

## Determining the Scriptural 1st Month of a New Year

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 אַיָּאָל (Yahuah)'s simple instructions are followed ... Year (shaneh) - Month (kodesh) - Day (yom), i.e. Spring Equinox, New Moon of Abib, 14th of Abib (Passover), 25<sup>th</sup> Abib Feast of unleavened bread. Simple as A-B-C!

If you are not using Jerusalem as the focal point for the sighting of the Vernal Equinox and the 1<sup>st</sup> New Moon then there will be errors, and you will not be observing the same set of Kadosh (Holy) feast Days as outlined by scripture.

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 (1<sup>st</sup>) first new moon after the Vernal Equinox begins the new year (shaneh), i.e. after the Vernal Equinox is Abib **Exodus 13:4**. It was called "Nisan" by the later Hebrews (Jews), and normally corresponds with our April. The Israelites are directed to take Abib henceforth as the beginning of the year. It was this month which was now made by אַיָּאָל (Yahuah)'s command, the first 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 (1<sup>st</sup>) first day of the (1<sup>st</sup>) 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 Passover, rather than having 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 Passover is (1<sup>st</sup>) first to be calculated and must be in a New Year? If, then, the Vernal Equinox marks the beginning of the "shaneh" (i.e. year), why is Passover calculated (1<sup>st</sup>) 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 Passover per year (not including the 2<sup>nd</sup> chance Passover), so the (1<sup>st</sup>) first New Moon after the Vernal Equinox is the New Moon of Abib. Remember, the Torah (law) shall go forth from Yerusalem, so the (law of the) new moons as well as the barley harvest, shall also be set from that location, and will be the same when Messiah returns.

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 Alahym 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 (yowm, 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: 365 ¼ 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 (Constellations) are working in harmony for the

establishing of the yearly cycle as well as the various seasons and the annual Kadosh (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 assemblage 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

"As אַיָּאֵל (Yahuah) set His calendar to begin in the Spring (**Exodus12:1-2**) 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 shall be unto you the beginning of Months: it shall be the (1<sup>st</sup>) 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 (1<sup>st</sup>) first sign of the Zodiac (i.e. the (1<sup>st</sup>) 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 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 Summarian calendar of Nippur as observed in the (3<sup>rd</sup>) 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 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 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 (2) two new-year dates, one at the spring and the other 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 (Old Testament) - they are always counted from the (1<sup>st</sup>) 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 (1<sup>st</sup>) first month (Abib) in (Pisces) [ie. BEFORE THE VERNAL EQUINOX] and that fix the (14<sup>th</sup>) 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, that most distinguished scholar, who was one of the (70) seventy that translated the Kadosh (holy) scriptures from the Hebrew. These. . . say that all ought to sacrifice the Passover alike after the vernal equinox, in the middle of the (1<sup>st</sup>) first month." **Ecclesiastical History Popular Edition. p. 313**

It wasn't just whether Passover should fall after the vernal equinox, but whether the New Moon of Abib came before or after the vernal equinox! Anatolius said that at the time of Messiah and before, THE NEW MOON 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 (1<sup>st</sup>) 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. "

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 (Spring) Equinox!

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

The "Religious" New Year begins in the spring. . . not winter! The (1<sup>st</sup>) 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 (1<sup>st</sup>) first month of Abib begins the new year, but rather the "Religious (Scriptural) New Year", i.e. the new moon of Abib!

יָהוָה (Yahuah) said to OBSERVE! When man attempts to calculate he has changed יָהוָה (Yahuah)'s rules, then becomes confused. Usurping יָהוָה (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 is the head (the beginning) or the (1<sup>st</sup>) first new moon of יָהוָה (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 begins Abib.

The sincere seekers of truth will follow יָהוָה (Yahuah)'s directives. (1<sup>st</sup>) First, the Equinox is observed, then the new moon is observed. We must remember that today it is possible to calculate with exact precision both the Vernal Equinox and the "New Moon". But the calculated new moon is about 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 יָהוָה (Yahuah)'s scriptural directives?

"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 **OWYAZL** (Yahusha) HaMashiach (the Messiah) was regulated by the priestly lineage 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 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 Shamyim (heavens) declare the esteem (glory) of Alahym; 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 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 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 Shamyim (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 **AYAZL** (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 Moshe (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.

The "tkufah", 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 (1<sup>st</sup>) 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.

(1<sup>st</sup>) First, we must determine THE EQUINOX, then "Abib" and the date of Passover to see whether "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 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. (1<sup>st</sup>) First we must determine THE EQUINOX and calculate which new moon is closest to THE EQUINOX (without placing Passover before THE EQUINOX), and the one closest to THE EQUINOX allowing the Passover to be after THE EQUINOX will be the new 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 (1<sup>st</sup>) first visible (Jerusalem) sighting of a new crescent. - 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.

There can never be any question or confusion regarding an early Passover if the (1<sup>st</sup>) first 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.

The learned men of old understood that Abib 1<sup>st</sup> always fell AFTER the vernal equinox is crystal clear. The debate of when 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 Passover properly up to the destruction of Jerusalem in 70 C.E. But after the destruction of the

city they 'err in reckoning the beginning of the month, which is (1<sup>st</sup>) first amongst the months of the year, on the (14<sup>th</sup>) fourteenth day of which, being accurately observed, AFTER the equinox, the ancients celebrated the 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 1<sup>st</sup> 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 is Abib 1<sup>st</sup>, and the 14<sup>th</sup> day is Passover.

### **From what vantage point 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 day, and others another? This would mean different Passovers and different High Days for the Days of Unleavened Bread in many locations, plus, It could also mean different fall Kadosh (Holy) Days as well. Should there be confusion over this? Of course not... "For Alahym is not the author of confusion, but of Shalum (Peace), as in all assemblies of the chosen believers." **1 Corinthians 14:33**

The solution is simple: Where does **אֲיָהוָה** (Yahuah) say His Torah (Law) shall be administered from? And many people shall go and say, you Come, and let us go up to the mountain of **אֲיָהוָה** (Yahuah), to the house of the Alahym of Yaqob (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 **אֲיָהוָה** (Yahuah) from Yerusalem. **Isaiah 2:3**

And many nations shall come, and say, Come, and let us go up to the mountain of **אֲיָהוָה** (Yahuah), and to the house of the Alahym of Yaqob (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 **אֲיָהוָה** (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 Moon observances, are set from Yerusalem, not from our heart, or where ever someone happens to be. **אֲיָהוָה** (Yahuah) has chosen Yerusalem! [**1Kings 11:36; 2Kings 21:7; 2Chronicles 6:6; Zechariah 3:2**] And even though He has temporarily turned His back on His people, thus fulfilling **2Kings 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 Moons, and the same Kadosh (Holy) Days that **וַיָּשׁוּב** (Yahusha) will observe! If it will be wrong to set the Torah (law) from every location after He returns, it is wrong to do so before He returns. Observing **אֲיָהוָה** (Yahuah)'s

Torah (laws) correctly means not being wrong when He returns! Today, it seems that every person is right in his own eyes! Obedience to אַיָּהוָה (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 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 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 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 (1<sup>st</sup>) first 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.

**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** אַיָּבֵב (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 (1<sup>st</sup>) first month of the year to you.

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

Shamar, or "observe", has the general connotation of protecting. From Strong's # 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 (1<sup>st</sup>) 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 important month of the year?

**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 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 אַיָּבֵב (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

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

The Sun marks the beginning of the YEAR [Shaneh] at the Vernal Equinox

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 Passover, Because the barley IS IN THE EAR, ie kernalled, 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 Passover would occur.

All nations are to observe אֲזַכֵּךְ (Yahuah)'s Set Apart Time as He determines, which is

not adjusted for local conditions.

Therefore, concerns over 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, and the sighting is from Yerusalem, אַרְצֵי (Yahuah)'s chosen city.

Thus in the year 2017 the Vernal Equinox happened on March 20th and the 1st New Moon was sighted in Yerusalem on March 29th, which would mark Passover (14th of Abib) to be on the 12th of April, 2017 and the Feast of unleavened Bread (15th of Abib) on the 13th of April 2017. 17th of Abib is the 7th day Sabbath, which is also Day 3 of unleavened bread and also the 3rd day/night after being put to death, also being the day when Yahusha was Raised from the Grave (Sheol), as the 1st Fruit and is the beginning of the feast of weeks. We also stat our Omer count per scripture that leads us to Shavuot (Pentecost). Wow what a fulfillment of scripture through the scriptural calendar of Yahuah. HalaluYAH!!!