

Determining the New Year of YHWH



Abib or Equinox?

“Watch for the moon of Abib, and keep the passover unto YHWH: for in the month of Abib YHWH brought thee forth out of Egypt”
Deuteronomy 16:1

Abib means: *fresh young green ears of barley*
(See Strong Ex. Concordance Hebrew #24)

The Creator of heaven and earth Almighty YHWH clearly specified that the Abib – mature green ears of barley - is the key to revealing the proper time for determining and then declaring His new year in the springtime with the mighty blast of the shofar! (Numb.10:10) Yet, there is a heresy which the false prophets attempt to utilize to trump the Abib statutes which are clearly spelled out within His Torah Law.

This conspiracy is founded upon the speculation that the equinox is the determining factor for the new year, instead of YHWH's instructions to watch for the harvest of the green ears of barley. Many “sacred name” assemblies have fallen for the false doctrine of the equinox which can only be determined with the ancient instrument the pagan obelisk used by the ancient Egyptians, Babylonians and Canaanites who did not worship YHWH – the mighty one of Abraham, Isaac, and Yaaqob. The ancient equinox-keepers worshiped the Sun-god Baal, Mithra, and/or Osiris. These elohim were served according to astronomical conjunctions, equinoxes, solstices,

and the astrological chart known as the zodiac, instead of the harvests which most of YHWH's feasts are based upon. The celebration of the cutting and the waving of the barley sheaf during the Passover Feast of Unleavened Bread requires the harvest of barley. The celebration of the Feast of Pentecost requires the harvest of the wheat. The celebration of the Feast of Tabernacles requires the latter harvest of summer's vast abundance of crops, fruit trees, and more.



Ancient civilizations had only one instrument for determining the sun's position in the sky during the changing seasons. That instrument was the obelisk, also used to portray the fertility of the male solar god – the phallis – which even the female goddess (mother nature) was fascinated with. The equinox is the position of the earth's tilting in the spring and in the autumn when the daylight hours are equivalent to the hours of darkness or 12 hours of sunlight and 12 hours of darkness. Thus “equi”-nox by definition of the term. According to equinox-keepers, their “new year” cannot begin until the equinox is achieved. Therefore, those religious groups holding to the “equinox conspiracy” for determining the new year are mixing paganism with the worship of YHWH, which compromises the pure word of YHWH. Nowhere in Scripture is the equinox mentioned for determining YHWH's new year. Yet, the obelisk or “grove” is found condemned through-out the Word of YHWH. The abomination of this phallic symbol to the gods is ordered to be destroyed by Israel, which says,

“These are the statutes and judgments, which ye shall observe to do in the land, which YHWH Mighty One of your ancestors giveth thee to possess it, all the days that you live upon the earth. You shall utterly destroy all the places, wherein the nations which you shall possess served their elohim, upon the high mountains, and upon the hills, and under every green tree. And you shall overthrow their altars, and break their PILLARS, and burn their GROVES with fire; and ye shall hew down the graven images of their elohim, and destroy the names of them out of that place. You shall not do so unto YHWH...”
Deuteronomy 12:1-4

GIDEON TEARS DOWN THE GROVE

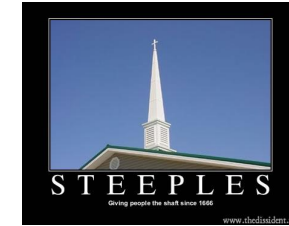
To attain YHWH's blessing, Gideon was instructed to tear-down his dad's fertility pillar-obelisk (modern steeple) dedicated to Baal.

Judges 6:25-28 reads,
“And it came to pass the same night, that YHWH said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the GROVE that is by it. And build an altar unto YHWH thy strength upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the GROVE which thou shalt cut down. Then Gideon took ten men of his servants, and did as YHWH had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night. And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the GROVE was cut down that was by it...”

Even King Solomon fell into this sacred symbol of Baal worship upon his marriage to over 300 pagan wives. These steeples to Baal were erected atop hills called “high places” where they would have plenty of sun which could cast the phallic's shadow upon the sacred circle without interference from other objects, trees, etc. As we saw in Judges 6, an altar usually accompanied the grove upon the hilltop. This is what we see Solomon “erecting” across the valley atop the Mount of Olives east of Jerusalem.

1 Kings 11:6-11 reads,
“And Solomon did evil in the sight of YHWH, and went not fully after YHWH, as did David his dad. Then did Solomon build an HIGH PLACE for Chemosh, the abomination of Moab, on the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their elohim. And YHWH was angry with Solomon, because his heart was turned from YHWH Mighty One of Israel, which had appeared unto him twice. And had commanded him concerning this thing, that he should not go after other elohim: but he kept

not that which YHWH commanded. Wherefore YHWH said unto Solomon, Forasmuch as this is done of thee, and thou hast NOT kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee...”



Building “high places” containing this solar instrument (“grove” – today's church steeples) to determine the sun god's equinoxes and solstices is clearly

contrary to YHWH's covenant and statutes outlined in the Torah. The Church continues this ancient abomination which condemned King Solomon. Has this law of YHWH changed? No, the word of YHWH does not change! (Mal.3:6) The above caption reads, “Steeple – Giving people the shaft since 1666.”

LEAP YEARS IN SCRIPTURE

The Scriptural year begins with the first New Moon after the barley in Israel reaches the stage in its ripeness -called “Abib”. The period between one year and the next is either 12 or 13 lunar months. Because of this, it is important to check the state of the barley crops at the END of the 12th month. If the barley is Abib at this stage, then the following New Moon is Chadash Ha-Abib (“New Moon of the Abib”). If the barley is still immature, we must wait another month and then check the barley again at the end of the 13th month.

By convention, a 12-month year is referred to as a Regular Year while a 13th month year is referred to as a Leap Year. This should not be confused with Leap Years in the Gregorian (Roman-Christian-pagan) Calendar, which involve the “intercalation” or addition of a single day (Feb. 29). In contrast, the “Biblical Leap Year” involves the intercalation of an entire lunar month (“Thirteenth Month”, also called “Adar Bet”). In general, it can only be determined whether a year is a Leap Year a few days before the end of the 12th Month.

Q: WHERE IS ABIB MENTIONED IN THE TENACH?

The story of the Exodus relates "This day you are going out in the month of the Abib." (Exodus 12:1-2; 13:4). To commemorate that Abraham's descendants fled Egypt in the month of Abib, spiritual Israelites are instructed to bring the Passover and celebrate the Feast of Unleavened Bread (Heb. *Hag h'Matzot*) in this month of the year. Similarly we are told in **Exodus 23:15**, **"You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as I have commanded you, at the time of the month of Abib, because in it you went out of Egypt."**

The same is commanded in **Exodus 34:18**, **"You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as have I commanded you, at the time of the month of the Abib, because in the month of the Abib you went out of Egypt."**

WHAT IS ABIB?

"Abib" indicates a stage in the development of the barley crops. This is clear from Exodus 9:31-32 which describes the devastation caused by the plague of hail:

"And the flax and the barley were smitten, because the barley was Abib and the flax was Gib'ol. And the wheat and the spelt were not smitten because they were dark (Afilot)."

The above passage relates that the barley crops were destroyed by the hail while the wheat and spelt were not damaged. To understand the reason for this we must look at how grain develops. When grains are early in their development they are flexible and have a dark green color. As they become ripe they take on a light yellowish hue and become more brittle. The reason that the barley was destroyed and the wheat was not is that the barley had reached the stage in its development called Abib and as a result had become brittle enough to be damaged by the hail. In contrast, the wheat and spelt were still early enough in their development, at a stage when they were flexible and not susceptible to being damaged by hail. The description of the wheat and spelt as "dark" (Afilot) indicates that they were still in the stage when they were deep green and had not yet begun to lighten into the light yellowish hue which characterizes ripe

grains. In contrast, the barley had reached the stage of Abib at which time it was no longer "dark" and at this point it probably had begun to develop golden streaks.

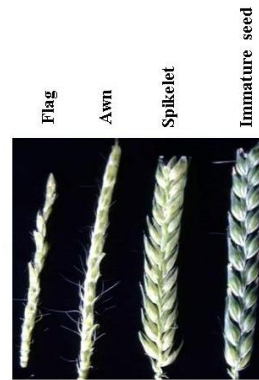
PARCHED ABIB

We know from several passages that barley which is in the state of Abib has not completely ripened, but has ripened enough so that its seeds can be eaten parched in fire. Parched barley was a commonly eaten food in ancient Israel and is mentioned in numerous passages in the Hebrew Tenach as either "*abib parched (Kalui) in fire*" (Lev.2:14) or in the abbreviated form "*parched (Kalui/ Kali)*" (see Lev 23:14; Josh 5:11; 1 Sam. 17:17; 1 Sam 25:18; 2 Sam.17:28; Ruth 2:14).

While still early in its development, barley has not yet produced large enough and firm enough seeds to produce food through parching. This early in its development, when the "head" has just come out of the shaft, the seeds are not substantial enough to produce any food. At a later stage, the seeds have grown in size and have filled with liquid. At this point the seeds will shrivel up when parched and will only produce empty skins. Over time the liquid is replaced with dry material and when enough dry material has amassed the seeds will be able to yield "*barley parched in fire*". This stage is necessary for the cutting of the barley sheaf two weeks later on the Preparation Day for the Passover Feast of Unleavened Bread which is then prepared and made into a ground meal for offering to YHWH and begin the count to Pentecost the day after the Passover High Sabbath (See Leviticus 23:10-15).

ABIB AND "THE HARVEST"

The month of the Abib commences after the barley has reached the stage of Abib. Two weeks after the beginning of the month the barley has moved beyond the stage of Abib and is ready to be brought as the "wave-sheaf offering" (Hanafat h'Omer). The "wave-sheaf offering" is a barley



offering brought from the first stalks cut in the barley harvest and is brought for "waving" to YHWH on the 2nd day of the feast of Unleavened Bread after the Passover High Sabbath (15th day). This is described in **Leviticus 23:10-11**,

"When you come to the land which I give you, and harvest its harvest, you will bring the sheaf of the beginning of your harvest to the priest. And he will wave the sheaf before YHWH so you will be accepted; on the morrow after the (Passover) High Sabbath the priest will wave it." From this it is clear that the barley, which was Abib at the beginning of the month, has become harvest-ready 14 days later (ie. by the Passover). Therefore, the month of the Abib cannot begin unless the barley has reached a stage where it will be "harvest-ready" two weeks later. That this abib barley must be harvest-ready two weeks into this first month of the year is also clear from Deuteronomy 16:9, which states:

"From when the sickle commences on the standing grain you will begin to count seven weeks."

From Leviticus 23:15, we know that the seven weeks between Passover & Pentecost (Shabuot) begin on the day when the meal (made from the wave-sheaf offering) is brought to YHWH,

"And you shall count from the morrow AFTER the (Passover) Sabbath, from the day you bring the sheaf of waving; they will be seven complete Sabbaths."

Therefore, the "sickle commences on the standing grain" the evening of the Passover, i.e. 2 weeks after the beginning of the month of the Abib. Again, if the barley is not developed enough so that it will be ready for the sickle 2 weeks later, then the month of the Abib cannot begin and we must wait till the following (13th) month called Adar Bet.

It should be noted that not all the barley ripens in the Land of Israel at the same time. The statute of the wave-sheaf offering is a national harvest offering brought from the first fields to become harvest-ready. However, the first-fruit offerings brought by individual farmers can vary in ripeness anywhere from "Abib parched in fire" to fully ripe grain which may be brought "crushed" or "coarsely ground". This is what is

meant in Leviticus 2:14,

"And when you bring a first-fruit offering to YHWH; you shall bring your first-fruit offering as Abib parched in fire or crushed carmel"

(Carmel is grain which has hardened beyond Abib to the point where it can be "crushed" or "coarsely ground" This is the case by the time of the reaping at sunset the 15th day of Abib). All of the above passages have been translated directly from the Hebrew and it is worth noting that the KJV translators seem to have only understood the various Hebrew agricultural terms very poorly. In Lev.2:14 they translated Carmel as "full ears" and "Abib" as "green ears" whereas in Lev. 23:14 they translated carmel as "green ears"!

In summation, barley which is in the state of Abib has 3 characteristics:

1. *It is brittle enough to be destroyed by hail and has begun to lighten in color (it is not "dark").*
2. *The seeds have produced enough dry material so it can be eaten parched.*
3. *It has developed enough so that it will be harvest-ready two weeks later.*

When mature Abib is sighted around Jerusalem in the early springtime, then you know YHWH's new year is to be declared at the following rosh chadash – new moon crescent sighting. This is the Law of YHWH's New Year – the true Rosh h'Shanah, as opposed to the apostate "Jewish" tradition of declaring their new year in the autumn (Mark 7:7-9). The Remnant of YHWH is dedicated to restoring and preserving YHWH's Law and commandments, such as the true observance of YHWH's new year in the spring and His annual harvest feasts – in opposition to both Jewish and Christian traditions! If you are being called to serve and obey the Redeemer of mankind, contact Two Witness Ministries today!

Beware of those who attempt to "change YHWH's times and laws" (Daniel 7:25)



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