

Passover: The Key to Ascertain The New Moon for the New Year

Introduction

The Biblical Feast of Passover celebrated on Abib 14 and not 15 demonstrates which New Moon to use to ascertain the New Year and a new Month. Evidences are drawn from the Bible, Astronomy, Chronology, History and the Spirit of Prophecy.

PART I - Evidences 1 to 3

Evidence 1. Moon - Sun - Night - Day

Many are attempting to ascertain the Biblical New Moon or New Month by using **conjunction, first visible crescent, full moon and the like**. However, astronomy is the science of time which follows rules and regulations established by the Creator which does not change and in Whom there is no shadow of turning.

- a. One of these many regulations of the Creator is the **moon** - (the moon cycle is based on the moon traveling up and down of the ecliptic line in one month making up the 354 days in one year) - which He appointed specifically to ascertain the **season and the months**. "He appointed the moon for seasons." Psalm 104:19. **Seasons:** H4150 means: appointed times, feasts, holy convocations. **Moon and Month** use the same word in H2320: Hodesh-Chodesh - means: beginning of the month.
- b. The **sun** is used to ascertain the **year** - (365 days cycle of the sun on the ecliptic line) and the **length of the day**.
- c. The **Biblical calculation** of a full day is based on Genesis 1 which declares that a day is made up of the **evening** (night-darkness) and the **morning** (day-light) or sunset to sunset as demonstrated 6 times in Genesis 1 with the 6 declarations for each of the 6 days: "And the **evening and the morning** were the First day...Second day, Third day, Fourth day, Fifth day and Sixth day."
- d. The **morning to morning** calculation sometimes used by the proponents of the Luni-Solar calendar is not accurate because a morning to morning to ascertain the day is used for a **Solar calendar** such as the Greeks and the Romans had and which can be demonstrated by the Solar Roman Gregorian Calendar in use today.
- e. The **Biblical calendar** is a **Luni-Solar calendar** and uses **sunset to sunset** to ascertain a day. The Levitical Laws of uncleanness in Leviticus 15, evidenced 14 times the fact that a day is calculated from evening to evening: "And be unclean until the **even**."

Evidence 2. Passover in the Old and New Testament

a. When is Passover?

"And ye shall keep it [lamb] up until the **fourteenth day** of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." Exodus 12:6 - KJV - Emphasis Supplied.

"These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the **fourteenth day of the first month at even** is the **LORD'S Passover**. And on

the **fifteenth day** of the same month is the **feast of unleavened bread** unto the LORD: seven days ye must eat unleavened bread.” Leviticus 23:4-6 – KJV – Emphasis Supplied.

“**Now before the feast of the passover**, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And **supper** being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.” John 13:1, 2 - KJV – Emphasis Supplied.

“Now the first day of the feast of **unleavened bread** the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the **Passover**?” Matthew 26:17, 18 - KJV – Emphasis Supplied.

“And the first day of **unleavened bread**, when they killed the **passover**, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?” Mark 14:12 - KJV – Emphasis Supplied.

“When came the day of **unleavened bread**, when the **Passover** must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.” Luke 22:1, 2 - KJV – Emphasis Supplied.

“Now from the **sixth hour [noon]** there was darkness over all the land unto the **ninth hour [3 pm]**. And about the **ninth hour** Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?...Jesus, when he had cried again with a loud voice, yielded up the ghost.” Matthew 27:45 – 51, excerpts - KJV – Emphasis Supplied.

“When the loud cry, “It is finished,” came from the lips of Christ, the priests were officiating in the temple. **It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain....**

But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God.

In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever **lifted the veil** separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred.

All is terror and confusion. **The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son.** The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now

an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the **holy place**, having obtained eternal redemption for us." Hebrews 10:7; 9:12" Desire of Ages, 756, 757 - Emphasis supplied

Note:

1st Hour: 6 am – 9 am

3rd Hour: 9 am–12 pm

6th Hour: 12 pm–3 pm

9th Hour: 3 pm – 6 pm

1st Watch: 6 pm - 9 pm

2nd Watch: 9 pm-12 am

3rd Watch: 12 am- 3 am

4th Watch: 3 am - 6 am

b. When is Even, Evening, Sunset to Sunset?

Deuteronomy 16:6

"But at the place which the LORD thy God shall choose to place his name in, there thou shalt **sacrifice the Passover at even, at the going down of the sun**, at the season that thou camest forth out of Egypt."

"It is important to understand what this phrase means. Notice the phrase does not say **"sunset" or "sundown," but "at the going down."** It means **the sun was on its way down, but had not reached that point yet.** It was "going" down, but not gone. The verse says to sacrifice the Passover as the sun is going down. It does not say to sacrifice the Passover after the sun has set. The sun is only "going down" at the end of a day, not the beginning.

Proof that this phrase can mean "prior to sunset" is found by studying two verses in the book of Joshua wherein the same Hebrew phrase occurs.

Joshua 8:29

"And the king of Ai he hanged on a tree until eventide [ereb]: and **as soon as the sun was down**, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones that remains unto this day."

Joshua 10:26, 27

"... And they were hanging upon the trees until the evening [ereb]. And it came to pass **at the time of the going down of the sun**, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day."

"Yahweh commanded the body to be removed and buried the same day. To accomplish that, the body had to be removed before sunset. After sunset would have been a new day. Joshua 8:29 should have been translated "at the going down of the sun" just as Deuteronomy 16:6 and Joshua 10:27 were. This also shows that the word "ereb" in Joshua 8:29 and 10:27 has the meaning of "before sunset" in these cases." EverlastingGoodNewsofYahweh.com

Thus, the Hebrew expression '**the going down of the sun**' points to '**noon to sunset**'. The **evening** points to the '**evening sacrifice**' which was done between 3 pm to about 6 pm. Then

the sunset marked the end of the day: “In the Semitic world, the day began at sunset, or more specifically, with the **appearance of the first star.**” <https://books.google.ca/books?isbn=0802837883> William Sanford LaSor, David Allan Hubbard, Frederic William Bush - 1996 - Religion

Thus, the **Passover lamb** was **offered at the hours of the evening sacrifice** between 3 to 6 pm. Then followed the sound of the trumpet announcing that the Seventh-day Sabbath had begun. It was a high Sabbath as it pointed to the first day of the feast of **Unleavened Bread or Abib 15**, at sunset.

According to Exodus 12:17 it was in the evening changing from the 14 to the 15 of Abib, that the Hebrews ate the Passover lamb which had been killed, prepared and roasted in the late afternoon, at the hours of the evening sacrifice.

Just as the passover lamb of Deuteronomy 16:6 was sacrificed before sundown ending the 14th day of the first month so, too, was Messiah, the true Passover Lamb, sacrificed before sundown ending the 14th day of the first month.

“At last Jesus was at rest. The long day of shame and torture was ended. As **the last rays of the setting sun ushered in the Sabbath**, the Son of God lay in quietude in Joseph’s tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day.” Desire of Ages, 769.

“**At the setting of the sun on the evening of the preparation day the trumpets sounded, signifying that the Sabbath had begun.** The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph’s tomb.” Desire of Ages, 775.

Evidence 3. Historical Facts Proving the Change of date and time of the Passover Feast

a. Decree of Nicaea and the Equinox Replaced the Barley Harvest

“From the time of the **Nicaean decree [AD 325]** until the present day, it has been passed on from generation to generation that the Jewish Passover ‘was **at the first full moon after the equinox of spring.**’ The tables of the **modern Jewish calendar** follow this plan.

Many **historians**, both ancient and modern, have taken it for granted that the Jews had always kept their Passover at this time, and that such was therefore the case in the days of Christ. The Karaite who closely adhered to the Sadducean literature, and represent a **pre-rabbinical view** of the Mosaic Law, apparently have been the chief opponents to this ruling. Their prolonged polemic with the Rabbanites in the **eighth and ninth centuries**, is an evidence that such regulation of the Jewish Passover was not the original precept of Moses. This far-reaching influence of the Karaite teaching made itself felt upon the [Advent Movement] in 1844.

b. Barley Harvest Moon instead of Equinoctial Moon

Since the original Mosaic Law -- not the Mishnaic or Talmudic reflection of it -- involved a barley harvest paschal moon instead of an equinoctial moon, the question naturally arises as to **when** this change was made, and **how** it came about?

In the Jewish period **following the destruction of Jerusalem**, the Sanhedrin at **Jamnia** 'became the heart of the Jewish nation.' **The Jewish calendar had not yet been 'permanently fixed'**, and had to be **regulated** from time to time." The Grace Amadon Collection, Crucifixion Date, Part V, excerpts, Slides 3 – 8, (emphasis supplied).

c. Determined Solar Season and the Luni-Solar Barley Harvest Biblical Calendar

Sidersky wrote: "The aim of the Mosaic command was to **regulate the months according to the course of the moon** and the whole **year in accordance with the course of the sun** -- by assigning as a starting point the lunar month coinciding with the beginning of a determined **solar season**." Sidersky, Chronology of the Jews, page 615 - Emphasis supplied.

"That determined solar season was still the barley harvest in the time of Christ."

The Grace Amadon Collection, Crucifixion Date, Part V, page 7 - Emphasis supplied.

"The ceremony of the barley was the divine rule by which the position of the month Nisan [Abib] was located. If by the first of Nisan, the barley was not sufficiently advanced for the passover festival, then a **leap-month was added**, and the feast period of the year was delayed until the following month." The Grace Amadon Collection, Crucifixion Date, Part V, page 8 - Emphasis supplied.

"Moses commanded that they should not even reap their barley until the first fruits of it had been offered to the Lord at the time of the Passover."

Waved Barley Sheaf at Firstfruits: Sixteenth of the first month, according to Leviticus 23:11. The Grace Amadon Collection, Crucifixion Date, Part V, page 7, (emphasis supplied).

"By this rule [Barley Harvest], we know that the Nisan [Abib] paschal moon could not come until the rains were over and the barley ripe... in Palestine, March is the month of the latter rain, and that barley ripens in April.

"Scaliger says that in the time of Christ the paschal moon limits were April 8 and May 6."

The Grace Amadon Collection, Crucifixion Date, Part V, page 8, 9 - Emphasis supplied.

d. The Sanctuary Calendar: Appointed Times of Leviticus 23; Numbers 28 and 29

1. Passover - Abib 14 (first month)
2. Unleavened Bread - Abib 15 to 21
3. Firstfruits - Abib 16
4. Pentecost - Sivan 9 (third month)
5. Trumpets - Tishri 1 (seventh month)
6. Day of Atonement - Tishri 10
7. Feast of Tabernacles - Tishri 15 to 22

e. Three conditions for a Luni-Solar Barley Harvest Biblical Law Calendation

- (1) The ending of the latter rain,
- (2) The regular period of the ripened barley, and
- (3) The **fulling of the one moon** possible in that limited time after the first week in April exactly determined the paschal feast and all the other festivals of the Jewish year. The results were dependable and specific." The Grace Amadon Collection, Crucifixion Date, Part V, page 21 - Emphasis supplied.

f. Next Full Moon after the Equinox

"At that time, the festivals were **still dependent 'upon the course of the moon, and upon the influence of the sun on the harvests.'** On the contrary, **in Europe**, 'some earlier, some later, were intercalating the months... the Europeans were placing their cycle at the equinox, and **were celebrating the Passover on the next full moon after the equinox....'**

These **contentions** had agitated the church **since the time of the Roman bishop Victor** [186-197] who had persecuted the church of Asia for following the '**14th day heresy**,' as they called it, in reference to the Passover. But at the **Council of Nicaea**, 'the last thread was snapped which connected Christianity with its parent stock.' [Judaism]. The future **Easter observance** was to be rendered **independent** of Jewish calculation according to these words, which have been attributed to Emperor Constantine:

'Henceforward let us have nothing in common with this odious people; our Saviour has shown us the path. It would indeed be absurd if the Jews were able to boast that we are not in a position to celebrate the Passover [**Easter**] without the aid of their rules.'

In the subsequent years, the Jews went through 'iron and fire.' **The Christian emperors forbade the Jewish computation of the calendar, and did not allow the announcement of the feast day.** Graetz says, "The Jewish communities were left in utter doubt concerning the most important religious decisions as pertaining to their festivals."

g. Fixation of the Hebrew Calendar

The immediate **consequence** was the **fixation and calculation of the Hebrew calendar** by Hillel II, who (**AD 359**) placed above the dignity of the Patriarchate, the unity and cohesion of the scattered Jewish communities, to whom he made known the secret of Jewish reckoning.

The **decree of Nicaea**, '**destroyed the Temple of the Law of Judea**,' as it were, and the ancient regulation of Moses for **harmonizing the course of the moon with that of the sun was ultimately replaced by calculations involving the vernal equinox.**

h. Roman Catholic Church and her Ecclesiastical Calendar and Easter Feast

From this **equinoctial point**, the [**Roman Catholic**] church **built up her ecclesiastical calendar with Sun-day observance and it's Easter Feast.** It is easy to gloss over the real significance of the Council of Nicaea. In the end, it turned out that **both the Jewish and Roman Catholic festivals came to be computed from the same point of time -- the vernal equinox.**" [Based on the luni-solar calendar and the vernal equinox]

i. Passover on Abib 14 and 15: the Ultimate Confusion

After the destruction of Jerusalem, [AD 70], **Passover came to be observed on both Nisan [Abib] 14 and 15.** In the end, the computed calendar of the Jews **preferred Nisan 15 for the feast,** and it is a **feature of the modern Jewish calendar of today.**

This early controversy in Jewry **formed the background of the bitter conflict over Easter,** which began in the second century among the Christians. **The argument was still over the same question, the 14th or the 15th of Nisan.**

j. Easter: first Sunday after the Jewish Passover altered the Passover calculation

The **Christian feast [Easter]** was placed on the **first Sunday after the Jewish Passover,** which was confirmed as 'Luna 14' of the first month." The Grace Amadon Collection, Crucifixion Date, part V, pages 16 - 31, excerpts - Emphasis supplied).

Summary

These 3 Evidences must be fully understood in order to present the 4th and last evidence to prove the True New Moon of the Biblical Calendar.

Evidence 1 - Summary

- a. The **Moon** was appointed for **seasons** and to ascertain the **month**.
- b. The **Sun** is used to ascertain the **year** and the length of a **day**.
- c. A **day** is calculated from **sunset to sunset** when using a **lunar** calendar.
- d. The **Biblical calendar** is a **Luni-Solar** based calendar.

Evidence 2 - Summary

Even and Evening are terms used alternatively to ascertain the time of the **killing of the Passover Lamb.** The term '**even**' refers to Deuteronomy 16:6 is defined by the 'going down of the sun'. In the Jewish Economy it points to the 'evening sacrifice' which was performed around 3 pm to 6 pm (9th hour) which preceded sunset and the sighting of the first star.

Evidence 3 - Summary

- a. The method to calculate the feast of Passover was officially changed and imposed by the Roman Emperor and the Bishop of Rome through the **Decree of Nicaea in 325 AD. The first full moon after the equinox of spring replaced the new moon of the Barley Harvest Mosaic Law.**
- b. The Roman Catholic **feast of Easter** and **Sun-day observance** were introduced at the time and the Christian emperors forbade the Jewish computation of the calendar, and did not allow the announcement of the Biblical feast days.
- c. The Jewish calendar was **permanently fixed on non-Biblical premises.**
- d. Since the decree of Nicaea, both the **Jewish and Roman Catholic festivals** have been computed from the same point of time -- the **vernal equinox.**
- e. In the end, the computed calendar of the Jews **preferred Nisan [Abib] 15 for the feast,** and it is a **feature of the modern Jewish calendar of today.**
- f. The **Christian feast [Easter]** was placed on the **first Sunday after the Jewish Passover,** which was confirmed as 'Luna 14' of the first month and is still computed the same way today.

Part II

Evidence 4. Passover on Abib 14 FOLLOWING the Full Moon of Abib 13

Historically, 'if we accept the testimony of Aristobulos, 200 years before Christ -- that the Passover followed the sunset of the day when the full moon rising in the east faces the setting sun in the west -- we can reasonably conclude that the Jewish **Passover, which is repeatedly described in the Bible as the 14th day of Nisan [Abib]** was the **day following the full moon date, and not on it** [or was] the '**day after the evening when the moon stands diametrically opposed to the sun**, as everyone can see at the time of full moon.'

The Grace Amadon Collection, Part V, Crucifixion Date, 29, 4, 38 - Emphasis supplied.

The **Spirit of Prophecy** confirms: "In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. **The Passover moon, broad and full**, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence." Desire of Ages, 685 – Emphasis supplied.

On **Abib 13** in the evening, the full moon was shining in Gethsemane, confirming the words of Aristobulos. The following day, from sunset Abib 13, to sunset Abib 14 is the Feast of Passover on which Christ died in the afternoon, at the time of the evening sacrifice. The last part of Evidence 4 can be proven through astronomy.

Astronomically, the only New Moon which can be used to ascertain **Passover as the date FOLLOWING the Full Moon and not on it** is **New Moon Horned Crescent**. Using Data Services of USNO and the Fraction Illuminated of the Moon, it can be demonstrated over and over that for the **Passover to occur on the day AFTER the Full Moon**, only the New Moon Horned Crescent can be used and not the Conjunction or First Visible Crescent. This is also supported by NASA and Her Majesty Observatory (HMO) in the UK.

Computed data for extended period of time always point to Abib 15 as the Passover when using **conjunction** as the New Moon and the Equinox to ascertain the New Year. However, when **using the Barley Harvest and the New Moon Horned Crescent**, the Passover always occurs on Abib 14th or the **day AFTER the full moon** as repeated by Synchronisms and Chronology of the Bible and History. The Spirit of Prophecy and as confirmed by Astronomy. These data can easily be verified with:

<http://aa.usno.navy.mil/data/index.php>

http://www.moonconnection.com/moon_phases_calendar.phtml

<http://astro.ukho.gov.uk/moonwatch/nextnewmoon.html>

Example: Choose a number of years in a row or at random and confirm Evidence 4 by using the Barley Harvest and the New Moon for beginning each year.

Suggested Method to ascertain the true Passover Date

1. **USNO** – use the Fraction Illuminated of the Moon in the Data Services section. Always use **Universal Time** to obtain data – when everyone can see the New Moon in the West.

2. Check when the New Moon at 0.00 (or conjunction) will occur in March-April.

From this date, you will see that the full moon occurs on the 15th of the first month – hence, proving that the **conjunction always points to the full moon**. But Passover or the killing of the lamb was on **Abib 14th** according to Exodus 12 and it must be at the time of Barley being ripe.

3. Check the Full Moon for April

Count back 13 days based on the statement of History and the Spirit of Prophecy and you will be able to assess the New Moon to be used which is not conjunction but the Horned Crescent – between 24 to 48 hours older than the conjunction. If the Full Moon occurs before April 8th, the barley will not be ripe in Israel for that year and the **Passover must be postponed by one month**. The year will be called ‘**embolismic**’ to differentiate from a ‘**common year**’ when Passover is within the date the barley ripens in Israel: April 8 – May 6.

Note: Full Moon can never be the New Moon as some propose, since based on the Passover, the full moon is on the 13 of the first month --- thus debunking this false theory.

Conclusion

The feast of **Passover** and the **Crucifixion** is the **key** which reveals the **true New Moon** we must all use in order to accurately ascertain the **New Biblical Year and first Month or Moon**.

Surely, these inspired words confirm this fact:

“Never before in His earthly life had Jesus permitted such a demonstration [Triumphal Entry in Jerusalem]. He clearly foresaw the result. It would bring Him to the cross. But it was His purpose thus publicly to present Himself as the Redeemer. He desired to call attention to the sacrifice that was to crown His mission to a fallen world. While the people were assembling at Jerusalem to celebrate the **Passover**, He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. **It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study.**

Every fact connected with it [Passover and the Crucifixion] should be verified beyond a doubt. It was necessary, then, that the eyes of all people should now be directed to Him; the events which preceded His great sacrifice must be such as to call attention to the sacrifice itself. After such a demonstration as that attending His entry into Jerusalem, all eyes would follow His rapid progress to the final scene.” Desire of Ages, 571.

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