

## FOR YOUR REVIEW AND COMMENT

**March 20 and September 22 are not the true equinoxes!** March 20th does not even fit the definition of equinox because on that day the days and nights are **unequal**. I learned from **observation** that March 20 is a **unequinox**! The word equinox means equal night, see Encyclopedia. There is no conclusive historical evidence of a March 20 equinox **before** Julius Caesar! As a matter of fact the poet Ovid, who lived around the time the calendar was changed, sang songs, about the change from February, when the swallows appear in the Springtime, to January 1 when it is still winter. The old Farmer's almanac still states that February 16 is when WINTERS BACK IS BROKEN, not March. If Daniel's prophecy has come to pass, where the Little Horn would think to change times/seasons, Daniel 7:25, then there **MUST** be Historical records of **ANOTHER** equinox, or spring season **THAT IT WAS CHANGED FROM**. Is there another equinox and beginning of spring found in history, before the one we have now? The answer to this question is **ABSOLUTELY**, and it actually does have equal light and darkness, and it also matches the very first day of the year in creation when the light and darkness was equally divided, Genesis 1. How do we know that the people during the time of our Savior observed the original equinox, that actually has equal light and darkness, as opposed to **the traditional March 20 equinox which has 12 hours of pure light, from sunrise to sunset at the horizon, and only 10 hours of pure darkness which is divided from each other by 2 hours of twilight, namely evening and morning?** This is not an equal division of the very first day of the year in creation at that equinox. **The following shows that Philo, a Levite priest, who lived during the time of our Savior, believed in the equal division of light and darkness which happens twice each year around February 20 and October 22 instead of March 20 September 20. Philo writes, WHO IS THE HEIR OF DIVINE THINGS XXIX. (146) "These things being thus previously sketched out, see now how God, dividing things in the middle, has divided them into equal portions according to all the ideas of equality which occur in the creation of the universe.... So, in the same manner, he had divided light from darkness, and day from night,... (149) From the spring equinox to the summer solstice, day receives an addition to its length, and night, on the other hand, submits to a diminution; until the longest day and the shortest night are both completed. And then after the summer solstice the sun, turning back again the same road, neither more quickly nor more slowly than he advanced, but always preserving the same difference in the same manner, having a constantly equal arrangement, proceeds on till the autumnal equinox; and then, having made day and night both equal, begins to increase the length of the night, diminishing the day until**

the time of the **winter solstice**. (150) And when it has made the **night** the **longest** night, and the **day** the **shortest** day, then returning back again and adopting the same distances as before, he again comes to the **spring equinox**. **Notice it is the LENGTH-H-H-H-H of the light and darkness that determines the equinox and not anything else! i.e. each year when the sun has made a complete revolution, of approximately 365 days of the light and darkness lengthens and shortening, it will come back to equal light and darkness again at the equinoxes and the process begins anew, year after year. The lengthening and shortening of light and darkness are conjunction points in the year. i.e. you have 2 conjunction point at both the solstices when you have the longest day and shortest night at the summer solstice, and the longest night and shortest day at the winter solstice, and you have 2 conjunction points at both equinoxes where the length of the light and day is equal. It's that simple. This is nature dividing the year into 3 seasons of approximately 4 months each, instead of man's 2 six months seasons. There are approximately 4 months from the true equal light and darkness equinox around October 22 to the true equal light and darkness equinox around February 20, approximately 120 days. From February 20 equinox to June 21 solstice is another 4 months or 120 days. From June 21 solstice back to October 22 equinox is another 4 months or 120 days. Three 4 month periods of 120 days between each equal 360 days but we know from October 22 back around to October 22 is approximately 365 1/4 days. I could do the math and find tune it but that's not my purpose here. I just want to show what the Sun is actually doing, and from the historical evidence I believe this is what they originally went by. Man also divides the 24 day into halves instead of thirds. This is why you have people beginning the day at 12 midnight, and some 12 noon, etc. In reality there are 3 eight hour periods in the day, one eight hours for rest and sleep and 16 hours of work and activity. In reality you have a "three" 4 month periods in the year, 4 months of rest and sleep in the winter which is the dark part of the year and the light part of the year is 8 months of growing and activity. The "three" 4 months seasons harmonizes with the 3 feasts that are to be observed in their seasons because the three harvests are approximately 4 months apart. The seeds sown in the fall, around the true equinox/middle of October may be ready around the middle of February, but for sure, in time for the wave sheaf 16 days after the first new Moon after the equinox. The seeds sown at the equinox in the middle of February will definitely be ready 4 months later for the true Pentecost wheat harvest. Then approximately 4 months from the wheat harvest is the ingathering harvest of the trees. The point is that the 3 Scriptural harvests and feasts are spaced out approximately 4 months apart and these 3 feasts are observed about 4 months apart and are referred to as**

**“in their seasons” which shows the scriptural seasons are 4 months apart instead of 3. At any rate these 3 four month seasons are caused by the sun. In reality there is only 3 conjunction points that makes the 4 conjunction points because the one in the middle/equinox is used twice. The Scripture only mentions winter and summer but refers to 3 seasons and 3 harvests and 3 feasts that are approximately 4 month apart and the feasts are to be observed in their “seasons”. This is not to do away with man’s 4 three-month seasons, but the sun still divides the year into 3 four month seasons when you go by the true equal light and darkness equinoxes. It is possible to fit 4 three-month seasons into three 4 month seasons. Again, this does not do away with the four seasons in the year, of course my seasons begin one month earlier but I still have four of them. Now back to Philo and how he understood the equal division of the first day of the year/equinox. Please read the first quote from Philo again before reading this next quote. Philo also reveals how they understood the light and darkness was divided in creation, he writes, **ON THE CREATION IX. (32)** “Moses is right also when he says, that "darkness was over the face of the abyss." ... then its adversary darkness yielded, as God put a wall between them and separated them,....and **did not only separate light and darkness**, but did also **place boundaries in the middle of the space between the two**, by which he separated the extremities of each. For if they had approximated they must have produced confusion, preparing for the contest, for the supremacy, with great and unextinguishable rivalry, if boundaries established between them had not separated them and prevented them from clashing together, (34) and **these boundaries are “evening” and “morning”**; the one of which heralds in the good tidings that the “sun” is **ABOUT TO RISE**, gently dissipating the darkness: and “evening” comes on as the sun sets, receiving gently the collective **approach of darkness**. And **these**, I mean **morning and evening**,” **Notice Philo believes that evening and morning is what divided the light and darkness. He did not recognize the evening/dusk and morning/dawn twilights as either light or darkness but a buffer between the two! The Hebrew definition for “morning” is “dawn” and is a specific place and time other than sunrise which is also a specific place in time. Continuing on, (35)** “But when light came, and darkness retreated and yielded to it, “and” **boundaries were set in the space between the two, namely, evening and morning**, then of necessity the **measure of time was immediately perfected**, which also the Creator called "day.....” **Do you see how Philo understood there were four parts of the day, namely evening, morning, light, and darkness with evening and morning dividing between the light and darkness? This happens twice each year around February 20 and October 22nd when you allow one hour of twilight/morning, before sunrise at the horizon, to belong to the day and one****

hour of twilight/evening, after sunset at the Horizon, to belong to the night. Instead, the day of the traditional equinox has BOTH the twilights counted in with the night, which is not an equal division of the 24 day because you have 12 hours of pure light and only 10 hours of pure darkness which is divided by the two twilights and this does not mimic that first day of the year in creation when light and darkness was equally divided between. Philo believed the light and darkness was equally divided on the very first day of the year at creation and therefore he could not have believed a March 20 equinox and therefore our Savior and the priests in the temple did not either. Here's a couple more which show how they understood the equinox during the time of our Savior. Philo writes, THE SPECIAL LAWS, IV\* {\*\*Yonge's title, A Treatise on Circumcision.} XLII. (233) "Nature, therefore, has marked out those PERIODS IN EVERY YEAR, which are called the EQUINOXES, from the STATE OF THINGS WHICH EXIST AT THAT TIME, namely, the spring and the autumnal EQUINOX, with such DISTINCTNESS, that EVEN THE MOST ILLITERATE persons are aware of the EQUALITY which THEN EXISTS between the EXTENT of the DAYS and of the NIGHTS." NOTICE he says it is the EQUALITY or sameness which EXISTS between the EXTENT or length of the days and of the nights. It appears that back then the equinox was UNDERSTOOD as equal length of day and night, not when the Sun crosses the equator. He also writes, WHO IS THE HEIR OF DIVINE THINGSXXXVIII. (141) But since Moses not only uses the expression, "he divided," but says further, "he divided in the midst," it is necessary to say a few words on the subject of equal divisions; for that which is divided skilfully just in the middle makes two equal divisions. (142) And no man could ever possibly divide anything into two exactly equal parts; but it is inevitable that one of the divisions must fall a little short, or exceed a little, if not much, at all events by a small quantity, in every instance, which indeed escapes the perception of our outward senses which attend only to the larger and more tangible burdens of nature and custom, but which are unable to comprehend atoms and indivisible things. (143) But it is established by the incorruptible word of truth that there is nothing equal in inequality. God alone therefore seems to be exactly just, and to be the only being able to divide in the middle bodies and things, in such a manner that none of the divisions shall be greater or less than the other by the smallest and most indivisible portion, and he alone is able to attain to sublime and perfect equality. Notice Philo is describing how just and equal YHWH is in His divisions but man has perverted it, as he has done in other things. At any rate the above indicates the boundaries were set in the space between the TWO, referring to light and darkness and these boundaries were evening and morning which is literally "dawn" and "dusk" according to the Hebrew

**definition of evening and morning which happens about 60 minutes or so before sunrise at the Horizon and the same after sunset.** Genesis 1:14 seems to teach that the **stars** also play a part in the days and years and **signs** and **seasons**. Jeremiah 31:35 also refers to the unchangeable ordinances of the sun and moon AND **stars** or else Israel will cease to be a nation. The Almighty speak specifically of a star that Job was very familiar with, called **Arcturus**, which seems to be connection with the **seasons**, Job 38:32 “Canst thou bring forth Mazzaroth in his **season**? or canst thou guide Arcturus with his sons?” Did you know that Arcturus is the brightest star in the northern hemisphere and that ancient Poets and Scholars, as far back as 2700 years ago, associate it with the season of springtime and the equinox? Could this have been the original beginning of the spring season and equinox **before** the little horn changed it to the one we have now? **Arcturus** is notable for its perpendicular motion, it does not travel the same Stream as the stars in the galaxy of the milky way but cuts across the sky at an angle. See <http://en.wikipedia.org/wiki/Arcturus> It rises twice each year, spring and fall, and both times it is on a day that there is a true equal amount of pure light and darkness that is divided in the middle with the evening and morning twilights, i.e. 11 hours from sunrise to sunset at the horizon. Around February 20 Arcturus rises in the East after sunset, around 10 o’clock or before, and can be seen in the sky all night. It rises again in the East about one hour before sunrise around October 22nd and disappears when the sun has risen. Amazingly the ancient writers referred to **BOTH** of these days as **equal light and darkness**, the **end of the year**, the **equinox**, the **beginning of spring, nights and days of equal length**, the **rising of Arcturus** and several even states that it is the **beginning of spring**, counted **60 days after the winter solstice**, which would be around February 20 and also mentions it in conjunction with the **returning swallows** and says it is the beginning of **spring**. To this day waves of swallows **STILL** swarm into Israel around February 20. The star Arcturus **STILL** rises on February 20 and October 22nd and it is **STILL** equal light and darkness on **BOTH** of these days, when rightly dividing the light and darkness **EQUALLY**, i.e. the same amount of pure light and pure darkness which is separated by the 2 twilights, namely evening and morning, which was not counted as either light or darkness, but a divider between the two and that because of the two extremities. **Their definitely was an equinox, which is the beginning of the spring season, BEFORE the one we have now and it really does have equal nights.** Jeremiah 8:7 speaks of these migrating birds as knowing their time/appointment and they still return to Israel at this very time. Again, there was a true ancient equinox/season **BEFORE** the one we have now. **Here are some of the quotes, from the ancient writers, which show how they understood equinox and what month the spring season original began in. The first one goes all the way back to Hesiod who wrote to his brother 2700 years**

**ago, possibly before the term equinox was invented. He writes, Hesiod: Works And Days translated by Hugh G. Evelyn-White (ll. 536-563) “Observe all this until the year is ended and you have nights and days of equal length, and Earth, the **mother of all, bears again** her various fruit. (ll. 564-570) When Zeus has finished sixty wintry days after the solstice, then the star **Arcturus** (25) leaves the holy **stream of Ocean** and first rises brilliant at dusk. After him the shrilly wailing daughter of Pandion, **the swallow, appears** to men when spring is just beginning. Before she comes, prune the vines, for it is best so.”**

<http://www.sacredtexts.com/cla/hesiod/works.htm> **The above teaches that 60 days after the winter solstice, which is on February 20, nights and days of equal length. It also teaches that this is the end of the year. It also teaches the star Arcturus rises up out of the ocean at this time. And it teaches that **SPRING IS JUST BEGINNING, 60 days after the Winter solstice. And it teaches this is when the swallows appear to man. And every one of these is still going on today and can be scientifically verified as true. Perhaps the stars do play a role in signs and seasons. They referred to the Creator as Zeus, today as Eazus/Jesus, but that don’t change how they believed the year ended, no more than pagans today believe March 20. The next two quote are from a Roman poet named Ovid who lived 43 BC – AD 17/18. He wrote concerning Roman calendar days of each month and under February 24th he indicates that winter is gone and the swallows have returned by February 24. And under January he teaches that the year should begin in the spring when the swallows return in February instead of January. He writes, Ovid: Fasti Book II: February 24: The Regifugium “Am I wrong, or has the swallow come, herald of the Spring: Does she not fear lest winter should turn back, return again? Notice winter is gone February 24.****

[http://poetryintranslation.com/PITBR/Latin/OvidFastiBkTwo.htm#\\_Toc69367696](http://poetryintranslation.com/PITBR/Latin/OvidFastiBkTwo.htm#_Toc69367696) **Now let’s look what he wrote under January 1. Book I: January 1: Kalends** “See how Janus appears first in my song To **announce a happy year** for you, Germanicus. Two-headed Janus, source of the silently gliding year,....I gained courage and thanked the god fearlessly, And spoke these few words, gazing at the ground: **‘Tell me why the new-year begins with cold, When it would be better started in the spring? Then all’s in flower, then time renews its youth, And the new buds swell on the fertile vines: The trees are covered in newly formed leaves, And grass springs from the surface of the soil: Birds delight the warm air with their melodies, And the herds frisk and gambol in the fields. Then the sun’s sweet, and brings the swallow, unseen, To build her clay nest under the highest roof beam. Then the land’s cultivated, renewed by the plough. That time rightly should have been called New Year.’** Notice carefully that by February 24 the swallow had come, which is herald of the Spring, and that winter is gone.

Notice also that his song about January 1 was still winter and that the NEW YEAR should begin in the spring when the swallows appear, which they do in February, when there is equal light and darkness as was the case of the first day of the year in creation when he equally divided the light from the darkness. He is saying the new year should begin when the swallows come in February! Birds are sensitive to the length of light and darkness and that is why a hen will start laying eggs earlier if you turn a light on early in the morning while it is still dark and make its light and darkness equal. To conclusively prove that the swallows still know their seasons, Jeremiah 8:7, and still returns in February, click on the following website. Now that we have established that the swallow has always been the harbinger of spring since antiquity. The question now is, when do the stork and swallows come in in Israel, is it in February that they come in, and what does the Scripture say about them coming in??? Nature decides when spring begins, not man. Scripture says that the swallow observe their coming. The Almighty says in Jer 8:7 “Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the YHWH”. These are migrating birds and they observe their comings, or migrating periods in their seasons, which begins in February not March. Daniel’s prophecy teaches, the little horn would think to change seasons, in Daniel 7:25, and it was fulfilled, but IT DID NOT AFFECT THE BIRDS or the star Arcturus for that matter. The birds still know their comings and goings and you can prove that it is in the springtime of February, not only by the Ancients, who saw them, but by modern-day bird watchers in Israel, who still see swarms and waves of them coming in the middle of February. Remember we are trying to see if there was another equinox or beginning of the spring season BEFORE the change to the one we have now. Nature knows when springtime is and so do the birds but the people don’t know the judgments of YHWH, Jer-8:7. Israel is the bird watching capital of the world and the following, Israel’s birdwatchers website tells you that these swallows arrive in the springtime in the middle of February, not March! After all, the swallows are the announcers of spring, not men. All the birds mentioned in Jeremiah 8 are migrating birds and they do not lie about their comings and it is the same today as it was back then, and we have documented records of it almost 3000 years ago. The same is true with the Star Arcturus. The bird watching in Israel website states that “migration is already well underway in February... In particular, The first; flocks of White and Black Storks will have appeared by the middle of the month (of February). ... We usually regard the 20th (of February) as the starting date for the waves of migrants, which will include Quail, Hoopoe,

**Short-toed Lark, Tawny Pipit, Red-rumped Swallow,”**

<http://www.birdingisrael.com/blog/welcome-to-the-birds-of-israel-homepage/birding-itineraries-month-by-month/january-february/> Notice these

birds appear in February which was **originally** the beginning of spring, what happened??? Who changed the definition of spring??? Is it possible that some one thought to change seasons as Daniel’s prophecy suggests? The conclusion so far is that February was originally the beginning of spring, when the swallows return and the star Arcturus rises and there is true equal light and darkness, which is 60 days from the winter solstice, NOT 90. There is no intelligent way to deny these facts which show an equinox and beginning of spring BEFORE the one we have now and it is in harmony with the ancient writers which teach that the swallow comes **60 days after the winter solstice**, which is **February 20**, and is the **beginning of springtime** and that is when it is **equal light and darkness** at the **years END**, not to mention the Star Arcturus. NONE OF THIS HAS CHANGED. The little horn has moved the ancient landmarks or should I say year marks and in these last days YHWH is restoring them back, as he did His Name, true Sabbath, and Pentecost, in that order, and we should be thankful to be a part of it. **The above is Historic evidence pinpointing the beginning of spring and the true equal light and darkness equinox to be in February. The following shows the original pinpointed fall equinox in October. The following is taken from Aetius III. 164, and will prove useful in determining how they originally understood the periods of the year mentioned in the Hippocratic writings.** The writings of

**Aetius** (Ἀέτιος) who was a **1st or 2nd century doxographer** and **Eclectic philosopher**. see. [http://en.wikipedia.org/wiki/Aetius\\_\(philosopher\)](http://en.wikipedia.org/wiki/Aetius_(philosopher)) The writings of **Aetius** prove the ancient people **popularly** dated Springtime from the **appearance of swallows** and the **acronychal** rising of **Arcturus, BOTH of which is in February**, and he also conclusively describes an **October equinox in the fall. He writes, “Spring began with the equinox**, but was often popularly **dated** from the **appearance of swallows** and the **acronychal** rising of **Arcturus in February**. The heliacal rising of the **Pleiades** marked the beginning of summer, which ended with that of **Arcturus, an event nearly coinciding with the autumnal equinox.**

Finally, winter began with the cosmic setting of the Pleiades. A star is said to rise heliacally when it gets far enough in front of the sun to be visible before dawn. It sets cosmically when it gets so much further in advance as to be first seen setting in the west before dawn. **The acronychal is the evening rising of a star, when it is visible all night**, and contrasts with the **heliacal**, or morning, rising, when it soon disappears in the sun's rays. Hippocrates Collected Works I. Hippocrates. W. H. S. Jones. Cambridge. Harvard University Press. 1868. National Library of Medicine History of Medicine Division provided support for entering this text. This text was converted to electronic form by Data Entry and has been proofread to

a high level of accuracy.”

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:2007.01.0074:chapter=intro&highlight=equinox%20%20> Notice that **Aetius** refers to the heliacal rising of **Arcturus**, at the end of summer, and says it is **an event nearly coinciding with the autumnal equinox**. This has to be referring to the **autumnal** equinox in **OCTOBER** because the heliacal rising of Arcturus is **ALWAYS** in October and **NEVER** in September, this is key. **I have a free app on my phone called Google Sky and I verified what the ancient writers recorded. Arcturus seems to be doing the same thing today that Aetius described above in October and as Hesoid described 2700 years ago in February. Also another writer says that on the longest day of the year, which would be June 21, Arcturus is at the zenith slightly declining to the South. I punched June 21 into my app and sure enough, Arcturus was right where he said it was, 2000 years ago.** Arcturus does not travel in the same stream as the stars of the Milky Way galaxy. **REGARDLESS OF WHEN THE STAR ARCTURUS RISES, EQUAL DAY AND NIGHT and THE BEGINNING OF SPRINGTIME WAS ORIGINALLY 60 DAYS AFTER THE WINTER SOLSTICE, ACCORDING TO NATURE AND THE ANCIENT WRITERS “BEFORE” JULIUS CAESAR, AND THIS WILL NEVER CHANGE!** Anything written **AFTER** Julius Caesar concerned what an equinox is is suspect at best, because they taught the same thing in the same schools as they do today.

**Here’s another one,**

**“Demosthenes, Against Polycles**

**(English) ([Greek](#))**

[speech 50, section 19](#): ... the vessels sailed out from Pontus after the rising of Arcturus. **The rising of Arcturus falls at the time of the autumnal equinox”**

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0078:speech=50:section=19&highlight=arcturus> **Demosthenes** lived 384–322 BC and was an ancient Greek statesman and orator of ancient Athens. He was also a well educated lawyer and his writings provide an insight into the politics and culture of ancient Greece during the 4th century BC. And much more, see

<http://en.wikipedia.org/wiki/Demosthenes> **At any rate he connected the morning rising of Arcturus with the time of the fall equinox and Arcturus rises in October. From the Historical facts, it is undeniable that Arcturus falls at the time of the autumnal equinox, and, from the scientific facts, it is also undeniable that Arcturus falls in October, and by using deductive reasoning, the equinox is in October, NOT September! i.e. the original equinox was in October, when there is equal light and darkness, before changed to the one we have now. Daniel’s prophecy is true.**

Plutarch, *De exilio* (ed. Goodwin)

(English) ([Greek, ed. Gregorius N. Bernardakis](#))

[section 5](#): ... government, are the summer and winter solstices, the equinoxes, Pleiades, Arcturus, times of sowing and planting; where there is one

“...the **equinoxes**, Pleiades, **Arcturus**, **times of sowing and planting**; where there is one king and supreme ruler, which is God, who comprehends the beginning, the middle, and end of the universe;” **Arcturus rises around the middle of February and that is the best time for sowing the spring wheat and it rises again in October and that is the best time for sowing barley. And the above mentioned it in connection with sowing and planting.**

**I have not found even one conclusive historical document, before Julius Caesar, describing the traditional March equinox! I have not found one place describing March as the beginning of spring! Doesn't that seem odd? EVERYTHING I have found before Julius Caesar pinpoints February as the equinox and February as beginning of springtime! Again, could it be that Daniel's prophecy has been fulfilled and they have thought to change the seasons, which prophecy began with Cesar and goes into the future, even to the end??? The Ancients understood that spring began in February and the equinox was equal light and darkness, which occurs twice each year around our February 20 and October 22 when the star Arcturus rises and the swallow comes in. Job was asked the question concerning the guiding of Arcturus through the heavens as if Arcturus would continually do what he does, and that is to Beacon the equinoxes according to the old-timers who lived before, during, and after the time of the Messiah. Please explain why the traditional equinox is a better choice than the original one that came before it? Here's a couple more that show the swallows arrives in spring.** Pentadius 2.17-18, in a poem on the **coming of spring**: "Now the twittering **swallow** at daybreak is smearing the familiar roof-beams [with mud]: while she rebuilds her nest, she smears the familiar roof-beams" Avienus, *Periegesis* 700-701: "When in **early spring** the hard ground softens itself and the **winged swallow** in the hollow roofs sings ... **Avienus** was a [Latin writer](#) of the 4th century AD. He quote from a popular Greek poem in [hexameters](#), *Periegesis*, which proves the swallow comes in early spring. Several spring songs in the 10th book of the Greek Anthology (1-2, 5-6, 14-16) resemble the opening of Horace's ode very closely, even to the point of repeating the adverb iam...iam (hede...hede in Greek). Here is an example (10.5.1-4, by Thyillus, tr. W.R. Paton): "**Already the swallows** build their mud houses, already on the flood Zephyr is bosomed in the soft sails. Already the meadows shed flowers over their green leaves." The **nightingale is occasionally mentioned**

as a harbinger of spring (Sappho fragment 39; Pentadius 2.7-8), but the swallow (chelidon in Greek, hirundo in Latin) **more often is.**” To verify the above and more proof that spring begins with the appearance of swallows, see website at <http://www.merriampark.com/horcarm412.htm#Hawkins> **Again, the swallow arrives in February/Springtime and the ancient were closer to nature than people today who actually recognize that springtime began in February, not only by the stars in the heavens, but by the migrating birds which return home in the Springtime. This article shows conclusive evidence that spring originally began February 20 but now March 20, what happened??? Although the true equinox may have been forgotten, the birds still knew the time of their coming in. The Scripture declares these birds know and observes their comings (and goings) or appointed times of migration and returning home, but His people do not know His judgments, Jeremiah 8:7. I believe Jeremiah is teaching that the people have forgotten his judgments and his seasons. We have all migrated away and if people really knew his judgments they would return home as with the example of the birds. At any rate the people in the 1st century AD and before understood by the stars, and the migrating birds coming home, that springtime was in February. I have also given quotes from people who lived as far back as 650 BC who not only understood February as the beginning of springtime but also the equinox was 60 days after the winter solstice instead of 90. The key here is that Springtime is and was originally 60 days after the winter solstice, at which time there is the same amount of pure light and pure darkness which is separated from each other by the evening and morning twilights which is neither light or dark, i.e. 11hrs of pure light from sunrise to sunset at the horizon with 2hrs of twilight, namely evening and morning, one on each side, and 11hrs of pure darkness. This is the true equinox that they understood. See Almanac. In the fall, the equinox, Arcturus heliacal rises in the east right before sunrise. It rises again in the east 60 days after the winter solstice but this time it rises after the sun has set in the west, and can be seen in the sky all night. Hesiod, 2700 years ago, is very specific when he calls this the end of the year and says the swallows appear to man and it is the beginning of spring and also says the days and nights are equal lengths and further pinpoints it as 60 days after the winter solstice which is none other than February 20. Hesiod is describing what we call February 20. He also says the swallow appears, which is a migrating bird mention in Jeremiah 8:7, and comes in in the middle of February.**

<http://www.birdingisrael.com/blog/welcome-to-the-birds-of-israel-homepage/birding-itineraries-month-by-month/january-february/> **The light and darkness, on the very first day of the year/equinox in creation, was equally divided, as Philo says, which is not the case with March 20. It also means**

**Daniel's prophecy in 7:25 has been fulfilled. At any rate the above should give us an understanding that there are 2 equinoxes to choose from, same as there are 2 beginnings of the day, month, hours, and weeks, to choose from. Why not 2 equinoxes??? This next one is from an ancient writer which I also verified on my smart phone under Google sky**

Strabo, *Geography*

More(2)

(English) ([Greek](#))

[book 2, chapter 5](#): ... Cyrene, where the **longest day** consists of fourteen **equinoctial** hours, **Arcturus** passes the zenith, slightly declining towards the south."

**“Demosthenes, Against Polycles**

(English) ([Greek](#))

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2099.02.0058%3Abook%3D1%3Acard%3D204> **The above is good to show that the star still does what it done almost 3000 years ago. This next one also shows that Arcturus rises in October, not September. 1 Arcturus:** This is a star near the tail of the Great Bear, whose rising and setting was supposed to be productive of great tempests. The name is derived from its situation, from the Greek words [αρκτῶς](#) and [οὐρὰ](#), "the Bear's tail." **It rises in the beginning of October. Pliny** mentions it as rising on the **12th**, and Columella on the 5th of that month.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0108:act=prologue:scene=0&highlight=arcturus#note1> **Pliny is only 10 days off from true light and darkness as Hesiod and others described. Columella and Pliny have it rising in October. But it really doesn't matter what either one of them says because nature has it rising in October and February and several ancient writers connects its rising with the equinox and it is at this time that there is true equal light and darkness. This next one shows that Arcturus is prominent in the evening sky in early spring and the key here is that this Star begins rising in February 20, not March 20 so therefore early spring is February.**

Boethius, *Consolatio Philosophiae*

More(2)

(English)

[book 1, sectio M5](#): ... “Zephyrus: "the west wind." Arcturus: "Bear-watcher" (hence the aptness of [vidit](#)

[Arcturus](#): "Bear-watcher" (hence the aptness of [vidit](#) ), **prominent in the evening sky in early spring.”**

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0122:book=1:>

[sectio=M5&highlight=arcturus](#) **The following** is conclusive scriptural proof that ALL three agricultural feasts each year are to be observed “**within the year**” and unlike the sacred year that begins in Abib, each agricultural year begins and ends in the fall with seedtime. This rules out the traditional equinox because Tabernacles will go into the next year resulting in only two feasts IN THE YEAR and one feast outside the year and into the next year/revolution. All 3 feasts are to be **within** the year/cycle, in their seasons. Check Exodus 23:10, 14, 16 and 17 carefully. **Ex 13:10** Thou shalt therefore keep this ordinance in his season from year to year.

**Ex 23:14** Three times thou shalt keep a feast unto me “in the **year**”....

**Ex 23:16** And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the “**end**” of the **year**, when thou hast gathered in thy labours out of the field.

**Ex 23:17** “Three times in” the **year** all thy males shall appear before YHWH.

**Notice THE THREE TIMES “IN” THE YEAR is referring to the NATURAL YEAR which “begins” and ENDS in the fall with “seedtime” and is NOT referring to the sacred year which begins in Abib, Exodus 12:2. The Almighty did not break his covenant with Noah when he said that “seedtime and harvest and winter and summer shall not cease as long as the Earth remaineth”. The three times IN THE YEAR is from seedtime to seedtime and there was a seedtime in the fall. The natural year still begins in the fall and that is when the New Year seeds are sown and they are harvested in that “same year” BEFORE seedtime comes around again or else you go outside the year and into the next year with your feast of Tabernacles. The agricultural year is from seedtime to seedtime and that’s what the above Scriptures are referring to and no harvest or feast, belonging to that particular harvest, should go beyond the teqfah or “years end” or else it will be in another year. With the traditional equinox the 3rd feast/Tabernacles goes past the teqfah/years end, if September 22 is the years end, and into the next year of seedtime/sowing seed again and the command was to keep them IN THEIR SEASON and IN the year/Revolution. The three harvests with their feasts ARE NOT to go beyond their seasons or the year’s end as we see from the following. Ge 26:12** Then Isaac sowed in that land, and “received” in the “same year” an hundredfold: and YHWH blessed him. In a nutshell, the seeds should be sown and harvested in the “**same year**”! And of course the **harvest-feasts** will also be in that “**same year**” and so will the three times in the year all males are to appear before him, which is not always the case with the traditional equinox. **In 2010 I erroneously observed Tabernacles at the end of October around the 22nd which is a month past the traditional equinox on September 22 and was in violation of the above Scriptures if September 22 is the true equinox or**

year's end. The Scripture says, "**THREE TIMES IN THE YEAR**" and I kept the feast on October 22 which would be in another year if September 22 was the true equinox. It does not say **AFTER** the years end. If you do not believe the Scripture teaches and the people understood the year still began and ended in the fall, even after Exodus 12:2 where he said "this will be the first month of the year for you", please read chapter 25 of Leviticus 1 through 12, which teaches that **WHEN THEY COME INTO THE LAND** every seventh year and all the years including the 50<sup>th</sup> year of Jubilee began and ended with seedtime in the fall. They were commanded to not sow the fields every seventh year and on the 50th year of Jubilee's they were to sound the trumpet on the 10<sup>th</sup> day of the seventh month/seed time, after the 49<sup>th</sup> year had ended, and hallow the 50<sup>th</sup> year. The way they would hallow the 50<sup>th</sup> year was by not planting which began in the fall. It would not make any sense to wait until the spring time to Hallow the 50<sup>th</sup> year that began in the fall. Again, based on all these Scriptures, the feast were to be kept **WITHIN THE YEAR**, and the agricultural year was from seedtime to seedtime and no harvest "or feast" was to go into the next year but were to be kept **in** their seasons or within the year/revolution. Someone thinks to chance these times and seasons, as Daniel prophesied. This next one is good to show that the star Arcturus is still doing what it has always done as far back as about 3000 years.

Strabo, *Geography*  
(English) ([Greek](#))

More(2)

[book 2, chapter 5](#): ... Cyrene, where the **longest day** consists of fourteen equinoctial hours, Arcturus passes the zenith, slightly declining towards the south." **It still does this on the longest day, June 21, according to my free app of Google sky.**

When we try to prove what is truth by what each other thinks, only leads to circular arguments, over and over again, without any conclusive results. But if we can pin point what the original thoughts of our ancestors Noah, Abraham, Daniel, etc, was, we will have the truth of the matter. If we can accept that Noah and his family had the truth concerning reckoning time, it gives us a starting point. We know Noah and his family had the truth because Methuselah lived 969 years and would have known both, Adam **and** Noah, making only one person between the two and no way for timekeeping to have been lost. When Noah and his sons multiplied on earth, everyone had the truth as to timekeeping and when a year ENDED, this would even include pagans, and this truth would remain until someone deliberately changed it. When the book of Genesis speaks of all the years of so-and-so were so many years, it teaches us that they knew how to number the years. Abraham lived

during the time of Noah and was taught by Noah his son Shem and according to Genesis, Noah lived 350 years after the flood Genesis 9:28. This 350 years allowed plenty of time for Noah and his three sons and all of their wives to repopulate the earth with sons and daughters, which would include Abraham and his descendents. The Greek Septuagint puts Abraham's birth at 3,312 years after the creation of the world and he lived 175 years before he died.

<http://en.wikipedia.org/wiki/Abraham#Chronology> Abraham's death would have been somewhere around 500 BC and Hesoid, who wrote WORKS AND DAYS, was active during 750 and 650 BC.<sup>[3][4]</sup> making him almost contemporary with Abraham, if the above dates are true, others put it different, so I do not rely on the above but mentioning it as a possibility. The following encyclopedia says, "**Hesiod**, a Greek poet is generally thought by scholars to have been **active between 750 and 650 BC.**<sup>[3][4]</sup> Since at least [Herodotus's](#) time (*Histories*, 2.53), Hesiod and [Homer](#) have generally been considered the earliest Greek poets whose work has survived, and they are often paired."

[http://en.wikipedia.org/wiki/Aristarchus\\_of\\_Samothrace](http://en.wikipedia.org/wiki/Aristarchus_of_Samothrace) Assuming the above information is **anywhere near** being correct puts Abraham and Hesoid, who were both descendents of Nola, living in the same time period, and there's no reason to believe they observed timekeeping and the end of the year any different than their father Noah, who learned from Methuselah, who learned from Adam, who learned from YHWH. There is nothing conclusive about the above dates and will not help anybody's case, but I am going to present something that will. My point, from the above, is that everyone used the great lights of Genesis 1:14 for the calendar and Hesoid had a different understanding of EQUAL day and night and year's end, and the beginning spring time. He writes that the year's end is 60 days after the winter solstice at which time you have days and nights of equal length! This would indicate that Abraham and all of Noah's descendents believed the same because there is no reason or enough distance, or time lapse, for a change from the creation calendar, to something like the calendar we have today. Even today's calendar took hundreds of years to evolve. At any rate it would not make sense to believe that Noah, and the people on earth at that time, believed the year ended 90 days after the winter solstice/March 20 and that it was change to 60 days after the winter solstice/February 20 and then changed back AGAIN, to March 20 by Julius Caesar. Remember Ovid rebuked Caesar for not observing the old order of timekeeping. Ovid writes, "**Yet (lest you err, through ignorance of their old order) Though January is the first month, and was before, February that follows was once last in the "ancient year". (If February was last in the ANCIENT YEAR, the ancient year would harmonize with the ancient writer Hesoid saying the year ended 60 days after the winter solstice, which corresponds to**

our February. Hesiod obviously observed the “ancient year” spoken of by Ovid.) <http://www.poetryintranslation.com/klineasfasti.htm> in another translation of Ovid the translator writes that “Ovid seems to have supposed that in the old Roman year, January was the first month and February the last, so that they were separated by the " long interval " of ten months ; but the Decemvirs brought them together by making February to follow January immediately within the same year instead of immediately preceding it in the last year.” In other words, February should end the year and it is around the 20<sup>th</sup> of February that you have equal light and darkness and this would explain why the early Roman calendar originally added the leap day every fourth year, to bring the seasons back in line with the equinox, on February 23, instead of the end of February or March 20, see history of the Roman calendar. He goes on to say, FASTI, II. 49-72 now it is; “the month that follows January was the last of the old year.” Notice, February, the month that follows January, was originally the last month of the old year, or year’s end, as Hesiod puts it.

[http://ia700508.us.archive.org/20/items/ovidfasti00oviduoft/ovidfasti00oviduoft\\_djvu.txt](http://ia700508.us.archive.org/20/items/ovidfasti00oviduoft/ovidfasti00oviduoft_djvu.txt)

It would make more sense to believe that the whole world was on the same page with Noah and observed the equal day and night equinox, all the way up until Julius Caesar’s calendar reform. Keep in mind that Ovid, who lived shortly after the change, sang songs about each day of the month in the calendar and under January 1 sings that the New Year should not begin January 1 when it is still winter but the New Year should begin when the swallows appear/February after winter is over. Under February 24 he sings that winter is over and the swallows have appeared and says that this should be the New Year. Ovid sings that Caesar should remember the old order of timekeeping. The encyclopedia says that “Hesiod’s writings serve as a major source on [Greek mythology](#), [farming](#) techniques, early [economic thought](#), archaic Greek [astronomy](#) "and ancient [time-keeping](#)". In other words Hesiod lived between Noah and Daniel and shows how the ancient understood “time keeping”. They understood the end of the year was 60 days after the winter solstice, at which time you have equal day and night. The Babylonians had the same ancient time keeping, and weights and measures as Israel. These things are necessary for any civilization. The Babylonian months also correspond with Israel’s months and when Daniel was in Babylon prophesying of a “future change” of seasons, it would’ve been a change from the one that he and Hesiod observed, the one that

remained from Noah to them, because Hesiod lived before and at the same time that Daniel was in Babylon. Also Abraham was from Babylon and the Mesopotamia area and therefore Babylon and Abraham would have had the same calendar, handed down from Noah, and so would Hesiod and Daniel. The Babylonians would have been on the same calendar as their father Noah. When the language was confounded, the people still knew how to farm the land and how to begin a year and month. Their intelligence in worldly matters was not affected by the language change, and neither was the calendar because history records they still had the same weights and measures and months as Israel and the rest of the world at that time. Daniel prophesied the change would come later in the future. Of course I believe the future change began with Julius Caesar and continues into this day. Ovid, 2000 years ago, recognized the change was not according to the original ancient year, and I recognize it now. I will not stand with Julius Caesar on this issue, even though I run the risk of being exiled as Ovid was. Anyone outside of Babylon would have still been on Noah's calendar also. As a matter of fact everyone would have been on Noah's calendar. The whole world, including Babylon, was on Noah's calendar, all the way up until the time of Daniel and Hesiod and they all would have had the same understanding of "equal Day and night" and "years end" which was 60 days after the winter solstice, according to Hesiod's own words. All this evidence seems to prove that there was not a changing of times/seasons until after Daniel's prophecy and it proves that, before the prophecy, the year's end and equal day and night was in February instead of March. Hesiod recorded ancient timekeeping, as to when the year ended, that he would have learned from his grandfather Noah, as did the whole world at that time. Daniel lived around 600 BC.

**The following shows that originally March 1 was the first day of the year instead of March 20. "Early Roman Calendar: March 1st Rings in the New Year"** The early [Roman calendar](#) designated **March 1 as the New Year**. The calendar had just ten months, **beginning with March**. That the New Year **once began** with the month of March is **still reflected** in some of the [names of the months](#). September through December, our **ninth through twelfth months**, were **originally** positioned as the seventh through tenth months (septem is Latin for "seven," octo is "eight," novem is "nine," and decem is "ten." **January Joins the Calendar** The **first time** the new year was celebrated on January 1st was in Rome in 153 B.C. (In fact, the month of January did not even exist until around 700 B.C., when the second king of Rome, [Numa Pontilius](#), added the months of January and February.) **The new year was moved from March to January** because

that was the beginning of the civil year, the month that the two newly elected [Roman consuls](#)—the highest officials in the Roman republic—began their one-year tenure. But this New Year date was not always strictly and widely observed, and **the New Year was still sometimes celebrated on March 1.** **Julian Calendar: January 1st Officially Instituted as the New Year** In 46 B.C. Julius Caesar introduced a new, solar-based calendar that was a vast improvement on the ancient Roman calendar, which was a lunar system that had become wildly inaccurate over the years. The [Julian calendar](#) decreed that the New Year would occur with January 1, and within the Roman world, January 1 became the consistently observed start of the new year. **Middle Ages: January 1st Abolished** In medieval Europe, however, the celebrations accompanying the new year were **considered pagan and unchristian like**, and in 567 the **Council of Tours abolished January 1 as the beginning of the year**. At various times and in various places throughout medieval Christian Europe, the new year was celebrated on Dec. 25, the birth of Jesus; **March 1**; March 25, the Feast of the Annunciation; and Easter. **Gregorian Calendar: January 1st Restored** In 1582, the [Gregorian calendar](#) reform **restored January 1 as new year's day**. Although most **Catholic countries adopted** the Gregorian calendar **almost immediately**, it was **only gradually adopted among Protestant countries**. The British, for example, did not adopt the reformed calendar **until 1752**. Until then, the British Empire—and their **American colonies**— **still celebrated the new year in March.**"

<http://www.infoplease.com/spot/newyearhistory.html>

**The following is conclusive scriptural proof that ALL three agricultural feasts each year are to be observed “within the year” every year which is impossible with the traditional equinox!** The sacred year begins in Abib each year but there is an agricultural year which **begins and ends in the fall with seedtime**. This rules out the traditional equinox because Tabernacles will go into the next year resulting in only two feasts **IN THE YEAR** and **one feast** outside the year and into the next year/revolution! See and study Exodus 23:10, 14, 16 and 17 carefully. **Ex 13:10** Thou shalt therefore keep this ordinance in his season from year to year.

**Ex 23:14** Three times thou shalt keep a feast unto me “**in the year**”....

**Ex 23:16** And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the “**end**” of the year, when thou hast gathered in thy labours out of the field.

**Ex 23:17** “Three times in” the year all thy males shall appear before YHWH. Notice THE THREE TIMES “IN” THE YEAR is referring to the NATURAL YEAR which “begins” and ENDS in the fall with “seedtime” and is NOT referring to the sacred year which begins in Abib, Exodus 12:2. The Almighty did not break

his covenant with Noah when he said that “seedtime and harvest and winter and summer shall not cease as long as the Earth remaineth”. The three times **IN THE YEAR** is referring to seedtime to seedtime. The natural year still begins in the fall and that is when the New Year seeds are sown and they are harvested in that “**same year**” BEFORE seedtime comes around again or else you go outside the year and into the next year with your feast of Tabernacles. The agricultural year is from **seedtime to seedtime** and that’s what the above Scriptures are referring to and no harvest or feast that is sown in one year should go beyond the tequfah or “years end” or else it will be in another year. With the traditional equinox the third feast/Tabernacles goes past the tequfah/**years end** and into the next year of seedtime/sowing seed again and the command was to keep them **IN THEIR SEASON** and **IN the year/Revolution**. **Ge 26:12** Then Isaac sowed in that land, and “**received**” in the “**same year**” an hundredfold: and YHWH blessed him."In a nutshell, the seeds should be sown and harvested in the “**same year**”! And of course the **harvest-feasts** will also be in that “**same year**” and so will the three times in the year all males are to appear before him, which is not the case with the traditional equinox. In 2010 I erroneously observed Tabernacles at the end of October around the 22nd which is a month past the traditional equinox and was in violation of the above Scriptures which says, “**THREE TIMES IN THE YEAR**”. If you do not believe the year still began and ended in the fall, even after Exodus 12:2 where he said “this will be the first month of the year for you”, please read chapter 25 of Leviticus 1 through 12, which teaches that **WHEN THEY COME INTO THE LAND** every seventh year and all the years including the 50<sup>th</sup> year of Jubilee began and ended with seedtime **in the fall**. Again, based on all these Scriptures, the feast were to be kept **WITHIN THE YEAR**, and the agricultural year was from **seedtime to seedtime** and no harvest “or feast” was to go into the next year but were to be kept **in** their seasons or within the year. Someone thinks to chance these times and seasons, as Daniel prophesied. Let’s assume for a moment that February 20 was equinox or first day of the year in Egypt, when there is equal light and darkness, which was divided in the middle by evening and morning, as was the case on the first day of the year in creation according to Philo who lived during the time of our Savior. Although some places on earth who are on different latitude such as Ohio might be a little off equal light and darkness on February 20 because of the curvature of the earth, we can safely assume that the first month of the year would apply to everyone same as in Exodus 12:2 **WOULD APPLY** to everyone on earth even though they are on different latitude and their harvests will also be different. Or else would someone in Ohio would start their year different from the Israelites in Egypt? I think most would agree that the first

month of the year in Exodus 12:2 would have applied to everyone on earth no matter what latitude they are on and what stage their crops would be in, so why not use Egypt or Israel and everyplace on that latitude now as a starting point???

The sun will come back to that same place it was in Egypt year after year from then on and we can find the sun was not on mar 20 by the crops and the wheat seed that had not come up yet in Egypt, etc. Due to the curvature of the earth there will always be a slight difference in when the light of the sun reaches them. Alexander Egypt is in the northern part of Egypt and is on the same latitude with Israel. Alexander is a major metropolitan city in Egypt and there were thousands of Israelite Jews, including Philo, who would go up to Jerusalem for the feasts of the Almighty and would take the first fruits of their crops. I am going to make a profound Statement: what we believe the Scripture teaches concerning time and appointments of the Almighty MUST harmonize or agree 100% with what Philo and the people, including the priests, who lived at the time of the Messiah, believed the Scripture teaches concerning time and appointments. i.e. we must believe what they believed unless they were rebuked for it or the Scripture spoke negative of it. In other words we must keep the same Sabbath that the people kept and the same appointments at the same time. The reason for this is because they observed the appointments the Messiah observed and if they were in error the Messiah was in error and I don't believe that he was. Is there anyone who disagrees with this and why? If we know from the New Testament that our Saviour kept the **same** Sabbath and Feasts as the Jews of that day, all we have to do is find out from History what Sabbaths and Feasts **they**" kept and how they understood the seasons. What is it if I had phrased it like this, we must believe like our Savior believed concerning the appointed times. The Key is they believed like our Savior and if we believe like them then we automatically believe like our Savior. When we have documented Historical proof from people who lived at the time of our Savior as to how the feasts and Sabbaths were observed, we have the truth on the subject because our Savior observed the same Feasts and Sabbaths. EVERYONE KNOWS WHEN IT'S DARK AND LIGHT. NO ONE KNOWS IF ITS THE CENTER OF THE SUN that is ABOVE OR BELOW HORIZON. What did he used to divide the light from the darkness???? Did the first day in creation begin with about 60 minutes of twilight in the evening and then darkness??? And was there about 60 minutes of twilight before Day??? The beginning of morning twilight in the morning gradually brings you out of the mass of darkness until full light of the sun at the horizon. This would be easier on our eyes and the evening twilight does the opposite and gradually takes us out of the Bright light into the on coming

mass of darkness again, giving our eyes a chance to adjust that we do not stumble, and the process begins anew with a new 24-hour day. If the first day in creation began in darkness, this would set a precedent for all the other days that follow and they also would begin in darkness and if Adam was created on the sixth day of the week at dark, or the beginning of the day, this would give his sensitive eyes time to adjust to his first sunrise at the horizon because of the morning twilight before the full light. Try to imagine what it would be like without the twilights gradually introducing light and darkness and the sun just popped on in full strength and again off without any warning. Even spiritually people are gradually drawn to the light of the word or it would be too much for them to bear. **"In the time of the end, every divine institution is to be restored."**

**EQUINOX EGYPT** Another clue in finding the scriptural first month of the year is also found in nature. The spring wheat, that had not come up in Exodus 9:32, takes 4 months to harvest according to nature, the agriculture Department and our Savior, John 4:35. This presents serious problems with the traditional equinox because the fields are under water in July 21 which is 4 months after March 21! The flooding of the Nile was so accurate that Egypt set their calendar by it, see websites below, and with the traditional equinox, the wheat would be underwater! The reason the spring wheat would be underwater with the traditional equinox is because if the wheat was not up on March 21, it would not be ready for harvest until July 21 which is a month too late because of the flooding of the Nile River. Whatever the first month of the year in Egypt was, it was the month that the barley was ready to be harvested and the wheat had not come up. This had to correspond with our month February and had to have happened 4 months before the flooding of the Nile because it takes 4 months for spring wheat to be ready for harvest and it had to be harvested before the flood which came around the middle of June. This puts the barley ready for harvest around the middle of February or 1 March as many sources and scholar agree and nature itself teaches. The bottom line is with the traditional equinox on March 21, the wheat that had not come up in Exodus 9:32 would not be ready for harvest until July 21 which is a month too late because of the flooding of the Nile River, making the traditional equinox impossible. I took the following from a website which states, "**The flooding cycle of the Nile**" "The flood cycle was so predictable that the Egyptians even based their ancient calendar on it. **Akhet was the first season of the year, between the months of June and September. Peret** or the Egyptian **Autumn** season marked the time when their crops grew in the fields and were harvested,<sup>[1]</sup> **running from October to mid-February. Shemu** was the third and last season of the Egyptian year which ran from **mid-February until the end**

**of May**; it essentially **signalled the spring season of the Egyptian calendar.**”

[http://en.wikipedia.org/wiki/Flooding\\_of\\_the\\_Nile](http://en.wikipedia.org/wiki/Flooding_of_the_Nile) Another reference says, **Akhet** - the **inundation** (June-September): The Flooding Season.

**No farming was done at this time**, as all the fields were flooded.

<http://www.woodlands-junior.kent.sch.uk/Homework/egypt/farming.htm> You

might ask what does all this mean? In a nutshell it means the first month of the year is Abib and is comparable to our months February/March, "NOT" the traditional March/April. One might argue that that was the first month of the year in Egypt but what about Israel, how would they have ripe barley in this same month, when they came into the land? In the land of Jericho they could have planted their barley a month earlier than Egypt because of the flooding of the Nile River limited Egypt's plantain. Egypt had to wait until the water receded, but Jericho did not. At any rate the spring wheat had not come up which would have been in the middle of February and the barley was almost ready for harvest which is in the middle of February as **Albert Barnes** points out in his commentary on this verse and you can verify that this is still true today. It is the length of the light from the sun that causes the barley to grow and ripen and this happens in February/March. Peoples crops further North of the equator will not mature at the same time but they can watch the great lights and determine their conjunction points of the length of light and darkness/equinox and solstices, this is what they were created for, i.e. days and years etc, Genesis 1:14. it is not the barley we are to watch for to determine

years/tequfahs/revolutions/cycles/circuits. **Harvest** People's harvests who are on different latitudes will be different because of the distance from the equator and therefore it would be impossible to bring the first fruits of their harvest at the time Egypt or Israel brings there's. The only solution I see is the first month of the year in Egypt "**applies to everyone**", **regardless of their latitude and harvests**. Suppose you were in Ohio at the time the first month of the year was pinpointed in Egypt by the Almighty. Would you let that month and that year apply to you also, even though you're on a different latitude, or would you figure there is no way to work it out? Think about this. If March 20 is approximately equal sunrise and sunset for ever one on Earth, then one day before March 20 is one day before March 20 for ever one on Earth also. 30 days before March 20 is 30 days before March 20 for everyone. In other words the time that it is equal light and darkness around February 20 in Israel is February 20 for everyone on the Earth even though they may be a day or two off on their latitude and harvest. I believe the traditional equator and equinox is scientifically impossible because it will be equal light and darkness when the light of the sun shines in the center of the earth. And

I see how Jerusalem and the regions round about is the center of the earth. The center of the earth was promise to the children of Israel for an inheritance according to the book of jubilees. "And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity Jubilees 8:12. An Egyptian pyramid is said to be in the center of the earth according to global positioning. Again, if we can find out which of the Roman months corresponded with the first month of the year/Abib, in Egypt and Israel, we will have the truth as to when the year begins. This can be done and I know how to do it. Noah did not have the barley during the flood to determine the year and Noah could not have used a sundial to find the equinox on a moving ship either. He