

HOW TO BEGIN THE BIBLICAL YEAR



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Many times there are differences concerning the issue of when to begin the Biblical year. And so some have a feast at different times. Some have narrowed the issue down to two methods. That is whether we use the lights in the sky, or the barley in Jerusalem. However, there are actually three methods, and I will examine them all in this study in order to make absolutely clear the correct method.

By the end of this study, you will have a very clear understanding of the truth on this matter, and see through much of the confusion.

How do we know when the first month of the year is?

1. Do we go by the Barley in Jerusalem to begin the Year?
2. Do we go by the new moon closest to the equinox?
3. Do we go by the first new moon after the vernal equinox?

There are other methods I've heard such as barley near us, and there is also some who say the year starts in the fall. It is true that the civil year did start in the fall, (Lev 25:8-10), however the agricultural year which is what the feasts are calculated by starts in the spring. This point is obvious and we will go through plenty of verses that make this obvious. Starting with the



following:

How do we know when the first month of the year is?

Exodus 12:2 This month (New Moon) shall be unto you **the beginning of months:** it

shall be the first month of the year to you.

Exodus 13:4 This day came ye out in **the month Abib.**

The Month is named after the condition of the barley crop. Abib means "green barley". The barley becomes green in the springtime when the early rain of the year ripens it. And the firstfruits is ready to be presented by the spring feast. (Lev 23:5-11)

The term "month" in the Hebrew is also translated "New Moon". Months in Bible times were governed by the moon. It is not until Rome came up with a new system that the term month was not associated with the moon.

The first month or first new moon of the year was called “Abib”. This was the month of spring in which the barley was harvested.

Deu 16:1 Observe **the month(New Moon)** of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

That verse in Deuteronomy is sometimes used to prove that we are to check the barley near Jerusalem to see whether or not it is ripened or has green in the ear.

1. Does the Bible say that when you see or notice it ripe, then this is the first month? No...
2. Does the bible say that you have to go to a field in Jerusalem? Does it specify a field? No...
3. Who judges what is ripe as there are so many contradictions?

The Barley Method

If you were to talk to those who are using this method, or look up their websites or videos on youtube, you’ll notice that many of them use different fields, and oftentimes they don’t agree that the barley is ripe enough, one field is ripe, the other isn’t.

Nehemia Gordon is probably one of the most prominent voices that use the barley method, and has been working to re-establish the method of searching for barley, which for many years was abandoned. Many who are keeping the feasts today sometimes wait until they get word from his website as to whether the barley is ripe.

One year Kairite Jew Nehemia Gordon found barley on a roadside near Jerusalem that was beginning to ripen. At this point they praised God that they had found it and then after the next New Moon they began their count to the 14th day of Abib which would have been the feast. Well, another lady came along claiming to know her stuff concerning the barley, and said that the barley was near a roadside and then disqualified the

barley, and Nehemia Gordon came back and said that the feast must wait another month because she seemed to know her stuff concerning the barley.

Can you imagine getting ready and excited to get up to the feast, telling your boss you are off in two weeks for the eight days, and then being told that it was called back and it's not until next month?

Can you imagine only having 14 days knowledge before the feast takes place to let your boss know? You know the Jews used to spend a month of the year travelling to and from the feasts. Imagine that they got their info from Nehemia Gordon started their trek almost the day after only to find out that they had to wait another month.

After this sheaf was found on the side of the road, then rules were made concerning the barley including location, if the grain was modified, if it was sprayed with chemicals which would be stressful to the grain and caused it to ripen or to green early. The Bible talks nowhere of anything on these things.



The Barley method is sometimes called the Kairite method and I will examine this in detail from a Biblical perspective to show that there is only one way to begin the Biblical year, and you will be

able to do this without needing to go to Jerusalem, or to communicate with men right at the last minute to know whether or not there is a feast. We can truly know years in advance.

What is a New Moon. On our regular calendar's we have New Moon's marked on them. However, the New Moon on that calendar is when the moon is in its change and yet dark. This is not the Biblical New Moon. This is the NASA New Moon or dark moon. Usually the New Moon follows in a day or two.

Humanity has in itself no light. Apart from Christ, we are like an unkindled taper, like the moon when her face is turned away from the sun; we have **not a single ray of brightness to shed** into the darkness of the world. But **when we turn toward the Sun of Righteousness**, when we come in touch with Christ, **the whole soul is aglow** with the brightness of the divine presence.

The bible calls us “new creatures” (2 Cor 5:17) But until we are beginning to reflect the light, we are yet to be “New”. In the same sense a New Moon comes shortly after the change when the moon is beginning to reflect the light of the sun.



The moon must reflect light... Lights in the sky.(Gen 1:14)

Genesis 1:14 And God said, Let there be **lights in the firmament of the heaven** to divide the day from the night; and let them be for signs, and for **seasons (H4150)**, and for days, and **YEARS.**

The sun, moon, and stars are given to us to begin the year. But furthermore, if you look up the Hebrew word “MOED” in these verses it is the same word used for “Feasts” in Leviticus 23. Therefore the feasts in Leviticus 23 must be determined by the sun, moon and stars. And we will come to this as we continue, but first let’s really understand that the Kairite or barley method is not the true method.

Genesis 1:14 makes no mention to barley in Jerusalem when determining a year. Sure we can understand that the barley was ripe in the first month of the year. (Deu 16:1) But the Bible never says to use the barley to determine the beginning of a year.

YEARS determined before Jerusalem Without Barley

Genesis 5:5 And all the days that Adam lived were **nine hundred and thirty years**: and he died.

Now I am going to go over a few points to show that firstly we have been on this planet for approximately 6000 years. Now, does that mean 6000

barley harvests in Jerusalem? If Adam lived 930 years, does that mean that the barley in Jerusalem was ripe in Jerusalem every spring? Most who understand what happened at the flood understand that Jerusalem was not yet in existence until it was established after the flood. (Gen 14:18)

So how did they find the first month of the year?

Genesis 8:13 And it came to pass in the six hundredth and first year, **in the first month, the first day of the month**, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

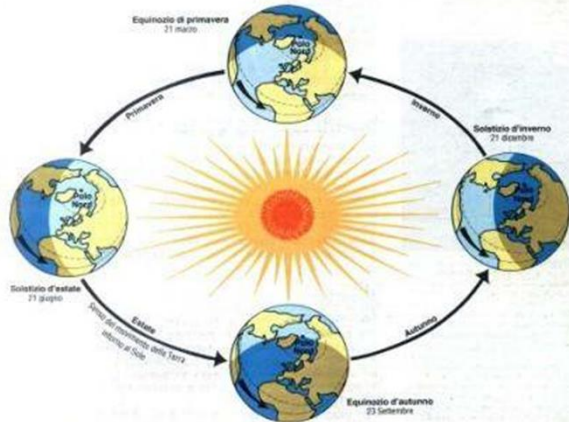
Noah was on a boat. The earth was buried with water almost completely, and he had just seen dry land. Did he see Jerusalem and the ripened barley to determine that it was the first month?

There was another way to know.

Genesis 1:14 And God said, Let there be **lights in the firmament of the heaven** to divide the day from the night; and let them be for signs, and for **seasons (H4150)**, and for days, and **YEARS**.

Back in the days of Noah they kept very precise dates. And they used the sun in the sky to calculate the beginning of the year.

"ANCIENTLY THE YEAR DID NOT COMMENCE IN MIDWINTER, AS NOW, BUT AT THE FIRST NEW MOON AFTER THE VERNAL EQUINOX." (The Great Controversy, 1888 edition, p 681)



They could tell by the height of the sun in the sky, the spring equinox was the time when the sun would pass over the equator as the earth's tilt began to go down as the sun was getting higher in the sky each day.

The four positions of the sun were what determined the four seasons. The sun at its highest point was the summer solstice, the sun at its lowest point was winter solstice, the equinox of the spring and fall was when the sun was over the equator. The four seasons being determined by these four positions of the sun in the sky.

Leviticus 23:4-5 These are the **feasts (H4150)** of the LORD, even holy convocations, which ye shall proclaim in their **seasons (H4150)**. In the **fourteenth day of the first month** at even is the LORD'S passover.

Moses understood this, and Moses being author of the book of Genesis, used this same word Moed to refer to the seasons. And these seasons established by the position of the lights in the sky, determined when YEARS were to begin.

Genesis 1:14 And God said, Let there be **lights in the firmament of the heaven** to divide the day from the night; and let them be for signs, and for **seasons (H4150)**, and for days, and **years**:

Some have tried to say that those who use these methods are using ancient pagan methods to determine the years. Well, perhaps. But probably because the pagans were using the method God gave in the beginning.



The Rabbi's and the CLOSEST VERNAL EQUINOX

I will document some of this further on, but the Jews through many counsels have now come to observe the new moon closest to the vernal equinox. So when you look at their calendar today, they are observing the feasts sometimes a month earlier. We will discuss this below with some documentation from Church Fathers. But with this method, many times they are a month early, and this creates a problem with the barley not being ripe, and those in the barley camp point to this as evidence that you can't use the lights in the sky to begin the year.

In the spring feast we are to bring a sheaf to the feast to wave. But there is something that is often overlooked. And that is the fact that this sheaf is supposed to be from YOUR HARVEST.

“Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits **of your harvest** unto the priest:” (Lev 23:10)

This implies that the entire land has ripe barley, not just Jerusalem. And since the Jews had a couple weeks travel to bring it to the feast, it must be ripe over all Jerusalem. You see, what this is saying is that they used to reap their fields before they left to the feast. They are gone for a month, they don't want to just leave it without harvesting it first.

This implies that those going by barley are also oftentimes too early as well. Some have argued that if you wait too long for the feast, the grain isn't ripe and it will go bad. Well, if you leave for a month and come back, guess what?

It doesn't say to bring a sheaf that you find on the side of the road.

Therefore, it must be reaped before the feast. And that is why the Bible says “firstfruits of **your own** harvest.”

If you go by the New Moon after the equinox, you are going by the last moon of last year, and the Rabbi's in Israel have been doing this for a while and they are often too early.

Moses in the Wilderness

The Israelites were in the wilderness for 40 years. Precise time keeping was recorded throughout their sojourn.

Exodus 40:17 And it came to pass in **the first month in the second year**, on the first day of the month, that the tabernacle was reared up.

It is important to make it clear that Moses knew how to begin the year firstly. Secondly, Moses was nowhere near Jerusalem, and so Moses did

not walk to Jerusalem and back to declare that the barley was ripe in Jerusalem. Thirdly, the barley in the desert if there even is, is nowhere near Jerusalem.

So how did Moses know it was the first month? Well Moses was a much studied man, and though some might only see the obelisks of Egypt as a pagan symbol of the male genitals, sundials were actually used to calculate the shadows in the sky and to determine what time of year it was.



Remember Moses wrote this:

Genesis 1:14 And God said, **Let there be lights in the firmament of the heaven** to divide the day from the night; and let them be for signs, and for **seasons (H4150)**, and for days, and **YEARS**:

Is Equinox in the Bible?

The term “Equinox” is not used in the Bible. The term Equinox means “equal night” and ultimately it is only a description of what is happening at this time of year. However, the true change of the season is not when we have equal night, but in the spring it is a few days before, and in the fall it is a few days after depending on your location. The true biblical word that is used for the change of the season is the “tekufah”. And this word relates to the earths cycle around the sun.

First use of Tekufah in Scripture - It is called the "end of the year"

"And it came to pass at **the end of the year [Tekufah]**, that the Syrians came up against him..." (2 Chronicles 24:23).

Notice here that the Hebrew word “tekufah” is a reference to the end of the year. A year normally is one circuit around the sun. The earth spins 365 times normally as it makes its trip, and it seems as though it tilts up and down once in that time period which helps us determine the seasons.

"And it came to pass, **after the year was expired** (Tekufah) , at the time when kings go forth to battle..." (2 Sam. 11:1 KJV).

For clarity, here's the same verse in the Revised Standard Version:

"In the spring of the year, the time when kings go forth to battle, ..." (Ibid., RSV)

Biblically then, the end of the year was the Spring - marked by the Tekufah.

Is Equinox in the Bible? The Tekufah of the Sun

Third use of Tekufah in Scripture - It refers to the whole circuit of the heavens as they progress through the seasons

"In them [the heavens] **He has set a tent for the sun**, which comes forth like a bridegroom leaving his chamber, and like a strong man runs its course with joy. **It's rising is from the end of the heavens and it's circuit [tekufah] to the end of them**, and there is nothing hid from its heat" (Psalm 19:4,5 RSV)

The term here for "circuit" is the Tekufah, which is the same word used for "Year". See the tekufah or year, has to do with a trip around the sun.

Adam lived to be 930 trips around the sun, or tekufahs, not 930 barley harvests in Jerusalem.



The ripened barley in Jerusalem at the spring of the year is a natural occurrence as the sun begins to get higher in the sky, it would naturally ripen at this time of the year. But the ripening of the barley was not the sign that the year had begun.

The time that the sun slips over the equator in the spring can be determined down to the very second. The ripened barley which no one can tell when it is green enough, cannot come near to the precision that God has established in the heavens.

Every year people are confused as to whether or not they are having a feast. God is not the author of this confusion.

It is stated in Jack Finnegan's handbook of biblical chronology that when Solomon built the temple of God at Jerusalem that it was made specifically so that the sun would shine directly through the Eastern Gate on both the vernal and autumn equinoxes so that they could never get the calendar and Holy days incorrect.

In fact for those of us in the Northern hemisphere, we can easily determine the beginning of the year ourselves using the sun, moon, and stars.

Step 1. Line up 2 sticks to Polaris, the North Star, this star is always in the same spot in the sky, directly North.

Step 2. Line up a stick at 90 degrees to the right of the stick at the back. Then you will have two sticks facing directly east.

Step 3. In the springtime the sun will get closer and closer to those two sticks as it rises each morning in the eastern sky. The day that it rises in direct alignment to those two sticks is the vernal equinox.

Step 4. Wait for the first new moon after that day, and that is the first new moon of the year.

Step 5. Count 14 days from that New Moon and you will then have the Passover.

You've just determined how to begin the year using the Sun, Moon and Stars. You could always use a compass, and there are many other ways this can be done, this is only one way of doing it. Obviously you could go on Google and write down the vernal equinox for the next 20 years and never miss it. This is just to say, that there were ways they could do it in the wilderness, or during the flood, before they were ever in the land.

Corinthian Feast Keepers didn't use Barley

1 Corinthians 5:7-8 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: **Therefore let us keep the feast**, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.



Corinthians had to know how to find the first month of the year in order to keep the feast of Unleavened bread. Did they have to go to Jerusalem to check the barley? They were 1800 miles from Jerusalem. Can you imagine having to travel 1800 miles after you find the barley is ripe in Jerusalem to let the Corinthian brethren know. They wouldn't end up in Corinth in time. The feast would have been over. There is no way they could have used barley.

Colossian Feast Keepers didn't use Barley

Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

Colossians had to know how to find the first month of the year. Did they have to go to Jerusalem to check the barley? They were almost 1000 miles from Jerusalem.

Ephesian Feast Keepers didn't use Barley

Corinthians 16:8 But I will tarry at Ephesus until **Pentecost**.

Ephesian had to know how to find the first month of the year. Did they have to go to Jerusalem to check the barley? They were almost 1200 miles from Jerusalem.

Philippian Feast Keepers didn't use Barley

Act 20:6 And we sailed away from Philippi **after the days of unleavened bread**, and came unto them to Troas in five days; where we abode seven days.

“At **Philippi Paul tarried to keep the Passover**. Only Luke remained with him, the other members of the company passing on to Troas to await him there. The Philippians were the most loving and truehearted of the apostle's converts, and during **the eight days of the feast** he enjoyed peaceful and happy communion with them.” {Ellen White AA 390.4}

How did Paul keep the feast of unleavened bread with them if Jerusalem and ripe barley were the judge, there would have been no way to get the news to Paul in time for the feast in Philippi. Certainly they did not use ripened barley in Jerusalem to begin this “eight day” feast.

Waldensian Feast keepers didn't use Barley

We are told of the Waldensian hymnal that they even celebrated the new year.

“The hymnal was written in Hungarian. It consisted of one hundred and two hymns. Forty-four for the Sabbath, five for the New Moon, **eleven for Passover and Unleavened Bread, six for the Feast of Weeks, six for Tabernacles, three for New Year, one for Atonement**, and twenty-six for everyday purposes.” Die Sabbatharier in Siebenburgen Ihr Geshichte, Literalur, und Dogmatik, Budapest, Verlag von Singer & Wolfer, 1894; Lipzig, Verlag von Franz Wager, p. 55. (Translated by Gerhard O. Marx).

At around 2600 Miles from Jerusalem there was no way whatsoever to know it was the New Year, or have a hymn for the New Year if they were going by the barley in Jerusalem to determine the start of the New Year.

Can anyone here take work off without preparing, get the truck packed? The camper? The food? The kids? The Jews had to know in advance. Not at the last minute, they spent a month travelling to and from the feasts. God is not the author of confusion.

When did it all Change? Where did the Confusion Start? The Rabbinical Error.

Let's look at what the ancients did believe. Since “ANCIENTLY the year did not commence in midwinter, as now, but **at the first new moon after the vernal equinox.**”

Peter, the Bishop of Alexandria, mentions that the Jews had kept the Passover properly up to the destruction of Jerusalem in 70 C.E. After this they began to use the New Moon closest to the vernal equinox.

“But after the destruction of the city **they 'err in reckoning the beginning**

of the month, which is first amongst the months of the year, on the 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.)

Eusebius also comments on this change.

"Hence, also, those **that place the first month (Abib) in (Pisces) [ie. BEFORE THE VERNAL EQUINOX]** and that fix the fourteenth 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 Jews **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 Agathobuli**, commonly called the master, and of Aristobulus, that most distinguished scholar, who was one of the seventy 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 month.**" (Eusebius Ecclesiastical History Popular Edition. p. 313)

You see, since the destruction of the Temple in Jerusalem, the Rabbinical Jews have been using the New Moon Closest to the vernal Equinox. So in some years, they are going by the first new moon after the Vernal Equinox, but some years, they go by the New Moon BEFORE the vernal equinox, depending which New Moon is closer to equinox, and this places the feast of Unleavened Bread a month early.

For instance in 2018, the first new moon after vernal equinox was on April 17th, however, the Rabbi's went by the New Moon before the vernal equinox on March 18th. The Vernal equinox almost always falls on March 20th, or 21st. This put them a month early. And this happens quite frequently. But furthermore, those going by the barley also said the barley was ripe on March 18th, and therefore their feast was at the beginning of April.

Seventh- Adventist Pioneers Used Barley for 1844?

Adventist pioneers who preached about 1844 came to this date through an understanding that the seventh month of the Jewish calendar started On October 13th. Therefore they believed that the first Jewish month started on April 18th. The Rabbi's went by March 19th New Moon as the closest and thus celebrated their Day of Atonement a month earlier than the Adventists on September 23rd, 1844.

An argument for keeping barley is made sometimes by some Seventh-day Adventists because the Adventist pioneers went by the Kairite method of the barley, this is how they got to October 22nd. But IS THIS TRUTH?

In the Great Controversy we read **““The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October.”** { Great Controversy 399.4)

Well, the truth of the matter is that there are some pioneers who say they used the Kairite method to get to October 22nd, 1844 such as Samuel Snow. However, not all pioneers used this method. For instance Joshua Himes.

“The Jews commenced their year on the first day of the first new moon, after the sun entered Aries in the vernal Equinox, and their passover was always kept on the day of the first full moon; so that there were always as many passovers as years, and as many years, as **times that the sun entered the vernal equinox,** therefore none of the 2300 days were fulfilled in years of 360 days each, and consequently they did not end 25 years ago.” (Joshua Himes MC, Vol. 1, No. 3, November 19, 1842)

William Miller

“We answer, because Moses, Daniel, Jesus, and John, through whom the prophetic numbers come to us, were all Hebrews; and it is well known **their year ended about the time of the vernal equinox.**” (William Miller, Vol. 3, No. 1, March 9, 1844)

“The former rains, in Judea, fell after the autumnal equinox, at their seed time, to quicken the grain; and the latter rains, **after the vernal equinox, to ensure a plentiful crop.**” (William Miller_WMC, Vol. 4, No. 7, December 21, 1844)

Many Sabbath-keeping Adventists re-examined everything in the 1850s and **after 1857 never referenced the barley harvest to prove October 22**, but relied **solely upon the evidence of Equinox**. Is it possible that they knew that the barley argument wouldn't hold water? Well, from our investigation already, we know that it won't.

Kairites Didn't Use Barley in 1844

What we are about to read will prove beyond a shadow of doubt that the Kairites did not even themselves use barley in 1844. In fact furthermore, they even admit that no search was done, and that they used the rabbinical method of the closest new moon to the vernal equinox. And finally we will also see that their Day of Atonement actually fell in September of 1844 rather than October as the pioneers of Adventism came to. Notice our first piece of evidence.



“The leading Karaite rabbi of Cairo, Egypt, Yousseff Ibrahim Marzork (sp), in reply to an inquiry as to the day on which they celebrated the atonement in 1844, wrote: ‘As to the dates of the Passover and Yom Kippur (Day of Atonement) In the year 1844 (day of atonement) it is on Monday 23rd September for both the Karaite and Rabbinical.’” —The Gathering Call, May/June, 1941.

This is according to the leading Kairite Rabbi, but we won't just take his word for it. That the Day of Atonement in 1844 was celebrated by the Karaites in September and not October is confirmed by a Karaite Tomb Stone inscription cited by Abraham Firkowitz in his book Avnei Zicharon (lit. Stones of Remembrance, published Vilna 1872)...



"And Yosef Shlomoh died at seventy five years of age. And all Israel

mourned him and cried for him 'Woe master and woe his glory'. And they buried him in great honor on the 12th day of the month Tevet(10th month) the tenth of the month December in their year 1844." [Translation from the Hebrew by Nehemia Gordon]

Okay, so the quote above tells us that the 10th month of 1844 was in December, therefore the 9th month was in November, the 8th month would have been October, and the 7th month would have been September. This proves that the Kairites did not have an October 22nd, 1844 Day of Atonement.

We want to be careful, the Adventist pioneers were not infallible. I believe God's hand was in guiding them through the mud and mist and coming to the proper Day of Atonement. It is certainly a miracle I believe.

But something more that proves the Kairites didn't use barley is because they admit it.

"And for some time now **the quest for the Abib has been abandoned even in the Land of Israel** and they [the inhabitants of Israel] intercalate years using the above mentioned system [i.e. the 19 year Rabbinic cycle] ...we will not have a disagreement between them and us in fixing the year."—From "Gefen Ha'Aderet", Shlomoh ben Afedah Hacoheh, Israel 1987, pp.22-23 **(written in 1860)** [translation from the Hebrew by Nehemia Gordon, square brackets added by translator for clarity.]

This was written in 1860, 16 years after 1844. They said that the quest for the barley had been "abandoned for some time now." Wow. So not only do we have the leading Kairite telling us that their Day of Atonement was in September, not only do we have gravestones telling us beyond doubt, but finally, they are writing letters telling us that they have been using the Rabbinical method of the closest new moon to the vernal equinox for a long time and had not been using the barley method for years. No doubt in 1844 they did not use barley to prove it. And the Kairite method of barley is absolutely unreliable and this method could not have been the method by which the pioneers of Adventism came to October 22nd, 1844.

Who are the Kairites? They are a sect that rose up around the 8th century, they were opposers of many of the traditions of the Rabbi's. They assumed

Barley was a Biblical Method and the Rabbis were wrong in using Equinox. So therefore they completely discarded the equinox method altogether. This was a misunderstanding.

You know, not only in the 19th century were they telling us that they couldn't search for barley in Jerusalem, but it goes all the way back to the 15th century . Notice this letter written in the 15th century.

"Having explained that the beginning of the year according to the law of our Torah is according to the Abib which is found in the Land of Israel in the conditions which we have mentioned, ***because of our great sins we have been distanced from the Holy Land and we do not have the capability of finding the Abib***, we have been forced to follow the Calculation of Intercalation like that done by our brothers the Rabbanites..." (From Aderet Eliyahu by Elijah Baschyatchi, Israel 1966, p.39a (written in the 15th century) [translation from the Hebrew by Nehemia Gordon, square brackets added by translator for clarity])

And so this was the method the Kairites used in 1844. To be honest, nowhere in history did they ever search for Abib to begin the Biblical year. It never happened. It was a tradition of men, it was only after the 8th century that the Kairites came along with this tradition. There is no historical evidence of this before the Kairites.

But there is evidence that they used the first new moon after the vernal equinox anciently. In fact the Elephantine letters tell us that first New Moon of Abib was ALWAYS after the vernal equinox. These documents were double dated with the Egyptian date and Hebrew date. Notice

"Many of these legal documents include the required Egyptian civil year date. **Double-dated documents** including the Hebrew dates of the **Elephantine Jews cover the period 471 to 402 BCE**. This **included evening to evening days** and **a New Year beginning in Nisan (Aviv) only after the Vernal Equinox**. Almost all of the datable documents can be referred back to **a Nisan (Aviv) beginning only after the Vernal Equinox each year.**" (Elephantine Letters Kenneth F. Doig, New Testament Chronology,)

So what have we learned?

"ANCIENTLY THE YEAR DID NOT COMMENCE IN MIDWINTER, AS NOW, BUT

AT THE FIRST NEW MOON AFTER THE VERNAL EQUINOX." (The Great Controversy, 1888 edition, p 681)

Another point that should be noted from history is the day starting in the evening, and never in the mornings. These doctrines such as day start, and barley have no substance, and are not historically documented at all.

Some say Ellen White didn't write the quote in the Great Controversy, and this is true, but it doesn't matter because the truth is the truth, but we are told "I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer" (EGW Letter 133, 1902)

The Adventist Pioneers made mistakes concerning issues such as the second coming, the sanctuary, Sunday, however they were growing and learning. But there is a date I believe that is marked down by them that can be verified.

"The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, **which in the year 1844 fell upon the twenty-second of October."** { Great Controversy 399.4}

There are also two other important dates in this year, the first is the 18th of April, and the second is the 13th of October. These are the first and seventh month or new moon of the year.

"Consequently, this Jewish year (**1844**) began with the ***appearance*** of the moon **on the 18th of April**, bringing the Passover on the first of May – an entire moon later than the Rabbinical Passover. Reckoning from this moon, the seventh Jewish month commenced with *****the appearance of the moon***** **on the 13th of October**; so that the tenth day of the seventh month synchronized with the **22nd of that month**." – Advent Shield, January, 1845, p. 278.(brackets added for clarification)

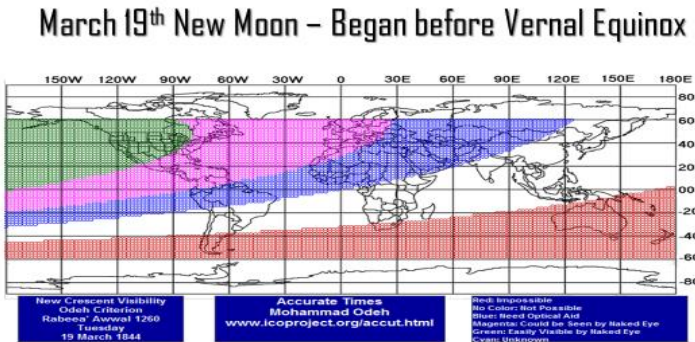
Date Checking... 2 DATES....

First NEW MOON of Year **April 18th, 1844**

I have some software that verifies the dates in 1844. If we understand that March 20th at 7:44 AM Eastern time. Than we can know that the first new

moon of the year has to be after that time.

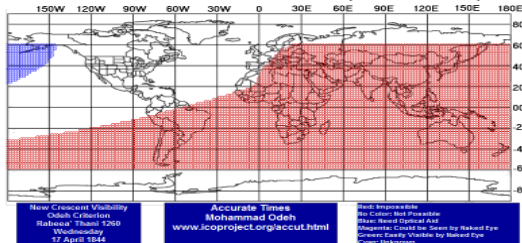
In the following chart we can see several different colors as well as the date below. This is a map documenting the visibility of the new moon crescent on March 19th, 1844. Green indicates that it is easily visible to the naked eye. Purple, it could be seen. Blue we need an optical aid. And White and Red Not visible.



So the New Moon is visible in some parts of the world before the vernal equinox of March 20th. Therefore, this is not the first new moon of the year, but the last new moon of 1843. Therefore it is necessary to wait for the April new Moon. And what does the software say?

April 17th 1844 Nothing Visible

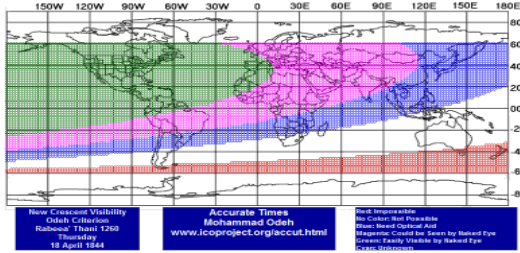
The First New Moon after the Vernal Equinox was April 18th..



Nothing visible on April 17th. What about April 18th?

April 18th, 1844 Visible Crescent

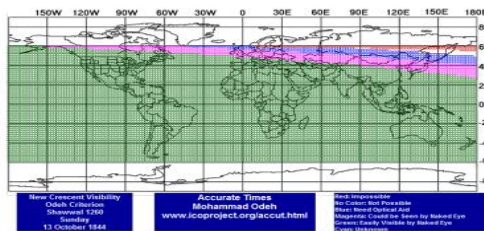
The First New Moon after the Vernal Equinox was April 18th..



There it is. Just as documented by the Seventh-day Adventist pioneers.

October 13th, 1844

Seventh Month October 13th New Moon



So in the two methods, only one works for 1844. And that is the Biblical method.

Adventism is often attacked because some of the pioneers used barley and they say “this is our weakest link.” Therefore that date should withstand investigation. Though the pioneers may have made mistakes, the date will certainly stand an investigation.

There is another method that has also crept in, and I'd like to briefly consider it. It is the idea that we go by equal day, equal night in regard to time.

For instance in Jerusalem equal day/night was on March 17th, sunset was at

5:47 AM and sunset was at 5:47 PM. But it was on March 18th that this equal day/night happened in Alaska. It was On March 16th that it happened in Toronto, and March 13th that it happened in Jamaica. Why is that when the sun doesn't pass the equator until March 20th?

It is because the sun can shine around the earth, thus the light can come early. In the fall it will leave a few days later after the equinox. So there is not an equal divide of 6 months between them if we use that method.

That is not how we calculate the tekufah or the beginning of the Biblical year. This method would have led to March 19th being the first New Moon of the year and a September Day of Atonement in 1844. **It is error.** Just as March 19th was too early in 1844, March 17th was used in 2018, and that is way too early in 2018. However, some used this method and they ended up keeping the feasts a month early. So there Day of Atonement again would have been in September, rather than October.

May God truly guide us into all truth, and give us discernment, understanding and make clear to those who truly desire to come together at these appointed times when the proper time is.

What have we Learned?

- We were told how to begin years from creation. (Gen 1:14)
- Noah knew how to start the year without the barley in Jerusalem.
- Moses knew how to begin the year while in the wilderness without ripe barley in Jerusalem.
- Paul kept the feasts with Philippians, Corinthians, Ephesians and Colossians. All of them were far from Jerusalem.
- The Waldenses knew how to begin the biblical year, even had hymns to celebrate the new year, new moons, and feasts and kept the Passover in the first month, and they didn't use barley in Jerusalem.
- The bible uses the term Tekufah to refer to cycles around the sun, which it calls years. (Psalm 19). The bible calls the Tekufah the "end of the **YEAR**"
- The bible does say the term "Abib" which means barley and calls the first month of the year "Abib"
- The bible does not tell us to go to Jerusalem, pick a field, and look upon the barley to see if it is ripe before beginning the year.

- The bible tells us that the Passover feast in the first month is a “Moed”. The term “Moed” is used in Genesis 1:14 and we are told that the lights in the sky are for beginning years and for feasts or “Moed”. There is no mention of Barley in Jerusalem.
- Not all pioneers went by barley.
- Pioneers made mistakes.
- October 22nd, 1844 is the correct date for 1844
- The Kairites kept September 23rd, 1844
- The dates of the first month and seventh month of 1844 fall in line with the teaching of the biblical Tekufah, or cycle of the sun.
- There is no historical evidence of barley searches by the early Jews.

The Clock of the Remnant



Revelation 12:1 And there appeared a great wonder in heaven; a woman clothed with **the sun**, and **the moon** under her feet, and upon her head a crown of **twelve stars**:



Sun, moon and stars. It is interesting to note that there is no Barley in her ear.

For more studies or information you can contact us:

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