the first fruits offering to be either aviv or karmel.

Hence, by Scriptural PRESCRIPTION, the barley doesn't need to be aviv until firstfruits offering day

Exodus 9:13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let My people go, that they may serve Me.

Exodus 9:18 Behold, **to morrow about this time** I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

Exodus 10:1-4 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these My signs before him: And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have done among them; that ye may know how that I *am* the LORD. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before Me? let My people go, that they may serve Me. Else, if thou refuse to let My people go, behold, **to morrow** will I bring the locusts into thy coast:

Exodus 10:12-13 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land **all that day, and all that night; and when it was morning,** the east wind brought the locusts.

Exodus 10:22-29 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt **three days**: They saw not one another, neither rose any from his place **for three days**: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. But the LORD hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, **see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.**

Exodus 11:1-3 And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Exodus 11:4-8 And **Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:** And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. And **all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.**

Exodus 11:4-8 occurred on the 14th of the Aviv

Exodus 10:23-29 occurred on the 14th of the Aviv

Exodus 10:22 Three days darkness = Aviv 11th-13th

Exodus 10:13b-20 God brings the locusts in, Pharaoh begs mercy, Moses entreats, and locust are removed on the 10th of the Aviv.

Exodus 10:1-13a Moses warned Pharaoh of locust plague on the 9th of the Aviv, & God gathers them all that day into the night of the 10th of the Aviv.

Exodus 9:22-35 Hail plague textually-possible to have occurred on the 8th of the Aviv

First Fruits

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.



Leviticus 23:10-11

First Fruits

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf [*omer*] of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.



Waving the Omer

Leviticus 23:10-11

Joshua 5:10-11 The children of Israel encamped in Gilgal; and they kept the Passover on the fourteenth day of the month at even in the plains of Jericho. They ate of the produce of the land on the next day after the Passover, unleavened cakes and **parched grain**, in the same day.

Gezer Calendar



Gezer Calendar

ירחו אסף ירחו ז	Two months of harvest, Two months of planting
רע ירחו לקש	Two months of late planting
ירח עצד פשת	A month of hoeing flax
ירח קצר שערם	A month of barley harvest
ירח קצר וכל	A month of harvest & feasting
ירחו זמר	Two months of pruning
ירח קץ	A month of summer fruit

Gezer Calendar

August/September & September/October
October/November & November/December

Two months of harvest, Two
months of planting

December/January & January/February

Two months of late planting

February/March

A month of hoeing flax

March/April

A month of barley harvest

April/May

A month of harvest & feasting

May/June & June/July

Two months of pruning

July/August

A month of summer fruit

The Biblical Calendar: Summing Up The Simplicity

- Each month begins with the New Moon, being the first visible crescent viewable from Israel.
- Each year begins with the first lunar cycle wherein the barley in the Land of Israel is determined to be *abib* by the potential Wavesheaf day.

Think BIBLICALLY



RENEW
your mind
ROMANS 12:2

