INTRODUCTION

This article answers questions about so called formulas to find Abib one, and proves how Israel kept the calendar before and after the exile to Babylon. Anthony Gaudiano, a well educated and spiritual man, has been researching and writing about the calendar for many years. He is among the early noteworthy fathers of truth on this subject like: Jack Hines, Richard Anderson, Herb Solinski and others who have laid down critical factual knowledge. (See Paper: 1984: The Calendar Yah gave to Moses: By Herb Solinsky and Robert Anderson) (See on line, Herb Solinski's paper: thebiblicalcalednr.org) It behooves us to study this issue out and prove all things and be spiritually led. This article is more proof of the truth.

More research articles are listed on the back page of this study.

Disclaimer:

The opinions herein on the pronunciation of the names are those of the author and not necessarily those of the Assembly of Yah.

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Scriptural Year Determination Rationales

by
Anthony V. Gaudiano

Sacred Name believers endeavor to live their life according to the inspired words in their restored -name bible. This includes keeping the set-apart (holy) days in Leviticus 23. Those days are arrived at by counting days and moons (lunar months) beginning with the first crescent new-moon of the scriptural year. That first day must be determined correctly because it affects the date of all other set-apart days, except for the Feast of Weeks (Day of Sabbaths, Pentecost).

Determination of the scriptural year begins with the book of Genesis. Mentioned there are three celestial light sources given by the Almighty Yahweh to all mankind through the creation work of his son Yeshua the Anointed. Genesis 1:16 tells us they are the: *sun, moon, and stars* and 1:14 tells us the sources of light are for four purposes: *signs, appointed times, days and years*.

All mankind can see these sources of light. This includes people on distant continents, islands in the oceans, etc. These sources of light still determine the first day of the scriptural year.

At the dawn of creation mankind would have noticed that the moon was visible for days at a time but over a few days it could not be seen. Then, a little while after a sunset, the moon would briefly reappear as a semi-circular sliver of light over the western horizon. The sliver of light increased in size each night until the full moon was illuminated. The full moon would begin to decrease in size to a crescent shape and disappear again.

Over time mankind would have counted the interval of days when the crescent new-moon was first visible. They would have counted the number of days until the moon reappeared. That interval is now called a

lunation and was found to be never less than 29 days nor more than 30.

Mankind would have also noticed that when the temperature was coldest, the apparent motion of the sun was to linger low over the horizon. When the temperature was the hottest, the sun appeared to rise sharply and was at its highest altitude in the sky at noon. These two positions of the sun came to be called the Winter and Summer Solstice respectively.

Mankind would have observed that year after year the daily shadow of the sun behind a vertical object seemed to move in an arc between the date of each solstice. When observing this mankind surely would have also noticed that the shadow would travel in a straight line on only two days each year about six moons apart.

That occurrence came to be called an equinox (Roman = equal nights). In modern times it is known that only at the equator is the length of the light and dark portions of a 24 hour day, equal.

Because of the earth's precession, the Spring Equinox (Northern Hemisphere) occurs between March 19-23 and the Autumnal Equinox occurs on September 21-24.

Mankind would have observed that after the winter solstice the weather began to warm, plants budded green leaves, etc. The turning point (Hebrew = tequpha) of that season came to be called the Spring Equinox. Equinoxes and solstices are orbital alignments of the earth with the sun.

After the summer solstice which followed, the vegetation turned brown and the weather begin to get cold. Mankind would have noticed that the weather began to change at the equinoxes and solstices and these changes re-occurred annually.

Early mankind observed stars at night and would have noticed that certain stars and star constellations coincided annually with the re-occurrence of the same weather conditions. In time, mankind named the stars and associated them with twelve constellations which they also named. Particularly bright stars, groups of stars in a certain configuration, etc., became widely known though by different names depending upon the country.

It is not known how much celestial knowledge pre-flood mankind had. But artifacts show post flood Egyptians built the Great Pyramid at Ginza between 2580 and 2560 B. C. E. Significantly, the Great Pyramid was purposely built to have one side aligned with the straight line shadow of the sun on the day of the Spring and Autumnal Equinox.

Further, the overhead spatial relationship of the Great Pyramid with the adjacent pyramids is the same as the stars in Orion's belt. These facts suggest that observation of the sun, moon, and the stars, knowledge of the equinoxes, solstices, surveying, etc., and the mathematics of structures, etc., was known by mankind more than 4600 years ago.

The Early Hebrews

Moses lived about 1500 to 1300 BCE and his Egyptian education would have included observed astronomy. This was surely known also by his older brother Aaron who was appointed High Priest. Aaron was warned by Yahweh through Moses not to go into the Holy of Holies of the Tabernacle at all times lest Aaron die, for Yahweh's presence was in the cloud above the mercy seat (Lev. 16:2).

Aaron could only enter the Holy of Holies on the set-apart Day of Atonement, the 10th day of the 7th new-moon. In obedience, and obviously to preserve his life, Aaron observed the crescent new-moon first *after* the spring equinox to begin the scriptural year. Widely separated peoples did similarly.

The scriptures (Ex. 12:2,13:4, 23:15, 34:18, Deut. 16:1) show that the first crescent new-moon of a year was to be named Abib (green ears). The name apparently referred to wild self-sown two row barley. For barley to yield a useful crop it requires man's intervention. He has to gather, seed, sow, and harvest it. Its growth is affected by when it is sown, rain, temperature, etc.

Almighty Yahweh, made the earth rotate counter-clockwise to provide sunsets to mark the interval of a day. He made the periodic appearance of the crescent new-moon to provide an interval for a lunar month, called a moon.

Yahweh made the stars to provide the interval of a year, particularly the bright star that came to be named Arcturus in the constellation named Aries (Ram). Yahweh made the earth to have a slight elliptical orbit around the sun and be tilted on its axis about 24° which provided four seasons. He provided sun events to know when those seasons occurred. From Genesis 2:2 the seven day sequence of creation became the interval of a week.

Counting was certainly known by the earliest of mankind. The moons then were numbered, not named. The number of the moon and the number of the day when Noah's voyage began and ended, are given in Genesis 8:1-22. At the end of his voyage Noah would have observed five moons and counted 150 days. The mathematic difference between the moons shows they were thirty days long then.

Noah surely had a knowledge of mathematics, geometry, and trigonometry, astronomy, etc. in order for the ark to have been designed and constructed.

When mankind needed to know time in smaller units than a day, they bisected the shadow of the sun at noon. Hezekiah had a sun dial. Eventually water clocks were invented to indicate time at night.

Rationales For Determining The Scriptural Year

Few congregations publish the rationale they choose to determine the beginning of their scriptural year. Even fewer cite specific biblical references which support the rationale they choose. As a result the rationale used by a congregation is not commonly known by the majority of attendees. It is important for a believer to know the rationale their congregation uses because it could be a salvation issue.

The rationale a Sacred Name congregation leader chooses for the first day of a new scriptural year is determined by the crescent new-moon and the Spring Equinox. The moon may be:

- *nearest* to the Spring Equinox.
- *on or before* the Spring Equinox.
- *after* the Spring Equinox.

Some leaders choose the rationale of barley existing in Israel at the time the crescent new-moon is seen locally, without reference to the spring equinox.

Other leaders choose the rationale of the conjunction of the invisible moon between the earth and sun, and a Julian year 'marker,' without reference to the crescent new-moon.

The *nearest* Rationale

The rationale of taking the crescent new-moon nearest the spring equinox has no scriptural or astro-

nomical validity, yet is widely chosen by congregation leaders. The rationale is rarely examined critically to determine if it is valid.

Two books have been cited as support of the *nearest* rationale of the crescent new-moon to the spring equinox for beginning the scriptural year. They are: *A History of the True Religion* by Dugger and Dodd, 1936, 91 pages, and: *The Forgotten Faith of the True Worshipers* by Haig Mardirossian, 1958, 499 pages.

A History of the True Religion

The book *A History of the True Religion* by Dugger and Dodd is a chronological history back to 31 CE. There is one sentence only that mentions the crescent new-moon rationale *nearest* to the spring equinox. That sentence is at the end of the book on page 90 of 91. In the seventh paragraph it declares:

"The early church, as the Apostle Paul said, kept the pass over in its season, that is the fourteenth day of Nisan, counting from the new moon *nearest* the spring equinox."

With respect for the authors, the word *nearest* in their statement is clearly a supposition. There are no scriptural citations mentioned to validate the statement. Mere mention of the word *nearest is not* justification for determining the beginning of a scriptural year for a congregation.

Aaron died a natural death about 2364 B.C.E. All High Priests afterward were of his lineage until about 70 CE when the Second Temple was destroyed. Until then the High Priests began the scriptural year as had Aaron, with the *observed* crescent new-moon first *after* the spring equinox. There is no record of a High Priest having died in the Holy of Holies.

During their seventy year captivity in Babylon the Jews were allowed to practice their religion. The High Priest learned that the Babylonian calendar was also lunisolar, essentially the same as that of the Jews. *Both* peoples began the year with the observed crescent new-moon first *after* the spring equinox. No sources have been found which show that during their captivity the Jews had a conflict with the *after* rational used for the Babylonian calendar and their own.

Over 8600 Babylonian record on clay tablets have been found in Iraq with recorded observations of the crescent new-moon. They show that their year began in the spring with observation of the crescent new-moon first *after* the spring equinox. There is only one exception and it seems to be an error. The great preponderance of Babylonian records prove they used the *after* rationale.

The observations recorded on the clay tablets have been translated in the book: *Babylonian Chronology 620 B.C. - A. D 75* by Richard A. Parker and Waldo H. Dubberstein.

After their captivity Ezra and Nehimah took the name of Babylonian moons and adapted them for the name of moons on the Jew's calendar (i.e., Nisanu = Nisan). This was surely because the Jews became familiar with the name of the Babylonian moons during their seventy year captivity.

The moons of the Jewish calendar from Noah's time were mostly numbered, *not* named. The names adapted from the Babylonian calendar are seen on Jewish calendars today.

Some of the ancient peoples that also used a lunisolar calendar are: Buddhist, Hindu, Kurdish, Burmese, Chinese, Japanese, Tibetan, Vietnamese, Mongolian, Korean, ancient Hellenic, pre-Islamic Arabians, the Germanic peoples before their Christian conversion, etc.

According to *The Jewish Encyclopedia*, under *Calendar*, Israel began their years with observation of

the crescent new-moon. Later they used observation and began the use of a calculated calendar, probably because of Roman oppression.

Then they used the calculated calendar of Hillel II's which is based upon the Molad (assumed astronomical conjunction point) of the *seventh* moon Tishri. Hillel's calendar does *not* begin with the observed *first* moon Abib/Nisan. Various postponement rules, Purim, etc., have been added.

Considering the above, Paul obviously kept Passover based upon observation of the crescent new-moon first *after* the spring equinox, *not* nearest to it. Hillel II's calendar was not published until about 359 C.E., several hundred years *after* Paul's death. It was only in recent times that the *nearest* rationale was invented.

Considering the publishing date of Dugger and Dodd's book, the supposition about Paul may have been a last minute insertion. At that time a few Churches of God, etc., had begun to keep the seventh day Sabbath and a few also began keeping the set-apart days in Leviticus 23.

Neither Dugger, Dodd, or those churches, seem to have had astronomy expertise that would have enabled them to invent the *nearest* rationale nor have had any reason to do so.

The book, *A History of the True Religion*, by Dugger and Dodd, can be read on-line and downloaded at Giving and Sharing.com.

The Forgotten Faith of the True Worshipers

The book *The Forgotten Faith of the True Worshipers* by respected Yahwist author Haig Mardirossian is suggested reading. Starting with the chapter titled: *Calculating Passover*, page 411, the author mentions the *nearest* rationale. He does *not* provide any validation if he were the inventor of it:

Page 413.

"The first part of our month of April. It begins with the visible new moon, *nearest* (sometimes before and some times after; but always nearest) to the time when day and night equal one another, that is, when the sun crosses the Equator in the spring."

Page 414.

"It begins that month, with the day on which it is first visible after sunset, at that period *nearest* (sometimes before and sometimes after; but always nearest) the hour when day and night are equal, the true Equinox."

"To the first appearance of the new-moon, *nearest* the Vernal Equinox, we look, that we might come before Yahweh on His exact Passover day, the fourteenth day of the first moon, Abib or Nisan, the month of earing or budding"

The thrust of the comments are about length equality of day and night, *not* about the *nearest* rationale itself. The author seems aware that days and nights are equal during an equinox *only* at the equator. Jerusalem is 37.1° North Latitude, therefore day/night equality occurs *before* the day of the Spring Equinox on the 17th of March.

The *nearest* rationale is without validity for several reasons. The foremost reason is that the rationale can move the date of the crescent new-moon chosen into the *winter*, which is *unscriptural*. Scripture shows

that the new scriptural year *begins* in the *spring*! Specifically, it is the crescent new-moon observed first *after* sunset of the day of the spring equinox.

The location most sacred name believers assume for such matters is *Jerusalem* because that is where Yahweh chose to put his name, where the law is to go forth and where Yeshua the Anointed, died. Accordingly local observation and declaration is not valid.

The validity of the *nearest* rationale was not given in Mardirossian's book. His comments are no reason for choosing the *nearest* rationale to determine the scriptural year for a congregation.

Being a Yahwist author his comments may have misled the leader of some sacred name congregations to assume the *nearest* rational is valid scripturally and astronomically. Not true.

Unintended Consequences

Herman L. Hoeh, was an author in the Worldwide Church of God (WCG). According to Frank W. Nelte, United Church of God, Australia, after WCG published *The Hebrew Calendar* by Hoeh in the 1940s, a man sent him a letter about it "the man felt that the Passover should follow the new moon crescent *nearest* to the vernal equinox." There was much discussion within WCG regarding the man's comments before a decision was reached.

In WCG's *Good News Letter* of 1940, Herbert W. Armstrong, *disavowed* taking the crescent new-moon *nearest* the spring equinox to determine the scriptural year. Armstrong concluded that the calendar then being used by the Jews was part of the 'Oracles' given to them by "God". Thereafter WCG congregations, and others, used the calculated Jewish calendar.

Armstrong's decision was a mistake with widespread unintended consequences. It influenced many Churches of God and people because of WCG's considerable publishing capability. The mistake, according to Nelte, was that Armstrong, etc., did not know that "the first day of the calculated Jewish calendar sometimes fell *before* the spring equinox."

Centuries earlier the calculated Jewish calendar had Passover for the next year occur *before* the Spring Equinox. It resulted in Passover occurring twice within the current year.

The Jewish calendar is the calculated calendar of Hillel II. It utilizes the nineteen year intercalation sequence of Greek astronomer Hippacharus. His sequence is more accurate than that of fellow Greek astronomer Meton. Even it contains a small known error but the effect is to offset the effect of precession and prevent two Passovers in the same year.

As previously stated, Hillel II's calculated calendar is based upon the conjunction of the seventh moon Tishri. Its occurrence was a supposition because *the moon could not be seen*! Rabbis either added or subtracted moons and days from the conjunctive Molad to arrive at the set-apart days in Leviticus 23. Apparently Hoeh, Armstrong, etc, did not have experience in determining of the first day of the new scriptural year by observation.

Inventor Of The *nearest* Rationale

The writer of the letter to Hoeh undoubtedly was James M. Russell, founder of the Church of God In Truth, a small organization in Culver City, CA.

The Journal: News of the Church of God, July 17, 2017, newspaper, said, speaking of James:

"he believes that the scriptural year begins with the new- moon "closest to" the spring equinox. He believes the months begin at the true astronomical conjunction (when the earth, moon, and sun are in line)." "He has advocated this for *decades*."

"The system usually starts the *month* one or two days *before* the Hebrew calendar and fairly often starts the *year* a month *before* the Hebrew calendar."

In Russell's *God's Calendar and His Holy Days*, (Updated and reprinted from the June 1994 issue of *Prove All Things*) he makes the following statements on page 2 of 9:

"The first day of God's new year begins with the first new moon nearest the spring turn (equinox). We know this for several reasons: God instructed his people to keep the Feast of Ingathering (Tabernacles) at the "end [or turn] of the year" (Ex. 23 and 34). The Feast of Ingathering is kept in the seventh month of the year (Lev. 23) and so we know God is referring here to the end of the agricultural year-near the autumn turn (equinox) after the harvest. Seven months prior to the harvest is the spring. Thus God's year begins with the *nearest* new-moon at the spring turn"

Russell invented the *nearest* rationale in the 1940s. That rationale has *no* scriptural or astronomical validity. It is illogical and astronomically impossible. The leader of a congregation which follows Russell's *nearest* rationale commits a sin of disobedience for not following the scriptures inspired of Yahweh, and leads his congregation to commit the sin also.

Yet, it is easy for everyone to avoid the risk to their salvation.

Using crescent moon *nearest* rational to the spring equinox is wrong for Yahwists. This is because if the *nearest* moon happens to occur *before* the spring equinox, it will be in the *winter* of the *current* year, not in the *spring* of the new year required by scripture. It will be in the 12th moon *Adar*, not in the 1st scriptural moon *Abib*. All days *before* the spring equinox are days of *winter!* The date of the set-apart days in Leviticus 23 can, and have, occurred *outside* their scripturally intended agricultural season. The invented *nearest* rationale cannot be validated.

The *on or before* Rationale

If the rationale for a crescent new-moon *on or before* the day of the spring equinox is chosen to begin the scriptural year, the result is virtually the same as the *nearest* rationale. Not scriptural!

The mistaken assumption is that the day of the spring equinox, today commonly reckoned midnight-to-midnight, is the first day of spring. In fact, it is the last day of Winter. A day that begins in the Winter, is a day of winter until it ends, however reckoned.

The scriptures state that the first moon of the year named Abib (before the Babylonian Captivity), is to be in the spring, *after* the spring equinox. When Hebrew sunset-to-sunset reckoning of a day is used, technically spring begins at *sunset* of the day of the Spring Equinox because that day began in the *winter*. The reckoning relationship is the same whether equinoxes or solstices. Believers must be sure they observe the scriptural year beginning with the first crescent new-moon wholly in the spring.

The *after* Rationale

The crescent new-moon observed first *after* sunset of the day of the spring equinox is the only rationale that correctly determines the beginning of the scriptural year. Choosing it is obedient to the scriptures and historically and astronomically correct. The subsequent set-apart-days in Leviticus 23 will then occur on the

correct day within their season.

Epochs

The United States Naval Observatory, Astronomical Application's *Spring Phenomena, 25 BCE to 38 C.E.* consists of three tables. The introductory paragraph for the tables states:

"The first table below gives the Julian calendar dates and Greenwich times of the astronomical vernal equinox for the years 25 BCE to 38 CE inclusive. The second table gives, for these years, the Julian calendar dates and Greenwich times of the astronomical Full Moons which occurred *on* or *after* the date of the equinox, and the dates and times of the astronomical New Moons *on* or *pre-ceding*, and *after*, the date of the equinox. The days of the week are given for the equinoxes and Full Moons, from which the days of the week may be readily be found for the New Moons." (Author's italics)

The USNO mentions *only* two epochs as regards the crescent new-moon that begins a new scriptural year. They are: *on* or *preceding*, or *after* the date of the spring equinox. The astronomers at the USNO are secular. They reckon days midnight-to-midnight, and reckon lunar months at the moon's astronomical conjunction of moon for calculation purposes.

The *barley* Rationale

In ancient times various peoples could tell when a new lunisolar year was about to begin. As mentioned in the scriptures, it was by noticing green sprouts of vegetation, etc. Amongst the vegetation was two-row barley, named for the configuration of the kernels on the top of mature plant stalks. Scripturally, barley was pertinent for the Wave Sheaf Offering. It was not mentioned as the determinant for beginning the scriptural year.

Barley is a cereal grain, a member of the grass family as is wheat, spelt, etc. Barley was grown for food for animals and mankind, and for making beer. It still is today.

Barley is mentioned specifically in the scriptures for the Wave Sheaf Offering, but not for determining the scriptural year. That offering takes place 15 days afterward counted inclusively with the first day of scriptural year.

Barley is a winter crop that is sown in a current year from November to about the time of the Winter Solstice (December 23rd). It is harvested in the late winter to early spring of the next year depending upon the weather etc.

Barley germinates in the soil during the winter aided by rain, melting snow and ice. Growth is a function of the amount of heat the soil receives from the sun which gradually warms the soil towards spring. The temperature of the soil, and especially the 'latter-rain,' causes barley kernels to expand rapidly near the plant's average maturity of 89 days. Barley is said to be in the 'abib' or mature state when the kernels are pasty-firm to dry, not milky.

Seldom mentioned among the things affecting the date when barley will become mature is the date when it sown, and its location/elevation. A source for validating this fact is: The Temple its Ministry and Services by Alfred Edersheim, Wm. B. Eerdmans Publishing, 1958. At the bottom of page 258 there is: footnote 1, Mishnah, Menach. viii. 1, 2.:

"The field was to be ploughed in the autumn and sowed seventy days before the Passover."

In ancient times the soil was plowed after the 'early rain' during the late autumn. Barley was sown by hand-scattering. In the late winter to early spring of the following year, the barley would be hand-harvested with wooden sickles into which sharp flints were embedded. These were later replaced with sickles made of natural copper based alloy, and afterward with sickles of iron.

In ancient times barley was hand harvested when it was mature. The attachment of partially green kernels to the stalk is flexible then and could withstand the impact of being crudely cut without significant kernel loss.

Once cut, the green barley stalks were gathered, bound into shocks, and stood up-right in the field so the kernels could dry completely. Dried shocks were then loaded on a wagon and brought to the threshing floor. There the heads were flayed with sticks and the barley, chaff (husk parts, pieces of stalks, leaves, etc.) were tossed vertically into a sight breeze which carried the chaff away. The heavier barley kernels fell back down into wide baskets.

After flaying, kernels could be parched to complete dryness, ground, and some sifted into flour for baking into bread for the day of the Wave Sheaf Offering.

Modern Barley

What is known about ancient barley is not true of modern barley farming in Israel. The stalk of ancient barley had a head with two opposite rows of kernels. Barley grown in Israel today is principally genetically-modified with four rows of kernels and most commonly with six rows. Six row genetically modified barley significantly increases the yield per acre.

Today barley is mechanically sown. A mature crop now remains in the field about two weeks longer than in ancient times so the kernels will have a low moisture content. This makes the attachment of a kernel relatively fragile which aids mechanical harvesting. It also reduces the need for forced drying to prevent mold. Threshing is done within the harvester. The kernels temporarily accumulate there before being transferred into a wagon brought along side the continuously moving harvester.

The Karaites and Barley

The use of barley by some congregations as a determinate for the scriptural year is thought to be perhaps because of one sect within the Judaism called Karaites.

According to Herb Solinsky in The Hail and the First Biblical Month, 2004, page 36., quoting from page 448 of Social and Cultural Life Until The End Of The Eleventh Century,pp. 436-461. A History of the Jewish People, 1976 by H. H. Ben-Sasson:

"The Karaite named Levi ben Yefeth wrote a book about the year 1006 - 1007 [CE] where he mentions the three prevalent views of how to determine the first month..." "The first view is that of the Rabbinates who use the modern calculated Jewish calendar..."

"The second group consists of people in the Land of Shine'ar [Babylonia] from among our brethren the Karaites, They follow the [computation of the vernal] equinox alone; yet they stipulate certain conditions, which are different from those stipulated by the Rabbinates..." "Now, this second group does not inquire, nor search for the abib at all; [its members simply] wait and do [the proclamation of Nisan] when the sun reaches the Constellation of the Ram..."

"The adherents of the third group [i.e., the Palestinian-oriented Karaites] observe [the New year] on the

strength of abib alone and they do not investigate [the position of] the sun at all."

Solinsky mentions that "In Poland today (and scattered elsewhere in eastern Europe there are Karaites that follow the second group above, use the vernal equinox, not the barley, to determine the first month."

The rationale for why some Karaites in the Middle Ages advocated barley as a determinate for a new scriptural year is not known. There are many differences amongst the Karaite sects to state, without qualification, which one represents the official Karaite position on the barley matter.

The use of barley by some ancient Karaites may have led to it being used by one modern-day Karaite sect in Israel, and some sacred name congregations in America.

Modern Day Advocates

The person most known in modern times for advocating mature barley as the determinate for when to begin the scriptural year is the late Jacob O. Meyer. He was founder and Directing Elder of the Assemblies of Yahweh, Bethel, Pa.

Meyer began his ministry in the mid 1960s. He was a prolific writer and long time advocate that the presence of mature barley in Israel was the prerequisite for beginning the scriptural year, which occurred when the crescent new-moon was then observed at Bethel, Pa.

He taught against use of the calculated Jewish calendar of Hillel II which had earlier been adopted by Hebert W. Armstrong of the Worldwide Church of God. Meyer disdained the Jewish calendar because it was not based upon the observed crescent new-moon.

Meyer also taught against beginning the scriptural year in any relation to the spring equinox. This may have been because ancient Babylon was pagan. Meyer knew the Babylonians were advanced in observed astronomy and, in his words, "scientific study of the heavens." He may have wanted to distance his congregation from paganism in relation to the equinoxes, etc.

Meyer has admitted that barley was not available during the forty years Israel wandered in the wilderness, but offered no explanation of how the scriptural year was begun then and afterward.

In 1977 Meyer published "How to Keep Time by Yahweh's Calendar in the Heavens". On page 4. of 13. he states, from Deuteronomy 16:1:

"Watch for the new moon of green ears, and keep the passover unto Yahweh..." "How truly enlightening! The passover month must be observed in the spring, when green heads of grain appear at the time when a new moon is visible."

Meyer advocated that mature barley be sought today in Israel as a perquisite for beginning the scriptural year. If mature barley was found, the crescent new-moon next observed in Bethel, (not Jerusalem) was designated 1 Abib, the first day of the new scriptural year. The set-apart days in Leviticus 23 were counted inclusively with that first day.

Meyer received reports from Israel about the maturity of barley. Photos of him in fields of barley appeared annually in the Sacred Name Broadcaster, a monthly publication of his organization.

Over the years the Assemblies of Yahweh grew and its members moved and settled in various places such as Missouri, Michigan, etc. They perpetuated Meyer's teachings in their assemblies.

It is not known if the barley Meyer advocated to be sought was required be two-row, hand-sown barley, or if could it be the now common, genetically modified, mechanically sown and harvested, six-row barley.

There are many variables when one chooses barley today in Israel that causes problems when it is chosen to be the determinate for beginning the scriptural year.

Significantly, Professor Alfred Edersheim author of The Temple and its Ministry and Services made no mention of barley being a determinate for beginning a scriptural year in ancient Israel; only for the wave sheaf offering. Edersheim would have mentioned it if it had happened.

Conversely, observing the crescent new-moon first after his spring equinox is reliable, precise, and has been used for thousands of years back to the time of Moses and Aaron. How can we know this?

In Lev. 16:2 Aaron was warned by Yahweh through Moses (1500 to 1300 BCE) not to go into the Holy of Holies at all times lest he die, for Yahweh's presence was in the cloud above the mercy seat of the Ark. Aaron was told he could only enter the Holy of Holies on the set-apart Day of Atonement, the 10th day of the 7th moon Tishri.

In obedience, and obviously to preserve his life, Aaron would have observed the crescent new-moon first after the spring equinox thus beginning the scriptural year in the spring. Aaron died naturally. His prodigy did the same as he until the destruction of the Second Temple in C.E. 70. There is no record of a High Priest dying in the Holy of Holies, validating Aaron's rationale.

Aaron did not have barley during the forty years of wandering in the wilderness. Barley was not used as a prerequisite for beginning the scriptural year even when Israel crossed the Jordan river and even when it was available in the centuries afterward.

Barley is mentioned in the scriptures in connection with the Wave Sheaf Offering only. It shows that the time of the year was spring.

Barley Is Not A Determinate

The following facts are paraphrased from What's Wrong With The Calendar? British-Israel.us—Lesson 7 part 2.html.

1. From Adam to Noah (1656 years) the word equivalent to 'green ears' would not have been used since perpetual springtime existed. There was only one 'season' then.

2. On board ship, Noah wasn't able to examine a barley field in Israel or any place else (Gen. 8:13), so he must have used the spring equinox after the crescent new-moon to determine the scriptural year and holy days.

3. The Israelites were in the wilderness forty years (Deut. 29:5) without observing barley in Palestine or the region around what was later called Jerusalem.

4. Barley growth is not precise. It ripens faster in warmer latitudes nearer the equator than in colder northern areas. Also, as Herbert Sloinsky, points out, "there is about a sixty day variation in the time of the ripening of barley depending on the location within Palestine (p. 48, The Calendar God Gave to Moses). Barley maturity is dependent upon when it is sown, water from rain, ice or snow, ground temperature, etc.

5. No specific location is identified for 'green ears' of barley, the term advocated by certain groups today and is identified in the scriptures (Exodus 9:31, 12:2, Josh 5:10). Sacred Name congregations assume the

location is near Mount Zion.

The assumption may have occurred because of a comment in Alfred Edersheim's book, The Temple, Eerdmans Publishing, 1958. On page 257 he says, referring to a location where the priests planted barley:

"the location was the sheltered Ashes-valley across the Kidron, there was no restriction on that point, provided the barley had grown in an ordinary field - not in garden or orchard land, and that the soil had not been manured nor yet artificially watered."

Barley is sown in the late autumn of the present year to be available for the Wave Sheaf Offering in the spring of the year following. It is illogical that barley, with its growth variables, would be considered as a determinate for beginning the new scriptural year. Mature barley is required for the Wave Sheaf Offering only.

6. In his infinite wisdom, the almighty Yahweh gave all mankind the crescent new-moon and the spring equinox so we could reckon "months and years" (Genesis 1:14). Mankind can observe these celestial events anywhere on earth, including where barley does not exist. (deserts, etc.).

7. Before the temples era Jerusalem was a Jebusite fortress which existed on the top of two adjacent rocky peaks about 2,500 feet in elevation. The space between the peaks was filled-in, leveled, and came to be known as Mount Zion. Mount Zion was not a barley farming area and was likely subject to drought. The spring equinox is unaffected by weather which makes it, and the crescent new-moon, reliable scriptural year determinates back to the time of Moses.

8. Every seventh year is "a Sabbath of rest unto the land" (Lev. 25:4) when no planting was allowed. Barley advocates would be forced to break this commandment for a year, and on the Jubilee, for two years. Likely there was always ancient two-row self-sown barley which grew without man's intervention. Surely an Omer of this barley could be found for the Wave Sheaf offering during the years when no domesticated barley crop existed.

Today, the Land Sabbath is generally ignored in Israel. Further, the genetically modified six row barley that is grown there is by farmers who are mostly non-Israelis. Determining the beginning of the new scriptural year with the crescent new-moon first after the spring equinox is unaffected by the observing the Land Sabbath and many other things.

9. Some congregations begin the start of a scriptural year by choosing the first crescent new-moon based upon reports received from sources in Israel about the maturity of barley. One of the variables for when barley will be in the abib state and ready to be cut for the Wave Sheaf Offering next year, is the time when the barley kernels are sown in this year. That fact is commonly not known by those who advocate mature barley as a scriptural year determinate.

Some congregations reckon the start of a new scriptural year always to Jerusalem because that is where "Yahweh chose to put his name." There are various methods outside of Israel to know precisely when the equinox and first crescent new-moon after it, is observed in Jerusalem. Some congregations meet for new-moon fellowship around the world abet in their time zone.

If one did not know the current time, day of the week, month or year, one could look to a star and a star constellation to determine the equinox. Josephus (Antiquities of the Jews, Chapter X, says:

"In the month of Xanthicus, which by us is called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is Aries" ... "which was called the Passover. " For the reasons stated, the crescent new-moon is observed and reckoned in Israel.

It is possible that warm weather, etc., could make barley mature early. If a crescent new-moon were observed then, some people would begin the scriptural year before the spring equinox, which itself is a day of winter! This could make subsequent set-apart days counted with it, to be out of their correct season.

Some congregations do not consider barley as a determinate for a new scriptural year simply because there is no scriptural requirement to do so. The Wave Sheaf Offering on the 15th day of the first month, occurs two weeks after the new scriptural year has begun.

During Josephus' time the star Aries was in the Ram constellation of the Zodiac. Because of precession (slow wobble) of the earth on its axis, Aries is now is in the constellation Pisces on the day of the spring equinox, approximately March 21st.

Ancient peoples knew when the spring equinox would occur by observing the star Arcturus, a bright first-magnitude star. The handle of the Big Dipper points to Arcturus - which always appears on March 21st about 40 degrees North Latitude.

10. Our Savior, Yeshua Anointed, stated in John 11:7-9, "Are there not twelve hours in the day?" This was said from a worldwide perspective and is indicative that Yeshua was speaking with respect to the equinoxes. At the instant of the spring equinox, days and nights are only equal at the equator. Jerusalem at 38.1 degrees North Latitude has equality occurring a few days before the spring equinox.

The facts show that Yeshua's statement was made in the spring several days before Passover (John 11:7-9), likely on Nisan 7th and, though not stated, with the scriptural year having begun with the crescent new -moon first after the equinox.

Over 8600 Babylonian records on clay tablets have been found containing observations of the crescent new-moon and the beginning their year. Each used the crescent new-moon first after the spring equinox. The records have been translated in the book Babylonian Chronology 620 B. C. - A. D 75 by Richard A. Parker and Waldo H. Dubberstein.

The records prove that during their seventy year Babylonian Captivity, the Jews used the Babylonian calendar because it was essentially the same as their own. There was no conflict in doing so because both nations determined the beginning of their year by observation of the crescent new-moon first after the spring equinox.

Ezra and Nehemiah adapted the name of Babylonian months (Nisanu = Nisan, etc.) for the moons of the Jewish calendar. Before the Captivity the moons were named mostly by their sequential number. The Jewish calendar with its Babylonian adapted moon name is used by Jews today.

Mature barley as a scriptural year determinate is rendered moot by the facts of biblical history. The scriptural year is begun by observing the crescent new-moon first after the spring equinox in Jerusalem.

The *conjunction* Rationale

Some congregations choose the rationale of the instant of the invisible moon's at its astronomical conjunction. This is done in relation to a 'marker' to determine the beginning the new scriptural year, and a month. Astronomers utilize the term 'astronomical conjunction' of the moon for calculation purposes based upon the algorithms of Belgian Astronomer Jean Meese.

Sacred Name believers us the term 'crescent new-moon' or 'new-moon crescent' to refer to the observed moon.

An astronomical conjunction of the moon occurs 12 to 13 times a year when the center of the earth, moon, and sun are in instantaneous alignment across the celestial plane. The moon cannot be seen for 2-3 nights as it goes into and out of conjunction, because of the glare of the sun. Then the crescent new-moon can be observed about an hour after sunset above the western horizon.

Congregations which choose the rationale of the astronomical conjunction of the moon seem to have members previously affiliated with of the Worldwide Church of God. Early on the founder chose to follow the Jewish calculated calendar of Hillell II because he considered it 'Oracles' given to the Jews.

In a book titled *A Harmony of The Gospels*, 1974, 'by Frederick R. Coulter.' The death of Jesus (Yeshua Anointed) is shown as having occurred on April 25, 31 Common Era (C.E.).

A 2001 revision by the same title and author shows the year as April 5, 30 C.E. The change in the Common Era year apparently was due to a different understanding of scriptural calendar matters. It may also have been about the time when the astronomical conjunction of the moon became a rationale for determining the scriptural year by some congregations.

The conjunction rationale is a supposition based upon a 'marker.' In the words of an adherent: "The marker is Wednesday, March 21, 30 C. E. On that date the conjunction of the moon, and the spring equinox, occurred on the same day." The adherent quickly admitted that "the conjunction actually occurred before the spring equinox but within the same 24 hour day" (reckoned midnight-to-midnight).

The correct facts concerning the alleged 'marker' are revealing.

Data from the previously mentioned three part table titled: Spring Phenomena, 27 B.C.E. to 38 C.E., was put into a table by Scott Nelson, titled: *Passover dates 26 through 34 C.E.*, to show the probable year Yeshua Anointed actually died. Nelson found that Passover on a Wednesday only occurred on April 28, C.E. 28, and April 25, C.E. 31.

Year 28 C.E. is too early considering the probable age of Yeshua at his death. The occurrence of Passover on Wednesday, April 25, 31 C.E. fits the facts.

The facts are that after Yeshua's death he was entombed late on the same day. According to Luke 23:54 "and it was the day of the preparation (Passover), and the [high] Sabbath (first day of the set-apart Days of Unleavened Bread) drew on." Accordingly, after three days and three nights in the tomb, Yeshua was resurrected shortly before sunset of the seventh day weekly Sabbath in fulfillment of his prophecy about himself. He was already risen on the first day of the week (Sunday) when the tomb was visited.

The 'marker' is a supposition that a conjunction occurred on Tuesday, March 21, 30 C.E. at 8 P.M. This would have been before sunset of the day of the spring equinox which occurred at 00:38 hours on Wednesday, March 22. At that time the earth would have been approaching from 266,400 miles away in the winter, of the 12th moon Adar, not in the spring with the 1st moon Abib!

The marker is invalid because according to scripture a new year is to begin in the spring.

Accordingly, it would have been necessary to go to the next conjunction to have begun the year after the spring equinox and therefore in the spring.

The rationale of the conjunction is contingent upon events occurring on the date of an assumed 'marker.' The assumed date of the 'marker' is not correct and a 'marker' is not a scriptural determinate. Adherents of the conjunction rationale cannot discern the instant of a conjunction of an invisible moon to deter-

mine a new scriptural year, or moon (lunar month).

Yeshua died during the afternoon of the Passover day, Wednesday, April 25, 31 C.E., Julian.

Conclusion

The preponderance of evidence from the Babylonian tablets shows that they used a lunisolar year the same as did the Jews. The scriptures provide clues to events which can now be understood because of the knowledge of the Babylonian records which surely the Almighty Yahweh caused to be found and translated.

Some sacred name congregation leaders determine the first day of a new scriptural year by choosing the rationale of the crescent new-moon nearest to the spring equinox, and some on or before the equinox. Others choose the rationale of observing the crescent new-moon first after the spring equinox. Moses, Aaron, and a shepherd boy like David did so. They could tell when the new scriptural year, and a moon (lunar month) began just by observing the sky. So can we.

Some congregations seek evidence of mature barley in Israel as their rationale followed by the crescent new-moon observed locally, to determine the beginning of their scriptural year. Mature barley and local observation of the crescent new-moon are not a determinate for beginning the scriptural year. They are not mentioned in Genesis. The barley rationale is rendered moot by the preponderance of facts against it. Barley is pertinent to the Wave Sheaf Offering only.

The rationale of the conjunction of the moon when it is invisible based upon a supposed ‘marker’ is without scriptural validity and is factually incorrect. No adherent of the conjunction rationale can discern the instant the invisible moon is in alignment between the earth and the sun. Yet anyone can look at the sky and see the visible crescent new-moon, stars, etc.

Only the leader of a congregation that determines the scriptural year by choosing the crescent new-moon first after the spring equinox is obedient to Yahweh’s word, Those who persevere in obedience become candidate to receive the promised gift of eternal life.

That gift is not promised to the disobedient.

April 20, 2019