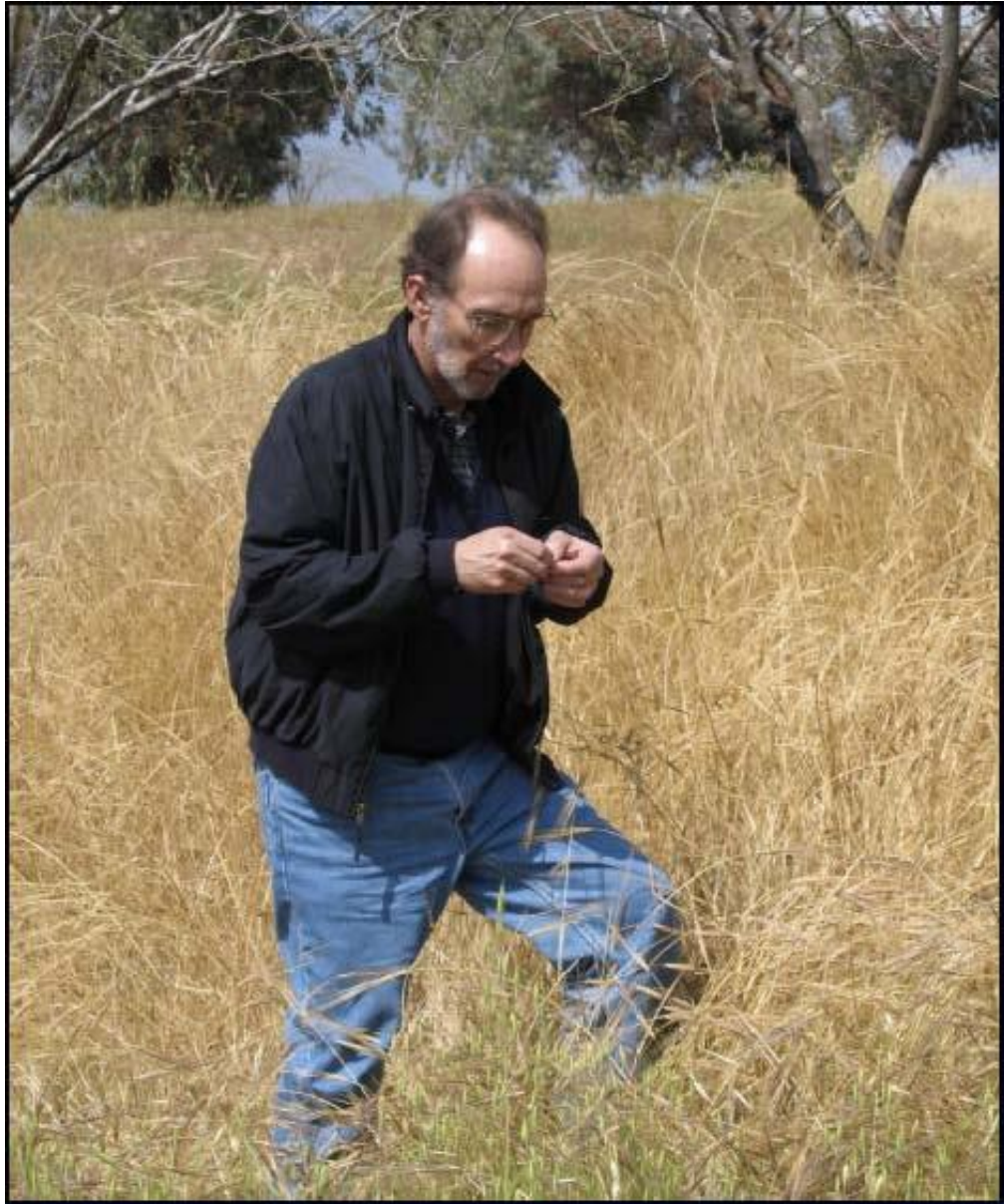


The Abib of Elohim



How to determine the state of the
“AVIV” barley in Israel

Abib of Elohim

Introduction:

Our purpose for creating this booklet is very simple. More and more members of the body of Messiah are coming to the truthful understanding of the calendar of Elohim and why the Father and the Son have embedded it in the heavens and in the earth, in fact throughout creation.

Elohim declares to us in Romans 1:20, “For since the creation of the world, His invisible attributes are clearly seen, being understood by the things that are made even His eternal power and Godhead, so that they are without excuse.” It is so absolutely true that Messiah has not left us nor forsaken us (Hebrews 13:5) and is the same yesterday (first covenant), today (second covenant), and forever (the Kingdom), (Hebrews 13:8).

Just as the other flesh types have their appointed times each year for things such as the great migrations of birds and animals, etc., so too does man. These “moedim” or appointed times of meeting with Elohim are declared by the clearly visible signs in the heavens and on the earth. This calendar is one of simplicity but in this day and age of unfaithfulness, doubt, and anti-Elohim teachings it is not easily accepted. It is designed so that everyone has the ability to witness it and thus be without excuse as to keeping it. It proclaims the timing of when we are to come before Elohim and rehearse the plan of salvation as depicted through the keeping of the annual holy days. These holy days are tied to the harvests in the land of Israel, as is the observation of the sun and moon, which are used to determine the start of a day (sunset) and month (lunar). See our article “The Calendar of Elohim”.

Without the understanding of that Calendar and how it works we could be worshipping the Father on a day He has not appointed. The combinations of these appointed times depict the timing of the plan of salvation and individually teach us who is involved in each. Is it important to be able to do so?

Lev 23:37, “These are the feasts (appointed times) of Yehovah which you shall proclaim to be holy convocations (Miqra; rehearsals), to offer an offering made by fire to Yehovah, a burnt offering and a grain offering, a sacrifice and drink offerings, **everything on its day.**”

Elohim gives us a very specific month and day of that month for these appointed times of meeting except for the feast of Pentecost. That day is tied directly to the start of the barley harvest, which begins on the wavesheaf day. It is that very day which is key to the start of the first month as well. This is by design!

That is the very reason Elohim has placed a very accurate and visible sign in the sky as well as in the early grain harvest of Israel for all to see. These clearly visible signs guide us to the very days Elohim has sanctified, made holy, for our coming before Him. Just as Elohim set aside the 7th day in creation as a rest for mankind forever, so too has He set aside 7 annual holy days to be kept as holy time as well.

In this brochure we are going to focus on one very important aspect of how we determine the identification of those days. We will not be focusing on what has been placed in the

heavens, but that which is placed in creation on the earth, which is a clearly visible sign with tremendous spiritual meaning and detail. This sign as to the start of the year and thus the accurate count to identifying the annual appointed times, is embedded in one of the annual harvests in Israel. The focus here at this time will be with the first harvest of grain, which is that of Barley. It is this harvest, which determines how many lunar months are in any given biblical year. It can be 12 or 13. This first harvest is the determining factor as to which lunar month is the first, or the start, of the biblical year. In fact Elohim calls it Abib to signify the importance of it. It is during this lunar month that the barley crop in Israel would have matured to the point where the harvest could start by the middle of it and thus proclaiming an incredible event depicting the start of the spiritual harvest of the body of Messiah over the course of 7 weeks.

The importance and timing of the first harvest of this month is simple to see by compiling the scriptures of Lev 23, Deut 16 and Joshua 5 that it begins during the 7 days of Unleavened Bread. (The spiritual significance is detailed in great length in the studies; “The Abib, Wavesheaf, Bride and Plan of Salvation”, and “Pentecost and all its Fullness”).

In this article we will be discussing the technical information necessary for that first harvest as to its proclaiming which month is in fact the month of Abib or the first month of the biblical year. There is only one place on earth that observation and determination can be made. That is the biblical land of Israel. No other location is acceptable before Elohim. That is made clear by many scriptures, with Lev 23:10 being just one of them, “Speak to the children of Israel and say to them: When you come into the land which I give to you and reap its harvests, then you shall bring a sheaf of the firstfruits of your harvest to the priest” (thus the Wavesheaf day and the start of the count to Pentecost). The true worship of Elohim on Their appointed days was and is, tied to the land of Israel. That is why we travel there every year just prior to the end of the 12th lunar month to make the determination of what will be the first month of the year. It is at this time that we travel the countryside inspecting the maturity of the Volunteer (not the mechanically planted and thus altered and manipulated) Barley crop. Volunteer Barley (*Hordeum Spontaneum*) is barley, which is self-seeded and grows in most regions of the country. It is subject to only the weather conditions Elohim influences in Israel. There is no artificial watering, heating, or planting times. Elohim reassures us that it is He and He alone who governs these things.

Deut 11:11-12, “But the land which you cross over to possess is a land of hills and valleys, which drinks water from the rain of heaven, a land for which Yehovah your Elohim cares; the eyes of Yehovah your Elohim are always on it, from the beginning of the year to the very end of the year.”

Elohim makes it very clear His focus is placed on the biblical land of Israel for the start of the year as well as its end. He is the one who gives rain in due season on its hills and valleys to insure the timing of that biblical year and the harvests there in. Elohim’s calendar starts and ends from this location on earth. It is His promise that regardless of what is taking place at the hands of men, He will ensure us the means of knowing His appointed times from this location on earth.

Simple Calendar and Timing Overview

Armed with this information and understanding, we now need the hands on experience of how to determine whether the barley crop will be ready to harvest. This information is gathered just prior to the end of the 12th lunar month through inspection. If it is determined it will meet at least the minimum criteria of Lev 2:14 for a firstfruits grain offering by the middle of the next lunar month then the start of the year can be proclaimed at the sighting of the first crescent in Israel. If it is determined it will not meet the minimum criteria then a 13th month would be added to allow the barley crop to mature as to the biblical directions for the start of the harvest. This harvest starts on the wave sheaf day, which always falls during the 7 days of Unleavened Bread (Abib 15-21) on the first day of the week (Lev 23:11), which we refer to as Sunday, but Elohim called it the first day of the weekly cycle or day 1. It is important to understand that Elohim only gave a name to the 7th day of the weekly cycle, which He called Sabbath. All the other days received a number, and the Sabbath identifies where they fall in the weekly sequence. Thus when He says “the day after the Sabbath” (#7676 weekly Sabbath not #7677 annual holy day or Sabbaton) He is clearly telling us the 1st day of the week as opposed to say the 3rd or 5th or so forth.

Basic Facts About Barley

There are 2 types of barley (*Hordeum Vulgare*) planted for domestic use in Israel. They are; 2-row (on the right) and 6-row (on the left). 6-row barley has three kernels formed at each node in the head of each plant. 2-row barley has one kernel formed at each node.



The 6-row traditionally gives a higher yield as opposed to 2-row because of the greater number of kernels in each head.

Recent studies of the barley genome have concluded what many have believed for a long time that barley originated in the Eastern Mediterranean Region. The new news however is that barley apparently originated in the area of the Jordan Valley. The article “On the Origin and Domestication History of Barley” details the tracing of the barley genome. Barley is a very hardy grain, which can germinate in relatively cold conditions with temperatures between 34–36 degrees F, or 1-2 degrees C. This characteristic enables it to be an early crop, which will mature and be ready for harvest long before other harvestable crops.

When conducting our inspections of barley in Israel we are very specific as to what we are actually looking for.

- 1) We do not look for mechanically planted fields. Those fields are subject to artificial planting times thus manipulated. As well many of these fields are irrigated and in many cases use genetically “enhanced” varieties of barley.
- 2) We do not use barley growing along roadsides due to the greenhouse effect the road can give to the area abutting it.
- 3) We do not use areas, which are not traditionally used for planting crops. These can be areas of very stony soil, steep hillsides, and very dry areas, which have been and still are used for grazing sheep and goats.
- 4) We only look for fields of self-seeding barley, which are totally dependant on Elohim’s weather system (sun, rain, temperatures) for healthy growth. This is referred to as wild barley as well, and technically called *Hordeum Spontaneum*.
- 5) The barley fields we inspect must be on Elohim’s timetable to ensure that we are using the right criteria in proclaiming the appointed times of meeting. This volunteer barley grows almost everywhere in Israel, and would be impossible to eradicate. It grows in fields, orchards, gardens, hillsides, valleys, cracks in sidewalks, walls, and parking lots.

Anywhere volunteer barley can take root and receive enough water to germinate it does. Elohim has insured this visible sign will always be in place. It is an intricate part of the calendar criteria.

In the pictures below we see barley growing in the side of a retaining wall located below the Temple Mount. On the right we see barley growing in an olive orchard on the Mount of Olives across from the Temple Mount.



Abib does not mean, “Green Ears”!

Many translators of the Hebrew texts incorrectly translate Abib as “green ears”. This is very misleading for we do not search for harvestable fields of green-eared barley. If we were doing that, we could find many such fields at the **start** of the 12th month in many locations, in many years.

We have encountered green heads of barley during the 11th month of a normal year as well as during the 12th month of a 13 lunar month year. In normal years it is not uncommon to find volunteer barley as well as manipulated barley with green heads

emerged from the boot (stem) during the end of the 11th month. The pictures which follow are a very good example of that.

This field of domesticated barley is still very young, even though one can see green ears or heads completely emerged from the boot. Notice the close-up picture on the right of the same field. Some of the heads are still in the boot with others emerging. As well notice the florets indicative of pollination. The barley starts this process while in the boot and from the center nodes of the head upward and downward. This field is at least 6 weeks from harvest as a field. The picture was taken during the last week of February 2006 in the Northern Negev.



Elohim intends “abib” to be an agricultural term as well as the name of the 1st month. As a term it means, that point in the crops maturity when the early fields of barley can be harvested. It is what we call “aviv.” At this stage of development it is physiologically mature. It can actually be used to reproduce more barley. The spiritual significance of this is so important to the plan of salvation because it represents the first harvest, that of the body of Messiah, His bride. It’s waved on our behalf, for acceptance by the Father on the day of the Wavesheaf, which falls during the Feast of Unleavened Bread.

To qualify as a wavesheaf it must be able to be ground into flour. That means it needs to be dry. This drying can be accomplished on its own standing in the field, or by limited intervention (by roasting with fire, Lev 2:14). If the kernel is too young it will shrivel and thus become useless rather than dry out and harden when roasted.

Abib is definitely used as an agricultural term. It reflects the maturity of the crop as to readiness for harvest, not for green ears. It is very important to be able to recognize that simple visible sign. Over the past 15 years of inspecting the barley we have been able to compile more than enough data, pictures, and hands on experience to be able to do just that accurately based on physical conditions as well as biblical instruction.

As previously mentioned aviv is the term we use to describe the physiological mature state in which the kernel can reproduce itself and thus be able to be ground into flour. This is the condition the barley must be at during the middle of a lunar month for it to qualify the month as Abib and thus the first month. This only applies to the first month it is found in for this harvest is actually 7 weeks scripturally, so that means that this condition will also be found at the start of the second month as well because this crop matures at different times in different locations throughout the seven weeks count. Because of the diversity of climates in this small land called Israel the harvest starts in different regions or climatic zones during successive weeks. Anciently speaking it could last for 7 weeks or 49 days as the Bible tells us in Deut 16:9. That is why it is used for the count to 50, to Pentecost, or Feast of Weeks (Deut 16:10; Lev 23:15-16) or Firstfruits (start of wheat harvest Ex 34:22).

It would be a simple thing if we were able to find aviv at the end of the 12th lunar month each year but this is not agriculturally, meteorologically, or biblically the case. Often a determination needs to be made at the end of the 12th month as to whether harvestable fields of volunteer barley will be at that stage 15 to 21 days later.

Through a series of pictures, charts, and narratives we are going to show the reader how to do just that. As well we will be showing you on a map of Israel the areas to focus a search on for this barley. The reader should possess the knowledge then to be able to make a determination of aviv with a reasonable assurance of accuracy.

The importance of using a uniform identification scale to start

There are 3 commonly used scales or systems for describing the development of grain crops such as barley and wheat. They are known as the Feeks-Large, Haun, and Zadoks systems.

The Feeks-Large system identifies growth stages only by general categories such as tillering, jointing, and ripening. It does not address in any great detail the growth stages in between them.

The Haun system uses “leaf production” as the basis for its stages of development.

The third system, Zadoks is the one we actually use. It is a simple digital system, which not only identifies 10 principle growth stages but many in between as well. It is simple to use in the field to identify the various stages.

This system categorizes growth development from germination, to time of harvest. It paints a verbal description of each stage. We refer to it often in our reports.

The version on the next page comes from, “Growth and Development Guide for Spring Barley” by P.M. Anderson, E.A. Oelke, and S.R. Simmons. We highly recommend its reading. This is the 1995 version. The 2013 version lacks some of this detail.

Once an individual becomes familiar with the various stages of the Zadoks scale or an adaptation of it, they will discover how easy it becomes to inspect barley in the field and then be able to easily categorize it as to its growth stage. Stages 6 through 9 are of the greatest importance for conducting an inspection.

Table 1. Condensed summary of the Zadoks two-digit code system for growth staging in barley.

<u>Zadoks Code</u>			<u>Zadoks Code</u>		
Principal Stage	Secondary Stage	Description	Principal Stage	Secondary Stage	Description
0		Germination	7		Flag leaf sheath opening
	0	Dry kernel	9		First awns visible
	1	Start of imbibition (water absorption)	5		Head emergence
	5	Radicle emerged	1		First spikelet of head just visible
	7	Coleoptile emerged	3		One-fourth of head emerged
1	9	Leaf just at coleoptile tip	5		One-half of head emerged
		Seedling development	7		Three-fourths of head emerged
	0	First Leaf through coleoptile	9		Head emergence complete
	1	First leaf at least 50% emerged	6		Flowering (not readily visible in barley)
	2	Second leaf at least 50% emerged	1		Beginning of flowering
	3	Third leaf at 50% emerged	5		Half of florets have flowered
	4	Fourth leaf at least 50% emerged	9		Flowering complete
2	5	Fifth leaf at least 50% emerged	7		Milk development in kernel
		Tillering	1		Kernel watery ripe
	0	Main shoot only	3		Early milk
	1	Main shoot plus 1 tiller visible	5		Medium milk
	2	Main shoot plus 2 tillers	7		Late milk
	3	Main shoot plus 3 tillers	8		Dough development in kernel
	4	Main shoot plus 4 tillers	3		Early dough
3	5	Main shoot plus 5 tillers	5		Soft dough (approx. 20 days to aviv)
		Stem elongation	7		Hard dough, head losing green color
	1	First node detectable	9		Approx. physiological maturity
	2	Second node detectable	9		Ripening
	3	Third node detectable	1		Kernel hard (difficult to divide)
	7	Flag leaf just visible			Kernel cannot be dented by nail
	9	Flag leaf collar just visible			
4		Boot			
	1	Flag leaf sheath extending			
	3	Boot just beginning to swell			
	5	Boot swollen			

Green Heads of barley

Look at the picture below of a green head of wild barley which has husks developed. The husks at a glance look like they have kernels inside but notice once opened (by peeling off part of the husk) it shows there is nothing inside. It is virtually empty even though the head is completely emerged. That is why we do not look for green ears of barley to define the month of Abib.



This particular head pictured above would be classed as stage 6 in Zadoks scale. It is important to know that barley seed development is well defined and chronicled. First the kernel grows to its full length. Only after this point does it start to “fill out” so it can store the required starches.

The pictures below give a very good illustration of healthy barley in the soft dough stage (8.5 on Zadoks). When found in this stage you can be assured under normal conditions it will meet the minimum criteria for aviv within 20 days.



Immature Dead Barley is also Unacceptable

Often we encounter dead barley, which has not developed to the point of physiological maturity. In some of these situations barley plants have some small kernels in them. If actually planted these seeds would most likely not be capable of reproducing themselves. This is very unhealthy barley. It is anemic and not without spot or blemish.



Any barley, which has suffered a premature death prior to physiological maturity, must never be used for determining the month of Abib. We must use every effort possible to ensure the barley we are using is healthy. Often over the past 15 years we have inspected areas, which consistently produce stressful conditions on the crop. These areas are somewhat confined to the eastern slopes of the Judean Hills, stretches of the Jordan Valley, and the Southern Negev. The soils in these areas are very poor, ranging from coarse sand, to gravel, to rocks. All of these areas in most years receive insufficient rainfall. When the slopes of the eastern Judean Hills receive rain the soils are so porous that the rain soaks through to bedrock quickly. They cannot retain enough water to sustain the plant through maturity. The result is only a limited few plants surviving scattered around amongst the dead ones. This pertains primarily to volunteer barley, for in parts of these regions if fertilizers and irrigation are added, a harvestable crop may come to maturity. That is the case in parts of the lower Jordan Valley.



The year 2006 (and some subsequent years) were excellent examples of this. Many plants had germinated, developed heads, but died before reaching maturity and in most

instances before even totally emerging from the boot. Lack of rain, and lack of good soil which can retain moisture, are the two principle causes of premature death in the volunteer barley crop. With little or no topsoil on the eastern Judean Hills the rains either run off or soak down to bedrock quickly thus creating huge areas of erosion further down the hillsides and in the valley floors. The previous pictures are typical of this environment. This is not good soil! Once again “goat grass” areas used for grazing. Some of the kernels in the barley found in these regions can give the look that it is Aviv, but this is not the case. Just because a kernel is hard does not qualify it to be aviv. It must have reached physiological maturity, which once again means it must be capable of reproducing itself. That is the spiritual lesson taught in the Bible. Messiah is our Wavesheaf. We are of His body. He is the Head and we individually are the kernels, which make it up. That is why He is waved on our behalf, for we cannot do it on our own. It is He our Head, who brings us to maturity. We must be capable of being ground into fine flour and He has assured us we will have that opportunity through trial and testing.

These premature dead barley plants have small seeds or kernels and look the part, (as does the plant) as to its color but do not be deceived. In most cases these seeds are small in length and thin. This takes close examination not a drive-by inspection.

As mentioned before, barley as is the case with many other grains, grow in a regular pattern if healthy and not severely stressed. This is one of the reasons the Zadoks scale is so useful in identifying these growth stages. Knowing the kernels grow to their full length before they start to fill out makes it much easier to identify healthy barley. If the plant dies prior to developing the cellular capacity to store starches it will not be physiologically mature and will appear very thin. This is unacceptable to be used as qualifying as aviv regardless of color or hardness. The spiritual implications should be obvious to all. This is just one of the many reasons mentioned why we should not use barley from these areas as qualifying agents for the start of the barley harvest in Israel and thus the month of Abib. We must make every effort to locate areas, which produce strong, healthy, harvestable, volunteer barley year after year. Over the years members of the body of Messiah have been able to accomplish this with success. We will continue to seek out more each year to add to our inventory. As is our custom we will continue to identify them in future reports.

Color does not mean Barley is Aviv

With 15 years of inspections behind us it has become clear to many of us that color is not a true indicator of the plants kernels being aviv.

I am sure most of us have seen pictures (or the real thing) of golden fields of grain shimmering in the wind. It is truly a beautiful sight to see as well as being so very inspiring. This is usually the case prior to harvesting if in fact the produce is to be used for flour or something similar. This is a scene repeated in Israel. But just as it is here often one will see the fields in this state for many weeks prior to being combined. The reason is very simple for the most part. These fields are being allowed to stand so that the kernels in the heads are allowed to dry out to an acceptable level.

One must not be confused with associating this color change with the condition of aviv kernels. It is a condition, which will occur prior to the kernels being dry enough to grind into flour, and will in fact be present when they are finally aviv. Remember aviv refers to the kernels and not the plant.

This is why it is imperative that the kernels be inspected themselves. Look to the picture below. It shows this example quite well. Two separate heads of barley which look the same in color. The barley on the left has the appearance of being dried out. However when you press the kernel with your fingernail it splits easily exposing a moist interior. If we were to roast it, would it be able to sustain the heat and actually dry out? Maybe! The point is very clear however that it is not aviv just because the plant looks colored and dried out. It would need to be put to a test. Color is only an indicator that aviv is approaching when looked for at the end of the 12th month. The one on the right is aviv. It is very hard and cannot be split with the fingernail.



In the adjacent picture you can see a location that is totally changed in color but still will not be aviv for at least a week as a field. Once again the field must be aviv for we do not walk through it picking out individual stocks to make a sheaf from. To do that would not constitute the ability to start a harvest of that field (Deut 16:9) and in fact would damage many of the plants.

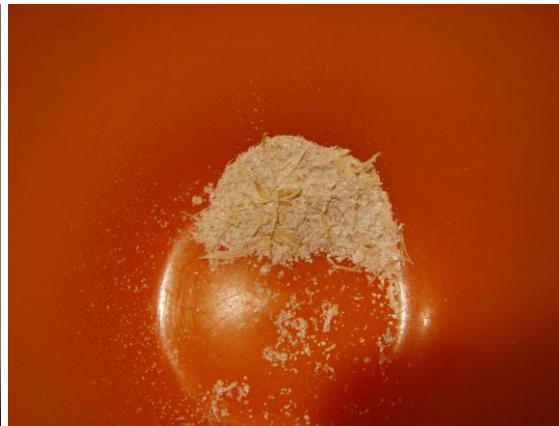
The kernels from this field in the preceding picture will produce a good yield and will be able to reproduce. But in their current condition they cannot be ground into flour for they are too moist.

The rule of thumb for physiological maturity is when the kernel reaches 30-40% moisture content. At this point the kernel will no longer grow by developing starches. Within 15 to 20 days it will reach aviv under normal conditions without any assistance. It will certainly qualify within this time frame under the minimum conditions of Lev 2:14, that being roasted with fire to help dry the kernels out sooner and thus expediting the process. What is very important to understand is that the vast majority of the field must be in this same stage of growth development (Deut 16:9). Only then could a harvest be able to start and that being only by ancient methods of using a sickle and then tying the stalks into sheaves. To try to harvest this field by modern combining equipment would be a disaster. Modern methods require the kernels to be in the range of 13-14% moisture content or less.

To be Aviv it must be able to be ground into fine flour

This point cannot be emphasized enough. The kernels must be dry enough to be ground, and flour would be the result of it. If they are not dry we will have a “mash” as the result. We can dry the kernels out with fire to expedite this condition. If they are physiologically mature kernels they will in fact dry out and be able to be ground into flour. If they are not they will shrivel up and at best we would get a “mash”.

Notice the kernels of volunteer barley in the grinding bowl below. They are absolutely Aviv. We can't dent them with our fingernails. In fact making a mark on them is difficult. After grinding them by hand for a few minutes we see a coarse mixture (top right). After passing it through a sieve we get a much finer mixture (bottom left). This is actually barley flour. If it were to be ground again it would become even finer.



Important Patterns Emerging during Abib

We have been able to witness some important patterns in creation, which are becoming quite obvious to most of us.

Grapes

In Isaiah 18:5 Elohim tells us one of them, “For before the harvest, when the bud is perfect and the sour grape is ripening in the flower...”

During our inspections over the past 5 years it has become very obvious that this agricultural fact from scripture is so true. The grapes will be leafing out and in some cases forming the start of clusters as minute as they may be, during the start of the month of Abib. If we have not found grape vines to be in this condition we have not found aviv and have had to intercalate. That was one of the obvious patterns missing during the 2005 inspections when in fact we had to intercalate for lack of any acceptable fields of volunteer barley being aviv.

Notice the vineyards from the Northern Negev in 2006, below on the left. They are in sync with the barley development in the region. At the beginning of Abib, we expect to find volunteer barley in the Northern Negev either in, or close to, a state of aviv. Thus the grape plants will be leafed out as well.

Contrast this with the grape plants found at the highest elevations of the Judean Hills at the same time on the right. They have the tiniest of buds just starting, as should be the case, for the barley found at these elevations won't be aviv for the better part of 8 weeks.



Another pattern in creation we are seeing is the presence of a small red flower growing in areas of volunteer barley prior to and at the start of the month of Abib depending on elevation and location. We have found these anenomes from the end of the 11th lunar month up through the middle of the month of Abib.

Following are several pictures illustrating what these red anenomes look like, on the left, a typical grouping of them. On the right, Rick (Dad) and Angie (Daughter) with one they picked in a field of very tall volunteer barley. The aviv inspections are truly a family affair.



Volunteer Oats

Another very obvious pattern is found with volunteer oats, which in some regions are almost as prolific as volunteer barley. Where you find them growing together, the oats will have dropped their seed before the barley is aviv.



In the upper left side picture it is clear to see these volunteer oats growing with volunteer barley have matured and dropped their seeds weeks ago. The barley in the background will be Aviv in about a week's time. The picture on the right shows oats, just getting ready to drop their seeds, which are surrounded by young volunteer barley.



In the preceding picture on the left and in the center of the picture we can see healthy oats growing in a very healthy field of volunteer barley. The picture on the right shows aviv barley with lots of empty oat husks mixed in with them.

We are constantly looking to Elohim to show us His patterns in creation, which we can use in our research and studies.

Several more are brought to light in the Song of Solomon 2:11-13.

“For lo the winter is past, the rain is over and gone (heavy cold winter rains), the flowers appear on the earth; the time of singing (birds) has come, and the voice of the turtledove is heard in our land (the Promised Land). The fig tree puts forth her green figs, and the vines with the tender grapes give a good smell (flowering).



Jeremiah 8:7. “Even the stork in the heavens knows her appointed times (moedim); and the turtledove, the swift, and the swallow observe the time of their coming. But My people do not know the judgment of Yehovah.”



These are all fellow witnesses placed in creation as to the timing of the start of the month Abib. They are wonderful tools to have available to us along with the wild barley when it is actually not in a state of aviv at the end of the 12th lunar month. We have found over the past 15 years of inspections that they are invaluable in helping us to know the will of the Creator as to whether we will have a normal 12 month year or an intercalated 13th month year.

And then there are the lambs. Only a lamb of the year was to be used for the Passover sacrifice and supper.

Wheat is no indicator of Abib

One very obvious observation, which we have mentioned in prior years, is the fact that under no circumstances should modern day wheat production influence our understanding of when the month of Abib is. Just as in 2005 wheat was being harvested during the 12th lunar month in vast quantities. Modern day wheat production in Israel is very manipulated as to its planting times due to the increased amount of genetically altered seeds available.

In 2006 there were more wheat fields being (and in fact already) harvested than those left standing. This was a week before the start of the Month of Abib. Notice the pictures below of wheat that was still waiting to be harvested during the last week of March in Israel. Just think all this in a normal year. Many try to tell us that the wheat harvest today is the same as that as in ancient times as to its order in the harvests of Elohim. Nothing is further from the truth. Elohim never promised a time marker in the wheat, only in the barley, for only barley (volunteer) is to be used for it was the grain of the first harvest. The fact that it begins during the days of Unleavened Bread is a telling tale as to its purity. Wheat is full of leaven spiritually speaking as depicted by the 2 loaves waved on Pentecost. They are not wave sheaves but leavened loaves. We must never use wheat in any way, shape, or form as to the setting of the month Abib. It has become a polluted, altered, grain in this day and age. It is very manipulated. It kind of reminds me of the condition of many who are called. They have lost their ability to see for themselves, which was given to them through Elohim's spirit (1 John 2:26-27) and are led and dominated (manipulated) by those who would step between them and their Head, the Messiah.



Map of Israel showing some of the locations

The following map shows points of interest for inspections. After 15 years of doing so we have many good traditionally early fields we inspect every year. There are many, many more but these will give the reader an idea of how far and wide the volunteer barley crop is spread. On past expeditions we have inspected areas as far south as Eilat and as far north as Mount Hermon of which neither location is on this map due to page size. On page 17 the marked locations are identified.

- 1) Alon Junction: For illustration as to what is not an acceptable location
- 2) Ein Mabu'a: Once again for an area not to be used
- 3) Fatsa'el Junction: Not to be used as an acceptable location.
- 4) North of Wadi Firan not acceptable
- 5) North of Wadi Talkid not acceptable

The following are acceptable locations:

- 6) Approx. midway between Mekhola Junction and Route 667
- 7) Gilboa Mountains
- 8) Megiddo
- 9) North side of Route 44, east of Har'el
- 10) South side of Route 44, east of Uriya Junction
- 11) South side of Route 383, west of Sdot Mikha
- 12) Route 353, west of British Park
- 13) Route 375, at Etsonya Junction
- 14) East side of Route 40, south of Eitan Junction
- 15) Route 325, west of Lahav
- 16) Route 232, north of Re'im Junction, west side of road.
- 17) Route 234, near Re'im Junction
- 18) Ofakim, on and around Route 241

These are only some of the highlighted stops we make. You can locate them on the map on the next page.

Volunteer barley is to be found in many locations. Some are just patches while others easily constitute harvestable fields. The entire length of route 232 south from the intersection at Route 3 is a wild barley treasure trove. There are many parcels of set aside land along this length of road that can't be developed for any purpose. That road starts up by Ashkelon and runs all the way to the Egyptian border. In the north at the junction of the Jezreel and Jordan Valleys you are also able to find similar locations. Many are in abandoned Olive groves and large corners of fields which have not been used for domestic agriculture in many years. Searching out and inspecting fields of volunteer barley can actually be an exciting event to share with others. However it is not a contest in any way, shape, or form. It is simply a humble service to the body of Messiah and for any others who seek such knowledge.

It is our hope that the information we have provided here in this aid to locating, and identifying Aviv barley in Israel will be of assistance to anyone who has undertaken the walk to worship the Father in spirit and in truth. Many of us have been called by the Father, but it is up to us individually, to mature in our relationship with both the Father and the Son so that we may be part of the first harvest of the body of Messiah. As Proverbs 31:29 tells us, “many daughters have done well but you excel them all”. That is our purpose, which we strive for. It’s a difficult walk but with the help of our loving Head and Husband, the Messiah we will grow in the favor, acceptance and knowledge we must possess to do so. That is the only agenda of those in the body who journey to Israel each year for inspections. Simple service and the outgoing concern we have for one another.

For anyone who does not yet possess a copy of the Minnesota Extension Service article “Growth and Development Guide for Spring Barley”, I suggest you acquire one. It has been very helpful in our understanding of all things barley. You can reach it at the following address below. The version found there is 2013 which has changed a little.
<http://www.extension.umn.edu/distribution/cropsystems/DC2548.html#staging>

A tremendously helpful tool used in our undertakings of all things calendar is, Bruce Armstrong’s calendar algorithms, which calculate with great accuracy the days in which the new moon (first crescent) should appear to the naked eye in the area of Jerusalem, Israel. You can find these dates in a listing on our Studies Page through 2020.

I wish to extend my heartfelt thanks to all of you who have been a part of our search for the truth of the Calendar of Elohim and the markers They have left for us in creation to be able to proclaim the appointed times of meeting with our Creators over the past 15 years. That does not just mean you who have participated in Israel, but those of you who have prayed for its success or who have added their time and technical experience to make the results available to all who wish to see them. Many of you have been looked at as detractors, however I suggest you read 1 Peter 3:13-17 to get the right perspective and encouragement. Keep up the good works!

As children of Elohim and sojourners on this earth we truly do glean from all four corners of the field.

I wish to extend a special thanks to many brethren for their service through their participation and witness to the truth of Elohim. Some have suffered loss of friendship and fellowship as a result of it.

I look forward to many more successful searches and inspections and I do pray that it be the will of Elohim.

Our peace we give to you!

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