

Was October 22 the Day of Atonement in 1844?

An appeal to SDA Lunar Sabbath keepers.

An honest examination of the evidence will also reveal the REAL beginning of the year.

In October, 1844, conjunction took place on 10-11-1844 at 6:24 p.m. eastern standard time.



The first sliver is shown 10-12-09 on the calendar above only because it was the day after conjunction and something had to be put in the box. That has to be a waxing crescent moon, but that crescent was not visible anywhere in the USA because it set before it was dark enough to see it. See illustration below from US Naval Observatory for sun and moon observance in Maine, Oct, 1844. This is where the EGW and the SDA pioneers were at that time.

The following information is provided for Portland, Cumberland County, Maine (longitude W70.3, latitude N43.7):

Saturday 12 October 1844, Eastern Standard Time

SUN

Begin civil twilight	5:23 a.m.
Sunrise	5:52 a.m.
Sun transit	11:28 a.m.
Sunset	5:02 p.m.
End civil twilight	5:31 p.m.

MOON

Moonrise	6:42 a.m.
Moon transit	12:01 p.m.
Moonset	5:12 p.m.

The first visible crescent is not seen before the end of civil twilight, the glare from the sun is too bright. As you can see, civil twilight extended to 5:31 pm, and the moon set at 5:12 pm on 10-12-1844. So even though there is a waxing crescent presented on the above calendar, that first visible crescent was NOT seen that day. Nor was it seen in Jerusalem. It was seen in both countries the following evening, 10-13-1844. If you count the 14th as the first day of the seventh month, then Day of Atonement (DOA) would have fallen on 10-23-1844, not the 22nd. This is Nature and simple math.

The only way to arrive at 10-22-1844 as DOA is if 10-13 is the first day of the month, but that day was not announced by the first visible crescent. The 13th is not new moon if you count from conjunction (the 11th). The 13th is not new moon if you count from the first sliver, which announced the 14th as new moon. October 12 and 13 were dark days after the last Sabbath that month. The first visible crescent announcing the new moon originated in Babylon, not in Israel. ¹

The New (Old) Light: Israel did not recognize New Moon day as a day of the week. If last month began with a new moon and the second month after creation began with a new moon, what do you think the FIRST month of the first year of earth's history began with? New Moon. **Genesis 1:1-2** and **Ezekiel 46:1** (also **Amos 8:5**, **Isaiah 66:23** and **II Kings 4:23**) prove that new moon day (the first day of every month, even the FIRST day of the first month of earth's history) is a third category of day, not counted as a week day. That first new moon day was **dark**, with no illumination or reflection from the sun. The dark days of the moon (either 1 or 2) after the last Sabbath of the month are the days of new moon celebration. The temple gate is shut during each and every one of the SIX working days, but it is opened each and every Sabbath and new moon, meaning there are three categories of day.

The Challenge: Since there are 3 categories of day with YHVH's calendar, doesn't it make sense that these categories LOOK distinctly different from the other? In **Genesis 1:14**, the sun and moon are responsible for signs (Hebrew word *owth*), seasons (Hebrew word *mo'edim*), days and years. There are 3 phases to the moon: dark, illuminated non-quarter phase (work days), and illuminated quarter phase (Sabbaths). New moon is distinct only if the dark phase is the new moon. If it is the first visible crescent, then it looks just like the work week.

Proof: Yah's Creation week began the first month of earth's history, and began with a new moon day, described in **Genesis 1:1-2**. That unnamed, unnumbered segment of time was dark, and it is NOT one of the 6 day work days or part of the 7 day week. In this Creation model, the Sabbath was indeed the seventh day of the week (it always has been), but it was the EIGHTH day of the first month. The 15th, 22nd and 29th days of the lunar cycle were the other 3 Sabbaths that first month. Interestingly enough, because I got up and went outside and looked, I discovered that the first quarter moon is seen directly overhead at sunset the evening of the 7th, announcing the 8th as the Sabbath. (*Owth* means signal or beacon, which announces something ahead of time). This ONLY happens if the dark phase is new moon. If you count from the first visible crescent, the quarter phases will not announce the Sabbaths, but will be seen after the Sabbaths are over. If you don't believe me, I challenge you to go outside and see for yourself.

Another point: It is physically impossible for Day of Atonement (DOA) to occur as late in the year as 10-22. Feast of Trumpets, Day of Atonement and Feast of Tabernacles all took place in the 7th month, the month of the final harvest. Corn, melons, pumpkins, beans, squash, etc were harvested in this month. If DOA was 10-22-1844, then Tabernacles would take place from Oct. 27 to Nov 3, 1844. Look around you. How much produce do you see being harvested that late in the year? Didn't happen. Based on the new moon at the first of the year, if you count from the dark phase, DOA fell on Sept 22 in 1844—Sept 23 if you count from the first crescent.

Some SDA (and Messianic) feast-keepers say that the New Year begins with the new moon AFTER the vernal equinox, a statement made in the appendix of *Spirit of Prophecy, Vol. 4, 1884 edition, p. 497* and *Great Controversy, 1888 edition, p. 681*. I respect Mrs. White for the things she was shown, but she did not write the appendices found in these two books. In fact they are no longer included in the newer editions of the Great Controversy, but the damage done by this falsehood continues. Here are three quotes (3 witnesses) from EGW that shows when SHE felt Passover would occur.

“...The time of the Passover corresponded to the close of March or the beginning of April, and the whole land was bright with flowers, and glad with the song of birds. All along the way were spots memorable in the history of Israel, and fathers and mothers recounted to their children the wonders that God had wrought for His people in ages past. They beguiled their journey with song and music, and when at last the towers of Jerusalem came into view, every voice joined in the triumphant strain.”
Desire of Ages, p. 75

“The first of these festivals, the Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April. The cold of winter was past, the latter rain had ended, and all nature rejoiced in the freshness and beauty of the springtime. The grass was green on the hills and valleys, and wild flowers everywhere brightened the fields. The moon, now approaching the full, made the evenings delightful.” *Patriarchs and Prophets, p. 537*

At least she is consistent. Here is another quote from 1896: “The feast was held near the close of March or the beginning of April. This was springtime in Palestine, and the whole land was bright with flowers, and glad with the song of birds.” *Story of Jesus, p. 31*.

Notice that she offers NO evidence that Passover can take place as late in the pagan months of april or early may. Notice that she does not say that the month of Abib began in late march or early april, she said **Passover** (Abib 14) would be in late march or early april, which means that the month would have begun two weeks previous, which means that the first new moon could very well be **before** the vernal equinox. Is it possible to misunderstand these very clear statements? Nature proves that the new moon nearest the Spring Equinox announces the new year, not always the new moon after, and Sister White agrees. The ONLY way for Passover to be late in the pagan months of march to early april is if you start the new lunar-solar year at the new moon nearest the spring equinox (+/- march 21). Nature is the first gospel. All nature screams the majesty of YHVH. In 2010, the new year began on 3-16-2010. My crocus were up, as well as my daffodils, hyacinths, and my peach and cherry trees were in blossom. The month of Abib in 2010 is VERY similar to the month of Abib in the year in 1844.

“There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our [SDA] expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many ears by our [SDA] people, is not a proof that our [SDA] ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest... The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith.” *Review and Herald, 12-20-1892*

Here is some of that “evidence” that Sister White said you were going to need to examine:

In 1844, the spring equinox occurred on 3-20. The nearest new moon was 3-19-1844, the day before. Some SDA feast keepers demand that Passover that year had to have been announced by the following new moon as the new moon on 3-19 occurred BEFORE the Vernal Equinox. Nature, however, does not agree. If Passover (linked to the barley harvest) was counted from the next new moon, then the barley harvest could not have been before 5-4-1844. If you will examine this VERY carefully, you will learn that the beginning of the barley harvest does not start that late in the year. This harvest begins late in the pagan months of march or early april. **Nature does not lie!**

The appendices in question should have read that the new year was announced by the new moon nearest the spring equinox. Nature would have supported such a statement. It is because SDAs forced the beginning of the year off an additional month that Day of Atonement was so late in 1844, which forced another harvest (the fall harvest) to also be out of season with nature. How many squash, pumpkins, melons, corn and potatoes are harvested in late october? This is when the Feast of Tabernacles (a.k.a. Feast of Final Harvest) would have begun in 1844.

Interestingly enough, the only way to get to 10-22-1844 as the 10th day of that lunar month is to count 10-13 as the first day of the month. So our Adventist pioneers had the right day as new moon, they did not use the pagan first visible crescent. It was Samuel Snow who first said that DOA would fall on 10-22-1844, here are 3 witnesses from SDA sources; but he did so in error (that remains unchecked).

“SNOW, SAMUEL S. (1806-1870). A Congregationalist, then a skeptic, later a Millerite minister; initiator of the ‘seventh-month movement.’ Beginning with an article written Feb. 16, 1843, he emphasized the tenth day of the Jewish seventh month, *Tishri*, the Jewish Day of Atonement, as the true ending date of the prophetic 2300 years. Later he set forth the specific *day* as Oct. 22, 1844, our calendar equivalent of the tenth day of the seventh month in that year according to the old Karaite Jewish calendar. At first there was but little interest or response, but when Snow preached on July 21 in the large Boston Tabernacle on the text, ‘Behold, the bridegroom cometh [on the tenth day of the seventh month]; go ye out to meet him,’ some began to be roused.

Note: Sam Snow claimed that 10-22-1844 was the Karaite Day of Atonement, a claim the Karaites unequivocally deny (evidence presented later in this study).

“Then soon after, at a large camp meeting held at Exeter, New Hampshire, Aug. 12-17, Snow’s presentation was whole heartedly received. But the prominent leaders elsewhere regarded his message with marked reserve. Nevertheless, the ‘seventh month’ message spread with seemingly irresistible power.

“Snow published the *True Midnight Cry* (four pages), at Haverhill, Massachusetts, on Aug. 22. It was filled with brief but convincing arguments. His preaching of the definite time was soon taken up by hundreds of Millerite preachers, while Snow himself lectured continuously throughout the East. One by one the outstanding leaders joined in the swelling chorus.

“In common with all Adventists, Snow was deeply disappointed in the failure of the Bridegroom to descend from heaven on Oct. 22. For a brief time he questioned as to whether a mistake had been made in the prophetic reckoning of the year.

“However, he soon began to preach strange doctrines, and published a paper, the *Jubilee Standard*, from March to August, 1845. Sharp conflicts developed between him and the Millerites, as he went on into extreme fanaticism and finally proclaimed himself to be Elijah the prophet. He soon separated himself from Adventism in every form.” —*The Seventh-day Adventist Encyclopedia*, Vol. 10, p. 1357

“Samuel S. Snow had arrived on the camp ground. Hardly had he dismounted from his panting horse than word got around that here was a man with a message. Snow strode to the platform and expounded his view, based on the reckoning of the Karaite Jews, that the 2300 day-years of Daniel 8:14 would actually end on October 22, 1844. The camp meeting was electrified.” **Paul A. Gordon & James R. Nix, for the Ellen G. White Estate, in *The Footsteps of the Pioneers***

“From March 22, until October 22, 1844, S. S. Snow, *gradually gaining a mighty influence over all Adventists*, ... claimed the Father had revealed to him that the 22nd of October, 1844, was the definite date of Christ’s coming to exchange the righteous and to destroy the wicked. ... That the great date of delivery was the jubilee year of the Atonement Day. (The fact) that this jubilee year was still years in the future, and that the Jewish Day of Atonement was on the 23rd day of September, did not matter to him. In order to gain time, he adopted the reckoning of the Karaites.” — *The Foundation of the SDA Denomination*, by L. R. Conradi, p. 68, written in 1939.

The problem is that in 1844, the Karaites recorded that Day of Atonement fell on 9-23, not 10-22.

Note: Sam Snow, not Ellen White said 10-22-1844 was Day of Atonement, but EGW apparently went along with it. Also, the Karaites use the Babylonian method to determine the new moon, counting from the first visible crescent. The Scriptural/natural method (which the early SDA pioneer’s actually employed as proven above) is to count from the dark of the moon.

Former SDA, E. S. Ballenger learned the truth in the response to his letter to the Karaites. He wrote: “Oct. 22, 1844 has been a crucial time with S. D. A.’s since their pioneers fixed upon it for the second coming of the Lord Jesus Christ; and they still stand tenaciously for this date in spite of all facts to the contrary. The Day of Atonement fell on Sept. 23, in 1844 instead of Oct. 22. This can be easily demonstrated by consulting any Jewish almanac of that time, or any orthodox Jewish authority. They celebrate the Day of Atonement in 1844 on Sept.23.

“The defenders of the [SDA] creed declare that while the orthodox Jews may have celebrated the Day of Atonement on Sept. 23, the Karaite Jews observed it on Oct 22. We have made careful investigation, and we find that this is a false claim. The leading Karaite rabbi of Cairo, Egypt, Youseff Ibrahim Marzork, in reply to an inquiry as to the day on which they celebrated the atonement in 1844, wrote:

“...I inform you that the sacred days of the Karaite are the same as those of the Rabbinical Jews except that their dates may differ by one day before or after. ...As to the dates of the Passover and Yom Kippur they are the following:— According to the Karaite Jews in the year 1843 the Yom Kippur is on Wednesday the 4th October, and just the same date according to the Rabinnical. In the year 1844 it is on Monday 23rd September for the Karaite and Rabinnical.” *The Gathering Call* by E. S. Ballenger, May-June 1941, pp. 14-15.

Note: I would like to ask the early Seventh-day Adventist pioneers why they did not go to the Karaites for documentation to verify Snow’s claim as was done by Ballenger in 1941? If they had, they would have severely lessened the scrutiny and criticism they have faced for the last 169 years.

There are others who have done the homework that SDA pioneers/researchers should have done:

“Writing to the Jewish Theological Seminary in New York City, I learned some very surprising things. The Day of Atonement in 1843 occurred on Wednesday, October 4th. In 1844, the Day of Atonement occurred on Monday, September 23rd. I have the letter from the Seminary on file as proof. Anyone can check it out if they want to by paying me a visit, or writing to the Seminary themselves” — ***The General Conference News-letter, September, 1980, by Donald E. Mote.***

“In 1994 I spoke with Indiana’s Purdue University professor Prohofsky of the Hillel Foundation of the B’nai Brith concerning the date of the Day of Atonement in 1844. Professor Prohofsky verified the September 23 date through the Inter Lauch computer and stated that the Day of Atonement has never occurred so late in the year as October 22.” — **Conversation with Robert K. Sanders, Lafayette, Indiana, in November, 1994.**

Sadly, and to only make matters worse, SDA leaders have known about this problem for years but have systematically buried the evidence which proves their complicit deceit. Please continue...

The 1950’s presented SDA’s with 2 notable opportunities to admit their sanctuary doctrine errors. First was when the *Seventh-day Adventist Bible Commentary* on the book of Daniel was revised by editors Raymond F. Cottrell, Don F. Neufeld and Francis D. Nichol. In a taped address (given around 1985) Cottrell remembers stormy sessions where “we really struggled” to make sense out of Daniel 8 and 9 and wondered “What are we going to put into the *Commentary*?”

As a result, Cottrell researched the position of non-SDA scholars and discovered that no reputable Christian scholar has ever accepted Adventism’s sanctuary doctrine! Walter Martin examined Bible texts presented by SDAs and wrote in his book, *The Truth About Seventh-day Adventists*: “None of these texts has anything to do with any judgment now going on. Neither the grammar, nor the context supports such a contention. ... (The SDA sanctuary doctrine) relies on out-of-context quotations. The Adventist error is that they draw from the Scriptures interpretations which cannot be substantiated by exegesis, but rest largely upon inference and deduction.” Writing in *Eternity* magazine, Martin’s associate, Barnhouse, said: “The (SDA sanctuary doctrine resulting from the Great Disappointment of 1844) is the most colossal, psychological, face-saving phenomenon in religious history! We personally do not believe that there is even a suspicion of a verse in Scripture to sustain such a peculiar position. And we further believe that any effort to establish it is stale, flat, and unprofitable.”

Cottrell’s research led him to say: “Time and again non-Adventist Bible scholars have examined [our] beliefs and have given all of them a bill of health as having *some* roots in Scripture. ... But *without exception, and often in the most emphatic terms, they denounce* our interpretation of Daniel 8:14 as ‘*eisegesis of the worst kind*’ (reading into the Bible something that is not there). Perish the thought, but the invariable rule appears to be that the more a non-Adventist knows about the Bible and how to study it, the less disposed he is to look with favor on the Adventist interpretation of Daniel 8:14!”

“Now, if only minor matters were involved, we could dismiss these criticisms. But when the keystone in our theological ‘arch’ has been the target of these criticisms — you knock the keystone of an arch out — what’s going to happen? You don’t have an arch there! That has been the target of these attacks, so in a certain sense, the integrity of our church is at stake! And, unfortunately, we have never faced up realistically, yet, to this fact!”

Note: Cottrell is highly respected by SDA feast keepers for his candid examination of the feasts.

The Revising of *Bible Readings* Shocked Cottrell

A second opportunity for Seventh-day Adventism to resolve their doctrinal errors occurred in 1958. Here again are Cottrell's taped recollections: "In 1958 ... it fell to my lot, as a Review and Herald Publishing Association editor, to revise the perennial classic *Bible Readings* (published for nearly 100 years). ... The old plates had worn out and we had to make new plates. ... The Review and Herald thought it would be highly desirable to bring *Bible Readings* into harmony with the (*Seventh-day Adventist Bible*) *Commentary* so that we wouldn't be saying something out of one corner of our mouth and something else out of the other corner. So it fell to my lot, then, to come to Daniel 8:14, the Sanctuary and the Investigative Judgment. And with all of these statements — of Martin and Barnhouse and Lindsell and DeHaan and you name them — reverberating in my mind just like an echo that kept going back and forth ..., I decided that I would try to find some way to say what we wanted to say about the Sanctuary and the Investigative Judgment in a way that would *take the ammunition out of these people's hands* so they couldn't criticize us like they were — *present it as Biblical. And after struggling, I found that it couldn't be done!*

"So I went to Elder Nichol one day and I said, 'Elder Nichol, what do you do in a case like this?' I was really trying my very best to present the Sanctuary and the Investigative Judgment in the book *Bible Readings* — *I couldn't do it!* He said, 'Well, what do (our) college Bible teachers have to say? ... Write them a letter.' So I composed a letter in which I asked a number of key questions on getting the sanctuary doctrine out of Daniel 8:14. And I sent this questionnaire out to every teacher of Hebrew in our colleges — we didn't have any universities at the time — and to the head of every Bible department and a number of other Bible teachers I was personally acquainted with. And I protected them by assuring them their names would never be associated with any responses they made.

"I asked these questions and *all twenty-seven I wrote to replied. Without exception* the responses expressed the opinion that there is *no linguistic or contextual basis for applying Daniel 8:14 to the antitypical Day of Atonement and the Investigative Judgment.* There was *not one* college Bible teacher who came out and said there is a basis in exegesis — that is in the language or the context.

"And then I had asked another question: 'What reason, other than language and context can you offer?' And thirteen, half of the twenty-seven, said '*There is no other basis.*' In other words, half of them were saying *there is no basis whatever!* Then there was a little scattering among the other half — two people replied this way and I was really taken back by those replies — two of them proposed that the English word 'cleansed,' in the King James Version, was '*a fortunate accident!*' *How about having the most important of our doctrines based upon a 'fortunate accident' in translation! ...*

"Actually, it was not an accident, the Septuagint has the word 'cleansed,' ... and they put the word 'cleansed' in because they thought it applied to Antiochus Epiphanes. So the (Seventh-day) Adventist doctrine of the Investigative Judgment, the interpretation of 'cleansed,' is based on an ancient translation made by Jewish people into Greek believing that Antiochus Epiphanes had fulfilled the prophecy. So if we take the word 'cleansed' there, we really ought to say that it applied to Antiochus Epiphanes."

Note: The foundational SDA doctrine is not based on sound exegesis. The primary flaw is the belief that 10-22-1844 was DOA that year. Secondary is the belief in an investigative judgment. Day of Atonement in type is a ONE day event, in anti-type it cannot be a 169 year event (as of 2013).

Committee on Problems in the Book of Daniel Stymied

“Well, I went to Elder Nichol. Since he had gotten me into this fix, it was up to him to get me out of it. You know what he did? He took them (the responses) over to the President of the General Conference, Elder Figuhr. And the General Conference appointed the Committee on Problems in the Book of Daniel to try to find some answers to these questions. Well, the Committee on Problems in the Book of Daniel *met for five years*. I was a member of the committee. We studied forty-five prepared papers for the committee and adjourned *without finding any answers!*”

“Now, there was a majority on the Committee and a minority, altogether fourteen people. Nine of them, the majority at the end, wanted to issue a formal report in which we wouldn’t say one word about any problems or any questions. Now remember, the name of the committee was Committee on Problems in the Book of Daniel. And they wanted a report that would just make everybody happy and say some nice things. Well there were five of us that didn’t think that was intellectually honest. We didn’t think that the church would be well served by such a report.... The majority insisted on that ‘unanimous’ report to which we would have to sign our names — and we couldn’t conscientiously do that because we would be to blame *for a report that didn’t deal with any of the problems!*”

“So we made several proposals. We made a proposal that would deal honestly with the facts and the different proposed solutions — the reasons for them — and let people make up their own minds. Well of course that didn’t meet the desire of the majority. Another proposal we made was that there be no report and any member of the committee, on his own initiative, could submit any article for publication in the *Review* or *Ministry* or any other journal, under his own name and without mentioning the committee. That way people could say what they wanted to. No, those weren’t acceptable. So we came out with a facetious suggestion. We proposed that they let us five step out into the corridor, and then the majority could have a unanimous vote just as they wanted it.” — *Raymond F. Cottrell in taped address, circa 1985.*

Here are several pointed facts that need to be addressed:

1. October 22, 1844 was not kept as the Day of Atonement (DOA) by the Karaites that year as claimed by Sam Snow, who is not considered a prophet.
2. The SDA Church has never offered a shred of evidence that proves that DOA fell on 10-22-1844 or that the Karaites observed DOA on that date in 1844.
3. The Karaites observed 9-23-1844 as DOA that year; but they count from the first visible crescent.
4. IF DOA occurred in October of 1844, and IF new moon was counted from the first visible crescent, the 14th would have been new moon that year as the first crescent was not seen in Israel OR the USA until the evening of the 13th, (which, in that method of observation would make the 14th new moon) meaning 10-23-1844 would have been DOA that year, not 10-22.
5. Passover/Unleavened Bread (which begins the barley harvest in Israel, occurring in the first lunar month) has NEVER occurred so late in the year as the pagan month of May. The barley harvest is in early spring, not mid spring. Day of Atonement has NEVER occurred so late in the Roman year as October 22. The feasts of the seventh lunar month involve the fall harvest which would have taken place a month earlier. **Nature and her harvests do not lie.**

6. Even IF October 22, 1844 had been Day of Atonement that year, the ONLY way to get there is if the 13th was new moon day, the first day of the lunar month, which is the method our pioneers actually used. So even if they had the wrong month (and misapplied **Daniel 8:14**), they did begin the month with the correct new moon. *HalleluYah!*

7. The 13th of October, 1844 was a dark day as the first crescent moon was NOT seen the evening of the 12th, see evidence on first page.

8. Starting the month with the spotting of the first visible crescent is a Babylonian practice, and is not Scriptural. Neither Scripture nor nature supports the first visible crescent announcing new moon day.

9. The ONLY way to have the quarter phases of the moon announce the 8th, 15th, 22nd and 29th days of each lunar month as the Sabbaths is to count the dark day(s) after the last Sabbath of the month as new moon, the rebuilding of the month.

10. There are, from time to time, two day new moon celebrations in Scripture, as depicted in both the OT and the NT.² There is only ONE first visible crescent. If you count the first visible crescent as new moon day, what phase of the moon announces the second day of new moon?

11. SDA Scholars, our Theology Department heads and Bible teachers (who have to **earn** their credentials) have known for years that there is a problem with the Investigative Judgment doctrine, but their findings and concerns have been systematically buried by the denomination's political leaders.

12. The final nail in the coffin, anti-type must equal type. Day of Atonement is a one day event each year (**Leviticus 16**). SDA's have somehow prophetically stretched this into a 169 year event (as of 2013, and counting). If in type, DOA is a one day event, then so will it be in anti-type.

This study was created because it was needed. Many are fighting against the same bad doctrine as I, and some are STILL promoting the Babylonian method for determining new moon and/or still promoting October 22, 1844 as Day of Atonement that year in spite of the evidence against it.

If you have never seen this evidence presented before, so be it. You now have no excuse for continuing in this error.

If you are going to be counted among the faithful, having and expressing spiritual integrity, you simply must present the truth as is supported in Scripture and/or nature. If you do not, you will find yourself in the same situation as Cottrell (or worse, the men who opposed him and his colleagues). Who are you going to serve, YHVH or your own tradition-based self interests? From this point forward you will have no excuse if you to continue to promulgate these falsehoods regarding the Creation Calendar.

New moon is not announced by the first visible crescent. This is the Babylonian method which was adopted by the Jews (who are not Israelites, by the way). There are sometimes two new moon days, but there is only ONE first visible crescent. New moon days (both of them when there are two) should look the same, be announced by the same configuration of luminaries in the heavens. Only the DARK of the moon solves this issue.

October 22, 1844 was not Day of Atonement that year, but it WAS the 10th day of 8th lunar month by counting from the DARK of the moon. DOA is the 10th day of the 7th lunar month.

Lead, follow or get out of the way. By maintaining the falsehoods pointed out, you will not harm or hinder the Creation Calendar movement, you will only harm yourselves and your own witness. The nay-sayers just LOVE this kind of disjointed effort and will be sure to capitalize on it. Believing or promoting a falsehood means having guile in one's mouth. Some of you receiving this are well respected among Lunar Sabbath keepers, and you have very well defended your faith, some with very effective flyers, informative websites and other very attractive publications. The worst part about this is while you are catching the eye of truth seekers, you are also teaching them to believe in well documented and easily proven falsehoods.

Examine everything, prove ALL things. Hold fast ONLY that which is good. If you wish to object that some of the information against the SDA "Day of Atonement, 1844" doctrine and the investigative judgment quoted in this study comes from former SDA's or non-SDA's, then feel free to ignore their quotes altogether and simply prove any of the 12 pointed facts above to be in error. Nature does not lie, and the feasts are all tied to seasonal harvests which, by the way, cannot be moved by men in an effort to promote their false theologies.

Respectfully submitted,

Troy Miller

www.creationcalendar.com

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End notes:

1. New moon is not announced by the first visible crescent. This is a Babylonian practice, not Hebrew.

“The **Babylonian calendar** was a lunisolar calendar with years consisting of 12 lunar months, each beginning when a new crescent moon was first sighted low on the western horizon at sunset, plus an intercalary month inserted as needed by decree. The calendar is based on a Sumerian (Ur III) predecessor preserved in the **Umma calendar** of Shulgi (ca. 21st century BC).”

http://en.wikipedia.org/wiki/Babylonian_calendar

“The beginning of the month in the Babylonian calendar was determined by the direct observation by priests of the young crescent moon at sunset after the astronomical New Moon.”

<http://www.friesian.com/calendar.htm>

The link, http://www.tyndale.cam.ac.uk/Egypt/ptolemies/chron/babylonian/chron_bab_cal.htm, leads you to this quote: “The Babylonian calendar was a lunisolar calendar. The Babylonian day began at sunset, and each month notionally began with the first rising of the crescent moon; in essence, a Babylonian month was a synodic lunar month, represented as a 29 or 30 day month. Contemporary records show that the start of the month was actually determined by observation of the new moon wherever possible, or by prediction if not.”

“The months began at the first visibility of the New Moon, and in the 8th century BC court astronomers still reported this important observation to the Assyrian kings.

“Thus, the Babylonian calendar until the end preserved a vestige of the original bipartition of the natural year into two seasons, just as the Babylonian months to the end remained truly lunar and began when the New Moon was first visible in the evening. The day began at sunset. The Jewish adoption of Babylonian calendar customs dates from the period of the Babylonian Exile in the 6th century BC.”

<http://www.ancienthistoricalsociety.org/CalendarsBabylonian.html>

You might be tempted to say, SEE! But you'd be wrong. These websites accurately record the events as history reveals them. It was the Jews who adopted the Babylonian calendar, including the days beginning at sunset (the days in Scripture begin at dawn), the months beginning with the first visible crescent, as well as the pagan names of the months. The Jews are not Israelites; they are Khazars (Edomites). All the months in Scripture are by ordinal numbers. The Israelites certainly apostatized and fell into the same or similar calendar corruption as the Jews, but there the similarities cease.

2. There is a two day new moon celebration in Scripture. Here is an example from the OT:

It was on the 29th day of the month that David said to Jonathan, “Tomorrow is the new moon.” (**1 Samuel 20:5**, Jonathan agreed in verse **18**) David understood that there would be two days of feasting (Day 30 and Day 1) which is why he requested that Jonathan come into field to shoot the arrows on the third day (the day following the second day of the new moon celebration). David knew that the king would expect him for the two days in question, and he was right. The king ignored his absence the first day thinking him unclean or something, but was wroth when he was not there the second day - **1 Samuel 20:24-30**. The underlying Hebrew in **1 Samuel 20:27, 34** where it says 2nd day of the month literally means the 2nd day of the chodesh or *new moon* (celebration) not the 2nd day of the *month* as translated. (I asked a Hebrew student). This man didn't just convince me by his answer. Nature did.

Nature is the first gospel. There are sometimes one dark day after the last Sabbath of the month, sometimes two. Here is this calendar puzzle on paper.

23	24	25	26	27	28	29
						30
						1
2	3	4	5	6	7	8

Jonathan and David agreed upon the 29th day of the month. David was not at the Kings table on the 30th, or on the 1st. Jonathan shot his arrows on the 2nd. When there are two days of new moon celebration, the second is always the first day of the new month.

I can send you no “verification” other than to the Word itself. I have never seen a single study on this point, other than one in opposition to it. But here is the paper trail.

In Scripture, the months ALL used to be 30 days in length, for a total of a 360 lunar/solar year. The luni-solar year was originally 360 days long. Twelve 30 day months = 360 day year. Here is the evidence for this. **Genesis 7:11** says that the flood began on the 17th day of the second month. **Genesis 8:4** says the water prevailed upon the face of the earth until the 17th day of the seventh month. That is 5 months. **Genesis 7:24** and **8:3** say that the water prevailed upon the earth for 150 days. 150 divided by 5 = 30. So there were 5 consecutive 30 day months in Scripture, which is not possible with the current relationship between the earth and moon. So, we have solid Scriptural proof that the months were all 30 days in length. The lunar cycle is now 29.5 days rather than 30 day in length. Which equates to some months being “deficient” or 29 days long, some being called “whole” (30 days long). There are 4 seven day weeks in each month, which accounts for only 28 of the 29 or 30 days. These other days are new moon days.

It was not until YHVH dented His clock that there were 29 day months. I personally believe this dent occurred in Hezekiah’s time. I also believe YHVH will correct His calendar in the near future, which means a return to a 360 day year with twelve 30 day months and TWO new moon days every month.

The dark phase is new moon, considering that MANY ancient and scholarly resources reveal that Israel observed the Sabbaths on the quarter phases of the moon. If you start from the first visible crescent, the Sabbaths will never line up with the quarter phases, being a 1-2 day(s) late every week, UNLESS you count the new moon as the first day of the week.

Ezekiel 46:1 tells us that the new moon CANNOT be counted as a week day, the gate to the inner court being shut all 6 working days, open on Sabbath and new moon. So the only way to count the lunar cycle and have the three different types of day be marked off with 3 different phases (AND have the Sabbaths announced by the quarter phases) is for the dark phase to be new moon. The illuminated phase to be for the work week, of which the quarter phases announce the Sabbaths.

If you count the month this way the Sabbaths will always be on the 8th, 15th, 22nd and 29th days of the month. Interestingly, these are the only dates that any weekly Sabbaths fall on in Scripture. Sometimes there are 2 dark days after the last Sabbath of the month. The only way to ALWAYS have a one day new moon is for there to only be ONE dark day after the 29th day of the month. That single dark day would be the first day of the new month. Day 29 followed by day one. When there are two dark days (when the moon is not illuminated) after the 29th day of the month, what do YOU do with them?

When there is only one dark day after the 29th day of the month, conjunction took place on the 29th, followed by one day of the dark phase of the moon. When there are two days of the dark phase after the 29th of the month, conjunction will have taken place on the day AFTER the 29th. Because conjunction splits a day in half (the first part being in the old month, the last part after conjunction being in the new month), what month does this day belong in? Old or new? It is part of the old month because it BEGAN in the old month. A day cannot be part old month and part new month at the same time. The moon is in an elliptical orbit, meaning that conjunction will never (rarely) take place at dawn, when a new day and a new month could begin at the same moment. So the first of two dark days is day 30 of the old month.

This is exactly the scenario found in **I Samuel 20**. When it says second day of the month, the Hebrew is second day of chodesh. The first meaning of chodesh is new moon (renewal), it only means month by implication. In David's day, the clock had not yet been dented, so every month was 30 days in length. This is why Saul expected him for two days because every new moon celebration was a two day event. In the context of this passage, BOTH days that David was expected to eat with the king are linked to the new moon.

There is also a two day new moon in the NT:

These going before tarried for us at Troas.

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

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Acts 20:5-7

Paul took five days to get to Troas after the last day of Unleavened Bread, which is Abib 21. So he arrived on the 26th day of Abib then stayed 7 days.

							1
2	3	4	5	6	7		8
9	10	11	12	13	14		15
16	17	18	19	20	21		22
23	24	25	26	27	28		29
							30
							1
<u>2</u>	3	4	5	6	7		8

The only way for Paul to arrive in Troas on the 26th, be in Troas for 7 days and speak until midnight of the first day of the week ready to depart on the morrow is if there is a two day new moon. Day 30 and day 1 (the 2 days of a 2 day new moon celebration) would not be counted against the week. Look above and count 'em: 26, 27, 28, 29, 30, 1, 2 (that's seven days) as he was going to depart on the morrow. The second day of the month (underlined above) MUST be the first day of the week in order for the math to work. This passage is a stumbling block for the Gregorian calendar as there is no way to "create" or force the end of the 7 day stay to fall on the first day of the week successfully. Those who've tried have run afoul of another Creation Calendar absolute.

Some try to manipulate the calendar so Paul CAN leave on the first day of the week (and so that they can retain their satyrday as the Sabbath). Here is what THAT calendar model looks like...

				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	1
<u>2</u>	3	4	5	6		

They say that Passover (Abib 14) must have taken place on a wednesday, forcing the weekly Sabbath to take place on the 17th. Now when Paul leaves on the evening of the 21st, arriving in Troas in 5 days (Abib 26), and abodes there 7 days, (26-27-28-29-30-1-2) ready to depart on the morrow, the night he preached was actually the first day of the week (at least on this calendar). Do you spot the problem? It is highlighted in red (Abib 10). Abib 10 floats around on the Roman calendar.

If the 17th is the Sabbath of any month, so is the 10th. Do you remember what happened on Abib 10? The 10th day of Abib is a work/commerce day, the day to set aside the Passover Lamb. If you did not own a lamb, you had to go and purchase one on THIS particular day.

The 14th day of Abib is always the preparation day for first day of Unleavened Bread. **Matt. 27:62, Mark 15:42, Luke 23:54--24:1, John 19:14, 31, 42—John 20:1.** Abib 14 floats on our calendar. The fact is that the 10th, 14th and 16th of Abib (which also floats around on the Roman calendar) are, without exception, commanded work days. The barley could be harvested on the 16th after the Wave Sheaf had been offered, **Leviticus 23:9-14.**

If there is a continuous 7 day cycle, every few years either the 10th, 14th, and 16th will fall on a satyrday. Evidence: Abib 10 fell on a satyrday in 2003. The 14th fell on satyrday in 2004 and 2008. The 16th fell on a satyrday in 2002, 2006 and 2009. There is no legislation provided to do these tasks a day early or late, these work dates are fixed. And YHVH never has Israel do common work on a rest day. He is not the Author of confusion.

Isn't it interesting how the Father maneuvered His commanded work days in such a fashion that they would totally disrupt and destroy all the calendars of apostate man? YHVH's calendar will not be manipulated by man. It was established at Creation and it is with us still. Our duty is to find a way to obey.