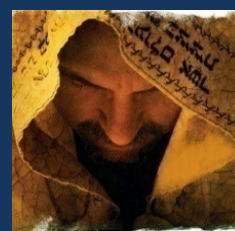


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To the Torah & the Testimony
 If anyone does not speak according to these words,
 It is because they have no light in them.
 Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



Time Line 26

Aviv vs. the Vernal Equinox

On Aries and the Slippage of the Zodiac

The question has been asked, "Why is the first moon of the new year determined by the Aviv state of the Barley rather than by the vernal equinox?"

There are many reasons for this, but to begin, all 3 of the Chag's are harvest festivals, this means that the timing of the festivals must be in alignment with the harvests. The first harvest of the year is of the barley, and the first fruits of the barley must be harvested in time for the first fruits offering made during the week of Unleavened Bread; **V'yikra (Leviticus) 23:9-11**.

This is a problem for those who do not count the first new moon until the vernal equinox passes. For example, if the first fruits of the barley are *within* 2 to 3 weeks of being ripe – two to three weeks prior to the vernal equinox (this is a very common occurrence), and the first moon is not declared until after the vernal equinox, then by the time Pesach arrives by reckoning of the equinox, the first fruits will have become over ripe and unfit for presentation as a first fruits offering at the Temple.

Here is a chart below to provide a visual of this.

When Barley Ripens in M-rch					
M-rch			Apr-l		
1st thru 20th	21st Vernal Equinox	22nd thru 31st	1st thru 20th	21st	22nd thru 30th
		Aviv Pesach	Equinox Pesach		
Barley Aviv by 12th		Barley Ripe First Fruits Offered in Timely Manner			Barley Over Ripe. Unfit for First Fruits Offering
1st Aviv Moon		1st Equinox Moon	2nd Aviv Moon		2nd Equinox Moon

Other reasons why the state of the barley is the standard for determining the 1st moon, and not the vernal equinox is because when the Pesach was ordained at the time of the

Exodus, the state of the barley was the only method used for determining when the first new moon should be observed. A practice even demonstrated plainly in Scripture.

For example,

- It is the moon of the Aviv that they came out of Egypt in: **Shemot (Exodus) 13:3,4**.
- The moon of the Aviv is the 1st moon of the year; **Shemot (Exodus) 12:2**.
- It is the 15th day of this Aviv moon that they came out of Egypt on: **B'midbar (Numbers) 33:3**.
- It is this moon that the "aviv" barley was in the head; **Shemot (Exodus) 9:31**, and therefore within 3 weeks of being harvestable for a "First Fruits" offering.

So it is the Aviv moon, when the barley is "in the head", that Pesach is to be observed. And the barley, depending on weather conditions (hot, cold, wet, dry, etc) can be "in the head" in the Middle East anywhere from M-rch 11th to Apr-l 12th of the Gregorian calendar. This causes Pesach to occur anywhere from M-rch 26 to Apr-l, 27th of the Gregorian calendar - which in turn causes the 1st New moon, the Aviv moon, to be called anywhere from M-rch, 12h to Apr-l 13th. The vernal equinox is M-rch 21st.

But concerning the observation of the event of the equinoxes and solstices, and of the dividing of the year into 4 celestial quarters, this practice was not developed until the time of Babylon by the Babylonians approximately 900 years after the exodus. The vernal equinox in particular was used by the Babylonians to set the date for the celebration of the fertility goddess Isht-r, who was in turn represented by an egg laying rabbit - the eggs of which were "dyed" by dipping them in the blood of sacrificed infants.

So the setting of dates for festivals by the vernal equinox was a practice of paganism, not of the Kingdom of Judah or of the Levites at the Temple who presented the offerings related to the Appointed Times.

One only has to look at X-mass (christmas) and Isht-r (easter) which are set according to the Winter Solstice and Vernal Equinox to understand the correlation of this method with paganism.

So even though the seasons generally coincide with the arrival of the solstices and equinoxes, and Spring generally around the time of the vernal equinox, the Spring crops can ripen before or after the vernal equinox depending on weather and ground conditions. But the Eternal One designed certain crops to be observably ripe around this general time long before our knowledge of these celestial events was developed.

In other words, if you wanted to know back in the time of the exodus when Spring time had arrived, is all you had to do is look for the time of year when everything begins to blossom.

It is the same today, if you want to know when Spring has arrived is all you have to do is again, simply look for the time of year when everything begins to blossom. And plants and crops *sometimes blossom earlier in the year, and sometimes later in the year.*

Understanding when the Spring equinox takes place only explains for us **why** Spring occurs, but one only has to look at the vegetation to know **when** it has occurred.

And as it states in **B'reshet (Genesis) 1:14,15**, Let there be "lights" in the sky, and let them be for signals (signs) and for Appointed Times (Moedim/Seasons). And that the "greater" light (i.e. the sun) rules the day, and the "lesser" light (i.e. the moon) rules the night.

The Scriptures do not say that the stars are for the calculation of anything, only that "and He made the stars also".

And so for the pagans, the stars are relevant for setting pagan holy days. But for the God of Israel, the greater light of the sun that rules the day, tells us what time the Appointed Times begin and end during the day. And the lesser light of the moon that rules the night, tells us on what day of the moon cycle the Appointed Times take place, and when the barley has become Aviv (within 3 weeks of being ripe), and when the 1st moon of the Redemptive calendar begins.

Mizmor (Psalm) 104:19 affirms that in King David's day, the moon was still being used for determination of the Appointed Times (Moedim/Seasons) of Scripture.

On a side note concerning the visible Crescent moon vs the invisible Conjunction moon, one only has to look at the sky at night to see that a conjunction produces "no light" - greater or lesser, that is visible to the naked eye.

On a final note, some will argue that Josephus stated that Pesach took place when the constellation was in Aries, which today takes place clearly in Apr-I, which is clearly after the Vernal equinox has taken place.

Yes, this is correct. But the constellation of "Aries" at the time of Josephus took place from late M-rch to early Apr-I causing Pesach to take place in M-rch or Apr-I just like it takes place today.

However, if we celebrated Pesach in Aries today, then Pesach would be taking place in Apr-I only, rather than in late M-rch or early Apr-I. This is because the zodiak (the constellations of the stars) slip backwards over time relative to the vernal equinox about 1° every ~72 years. This slippage is known as "the Precession of the Equinox".

For example, in the days of Adam, the vernal equinox in M-rch of the year was transitioning from the constellation of Gemini to the constellation of Taurus. In the days of the Exodus the vernal equinox in M-rch of the year was firmly in Aries, and in the days of Yeshua and Josephus the vernal equinox in M-rch was half in Aries, and half in Pisces. Today the vernal equinox is firmly in Pisces.

Zodiac Position	Sign	At Time of Adam	At Time of Exodus	At Time of Yeshua	At Time of Today
12th Sign	Pisces	Dec.	Feb.	Feb.	Mar. 21
		Jan.		Mar. 21	
1st Sign	Aries	Feb.	Mar. 21	Apr.	Apr.
2nd Sign	Taurus	Mar. 21	Apr.	Apr.	M-y
3rd Sign	Gemini	Apr.	M-y	M-y	Jun.
				Jun.	
Precession (slippage) of Equinox (Mar. 21) in Golden Squares					

So the fact that Josephus stated Pesach takes place in Aries in his generation only affirms that the precession of the equinox had slipped to the point where it only landed in Aries during his generation.

But Pesach was still in late M-rch and late Apr-l just like today, except that today M-rch and Apr-l land in Aries going into Pisces. But at the time of Adam, the precession of the equinox landed about midway between Taurus and Gemini, the sign of which today lands in M-y/J-ne.

Another way put, in Adam's day, the Vernal equinox took place in Gemini, but it was still the month of M-rch or Apr-l for Pesach. And at the time of the Exodus the Vernal equinox took place squarely in Aries, but it would still be M-rch or Apr-l for Pesach. And at the time of Yeshua and Josephus, the Vernal equinox took place in Aries/Pisces, but it would still be the month of M-rch or Apr-l then as well for Pesach.

And today, the Vernal equinox falls squarely in Pisces, but Pesach, once again, still falls in M-rch or Apr-l.

In other words, the Vernal equinox is ALWAYS M-rch 21st (or more specifically depending on where you live in the world, between M-rch 20th and 22nd). But from the time of Adam until now, M-rch 21st has travelled from Gemini to Pisces.

This is completely consistent with the Aviv position that allows Pesach to take place as early as M-rch 26th, and as late as Apr-l 27th.

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