

## אָהַרְבֵּי (YAHUAH)'S SET APART CALENDAR

There is a lot of controversy regarding the determination of the beginning of the Scriptural year...but there is a simple solution to the problem that would bring harmony and uniformity to this important subject. So, when does a year begin and What makes that determination?

All Confusion is eliminated when אָהַרְבֵּי (Yahuah)'s simple instructions are followed ... Year (Shaneh) - Month (Kodesh) - Day (Yom), i.e. Spring Equinox, New Month (Moon 2320 Chodesh) of Abib, 14th of Abib. Simple as A-B-C!

Blow the Shofar at the (2320, chodesh (new moon), from 2318, chadash (renew), At the 3677, keseh (Moon/Full Moon), on our feast-day. **Psalm 81:3**

Like the 394. yareach (Moon) it shall be established forever, a faithful witness in the skies.” Selah **Psalm 89:37**

**Psalms 19:1-6** reveals that the Luminaries communicate with nature and specifically mentions the Heat of the sun which reveals seasons. The Seasons referring to change of the weather has to do with the Sun's circuit throughout the year. There are four (4) points in which the Sun travels. 1) Spring which is the perfect distance from the earth which allows everything to thaw out from winter and begin to grow, 2) Summer which is when the Sun is the closest to the earth, this is when everything on earth begins to bloom fully and also the time which the light on the earth is the greatest, then comes 3) Fall when the Sun begins to move further away from the earth causing the weather to become slightly cooler than spring, but not sufficient heat and sun rays to keep everything flourishing. 4) The final point of the Sun's circuit is the winter when not only is the Sun the furthest away from the earth, but the weather is cold and plants and animals are unable to thrive therefore they migrate or hibernate or sometimes die. This is a pattern of life to remind us of the curse of Sin and to look forward to restoration of LIGHT and LIFE.

Another thing that needs to be expressed is the order of the Luminaries. We first (1st) see revealed in **Genesis 1:14-18**, that Aluahym is creating LIGHTS in the Shamyim (Heavens). So the intent of these Luminaries is to rule by shining light and indicating what part of the day and month it actually is.

The Sun begins the day with small amount of light referred to as dawn. In Hebrew the word for morning is Boker, which means to break the night. Day does not begin until the Sun reveals its light no matter how small the light is. Then as the day progresses and the light becomes greater until it reaches its climax which we call Noon, when the Sun is directly above us. In the following verses it shows us a climax of heat and light. **Ex16v21, 1sam11v9, and Nehemiah 7v3.**

Then the Sun moves from the position of climax which is Noon time the hottest part of the day, it then begins to decline in heat as well as light, which brings us to the point of the day called even or in Hebrew its ereb. Ereb is a point during the day in which the Sun is almost and sometimes not visible, but the light is dimming causing the shadow to grow dim as well.

This cycle is replicated in principle with the Moon. The Moon does not break the day but has a cycle of phases which reveals what day of the month it is. The cycle has a

similar pattern. Because the Moon also is created to be a light we see the focus of the Moon is the phases of light just as the Sun. The portion of the Moon referred to as Kodesh or New moon, is a point in time in which the phases of light on the Moon renews, this is why the word for the first (1st) day of the month is Kodesh, which means to be new or renew. The phases begin with a breaking of darkness which is the last phase of the Moon. Just as the Sun breaks the darkness, the Moon also breaks the darkness and renews its cycle of light phases every month.

### **THE PHYSICAL DIFFERENCES BETWEEN THE EQUILUX AND EQUINOX**

The physical day on which the sun crosses the equator of the earth causing the major change of the seasons, whereas the equilux is a relative mathematically calculated (mean hour analysis) identification of a day when the hours of the daylight and hours of night are approximately equal. The only place where we can experience the equilux occurring on the same day of the equinox is if you are a resident of the equator . If you are a resident at different latitude than at the equator then the occurrence of the equilux varies depending on your degree of latitudinal distance from the equator and whether you are in either the northern or southern hemisphere. In the northern hemisphere the equilux can occur up to 5 days earlier than the equinox (depending on how far north you are from the equator), and in the southern hemisphere the equilux can occur up to five (5) days after the equinox, depending on how far south you are from the equator.

Hanok (Enoch) identified that at the great sign event of the beginning of the year was the Sun moving across the equator and the change of the Seasons – today we know that event is the Vernal Equinox – and Hanok (Enoch) identified that along with this astronomical event that marked a point in the “circuit of the sun” (Hebrew word “tequfah” Hebrew word #8622 A general term for the circuit of time, a cycle, and may be applied to the term of a year, a period of a pregnancy, or the end-point of anything, such as a day – an associated sign – that of equal day and night hours also occurred. In this revelation, we see that Hanok (Enoch) is indicating that in his day the equator was closely positioned in proximity of the covenant land at that time. This is because the occurrence of equilux is highly dependent on the refraction of light on the surface of the earth. The astronomical testimony of creation reveals that there is only place where the equinox and equilux occurs simultaneously on the same day. That is when one is positioned at the equator. Today the covenant land is situated at some 40 degrees north in latitude from the equator. Hence we see the difference in Yerusalem of some five (5) days between the early occurrence of the refracted light sign of the equilux (14th March 2018) to the actual observable (real sun) occurrence equinox (20st March 2018).

The meaning of the Hebrew word “tequfah” is the “circuit of the Sun” or the “going around” as it is understood from the written scripture. The observation of the Sun reflecting the astronomical end and beginning of the earth’s annual “circuit of the Sun”, is the Scriptural term “tequfah”.

A term from astronomy that has entered common use is Equinox, which translated from its Latin roots roughly means “Equal Night.” Most people think that the Spring (or Vernal) Equinox and the Fall (or Autumnal) Equinox are the days when the length of the daylight and the length of the night are equal. Close, but not quite right.

As the days lengthen from winter toward summer, there certainly is a day during which the length of time we see sunlight and the length of time it's dark are roughly the same. Technically, however, the timing of each Equinox is defined as the moment when the earth passes a particular point in its orbit around the Sun. It's not defined by the local length of the day.

We have extended our imaginations into space, and covered it with geometric patterns. One of those patterns is an imaginary circle that runs around the entire sky and is called the ecliptic. This is the circle that marks the apparent position of the Sun throughout each year, relative to the background stars. It's called "ecliptic" because of its importance in determining the dates of eclipses. For a lunar or a solar eclipse to take place, the sun, moon, and earth all have to be in alignment with the ecliptic.

Because much of the solar system is in a pretty flat configuration, most of what happens in the solar system also happens near the ecliptic. The orbits of the earth, Mars, Venus, Jupiter, and many other things in the solar system lie in more or less the same plane. So, when you are able to spot any of the planets you're seeing, approximately, where the ecliptic lies in the sky.

Another similar geometric pattern or circle that is projected into the sky for practical reasons is defined by the earth's own equator. Astronomers can plot a line across the sky which corresponds, in the "up" direction, to where the equator is on earth. If that's a little hard to envision, just consider the North Star, Polaris. By accident it sits within a degree of the place in the sky directly above the earth's north pole (the rotational pole, not the magnetic pole. From Polaris the celestial equator is 90 degrees south in all directions.

So, two (2) circles projected up in the sky (Picture an orange with two rubber bands around its middle that cross each other as viewed from the inside). They are tilted with respect to each other by the same amount as the earth's rotation is tilted relative to the position of the sun – around 23 degrees. Each Equinox is defined as the time at which the earth passes the place where the two (2) lines cross. At that moment, the terminator – the place where the sunlit side of the earth and the night side of the earth meet – is at right angles to the earth's equator.

Now, you'd think that this perpendicular arrangement would mean day and night are of equal length, and geometrically it's true. However, what we actually see is much more complicated. The apparent length of daylight and night differs from place to place on earth. One of the big factors is the bending effect of the earth's atmosphere. We sit under an ocean of air, and one of the consequences of our atmosphere is that light is bent as it comes in from space; air acts like a huge lens. The closer an object is to the horizon (like the Sun at Sunset or Sunrise) the more the bending is apparent. This is because the light at these low angles must pass through much more air to reach us. It acts as a thicker lens closer to the horizon.

The consequence of this bending of Sunlight is that the time something actually happens in the sky is not necessarily the time we see it happening from our vantage point under the atmosphere. In fact, this bending is enough that at the horizon it's enough to make the sun appear to be more than its own diameter "earlier" in rising than it would without the atmosphere there. A staggering thought – when we see the

sun just getting up over the horizon in the morning, it's actually still below the horizon geometrically!

The other factor is the apparent size of the Sun. From the earth's perspective the Sun is about a half a degree across, compared to the whole 360 degrees of the sky. Sunrise and Sunset do not happen instantaneously. Sunrise is defined as the moment that the Sun's disk just appears on the horizon for any particular morning. Sunset is defined as the moment when the last bit of the Sun just disappears past the horizon from any particular location.

These two (2) things combined are enough of an effect that the Equilux, the day that has equal hours and minutes of Sun above and below the horizon, is about four (4) days before the Vernal Equinox and about four (4) days after the Autumnal Equinox. The timing of the Equilux may be different in your location.

### **A CRUSIAL POINT**

The year is an astronomical event determined by the Sun! It is the point at which the revolution of the earth around the Sun comes to complete it's yearly cycle. The Sun determines the year! And that returning point is the Vernal Equinox.

Determining Pesach (Passover) after the beginning of the New Year, i.e. after the Vernal Equinox, then setting Abib 1st before the Vernal Equinox would be allowing Pesach (Passover) to be in the New Year, but setting Abib 1st before the year ends, i.e. before the circuit of the Sun is complete at the vernal equinox. This is still in the winter of the previous year, which isn't ABIB. That is the reason for intercalary years, i.e. the addition of an extra month, so that the first (1st) new Month (Moon) after the year (shaneh) begins, i.e. after the Vernal Equinox, is ABIB, thus ABIB is of the Year and the beginning of months...not the beginning of the year.

The Gregorian calendar is part of the problem here. Is Julius Caesar (who accepted January 1st as the beginning of the civil year), or Hillel III (who changed Abib calculation), or Pope Gregory (who set January 1st as the beginning of the year...and Easter according to Hillel's unscriptural changes)... the arbiters of time? Starting the year on the first (1st) day of the first (1st) month is an inheritance from pagan Rome (both civil and ecclesiastical) influenced by Hillel's Talmudic changes to ancient Scriptural practices. These changes made Abib first (1st) completely dependent on Pesach (Passover), rather than having Pesach (Passover) dependent on Abib.

For example, if the spring equinox is to fall on March 20th, then Abib can't be any earlier than March 7th. Why? Isn't it because Pesach (Passover) is first (1st) calculated and must be in a New Year? Absolutely! If, then, the Vernal Equinox marks the beginning of the "shaneh" (i.e. year), why is Pesach (Passover) calculated first (1st) in relation to the new year, to determine which month is Abib? That is just wrong!

It shouldn't be hard to understand that the great light that determines years is the Sun, because years are made of days, and the Sun obviously is involved. Nowhere does scripture mark the beginning of the year with the Moon. The year begins from spring to spring, from Vernal Equinox to Vernal Equinox. There can only be one (1) Abib 1st and one (1) Pesach (Passover) per year, so the first (1st) New Month (Moon) after the Vernal Equinox is the New Month (Moon) of Abib. Remember, the Torah

(law) shall go forth from Yerusalem, so the (law of the) new Months (Moons) as well as the barley harvest, shall also be set from that location, and will be when Mashiach (Messiah) returns.

### **אֲיָאֵל (YAHUAH)'S SET APART CALENDAR**

אֲיָאֵל (Yahuah) plainly says that we are to use both the Sun and the Moon for determining the days, feasts and years. Those who truly love אֲיָאֵל (Yahuah) will not blatantly disregard אֲיָאֵל (Yahuah)'s Kadosh (Holy) Word!

**Genesis 1:14** And Aluahym said, Let there be lights in the firmament of the Shamyim (Heavens) to divide the day from the night; and let them be for **Signs**, and for **Seasons**, and for **Days**, and **Years**:

These "lights", ma'ovr, correspond to the Sun, the Moon, and the Stars (Constellations). The question is, how are they used?

An in-depth examination of the above highlighted words will help make the meanings clear.

**SIGNS** indicate a signal or beacon. From Strong's #226. 'owth, oth; prob. from H225 (in the sense of appearing); a signal (lit. or fig. ), as a flag, beacon, monument, omen, prodigy, evidence, etc. :--mark, miracle, (en-) sign, token.

**SEASONS** indicate a returning point or gathering point. From #4150. Mo'ed, mo-ade'; or (fem. ) mow'adah (H2 **Chronicles 8 : 13**), mo-aw-daw'; from H3259; prop. an appointment, i. e. a fixed time or season; spec. a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):--appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

**DAYS** 3117. yom, yome; from an unused root mean. to be hot; a day (as the warm hours), whether lit. (from sunrise to sunset, or from one sunset to the next), or fig. (a space of time defined by an associated term), [often used adv. ]:--age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, + (for) ever (-lasting, -more), X full, life, as (so) long as (. . . live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year (-ly), + younger.

**YEARS** 8141. shaneh, (in plur. only), shaw-neh'; or (fem. ) shanah, shaw-naw'; from H8138; a year (as a revolution of time):-- + whole age, X long, + old, year (X -ly). Year: 365¼ days = 365 days (8760 hours) +5 hours 49 minutes 12 seconds.

While there are a wide range of meanings for the words individually, when used together in certain ways the choices become more focused. In the case of **Genesis 1:14**, it is clear that the Sun AND the Moon AND the Stars or constellations are working in harmony for the establishing of the yearly cycle as well as the various seasons and the annual Kadosh (Holy) Days, or "Appointed Times. " That certainly

includes determining "shaneh", years, as well as "mo'ed", appointed time, which is also a time of assemblage or gathering.

### **WHAT DETERMINES WHEN A NEW YEAR BEGINS?**

We must remember that there are three (3) things to observe:

- a. The Sun
- b. The Moon
- c. The Stars (Constellations)

"As אַחַדְיָאֵל (Yahuah) set His calendar to begin in the spring (**Exodus 12:1-2**) the vernal equinox is regarded as the beginning of the year. The days then begin to grow longer, the earth stirs to new life and the new year begins.

**Exodus 12:2** says: This month shall be unto you the beginning of months: it shall be the first (1st) month of the year to you. The first Chodesh/New cycle of light of the Year, it will be the beginning of Chodesh. Though the Season or Suns Circuit began its new or renewed phase the beginning starts when the Moon begins its phase. Therefore until the Sun and moon begin their new phase together that's when it will be considered a new or renewed year cycle. The year needs both components. The stars I believe are also in a new position as well, I'm just not fluent with breaking down the Stars at this point.

**Exodus 12:2** says [Abib] is the "beginning of months", it doesn't say it is the beginning of the year, but only that it is "the first (1st) month of the Year". "Of" generally denotes "belonging to" rather than any sense of initiation. This is easily seen in phrases such as "face of the deep"... "the Ruach (Spirit) of Aluahym"... "the face of the waters"... "firmament of the Shamyim (Heavens)"...etc. where the subject is connected to the object of the preposition. So this should be understood in the sense that the month of the year belongs to the year. Since months are lunar observances, and years are solar observances, it is easily seen that lunar months do not determine solar years. What, then, is a year? Did the Hebrews know what a year was? Of course!

There is a beginning and ending of the year, as we see in **Deuteronomy 11:12**.

A land which אַחַדְיָאֵל (Yahuah) your Aluahym cares for: the eyes of אַחַדְיָאֵל (Yahuah) your Aluahym are always upon it, from the beginning of the year even unto the end of the year.

It should be seen that:

- 1) there is a definite beginning of Shaneh (Year)
- 2) there is a definite ending of Shaneh (Year)
- 3) Abib is not mentioned as the beginning of Shaneh (Year)
- 4) there is nothing to connect chodesh [Months] to this determination of Shaneh (Year).

The fact that Abib is not even mentioned in connection with the beginning and ending of the year is highly significant. Had Abib 1st actually been the beginning of the year, i.e... Shaneh (year), all ambiguity would be easily erased. Therefore, Shaneh (year) is not determined by kodesh (Months).

What is seen, however, is that while Abib is the beginning (roshe) of Months (kodesh), it is not the beginning of the Year (shaneh).

Ezekial also indicates that the marking point of the yearly cycle placing the first (1st) month after the beginning of the year.

**Ezekiel 40:1** In the five (5) and twentieth (20th) year of our captivity, in the beginning of the year, in the tenth (10th) day of the month...

Clearly, the beginning of the year identifies the time period of the first (1st) month, thus the first (1st) month could not be at the ending of the year, i.e. before the Vernal Equinox.

## **HISTORICAL EVALUATION OF THE ANCIENT CALENDARS**

A. From ancient Babylon and Sumerian times, the Vernal Equinox marked the beginning of the Year. The early Hebrews also borrowed this system.

**VERNAL EQUINOX:** When the Sun enters the northern hemisphere, about March 21 (March 19-22) and when there is approximately equal amounts of day and night (cf. **John 11:9**).

From an astrological viewpoint, this time is when the Sun is in the constellation Aries.

**ARIES:** An astronomical division of time corresponding to about March 20/21 to April 19/20. The first (1st) sign of the Zodiac (i.e. the first (1st) on or after the Vernal Equinox)

While the Hebrews didn't possess a highly developed astronomical calendar of their own, they were familiar with the calendars of those around them, making them knowledgeable of certain astronomical regularities, such as the Equinox and Solstice.

Although it is obvious from numerous Tanakh (OT) passages that the ancient Hebrews possessed at least a roughly calculated calendar (or calendars), they have nowhere given us a complete account of their system.

It was the highly developed astronomical and calendrical science of the Babylonians which opened the way for a more accurate and refined calendar among the Hebrews.

1. **The lunar-solar calendar.** In all likelihood the early Yisraelites followed a Canaanite calendar. . . . Calendars combining both solar and lunar reckoning were, however, widely used throughout the Near East even in very ancient times, and the Hebrews probably always had a lunar-solar calendar. . . . The Babylonians gave Semitic names to the months, but in most other respects this calendar was substantially the Sumerian calendar of Nippur as observed in the third (3rd) dynasty of Ur (ca. 2180-1960BCE). This calendar reckoned the year from one (1) Vernal Equinox to the next, while counting months from new moon to new moon, with an added month when this was needed to make up the discrepancy.

2. **The year.** It is fairly certain that in historical times the Yisraelites determined their year, not by the fluctuating agricultural and pastoral cycles, even though these natural phenomena must have influenced them deeply, but by observing the annual circuit of the Stars and the Sun. . . . We do know that the new year began at one (1) of the Equinoxes, at the dividing point between

winter and summer or between summer and winter. The Babylonians chose the vernal equinox as the beginning of their year, since spring is the time of new growth. The Hebrews, however, appear to have observed at different periods two (2) new-years dated, one (1) at the spring and another at the Autumn Equinox.

It is striking that wherever the Hebrew months are mentioned by number - and this is the predominant method used in the Tanakh (OT) - they are always counted from the first (1st) month in the spring.

It was the observation of the Vernal Equinox, the demarcation between winter and spring, which signals the beginning of the New Year; thus, the next new Moon was the beginning month of Abib, thus always occurring in the spring. If the 12th month of the year (Adar) fell early enough to allow another new moon to occur before the Vernal Equinox, it necessitated adding a 13th month and waiting until the vernal equinox was observed as the beginning of spring and the new year. This addition of an intercalary month always kept the first (1st) month of the year on or after the Vernal Equinox!

How was it determined? By OBSERVATION!! Since inaccuracies of calendars cause the Vernal Equinox varies as much as four (4) days, it was impossible to establish the new moon of Abib prior to the Equinox, because of the possibility of misjudging the Equinox and having Pesach (Passover) before it.

When there are deviations from this method of reckoning the beginning of Abib there arises confusion and conflict.

Eusebius wrote of the mathematician Anatolius of Alexander's condemnation of the changed Hebrew calendar:

"Hence, also, those that place the first (1st) month (Abib) in (Pisces) [ie. Before the Vernal Equinox) and that fix the fourteenth (14th) of the month by it, commit, as we think, no little and no common blunder. But neither is this our opinion only, but it was also known to the Hebrews anciently, and before [Messiah], and was chiefly observed by them, as we may learn from Philo, Josephus, and Musaeus; and not only from these, but also from those still more ancient, i. e. the two (2) Agathobuli, commonly called the master, and of Aristobulus, that most distinguished scholar, who was one (1) of the seventy (70) that translated the holy scriptures from the Hebrew. These. . . say that all ought to sacrifice the Passover alike after the vernal equinox, in the middle of the first (1st) month." Ecclesiastical History Popular Edition. p. 313

It wasn't just whether Pesach (Passover) should fall after the Vernal Equinox, but whether the New Month (Moon) of Abib came before or after the Vernal Equinox! Anatolius said that at the time of Mashiach (Messiah) and before, The New Moon of ABIB was never allowed to occur before the vernal equinox! Once deviating from this Scriptural directive it then became possible to observe Pesach (Passover) before the vernal equinox, unless other rules were created.

Regarding the use of a calendar during this Scriptural period, the Jewish Encyclopedia says, ". . . rested purely on the observation of the Sun and Moon...." Note that in determining calendrical partitioning Both Sun and Moon are observed!



This is also confirmed by The International Standard Bible Encyclopaedia (vol I, p. 541) speaking of the original or "pre-exilic" method of determining their calendar, ". . . rested on observation merely. . . . In the first (1st) period the priests determined the beginning of each month by the appearance of the new moon and the recurrence of the prescribed Feasts FROM THE VERNAL AND AUTUMNAL EQUINOXES. "

While the Hebrew civil year may have had to do with the autumnal equinox, it was the Scriptural New Year, which was determined from the vernal or spring equinox! Think about it! Would אַחֲרָיִת (Yahuah) have the Second (2nd) month being the first (1st) new Month (Moon) after the beginning of a new year?

"With regard to the year, the Hebrew historian Josephus stated that Yisrael had two (2) New Years—the commercial New Year, which began in the fall (seventh (7th) month), and the religious New Year, which began in the spring (first (1st) month)" [Biblical vs Jewish Calendar, p. 22]

Note that the "religious" New Year begins in the spring. . . not winter! Thus the first (1st) month begins After the Year begins. i.e. the Vernal Equinox which marks the beginning of spring.

Abib is the beginning of Months, which occurs in the spring (i.e. after the Vernal Equinox) of the new year!

אַחֲרָיִת (Yahuah) said to Observe! When man attempts to calculate he has changed אַחֲרָיִת (Yahuah)'s rules, then becomes confused. Usurping אַחֲרָיִת (Yahuah)'s authority and headship.

The simple observation of the Vernal Equinox, which signals the change of seasons and ushers in the beginning of the New Year which begins on the first (1st) new Moon of the Month) of אַחֲרָיִת (Yahuah)'s sacred calendar each and every New Year. If calculation could not be achieved with absolute accuracy, then observance was the only guarantee!

Anyone with a rudimentary knowledge of a sundial can easily determine the vernal equinox because it is easily observable. Calculating the event in advance, however, does take considerably more mathematical skills. When the Vernal Equinox is observed, the next new Moon begins Abib.

The sincere seeker of truth will follow אַחֲרָיִת (Yahuah)'s directives. First (1st), the Equinox is observed, then the new Month (Moon) is observed. We must remember that today it is possible to calculate with exact precision both the Vernal Equinox and the "New Month (Moon)". But the calculated new moon can be a day in advance of the visible new moon. New moon observers have no problem with disregarding the scientifically calculated new moon in favor of the visible sighted new Moon. Why can't the same procedure be used for the vernal equinox? Or is it that human reasoning is interfering with אַחֲרָיִת (Yahuah)'s scriptural directives?

In the YNCA publication, Biblical vs Jewish Calendar, it is observed that it was during the era of the Bar-Kochba rebellion, circa 132-135 C. E., that "The proper calendar dates for the annual Feasts were in question. It was at this time that the Hebrew calendar underwent a change".

This "change" was the abandonment of אַחֲרָיִת (Yahuah)'s command to use the lights

for determining years, thus the observed Vernal Equinox in relation to determining אַבִּיב (Yahuah)'s scriptural first (1st) month, permitting the new Month (Moon) of Abib to occur during the winter of the previous year! So you have two (2) new Moons of Abib occurring within the same solar year. . . and NO new Moon of Abib in the following year!!

"The ancient Hebrews could only have celebrated the season After the Equinox." Why? because they were correctly Observing the vernal Equinox to determine the changing of season at the beginning of the year, and maintaining the proper monthly order of a single Abib 1st per solar year!

It is recognized that the calendar followed during the time of וַחֲשִׁיָּהוּ (Yahusha) HaMashiach (the Messiah) was regulated by the priestly lineage, the Sadducees, who scrupulously adhered to the After Vernal Equinox reckoning of Abib. (For proof please refer to When is the New Moon of Abib & the Real Passover? page 14)

### **THE SHAMYIM (HEAVENS) DECLARE**

The scriptures themselves point to the combination of the heavenly bodies for the establishment of the appointed times, as we have previously seen in **Genesis 1:14**.

We see also in the **Psalms 19** that there is more to determine the proper observation of time than just the new Moon.

**Psalms 19:1-6** To the chief Musician, A Psalm of David. The Shamyim (Heavens) declare the esteem (glory) of Aluahym; and the firmament shows his handiwork. Day unto day utters speech, and night unto night shows 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 has he set a tabernacle for the Sun, Which is as a bridegroom coming out of his chamber, and rejoices as a strong man to run a race. His going forth is from the end of the Shamyim (Heavens), and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The question of exactly what the connection is between the times and the seasons may well be understood in the term for line, which connotes connection, and certainly would include more than a simple sunrise/sunset repetition, particularly in the light that is Their line, the line of the Shamyim (Heavens) and firmament, not just the line of the Sun.

While the daily rotation of the earth provided the smaller connecting circuit, the returning of the Sun each year to the same point at the Vernal Equinox was the greater connecting circuit. From the earliest times there was an understanding of the geometry of the Earth, and that the Sun in its transit across the equatorial line created the Equinoxes'. This astronomical event precludes any artificial man-made directives.

### **IS OBSERVING THE NEW MOON OF ABIB IN RELATION TO THE VERNAL EQUINOX A MISTAKE?**

First (1st) of all, the vernal equinox does not determine Pesach (Passover)! A fundamental problem that arises concerning the determination of Pesach (Passover) is that the Sun determines the length of a year (completing its circuit [at the Vernal

Equinox]), and has nothing to do with any direct determination of Pesach (Passover).  
Tequfah: Hebrew word #8622 A general term for the circuit of time, a cycle, and may be applied to the term of a year, a period of a pregnancy, or the end-point of anything, such as a day. The term is used in a variety of ways, as you can see at **Exodus 34:22, Psalm 19:6, and 1 Samuel 1:20**. The "tequfah", or a revolution, a course, a circuit" shows that there is a definite beginning and ending point for determining the measurement of a year in relation to the Sun. **Psalm 19:6**

Therefore, there must be a single astronomical event that marks this event, and can be readily observed. We also know that this event has a connection to the month of 'Green Ears', i.e. Abib, which occurs in the spring. Therefore, the completing of the Sun's cycle in the spring does have a direct effect on determining the first (1st) month, Abib. This astronomical event is what we call the "Vernal Equinox".

Understand that it is not the 'definition' of 'Vernal Equinox', or spring equality, that determines anything, but the observance of the completion of the Sun's circuit that marks the beginning and ending of the year.

To insist that the vernal equinox determines Pesach (Passover), rather than the new Month (Moon) of Abib, creates total confusion! Confusion is also created when insisting that the new moon nearest the Vernal Equinox is the only criteria for establishing the beginning month.

The mistake of the early Pesach (Passover) is easily seen when "the new Moon 'closest to the Vernal Equinox' is evident. A prime example is 1981 where the vernal equinox is reported to be at 12:03 pm. E.S.T. on March 20, according to the Farmer's Almanac." This would place the Pesach (Passover) on March 29<sup>th</sup>.

Let us ask the question...If Abib [i.e. the Moon - not the sun] determines the 'beginning' of the year, how do we know? What is the FOCAL POINT for making that determination ('green ears' not withstanding)? Let me see if we understand this correctly....

First (1st), we must determine The Equinox, then "Abib" and the date of Pesach (Passover) to see whether "Pesach" might fall before or after The Equinox! This shows us which new Moon is closer to The Equinox. If Pesach (Passover) falls after The Equinox then the new Moon of Abib must be the new moon closest to The Equinox, but if Pesach (Passover) would occur on or before The Equinox then it would be too early and the new moon after The Equinox would then become the new Month (Moon) of Abib. So we first (1st) discover Pesach (Passover) in relation to The Equinox, then set Abib by it.

Or the shorter version

First (1st) we must determine The Equinox and calculate which new moon is closest to The Equinox (without placing Pesach (Passover) before The Equinox), and the one (1) closest to The Equinox allowing the Pesach (Passover) to be after The Equinox will be the new Month (Moon) of Abib.

The confusion is easily swept away when we understand:

What heavenly light is used in determining a year? – The Sun. Used for Signs, including astronomical events, the division of seasons, that incorporate a full year.

What is the astronomical event determining the beginning and ending of the year? – The Vernal Equinox

What heavenly light is used in determining a month? – The Moon.

What is the astronomical event determining the beginning of the month? – The first (1st) visible (Yerusalem) sighting of a new Moon. - It ought to be apparent that 'lights' refer to luminations. Therefore, a visible lunar sighting is what is seen for the establishing of a new Month (Moon).

There can never be any question or confusion regarding an early Pesach (Passover) if the first (1st) new moon after the vernal equinox is the new moon of Abib! Moreover, there is also no question whether there will be grains of barley for the wave sheaf offering by always keeping Abib 1<sup>st</sup> after the vernal equinox because this always places the barley season in its proper place. [see "Barley" below]

Those that place the first (1st) month [Abib] in [Aries\*\*: the zodiacal sign before the equinox-now Pieces] and then fix the fourteenth (14th) of the month by it, commit no little and no common blunder. But neither is this my opinion only, but it was also known to the Hebrews anciently, and before Mashiach (Messiah), and was chiefly observed by them, as we learn from Philo, Josephus, and Musaceus; and not only from these, but from those ancient, i.e. the two (2) Agathobulus, who was one of the seventy (70) that translated the scriptures from the Hebrew." (\*\*note: at the time this was written Aries was in the position that Pisces holds today, February 20 to March 20, the displacement which now places Aries after the equinox is due to the astronomical phenomenon called 'The Procession of the Equinoxes').

Understanding that the ancients had an understanding that Abib 1<sup>st</sup> always fell After the Vernal Equinox is crystal clear. The debate of when Pesach (Passover) and the Feast of Unleavened Bread were properly kept hinged on this single event.

"Peter, the Bishop of Alexandria, mentions that the Hebrews had kept the Pesach (Passover) properly up to the destruction of Yerusalem in 70 C.E. But after the destruction of the city they 'err in reckoning the beginning of the month, which is first (1st) amongst the months of the year, on the fourteenth (14th) day of which, being accurately observed, After the equinox, the ancients celebrated the Pesach (Passover) according to the Divine Command: whereas the men of the present day now celebrate it Before the Equinox, and that altogether through negligence and error, being ignorant how they celebrate it in their season..." *Anti-Nicene Fathers*, Vol. VI, p. 280.

This required the **visible** new Moon to at least coincide with the Equinox! Therefore, the inclusion of the Equinox as a valid reference point in determining either a before or after Pesach (Passover) is evidence of it's critical importance! The plain and simple truth of the scriptures is that once the year begins, being determined by the Vernal Equinox, the next **visible** new Moon is Abib 1<sup>st</sup>, and the 14<sup>th</sup> day is Pesach (Passover).

## **THE PROBLEM OF INTERCALATION**

The calculation of months was from the newly **observed** crescent moon to the next newly **observed** crescent moon, a varying period of about 29 to 31 days, with the calculated new moon occurring about ever  $29\frac{1}{4}$  days. This evidently creates about an 11 day shortage per year, or approximately 33 days every three years. This meant the insertion of an additional 13th month periodically to prevent the fixed feasts from rotating around the calendar.

This also brings us to the fact that you cannot have at this time in history a perfect 12 month calendar. Scripture never specifically says that there's 12 months. So to restrict **אֲחֵרֵי** (Yahuah)s calendar to our numbering is not Scriptural. Many also observe this with the Day of First (1st) fruits. Though many say it occurs on the 16<sup>th</sup> of the first month, it says its the day after Shabbat and does not give a specific date, but it still fits perfectly within the count and timing of the feast of weeks. Likewise the calendar is not restricted to 12 months nor does it have to have 13 it simply must stay with the timing of the seasons revealed by the circuit of the Sun.

The Gregorian added days and now their calendar is 365.555 days and every 4 years is a added day to line up the months with their pagan seasons such as Easter and yule tide (season from end of November to January 1st). The Hanok (Enoch) calendar has according to many 364 which will every few years need to readjust to line up with the seasons. but it cant. perhaps Hanoks (enochs) calendar changed due to the flood. prophetically every month is a perfect 30 days leaving a prophetic year to be 360 days, which in a perfect time may be possible but just by observing the moon we see its not a perfect 30 days, but our Father in His perfect desire for us to understand gave us a method within seasons that I believe only existed since Sin. As if He knew the Luminaries would be affected by either the curse of Adam or the flood that He designed the seasons to keep us in perfect alignment with His appointed times.

f. Intercalation. As has been mentioned above, a cycle of twelve (12) lunar months ( $354\frac{1}{4}$  days) falls short of the solar year ( $365\frac{1}{4}$  days). It is obvious, therefore, that in any lunar-solar calendar there has to be a system of intercalation by which the shortage of more than eleven (11) days can be adjusted. The Babylonians inserted an extra month every two (2) or three (3) years, whenever observation showed it to be needed, and this also became the method used by the Hebrews. . . . Because the spring Pesach (Passover)-Mazzoth festival, beginning the cycle of agricultural feasts, needed to be kept at a set time in the year, it can be understood why the intercalary month came to be inserted after Adar, the last month before the beginning of spring. . . . We Adar ("and Adar"). Rabbinic custom set this to be 7 out of every 19 years.

It was necessary to peg the beginning of months to a solar event to keep the months in their correct time. Without doing so, there would be no way to determine when the new year began, causing a regression of months through the seasons.

## **WHERE SHOULD THE NEW MOON BE OBSERVED?**

What if a person lives in an area where the new moon can't be seen? Should there be confusion with some observing one (1) day, and others another? This would mean different Pesachs (Passovers) and different High Days for the Days of Unleavened Bread in many localities, plus, It could also mean different fall Kadosh (Holy) Days

as well. Should there be confusion over this? Of course not... "For Aluahym is not the author of confusion, but of Shalum (Peace), as in all assemblies of the believers."

### **1 Corinthians 14:33**

The solution is simple: Where does **אֲיָאֵל** (Yahuah) say His Torah (Law) shall be administered from? And many people shall go and say, Come you, and let us go up to the mountain of **אֲיָאֵל** (Yahuah), to the house of the Aluahym of Yaqoob (Jacob); and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Torah (law), and the word of **אֲיָאֵל** (Yahuah) from Yerusalem.

### **YeshaYahu (Isaiah) 2:3**

And many nations shall come, and say, Come, and let us go up to the mountain of **אֲיָאֵל** (Yahuah), and to the house of the Aluahym of Yaqoob (Jacob); and he will teach us of his ways, and we will walk in his paths: for the Torah (law) shall go forth of Zion, and the word of **אֲיָאֵל** (Yahuah) from Yerusalem. **Micah 4:2**

If we correctly observe scriptures, we will understand that the Torah (laws) pertaining to the Kadosh (Holy) Days, and hence the New Month (Moon) observances, are set from Yerusalem, not from our heart, or where ever someone happens to be. **אֲיָאֵל** (Yahuah) has chosen Yerusalem! [**1Kings 11:36; 2Kings 21:7; 2 Chronicles 6:6; Zechariah 3:2**] And even though He has temporarily turned His back on His people, thus fulfilling **2 Kings 23:27**, make no mistake...when **וַיָּשׁוּב** (Yahusha) returns, He returns to... and rules the earth from Yerusalem! This clearly shows that everyone is expected to be observing the same New Months (Moons), and the same Kadosh (Holy) Days that **וַיָּשׁוּב** (Yahusha) is observing! If it will be wrong to set the Torah (law) from every locality after He returns, it is wrong to do so before He returns. Observing **אֲיָאֵל** (Yahuah)'s Torah (laws) correctly means not being wrong when He returns! Today, it seems that every person is right in his own eyes...or his own locality!

Obedience to **אֲיָאֵל** (Yahuah)'s command to observe the lights, including the Sun, not just the new Moon's, provides the solution to the problem, thus creating Shalum (Peace).

### **BARLEY (HARVEST) SEASON:**

While one may make an argument for the 'green ears' of barley, a careful study of the Palestinian barley growing cycle and what is necessary for the wave sheaf offering reveals that the barley harvest always began after April 4th and as late as early May! Except, of course, in years of drought when there may be no barley to harvest. But I imagine that would make it rather difficult to find 'green ears' to begin Abib, wouldn't it? No 'green ears', no Abib? The opposite problem may also occur. That would be an unusually warm winter and unseasonably early rains that might cause 'green ears' to occur in late February or early March. How would one determine 'green ears' in February?

### **BARLEY HARVEST**

In determining the month of Abib we must understand a few things about the ancient agricultural practices pertaining to Barley. When was barley planted and harvested, and were the ancient Israelites harvesting barley in early to mid-March?

## BARLEY

The Semitic name was derived from the word for "hair," probably because of the long awns which project from the seeds to form the characteristic bearlike heads. Barley ripened earlier than wheat. (**Exodus 9:31**)

The barley harvest began as early as late April (especially in the lowlands; **Joshua 3:15**) or early May, preceding the wheat harvest by two (2) weeks (**Ruth 2:23**). The beginning of the barley harvest was marked by the bringing in of the First Fruits as a consecration of the harvest **Leviticus 23:10**.

## AGRICULTURE

The Yisraelite farmer could look forward to a hot, dry season from the middle of May to the middle of October. . . .

It (ie. wheat) was planted in the fall when the winter rains had started, sometime in late October or early November, and harvested in May-June. Barley was also widely grown but may have been at times considered a second-class food. . . . Barley was planted at about the same time as the wheat but harvested about a month earlier.

By reckoning the first (1st) new moon after the Vernal Equinox to be the new moon of Abib, the ancient Yisraelites were always in harmony with the season as well as having sufficient grains of barley for the wave sheaf offering during the Feast of Unleavened Bread. Scriptural Reference Proves It!

**Exodus 9:31** And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.

We should note that the etymology of the word "barley" indicates something coarse or rough. This would be a mature plant rather than a green sprout!

8184. se'orah, seh-o-raw'; or se'owrah, seh-o-raw' (fem. mean. the plant); and (masc. mean. the grain); also se'or, seh-ore'; or se'owr, seh-ore'; from H8175 in the sense of roughness; barley (as villose):--barley.

The term, in the ear, also denotes "grain" as well as "ears", as shown in Strong's Exhaustive Concordance of the Bible.

24. 'abiyb, aw-beeb'; from an unused root (mean to be tender); green, i. e. a young ear of grain; hence the name of the month Abib or Nisan:--Abib, ear, green ears of corn.

In **Exodus 12:2** אַיָּאֵל (Yahuah) points out that Abib is to be the beginning of months.

**Exodus 12:2** This month shall be unto you the beginning of months: it shall be the first (1st) month of the year to you.

**Deuteronomy 16:1** Observe the month of Abib, and keep the Pesach (Passover) unto אַיָּאֵל (Yahuah) your Aluahym: for in the month of Abib אַיָּאֵל (Yahuah) your Aluahym brought you forth out of Mitsryim (Egypt) by night.

Shamar, or "observe", has the general connotation of protecting. From #8104. shamar, shaw-mar'; a prim. root; prop. to hedge about (as with thorns), i. e. guard;

gen. to protect, attend to, etc. :--beware, be circumspect, take heed (to self), keep (-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

While **Exodus 12:2** states that it is both the head month and the first (1st) month, it does not say that it determines the yearly cycle itself. Abib is the "head" month because of its importance in determining the proper sequence for the Annual Kadosh (Holy) Sabbaths. In addition, it is the "first (1st)" month of the year in the yearly cycle. The importance of correctly preserving the month of Abib cannot be underestimated. What is it that we should guard and protect about this very important month of the year?

**Exodus 23:15** You shall keep the feast of unleavened bread: (You shall eat unleavened bread seven (7) days, as I commanded you, in the time appointed of the month Abib; for in it you came out from Mitsryim (Egypt): and none shall appear before me empty:). **Exodus 13:4 & 34:18; Deuteronomy 16:1**

Leviticus is even plainer in its language!

**Leviticus 2:14** And if you offer a meat offering of your first fruits unto יָבֵשׁ (Yahuah), you shall offer for the meat offering of thy first fruits green ears of corn dried by the fire, even corn beaten out of full ears.

Plainly there is sufficient mature grain in the "green ears", ie. Abib, to be "beaten out of full ears", ie. the mature pod!

The account of Ruth and Naomi also confirm the fact that "green ears" is a mature and ripened grain.

**Ruth 1:22** So Naomi returned, and Ruth the Moabite, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

**Ruth 2:2-3** And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

**Ruth 2:17** So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

**Ruth 2:23** So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

**Ruth 3:2** And now is not Boaz of our kindred, with whose maidens you wast? Behold, he winnows barley to night in the threshing floor.

**Ruth 3:15-17** Also he said, Bring the veil that you hast upon you, and hold it. And when she held it, he measured six (6) measures of barley, and laid it on her: and she went into the city. And when she came to her mother in law, she said, Who art you, my daughter? And she told her all that the man had done to her. And she said, These six (6) measures of barley gave he me; for he said to me, Go not empty unto your mother in law.



It is clearly evident that what was being harvested at the beginning of the barley harvest was fully matured grain that required winnowing. We should be reminded that the usual barley harvest occurred in late April to early May. This is evidently One (1) of the things we are to be carefully guarding. Can there be a month of "Green Ears" in the Winter?

Understanding that Abib can not occur in winter before the year has ended always makes Abib the first (st) month of the year falling in the spring. Having Abib before the equinox, i.e. in winter, and sometimes placing two (2) Abibs in one (1) point-to-point (365 day) solar cycle, followed by a year with NO Abib within that same solar period, negates **Exodus 12:2** which indicates Abib is always the first (1st) month of the year. That is, in one (1) year there will be an Abib in the spring, after the equinox, and again in winter before the yearly cycle is completed, but in the next solar yearly cycle there will be NO Abib at all because the winter "Abib" began that year, but does not conclude until 13 months later after the next solar cycle in the next spring. This also shows that fixed intercalary reckoning without regard to the Sun determining the seasons and the yearly cycle cannot be relied on with certainty.

## **PROPER INTERCALATION OF THE SET APART CALENDAR**

### Summary

אָפּאָפּ (Yahuah)'s Word states that His Law is administered from Yerusalem, and that observing the New Month (Moon) of Abib is part of that law.

- 1) The Sun marks the beginning of the Year [Shaneh] at the Vernal Equinox
- 2) If the new Month (Moon) of Abib always follows the equinox, the barley is harvested well after the Sun entering Aries, i.e... the Vernal Equinox -March 21, then the harvest is assured to produce grain by April 3rd, the earliest date for Pesach (Passover), Because the barley is in the Ear, i.e... kernalled, at the time of the new moon after the equinox, it is the month of Abib
- 3) The earliest possibility that the wave sheaf offering could be held would be the 15th of Abib, when Pesach (Passover) would occur.
- 4) All nations are to observe אָפּאָפּ (Yahuah)'s Set Apart Time as He determines, which is not adjusted for local conditions.
- 5) Therefore, concern over Pesach (Passover) being too early, to late, at the wrong time of the year, or not at all...is totally eliminated if the New Month (Moon) of ABIB occurs when the Sun is in Aries, i.e. After the vernal equinox, and the sighting is from Yerusalem, אָפּאָפּ (Yahuah)'s chosen city.

Using these parameters will also allow us to be on time for the Fall feast that also happen around the Autumn Equinox. Thus it is important to be aware and have a better understanding of אָפּאָפּ (Yahuah)'s Calendar.

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