

Aviv/Nissan I Cannot Start in the Winter!

Posted by the RAMYK

Written By Brother Don Esposito

The Romans start the year in January, in the dead of the winter, where as the Orthodox Jews start the year in September - October according to the man-made rules of the Rabbi's. But when does the bible say is the beginning of the year?

Exo 12:2 This month (Aviv) shall be the chief of months for you. It shall be the first of the months of the year for you.

Very clearly the year begins in the spring when the Passover is celebrated. The first month of the biblical calendar is called Aviv, which means "ripe or young ears" (barley in this case) . Now we know from Deut 16:9 that we must start our Pentecost count "**when the sickle hits the standing grain;**" or in other words when the barley is ripe. The Jewish calendar does not take this biblical precedent into consideration at all for determining the start of the biblical year. The biblical calendar is completely agricultural as where the Jewish calendar does not take any of these things into account.

There is another important part of scripture that the current modern Jewish calendar does not also consider to the start of the year; this is the biblical precedent of waiting until after both the vernal equinox and the precession of the equinox, when the sun both passes the equator to start spring, and also passes from the 12th constellation back to the first one, to finish its full yearly cycle.

Scripture clearly tells us that we are to equate time by the celestial bodies in the sky.

Gen 1:14 And Elohim said, Let luminaries be in the expanse of the heavens, to divide between the day and the night. And let them be for signs and for seasons, and for days and years.

So we see that the calendar is a solar/lunar calendar made up of the Sun to rule the day; when it is sunset we start our new day. The moon to rule the month; when it finishes its full rotation and restarts itself at conjunction the new month begins and a combination of the Sun and stars to rule the year.

Exo 34:22 And you shall observe a Feast of Weeks for yourself, the first fruits of the harvest of wheat; also the Feast of Ingathering (after) the turn of the year (Tekufah).

The word for turning of the year in Hebrew is Tekufah. This word actually means a full revolution of the sun. This happens twice a year. Once when the sun passes the equator from the southern hemisphere to the northern hemisphere in spring, and again when it passes back on the other side of the earth from the Northern hemisphere back to the south on about September 21-23, each year. Clearly you cannot start Monday in the middle of Sunday, and you can't start January in the middle of December and likewise you can't start your new year in the middle of winter of the previous year, before the vernal equinox comes and spring is here. Also note in the original Hebrew, the word "at" is not in the original Hebrew but is "added" and actually the word *after* is more properly inferred from the original language.

Clearly Passover must be kept in its season (*spring, not winter*) from year to year.

Exo 13:10 Thou shall therefore keep this ordinance in his season from year to year.

The modern Jewish calendar does not take into account the turning of the seasons from after the vernal equinox occurs, but in some years such as 2007 starts the year in winter before the vernal equinox, to keep it in line with the Easter season and the old Julian calendar.

Their mistake is quite simple. Yahweh states, as we already have shown that "*Aviv is the beginning of months to you (Ex 12:1)*". But according to the modern Jewish calendar they start the year in the 7th month and count back the days to Aviv and Passover. Then as long as Passover (*and not the 1st day of the month of Aviv*) falls after the vernal equinox, they will still start the year even though the first 2 weeks may still be in winter and still part of the old year. Again, their mistake is following the tradition of the Rabbi's in starting the year in Tishri, the 7th month and not starting it in Aviv, the first month.

Why is it, according to the rabbinical Jewish calendar that Passover cannot come before the vernal equinox? It is because the Jews say you cannot have two Passovers **in the same year.**

Should the Tekufah of Tammuz extend till after the Succoth Festival, or the Tekufah of Tebeth till the sixteenth of Nisan, the year would be intercalated, so that the festivals might fall in their due seasons, viz., Passover in Spring, Succoth in Autumn.(Sanh 11b)

So there you have it, according to the Jewish calendar, they are saying that the vernal equinox **IS** indeed the beginning of spring and the New Year; that is why they will **NEVER** have Passover before the equinox. But as already quoted, **Aviv 1 and not Passover on Aviv 14** should be the start of the year, according to scripture. No where in scripture does it ever state that only Passover has to start in the New Year and the other 13 days of the new month of Aviv can still be in the Old year, back in winter. This is totally illogical.

The calendar they are using today is **NOT** the one used in the time of the 1st century when Yahshua the Messiah walked the earth, as even the Encyclopaedia Judaica openly admits that the modern Jewish calendar started in the fourth century by a Rabbi named Hillel the 2nd and was not completely codified until the earliest the 10th century AD.

It is generally accepted that certain elements of the calculated Jewish calendar, commonly in use today, were codified in approximately 358 C. E. by the (president of the Jewish Sanhedrin), Hillel II. (Encyclopaedia Judaica)

Let me add some historical proof to dogmatically show that the calendar that the Jews used in the first century AD was one that started in *spring* and not *fall* and the year did **NOT** ever start before the vernal equinox or the precession of the equinox. There are 12 constellations in the sky and the sun goes through each one approximately every 30 days. After it has gone through the 12th and starts back in the first one then the New Year can start.

The Jewish historian Josephus referred to this in Antiquity of the Jews when he stated "*the year had now begun as the sun was now in the constellation of Aries.*"

Also, the noted historian Eusebius had much to say confirming that ancient Israel **ALWAYS** waited until after the vernal equinox to start the year in spring and NOT winter.

Extracts from the Canons of Anatolius on the Paschal Festival

*But as the Romans would say, before the eleventh of the calends of April. (15) But the sun is found on the said twenty-sixth of the month Phamenoth, not only as entering the first segment (of the zodiac), but on the fourth day is already found passing through it. But this segment they generally call the first dodecatemorium, and the equinox, and the beginning of the month, and the head of the cycle, and the head of the planetary course. But that segment, and the last dodecatemorium, and the end of the planetary revolution. Hence, also, those that place the first month in it, and that fix the fourteenth of the month by it, commit, as we think, no little and no common blunder. (16) But neither is this our opinion only, but it was also known to the Jews anciently, and before Christ, 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 masters, and of Aristobulus, that most distinguished scholar, who was one of the seventy that translated the holy Scriptures from the Hebrew for Ptolemy Philadelphus, and his father, and dedicated his exposition of the law of Moses to the same kings. (17) These, when they resolve inquiries on Exodus, say that **all ought to sacrifice the Passover alike after the vernal equinox, in the middle of the first month.** But this is found to be when the sun passes through the first segment of the solar, or, as some call it, the zodiac circle. But this Aristobulus also adds, it was requisite that not only the sun should have passed the equinoctial segment for the feast of the Passover, but the moon also. But that the first month of the Hebrews must occur after the equinox may be gathered also from the book of Enoch."*

We see also in the 19th Psalm that there is more to determine the proper observation of time than just the new moon.

Psa 19:1-6 The heavens declare the glory of Elohim; and the firmament shows His handiwork. Day unto day utters speech, and night unto night shows knowledge. There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, Which is as a bridegroom coming out of His chamber, and rejoices as a strong man to run a race. His going forth is from the end of the heaven, and His circuit (Tekufah) unto the ends of it: and there is nothing hid from the heat thereof.

The question of exactly what the connection is between the times and the seasons may well be understood in the term for *line*, which connotes *connection*, and certainly would include more than a simple sunrise/sunset repetition, particularly in the light that is **their line**, the line of the heavens and firmament, not just the line of the sun. The line mentioned in Hebrew thought is always circular and not linear.

While the daily rotation of the earth provided the smaller connecting circuit, the returning of the sun each year to the same point at the vernal equinox was the greater connecting circuit. From the earliest times there was an understanding of the geometry of the earth, and that the sun in its transit across the equatorial line created the equinoxes¹. This astronomical event precludes any artificial man-made rules.

Let us look at another scripture that shows this same concept.

¹¹But the land which you are entering to possess it is a land of hills and valleys, drinking water from the rain of the heavens; ¹²a land which Yahweh your Elohim cares for; the eyes of Yahweh your Elohim are constantly on it from the beginning of the year to the end of the year.

When you read this scripture in Hebrew it is once again showing a circular pattern, not a linear one. Yahweh's eyes are always on the land of Israel in a never ending circular pattern which is physically manifested by the "tekufah" or circuit of the sun portrayed yearly with the start of the New Year at the vernal equinox.

That the learned men of old understood that Abib 1st always fell **AFTER** the vernal equinox is crystal clear. The debate of when Passover and the Feast of Unleavened Bread were properly kept hinged on this single event.

"Peter, the Bishop of Alexandria, mentions that the Jews had kept the Passover properly up to the destruction of Jerusalem in 70 C.E. But after the destruction of the city they 'err in reckoning the beginning of the month, which is 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.

It is recognized that the calendar followed during the time of Yahshua Messiah was regulated by the priestly lineage, the Sadducees, who never started the New Year until **AFTER THE VERNAL EQUINOX** for reckoning the month of Aviv. As a matter of fact it is stated in Jack Finegan's handbook of biblical chronology that when Solomon built the temple of Yahweh 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.

Also, during the some 175 years of the Elephantine letters of the Jews in Diaspora in Egypt, never once did they start the year before either the precession of the equinoxes or the vernal equinox. Look at the following quoted Excerpt from: Kenneth F. Doig, *New Testament Chronology*, (Lewiston, NY: Edwin Mellen Press, 1990).

*"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.**"*

Clearly history shows us, and it is no secret, that the modern Jewish calendar is based from a 4th century Rabbi and it was not codified for several hundred years after that and it is not based on the original Hebrew calendar from scripture. Even in the Talmudic writings of the 2nd to 4th century it clearly states that the Passover must be in spring and not winter.

**Rom 3:1 What advantage then hath the Jew? or what profit is there of circumcision?
Rom 3:2 Much every way: chiefly, because that unto them were committed the oracles of Yahweh.**

The oracles of Yahweh spoken about in Romans the 3rd chapter is not even remotely hinting that the Jewish rabbi's were given authority to change the eternal word of Yahweh and that believers in Yahshua must follow them.

The word oracle comes from the Greek word *logios*, and means the utterance or words of Yahweh were given to the Jews to **preserve, Not change**. Judah never lost their identity because it was their job to preserve the Torah unabated so that the people would still have the pure word of Yahweh for when the Messiah would come in the first century AD.

Romans 3:1-2, is stating that the advantage that Judah had over Ephraim is that since they always had the written Torah preserved, then they had the first chance at salvation, as where Ephraim, who had lost his identity had to wait patiently in captivity for the gospel message to come to them. By far in no way does the fact that Judah's job was to preserve the written Torah give them liberty to change any part of it. Anyone who even changed one word of scripture was under a curse.

Deu 4:2 You shall not add to the Word which I command you, nor take from it, to keep the commandments of Yahweh your Elohim which I command you.

Clearly from scripture we are to start the year in spring after the vernal equinox and not in winter before it; thus, the next new moon after the equinox was the beginning month of Aviv, thus always occurring in the spring. If the 12th month of the year (Adar) fell early enough to allow another new moon to occur before the Vernal Equinox, it necessitated adding a 13th month and waiting until the vernal equinox was observed as the beginning of spring and the New Year. This addition of an intercalary month always kept the 1st month of the year after the Vernal Equinox! The vernal equinox is the last day of the old year.

The year is an astronomical event determined by the sun! It is the point at which the revolution of the earth around the sun comes to complete its cycle. The sun determines the year! And that returning point is the Vernal Equinox.

Determining Passover after the beginning of the New Year, i.e. after the Vernal Equinox, then setting Aviv 1st before the Vernal Equinox, would be allowing Passover to be in the New Year, but setting Aviv 1st before the year ends, i.e. before the circuit of the sun is complete at the vernal equinox. This is still in the winter of the previous year, which isn't Aviv. That is the reason for intercalary years, i.e. the addition of an extra month, so that the first new moon after the year begins, after the Vernal Equinox, is Aviv.