

יָהוָה (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.

If the scriptural method isn't the standard there are a number of problems. All Confusion is eliminated when יָהוָה (Yahuah)'s simple instructions are followed ... Year (Shaneh) - Month (Chodesh 2320: New Moon, a Month, re-newed, from Chadash 2318: to renew, repair) - Day (Yum/Yom), i.e. Spring Equinox, New Moon of Abib, 14th of Abib (Passover), 25th Abib Feast of unleavened bread. Simple as A-B-C!

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

Determining the (1st) first new moon after the Vernal Equinox begins the new year (shaneh), i.e. after the Vernal Equinox is Abib **Exodus 13:4**. It is called "Nisan" by the Jews, and normally corresponds with our April. The Yasharalites (Israelites) are directed to take Abib henceforth as the beginning of the year. It was this month which was now made by יָהוָה (Yahuah)'s command, the first (1st) month of the Hebrew year; but it did not have the name Nisan: it was called Abib (**Exodus 13:4**), the month of "greenness." Henceforth the Hebrews had (2) two new years, a civil and a Scriptural. The civil year began with Tishri, in the autumn, at the close of the harvest season; the Scriptural year began with Abib (called later Nisan), (6) six months earlier.

The Gregorian calendar is part of the problem here. 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 according to Hillel's unscriptural changes) who were the arbiters of time? Starting the year on the (1st) first day of the (1st) first month (January) was an inheritance from pagan Rome (both civil and ecclesiastical) influenced by Hillel's Talmudic changes to ancient scriptural practices. These changes made Abib 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? Because Pesach (Passover) is (1st) first to be calculated and must be in a New Year? If, then, the Vernal Equinox marks the beginning of the "Shaneh" (Year), why is Pesach (Passover) calculated (1st) first (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 rules the day. Nowhere does scripture mark the beginning of the year with the Moon. The year is from spring to spring, from Vernal Equinox to Vernal Equinox. There can only be (1) one Abib 1st and (1) one Pesach (Passover) per year (not including the 2nd chance Pesach (Passover), so the (1st) first New Moon (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair) after the Vernal Equinox is the

New Moon of Abib.

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

Genesis 1:14 And Aluhym 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'owr), 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. (mow'ed, mo-ade'; Mo'ed mo-ade'), 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 (Yum, Yom); from an unused root mean. to be hot; a day (as the warm hours), whether lit. (from sunrise to sunset, or from one sunrise 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, life, as (so) long as you live).

YEARS 8141 (shaneh), (in plur. only), shaw-neh'; or (fem.) shanah, shaw-naw'; from H8138; a year (as a revolution of time): year (X -ly). Year.

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 (Constellations) are working in harmony for the establishing of the yearly cycle as well as the various seasons and the annual Qadosh (Holy) Feast Days, or "Appointed times. " That certainly includes determining "Shaneh"(years), as well as "mo'ed" (appointed times), which is also a time of assembling or gathering.

What Determines When A New Year Begins?

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

- a. The Sun
- b. The Moon
- c. The Barley (for wave offering)

"As אֲרָצָה (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 This month (chodesh 2320: new moon, a month) shall be unto you the beginning of Months (chodesh 2320: New Moon, a Month): it shall be the (1st) first Month of the year to you.

Historical Evaluation of Ancient Calendars

A. From ancient Babylon and Summarian times, the Vernal Equinox marked the beginning of the year. The early Hebrews also observed this process.

VERNAL EQUINOX: When the Sun enters the northern hemisphere, (March 19-22) and when there is approximately equal amounts of day and night (**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 19-22 to April 19/20. The (1st) first sign of the Zodiac (i.e. the (1st) first 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 (Old Testament) passages that the ancient Hebrews possessed at least a roughly calculated calendar (or calendars), they have not given us a complete account of their system.

1. **The lunar-solar calendar.** In all likelihood the early Yasharalites followed a Calendar combining both solar and lunar reckoning which 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 Summarian calendar of Nippur as observed in the (3rd) third dynasty of Ur (ca. 2180-1960BCE). This calendar reckoned the year from one 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 Yasharalites 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 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.

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

It was the observation of the Vernal Equinox, the demarcation between winter and spring, which determined 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 1st month of the year on or after the Vernal Equinox!

BY OBSERVATION

Since inaccuracies of calendars caused by the Vernal Equinox varying as much as (4) four 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 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 (1st) first month (Abib) in (Pisces) [ie. Before the Vernal Equinox] and that fix the (14th) fourteenth of the month by it, commit, as we think, no little or 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 (2) two Agathobuli, commonly called the master, and of Aristobulus, a distinguished scholar, who was one of the (70) seventy that translated the Qadosh (holy) scriptures from the Hebrew. These. . . say that all ought to sacrifice the Pesach (Passover) alike after the vernal equinox, in the middle of the (1st) first month." **Ecclesiastical History Popular Edition. p. 313**

It wasn't just whether Pesach (Passover) should fall after the vernal equinox, but whether the New Moon (New Month) of Abib came before or after the vernal equinox! Anatolius said that at the time of Mashiach and before, The New M oon of Abib was never allowed to occur before the Vernal Equinox!

Regarding the use of a calendar during this scriptural period, the Jewish Encyclopedia says, ". . . rested purely on the observation of the Sun and Moon.

This is also confirmed by The International Standard Bible Encyclopedia (vol I, p. 541) speaking of the original or "pre-exilic" method of determining their calendar, ". . . rested on observation merely. . . . In the (1st) first 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. " The scriptural new Year was determined from the Vernal (Spring) Equinox!

The Hebrew historian Josephus stated that Yasharal had (2) two New Years—the Commercial New Year, which began in the fall (7th) Seventh month, and the Religious New Year, which began in the Spring (1st) first month" [Biblical vs Jewish Calendar, p. 22]

The "Religious" New Year begins in the spring. . . not winter! The (1st) first month necessarily begins after the Year begins. i.e. the Vernal Equinox which marks the beginning of spring. This does not say that the (1st) first month of Abib begins the new year, but rather the "Religious (Scriptural) New Year", i.e. the new moon of Abib!

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

The simple observation of the Vernal Equinox which is the beginning of the new year tells us that the next New Moon (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair) is the head (the beginning) or the (1st) first new moon of אַיָאָל (Yahuah)'s set apart calendar. 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. When the Vernal Equinox is observed, the next new moon (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair) begins Abib.

The sincere seekers of truth will follow אַיָאָל (Yahuah)'s directives. (1st) First, the Equinox is observed, then the (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair) is observed. We must remember that today it is possible to calculate with exact precision both the Vernal Equinox and the "New Moon" (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair).

"The ancient Hebrews could only have celebrated the season after the equinox." Why? because they were correctly observing the Vernal Equinox to determine the beginning of the year, and maintaining the proper monthly order of a single Abib 1 per solar year!

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

THE SHAMYM (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 also see in the 19th Psalm that there is more to determine the proper observation of time than just the new moon.

Psalm 19:1-6 To the chief Musician, A Psalm of David. The Shamym (heavens) declare the esteem (glory) of Aluhym; and the firmament show 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 Shamym (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 denotes connection, and certainly would include more than a simple Sunrise/Sunset repetition, particularly in the light that is Their line, the line of the Shamym (heavens) and firmament, not just the line of the Sun.

The returning of the Sun each year to the same point at the Vernal Equinox is 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.

This prevented אַיָּאֵל (Yahuah)'s Times from receding through the seasons. They foretold of the coming of the (1) One Who was to crush the serpent and restore righteousness. That an elaborate method of recounting this theme of Salvation may be surmised in the naming of the stars and constellations. Once, however, this theme was set down in writing about 1500 BCE by Moshah (Moses), there was no longer the need to continue the verbal traditional teaching as handed down for more than 2500 years! The special observance of Annual Sabbaths became a codified ritual apart from the knowledge they originally imparted.

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 (1st) first 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.

(1st) First, we must determine the Equinox, then "Abib" and the date of Pesach (Passover) to see whether "Pesach (Passover)" might fall before or after the Equinox! This shows us which new moon is closer to the Equinox. If 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 moon of Abib. (1st) First 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 closest to the Equinox allowing the Pesach (Passover) to be after the Equinox will be the New Moon (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair) 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 (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair)? – The Moon.

What is the astronomical event determining the beginning of the Month (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair)? – The (1st) first visible sighting of a new crescent after the conjuncture (dark 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 Moon (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair).

There can never be any question or confusion regarding an early Pesach (Passover) if the (1st) first (1st) New Moon (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair) 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 1st after the Vernal Equinox, because this always places the barley season in its proper place.

The learned men of old understood that Abib 1st 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 Yarusalym (Jerusalem) in 70 C.E. But after the destruction of the city they 'err in reckoning the beginning of the month, which is (1st) first amongst the months of the year, on the (14th) fourteenth 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.*

Those who fail to recognize the scriptural importance placed on New Moon observance, which was on a par with Sabbath and Feast Day observance, would also fail to see the significance of keeping Abib 1st in it's proper yearly position as head of months, and always in the spring - never in the winter which ends at the Equinox.

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 (Chodesh 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair) is Abib 1st, and the 14th day is Pesach (Passover).

Barley (Harvest) Season

While one may make an argument for the 'green ears' of barley, a careful study of the 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?

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 Yasharalites (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 about (2) two weeks (**Ruth 2:23**). The beginning of the barley harvest was marked by the bringing in of the First (1st) Fruits as a consecration of the harvest Leviticus **23:10**.

Agriculture

The Yasarallite 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 (1st) first New Moon after the Vernal Equinox to be the New Moon of Abib, the ancient Yasharalites 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.

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!

Strong's #: 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.

Strong's #: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** אַיָּבֵל (Yahuah) points out that Abib is to be the beginning of months.

Exodus 12:2 This month (chodesh 2320: new moon, a month) shall be unto you the beginning of Months (chodesh 2320: New Moon, a Month): it shall be the (1st) first Month of the year to you.

While **Exodus 12:2** states that it is both the head month and the (1st) first month. 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 "(1st) first" 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 import month of the year?

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

Exodus 23:15 You shall keep the feast of unleavened bread: (you shall eat unleavened bread (7) seven 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 אַחֵז (Yahuah), you shall offer for the meat offering of your 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 Moabitess, 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 was? Behold, he winnoweth barley to night in the threshing floor.

Ruth 3:15-17 Also he said, Bring the veil that you have upon you, and hold it. And when she held it, he measured (6) six 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 are you, my daughter? And she told her all that the man had done to her. And she said, These (6) six measures of barley he gave me; for he said to me, do not go 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 of the things we are to be carefully guard.

Conclusion

The Sun marks the beginning of the YEAR [Shaneh] at the Vernal Equinox, observing the New Moon of Abib is part of that Torah (law).

If the new moon of Abib always follows the Equinox, the barley is harvested well after the Sun entering Aries, ie the Vernal Equinox , then the harvest is assured to produce grain by April 3rd, the earliest date for Pesach (Passover), Because the barley is in the ear, ie kerneled, at the time of the New Moon after the Equinox, it is the month of Abib.

The earliest possibility that the wave sheaf offering could be held would be the 15th of Abib, when Pesach (Passover) would occur.

All nations are to observe אָזַר (Yahuah)'s Set Apart Time as He determines, which is not adjusted for local conditions.

Therefore, concerns 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 Moon of ABIB occurs when the Sun is in Aries, i.e. AFTER the Vernal Equinox.