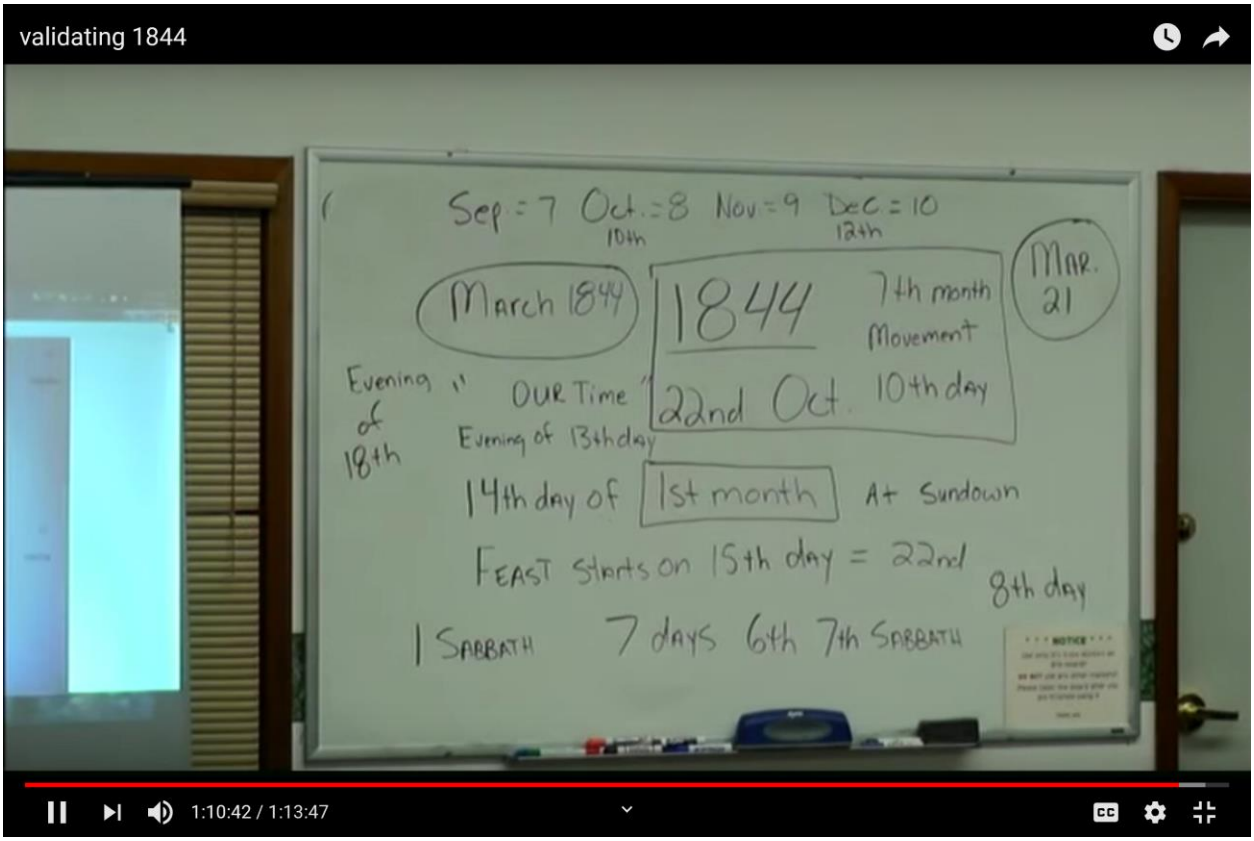
Validating 1844 video by Don Frost

Time/ moon July 2015



October 22, 1844 (10th day of the 7th month)

Aka: 7th month movement presented in the Midnight Cry message

Isa 30:26 light of the moon

Ps 81:3 new moon; solemn feast days

Can't keep time without new moons

New Moon=a moon that goes through its lunar phase; a black moon; which begins a new month (NOT a FULL moon).

By number → 1 Chron 23:31- new moons/ feast days

Lev 23:1-5 14th day of the 1st month at even (sundown)

Even=sundown (evening of the 13th day in "our time")

vs.6: 15th day ← feast starts ← the 1st full day (umleavened bread)

vs.7: 7 days from 15th brings it to the 22nd

vs.8-12 morrow after the Sabbath- (vs 11)

7 DAYS:

1st day = Sabbath (can fall on any day of the week)
7th day = Sabbath (can fall on any day of the week)
8th day = wave offering

Passover begins the 1st month (April)
May 2nd month
June 3rd month
July 4th month
Aug 5th month
Sept 6th month
Oct 7th month

vs. 24-27 **10th day of the 7th month = day of atonement**

How do we prove that 1844 was the 10th day of the 7th month?

When the Jews went into captivity, they kept the Babylonian understanding of keep months. In the beginning, they didn't have the name of months; instead, they were numerical ie. 1st month, 2nd month etc.

The Jews started naming the months like the Babylonians named the months along with the number of the month following. But **after a while, they dropped off the number of the month and used only the name of the month**.

According to the Babylonian calendar and the Roman calendar (based on equinox), which month is the 1st month? MARCH

Why is MARCH the 1st month of the year?

It's when the vernal equinox takes place. The vernal equinox is when the sun lines up with the equator and which results in an even part of the day (which happens twice a year; September & March)- the day time is roughly 12 hours and the night time is roughly 12 hours**. The pagans, Babylonians and Romans, all used the equinox as the beginning of the year.**

The Jews that were in captivity accepted this as the beginning of their year and over time, as it went on, they lost themselves in time.

This was the beginning of the year in the Julian calendar (Julius Caesar). The Julian calendar was changed to the Gregorian calendar. **The Gregorian calendar then changed the New Year a second time!** The change was made to start **the New Year in MARCH and change was made again to start New Year in January 1582.**

When did the colonists here in America accept the Gregorian change? 1752

So if you were living in the American colonies prior to 1752, you were celebrating New Years in MARCH, NOT January.

How do we know when an historian cites history if he has made an adjustment according to the time of the history (before or after 1752) in which he is writing?

Sept =	7	9th month
Oct =	8	10th month
Nov =	9	11th month
Dec =	10	12th month

Babylon is truly confusing!!!

Is December the 10th month on our calendar today? Babylon is truly confusing!!!

Dan 7:25 antichrist has changed times!

We need to be able to show that Adventism is valid. There are two main forms of time keeping:

1- Rabbinical
2- Karaite

The new moon of the 1st day of 1844 was in the month of March, according to SDA detractors. Let's see:

Mar	1	Jul	5	
Apr	2	Aug	6	
May	3	Sept	7	
June	4	Oct	8	⬅ 8th month (wrong!)

So, how do we prove that the 1st month is NOT MARCH but April?

Apr	1	Aug	5	
May	2	Sept	6	
June	3	Oct	7	⬅ 7th month (correct)
July	4	Nov	8	

How do we prove the above?

Rabbinical websites will tell you the Jewish New Year in 1844 began in MARCH and the day of Atonement was on the 22nd of September!

This came out in the 1940's when they were celebrating the anniversary of 1844. Records were not well kept. Time was lost. In 1944 (100th anniversary year of 1844) some Adventist theologians could not prove our position of Oct as the 7th month so they began to deny Adventism.

Ex 13: 3, 4 Abib. **What does Abib mean?**
The month when the green grain (particularly the barley) is ready. So, how you determine when the month is based on when the harvest comes in.

Lev 23:10-11 According to SOP, this wave sheaf's/ first fruits represent Jesus Christ.

On the 7th day (7th Sabbath), Christ was in the grave. On the 6th day of the Passover, at about 3:00 pm in the afternoon (which the Bible calls the 9th hour), Christ died. On the 8th day, (which as the a high Sabbath), Christ rose (first fruits) from the grave. (There was also a special resurrection that day that rose with him) Now Christ is the priest when he rose (as the priest is the one that waved the 1st fruits).

1:13:47

vs. 10 reap (bundle together) Grain has to be fully matured before the harvest.

Karaite understanding of time:

2Sam 21:9 "first" = 1st month

2Ki 4:42 corn

Go to CD Rom and type in **"corn" = "CORN/ BARLEY-** a grain of barley, the third part of an inch length; hence originated our measure of length"

Western society did not discover corn (what we call maize) until the settlers or pioneers came to the new world. So when you are reading old English prior to the Columbian period, where Christopher Columbus came to the New World, corn is always some kind of a grain and in particular, its barley.

Ex 9:31 (during the plagues in Egypt, the hail damaged the land)

"**in ear**" means it was ready. **Bold** = reached their point of maturity.

Why did this happen? When something is eared, when the barley or the grain is growing, grain color is green. This is why the Bible says let the wheat and the tares grow together until the harvest because you can't tell the difference between a wheat and a tare until the harvest when the grain turns (ripe) golden brown when it is mature and it is stiff/ brittle, so the hail hits it and blow it apart and all the grain/ barley falls to the ground. When it is still green, and it's flexible, and it hasn't gone into ear, that when the hail hits the green wheat, it doesn't damage it. So the only thing that is being damaged here is the barley. The reason the barley is being damaged is because the Bible is us that it's the barley that comes to harvest first, NOT the wheat. The barley comes to harvest before the wheat.

What does all this have to do with OCT 22, 1844?

It has to do with the wave sheaf offering. And it has to do with Abib. Because what happens is, you can't have a 1st month unless you have a barley harvest. And according to most of the literature that I've read, generally, the 1st part of the year, when the barley harvest is ready, is MAR 21.

And that is going to play into what I show you next.

So if the barely harvest is ready on the 21st of March, then the new moon after that becomes the 1st day of the 1st month. You can't have a barley harvest unless you have a first day of the first month. What they did if they didn't (at the end of the 12th month, March) have a barley harvest, coming up at the new moon of the first month, they would wait another month and that month would be a 13th month, that would be called a leap month.

Generally, you never get a barely harvest before Mar 21. You can go on line (type in "barley harvest Israel when" in browser) will show you that the barely harvest in Israel is in April.

Why do Rabbinical Jews celebrate the new moon in March? Because they have been contaminated with Babylonian/ Paganism. They coincide their 1st month like the Pagan Babylonians did with the vernal equinox in March; which generally happens around the 20th- 21st of March on every year. And this allows them to have a calendar that is more stationary. But the Bible tells us that you keep time, not by a fixed reference point, but by on the new moon when the barely harvest comes in.

The 1st moon after the harvest of barley is the 1st month. Vernal equinox gives a fixed time of MARCH 21

Lets go to Samuel Snows article:

The understanding of this article not only affects the 2300 days, but this also affect the 70 week prophecy identifying that Jesus Christ was the messiah and crucified in the spring or April of 31 A.D.

The Seventy Weeks

The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19-34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verse 33, 34, he declares that he knew him not, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, 11 Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man " In verse 36, Christ says, 11 But I have greater Witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 21: ,If I bear witness of myself, my witness is not true." The miracles of Christ publicly wrought, did not commence till after John was put in prison--see Mat. xi. 2-6; Luke vii. 19-23 The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not. In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the time of their visitation. The prophecy was plain, and they should have heeded it. Our Saviour, also told them plainly when the period ended, saying, "The time is fulfilled ." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Caesar--see Luke iii. 1-3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exigus, a Roman monk. fixed the beginning of the Christian era -n the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death or Herod; and the astronomical tables prove this eclipse to have been on the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph, being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death--see Matt. ii. 13-15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point of time given by Dionysius for the commencement of the Christian era. Consequently, Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11-13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration--see John iii. 1-21. In verse 22 we are informed that Jesus returned, after these things, in to the land of Judea, where he tarried and baptized. As he had previously been in Jerusalem at the Passover--see John ii. 23--and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A.D. 27. But "John was not yet cast into prison"--see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of

the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the covenant was confirmed--see Dan. ix. 27. In the midst of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "midst," is by the Lexicon defined, "half, half part, middle, midst." The week was divided into two halves, and the event which was thus to divide it was the death of' Christ. **This event took place, according to Dr. Hales, one of the ablest and best chronologers in the spring of A. D. 31. Ferguson has placed it in A D. 33; but in order to prove he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new in moon in March; but the Caraites with the new moon in April. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th (15th?) day of the first month, the offering of the first fruits of the barley harvest.** But if the year be commenced

ccording to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on

the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath in A. D. 33, and not for several years before and after. But **according to the Caraite reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion.** The covenant was confirmed half a week by Christ, and the other half by his apostles--see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness both

Samuel Snow is talking about our Messiah and when he was crucified because he is trying to establish that the 2300 days , which the 70 weeks formed a part of, concluded in the autumn of 1844. Now notice this:

with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To Confirm it signifies to establish it on a firm foundation. The foundation of the gospel, is Jesus and the resurrection--see Acts xvii 18; 1 Cor. iii. 9-11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles. as those proofs which were indispensably necessary. But John performed no

Brother Snow is saying that the likelihood of the harvest coming to full fruition in Mar 21, 1844 is almost impossible. The weather only gives it a certain amount of days to come to maturity. That means that the 10th day of the 7th month is based on (according to the whole world virtually) in March would bring it to the 7th month in September, but according to what Samuel Snow is saying, that the Karaites were basing it April of that year, 1844.

Here is the sad part about this: even the Karaites that are living today, don't have records going back to 1844. So, how do we prove this? How do we prove Adventism?

Let's go to NASA.

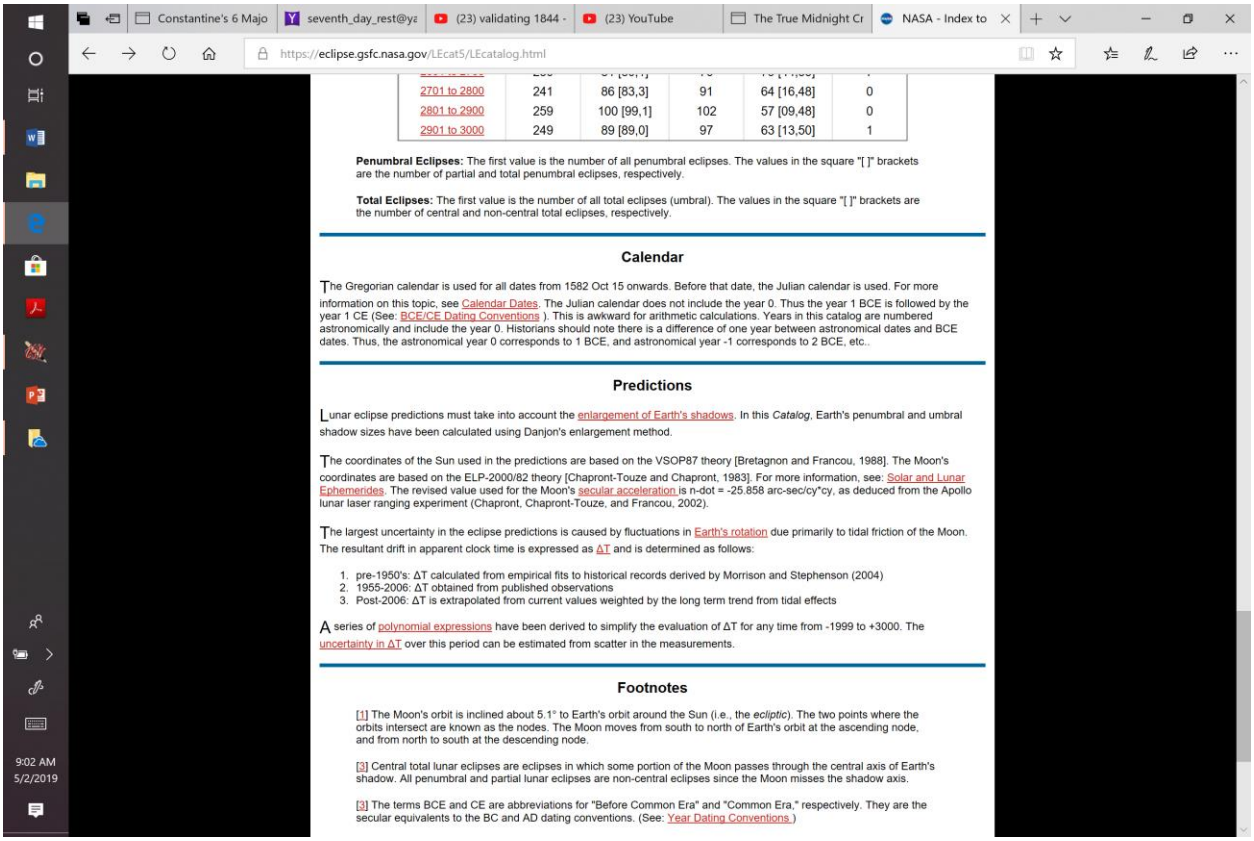
miracles--see John x. 41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a special work assigned to them, and for which they were duly qualified, and that was to testify concerning the works and Resurrection of our Lord--see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i 1, 3. All these witnesses save one were regularly called and qualified,

having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a special witness was called upon the stand. {August 22, 1844 SSS, TRMC 2.3}

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. 1. 10-12; 1 Cor. xv, 1-9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere,cthe Lord working with them, and confirming the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth (lay of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844. {August 22, 1844 SSS, TRMC 3.1}

The Karaites have lost records going back to October 22, 1844. NASA has mathematically calculated the moon phase. They also show there is no zero year and show the pope changed the calendar in 1582!

NASA https://eclipse.gsfc.nasa.gov/LEcat5/LEcatalog.html



2701 to 2800	241	86 [83,3]	91	64 [16,48]	0
2801 to 2900	259	100 [99,1]	102	57 [09,48]	0
2901 to 3000	249	89 [89,0]	97	63 [13,50]	1

Penumbral Eclipses: The first value is the number of all penumbral eclipses. The values in the square "[ ]" brackets are the number of partial and total penumbral eclipses, respectively.

Total Eclipses: The first value is the number of all total eclipses (umbral). The values in the square "[ ]" brackets are the number of central and non-central total eclipses, respectively.

Calendar

The Gregorian calendar is used for all dates from 1582 Oct 15 onwards. Before that date, the Julian calendar is used. For more information on this topic, see Calendar Dates. The Julian calendar does not include the year 0. Thus the year 1 BCE is followed by the year 1 CE (See: BCE/CE Dating Conventions). This is awkward for arithmetic calculations. Years in this catalog are numbered astronomically and include the year 0. Historians should note there is a difference of one year between astronomical dates and BCE dates. Thus, the astronomical year 0 corresponds to 1 BCE, and astronomical year -1 corresponds to 2 BCE, etc..

Predictions

Lunar eclipse predictions must take into account the enlargement of Earth's shadows. In this *Catalog*, Earth's penumbral and umbral shadow sizes have been calculated using Danjon's enlargement method.

The coordinates of the Sun used in the predictions are based on the VSOP87 theory [Bretagnon and Francou, 1988]. The Moon's coordinates are based on the ELP-2000/82 theory [Chapront-Touze and Chapront, 1983]. For more information, see: Solar and Lunar Ephemerides. The revised value used for the Moon's secular acceleration is n-dot = -25.858 arc-sec/cy*cy, as deduced from the Apollo lunar laser ranging experiment (Chapront, Chapront-Touze, and Francou, 2002).

The largest uncertainty in the eclipse predictions is caused by fluctuations in Earth's rotation due primarily to tidal friction of the Moon. The resultant drift in apparent clock time is expressed as ΔT and is determined as follows:

1. pre-1950's: ΔT calculated from empirical fits to historical records derived by Morrison and Stephenson (2004)
2. 1955-2006: ΔT obtained from published observations
3. Post-2006: ΔT is extrapolated from current values weighted by the long term trend from tidal effects

A series of polynomial expressions have been derived to simplify the evaluation of ΔT for any time from -1999 to +3000. The uncertainty in ΔT over this period can be estimated from scatter in the measurements.

Footnotes

[1] The Moon's orbit is inclined about 5.1° to Earth's orbit around the Sun (i.e., the *ecliptic*). The two points where the orbits intersect are known as the nodes. The Moon moves from south to north of Earth's orbit at the ascending node, and from north to south at the descending node.

[3] Central total lunar eclipses are eclipses in which some portion of the Moon passes through the central axis of Earth's shadow. All penumbral and partial lunar eclipses are non-central eclipses since the Moon misses the shadow axis.

[3] The terms BCE and CE are abbreviations for "Before Common Era" and "Common Era," respectively. They are the secular equivalents to the BC and AD dating conventions. (See: Year Dating Conventions)

Calendar

The Gregorian calendar is used for all dates from 1582 Oct 15 onwards. Before that date, the Julian calendar is used. For more information on this topic, see Calendar Dates. **The Julian calendar does not include the year 0.** Thus the year 1 BCE is followed by the year 1 CE (See: BCE/CE Dating Conventions). This is awkward for arithmetic calculations. Years in this catalog are numbered astronomically and include the year 0. Historians should note there is a difference of one year between astronomical dates and BCE dates. Thus, the astronomical year 0 corresponds to 1 BCE, and astronomical year -1 corresponds to 2 BCE, etc..

CALENDAR DATES

The Julian calendar is used for all dates up to 1582 Oct 04. After that date, the Gregorian calendar is used. Due to the Gregorian Calendar reform, the day after 1582 Oct 04 (Julian calendar) is 1582 Oct 15 (Gregorian calendar). Note that Great Britain did not adopt the Gregorian calendar until 1752. For more information, see Calendars.

The Julian calendar does not include the year 0, so the year 1 BCE[1] is followed by the year 1 CE. This is awkward for arithmetic calculations. All pages in this web site employ the astronomical numbering system for dates (they use the year 0). Years prior to the year 0 are represented by a negative sign. Historians should note that there is a difference of one year between astronomical dates and BCE dates. Thus, the astronomical year 0 corresponds to 1 BCE, and year -100 corresponds to 101 BCE, etc.. (See: Year Dating Conventions)

There is some historical uncertainty as to which years from 43 BCE to 8 CE were counted as leap years. For the purposes of this web site, we assume that *all* Julian years divisible by 4 are be counted as leap years.

YEAR DATING CONVENTIONS

The western-style year dating convention commonly used in many parts of the world was created by the monk Dionysius Exiguus in or about the year AD 532. The convention is based on Exiguus' determination of the year in which Jesus Christ was born. For instance, in the date AD 2001, the prefix "AD" stands for "Anno Domini" which is Latin for "the year of our Lord." Similarly, in the date 500 BC, the suffix "BC" stands for "Before Christ."

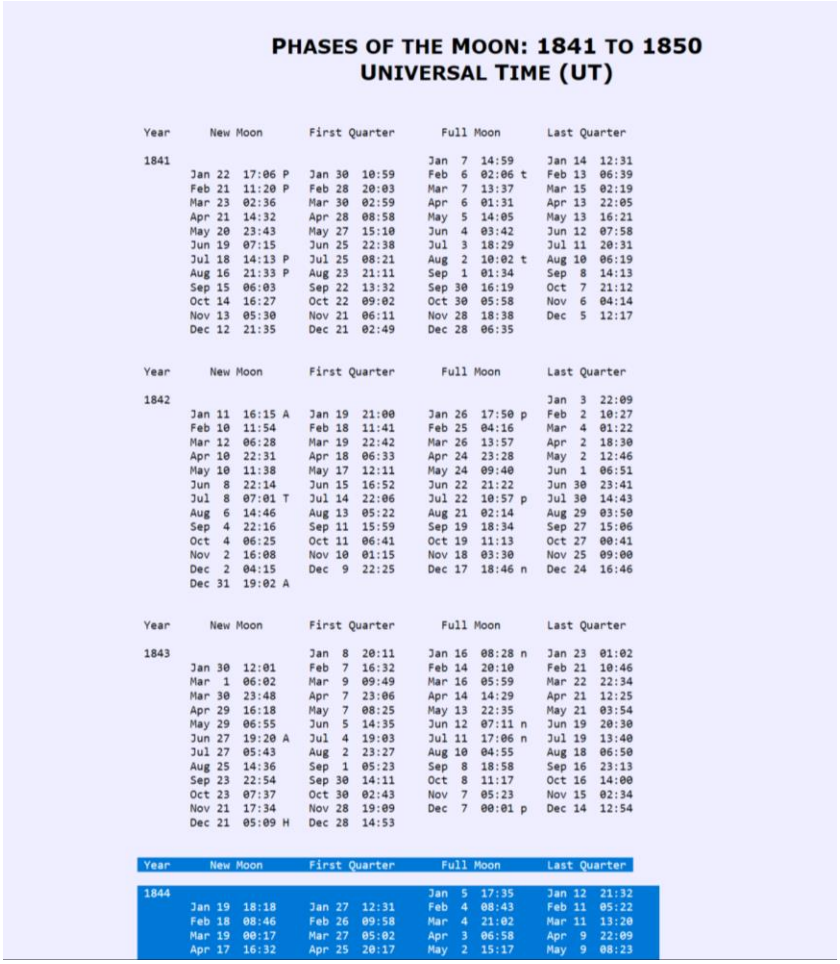
In sixth century Europe, the concept of "zero" was still unknown. Thus, the year 1 BC was followed by the year AD 1. Furthermore, modern scholars believe Christ's birth was actually four years earlier than Exiguus thought. In spite of these deficiencies, the dating system devised by Exiguus is now too deeply ensconced in the Western world to easily change.

Perhaps the most unfortunately characteristic of this convention is that "BC" is a suffix (used after the year) while "AD" is a prefix (used before the year). This is inconvenient when generating computerized lists because extra columns must be reserved for both prefixes and suffixes.

In recent years, some historical scholars have advocated the use of the religiously neutral abbreviations BCE (for "Before Common Era") to substitute for "BC," and "CE" (for "Common Era") to replace "AD." These secular terms are both used as suffixes making them better suited to computer generated tables. Consequently, the NASA Eclipse Home Page adopts the "BCE/CE" dating convention whenever the terminology is required.

However, Exiguus' dating system still lacks a "0" year which makes calendrical calculations awkward. The "astronomical" dating system refers to an alternative method of numbering years. It includes the year "0" and eliminates the need for any prefixes or suffixes by attributing the arithmetic sign to the date. Thus, the astronomical date for 2000 CE is simply +2000 or 2000. The astronomical year 0 corresponds to the year 1 BCE, while the astronomical year -1 corresponds to 2 BCE. In general, any given year "x BCE" becomes "-(x-1)" in the astronomical year numbering system. Historians should take care to note the numerical difference of one year between "BCE" dates and astronomical dates.

Astronomical date numbering was developed for astronomical calculations and is used extensively throughout this web site. The opinions expressed here are those of the author and he assumes full responsibility for their accuracy.



PHASES OF THE MOON: 1841 TO 1850
UNIVERSAL TIME (UT)

Year	New Moon	First Quarter	Full Moon	Last Quarter
1841			Jan 7 14:59	Jan 14 12:31
	Jan 22 17:06 P	Jan 30 10:59	Feb 6 02:06 t	Feb 13 06:39
	Feb 21 11:20 P	Feb 28 20:03	Mar 7 13:37	Mar 15 02:19
	Mar 23 02:36	Mar 30 02:59	Apr 6 01:31	Apr 13 22:05
	Apr 21 14:32	Apr 28 08:58	May 5 14:05	May 13 16:21
	May 20 23:43	May 27 15:10	Jun 4 03:42	Jun 12 07:58
	Jun 19 07:15	Jun 25 22:38	Jul 3 18:29	Jul 11 20:31
	Jul 18 14:13 P	Jul 25 08:21	Aug 2 10:02 t	Aug 10 06:19
	Aug 16 21:33 P	Aug 23 21:11	Sep 1 01:34	Sep 8 14:13
	Sep 15 06:03	Sep 22 13:32	Sep 30 16:19	Oct 7 21:12
	Oct 14 16:27	Oct 22 09:02	Oct 30 05:58	Nov 6 04:14
	Nov 13 05:30	Nov 21 06:11	Nov 28 18:38	Dec 5 12:17
	Dec 12 21:35	Dec 21 02:49	Dec 28 06:35	

Year	New Moon	First Quarter	Full Moon	Last Quarter
1842				Jan 3 22:09
	Jan 11 16:15 A	Jan 19 21:00	Jan 26 17:50 p	Feb 2 10:27
	Feb 10 11:54	Feb 18 11:41	Feb 25 04:16	Mar 4 01:22
	Mar 12 06:28	Mar 19 22:42	Mar 26 13:57	Apr 2 18:30
	Apr 10 22:31	Apr 18 06:33	Apr 24 23:28	May 2 12:46
	May 10 11:38	May 17 12:11	May 24 09:40	Jun 1 06:51
	Jun 8 22:14	Jun 15 16:52	Jun 22 21:22	Jun 30 23:41
	Jul 8 07:01 T	Jul 14 22:06	Jul 22 10:57 p	Jul 30 14:43
	Aug 6 14:46	Aug 13 05:22	Aug 21 02:14	Aug 29 03:50
	Sep 4 22:16	Sep 11 15:59	Sep 19 18:34	Sep 27 15:06
	Oct 4 06:25	Oct 11 06:41	Oct 19 11:13	Oct 27 00:41
	Nov 2 16:08	Nov 10 01:15	Nov 18 03:30	Nov 25 09:00
	Dec 2 04:15	Dec 9 22:25	Dec 17 18:46 n	Dec 24 16:46
	Dec 31 19:02 A			

Year	New Moon	First Quarter	Full Moon	Last Quarter
1843		Jan 8 20:11	Jan 16 08:28 n	Jan 23 01:02
	Jan 30 12:01	Feb 7 16:32	Feb 14 20:10	Feb 21 10:46
	Mar 1 06:02	Mar 9 09:49	Mar 16 05:59	Mar 22 22:34
	Mar 30 23:48	Apr 7 23:06	Apr 14 14:29	Apr 21 12:25
	Apr 29 16:18	May 7 08:25	May 13 22:35	May 21 03:54
	May 29 06:55	Jun 5 14:35	Jun 12 07:11 n	Jun 19 20:30
	Jun 27 19:20 A	Jul 4 19:03	Jul 11 17:06 n	Jul 19 13:40
	Jul 27 05:43	Aug 2 23:27	Aug 10 04:55	Aug 18 06:50
	Aug 25 14:36	Sep 1 05:23	Sep 8 18:58	Sep 16 23:13
	Sep 23 22:54	Sep 30 14:11	Oct 8 11:17	Oct 16 14:00
	Oct 23 07:37	Oct 30 02:43	Nov 7 05:23	Nov 15 02:34
	Nov 21 17:34	Nov 28 19:09	Dec 7 00:01 p	Dec 14 12:54
	Dec 21 05:09 H	Dec 28 14:53		

Year	New Moon	First Quarter	Full Moon	Last Quarter
1844			Jan 5 17:35	Jan 12 21:32
	Jan 19 18:18	Jan 27 12:31	Feb 4 08:43	Feb 11 05:22
	Feb 18 08:46	Feb 26 09:58	Mar 4 21:02	Mar 11 13:20
	Mar 19 00:17	Mar 27 05:02	Apr 3 06:58	Apr 9 22:09
	Apr 17 16:32	Apr 25 20:17	May 2 15:17	May 9 08:23
	May 17 08:53	May 25 07:30	May 31 22:48 t	Jun 7 20:29
	Jun 16 00:26 P	Jun 23 15:25	Jun 30 06:17	Jul 7 10:50
	Jul 15 14:23	Jul 22 21:13	Jul 29 14:34	Aug 6 03:27
	Aug 14 02:32	Aug 21 02:16	Aug 28 00:34	Sep 4 21:43
	Sep 12 13:17	Sep 19 07:52	Sep 26 13:14	Oct 4 16:29
	Oct 11 23:25	Oct 18 15:16	Oct 26 05:05	Nov 3 10:19
	Nov 10 09:37 P	Nov 17 01:31	Nov 24 23:42 t	Dec 3 02:08
	Dec 9 20:13 P	Dec 16 15:22	Dec 24 19:29	

New moon on Mar 19th, 17 seconds past midnight. It would be impossible for the barley harvest to come in prior to March 21st, which means a Karaite Jew living in Israel would never have accepted that phase of the new moon on April 17, 1844 because there is no way they could have done it and have a wave sheaf offering on the 8th day—which means they would to have done it the next month.

According to NASA the new moon started on April 17th at 4:32 pm (16:32). These times are not based on times in Jerusalem; this is GMT. GMT is calculated by a naval observatory in Grenage England; that clock is considered universal time. So all universal time is GMT based on the positioning of where that naval observatory is located.

Jerusalem time is 10 hours ahead. Which means 2 hours has to be added to 16:32 (4:32 pm), which brings you to 6:32 in the evening. So according to NASA the New Moon in April 17th, 1844 was in the evening of the 17th of April 1844. After the phase of the new moon began they never started the day until

evening; that means **the New Year began on the evening of April 18th**. And when Jesus did not come on April 18th 1844, it was the first disappointment and the tarrying time according to Joseph Bates began on the 19th of April, 1844. **So the 1st day of the 1st month was in April 18th 1844.**

Now Oct (the 7th month) 11, 1844, according to NASA, began at 23:25 which is 11:25 pm. Now add to hours to that **which brings you to 1:25 am the next day (Oct 12, 1844)**. NASA is telling us that the 1st day of the 7th month, (which is when you blow the trumpet announcing **10 days later** is the day of atonement) began in 1844 on the 12th day of October; **add 10 days to that, brings you to October 22, 1844.**
We can prove from NASA that the Day of Atonement in 1844 was October 22nd. AMEN!

Everyone says, "no" but NASA says, "YES"!

Phases of the Moon: 0031 to 0040
Universal Time (UT)

Year	New Moon	First Quarter	Full Moon	Last Quarter
0031				Jan 5 06:56
	Jan 11 22:53	Jan 19 05:38	Jan 27 09:21	Feb 3 15:46
	Feb 10 10:15	Feb 18 02:01	Feb 25 23:35	Mar 4 22:37
	Mar 11 22:20	Mar 19 21:42	Mar 27 10:56	Apr 3 04:31
	Apr 10 11:33	Apr 18 15:07	Apr 25 20:00 p	May 2 10:43
	May 10 01:58	May 18 05:37	May 25 03:31	May 31 18:30
	Jun 8 17:06	Jun 16 17:17	Jun 23 10:18	Jun 30 05:01
	Jul 8 08:20	Jul 16 02:36	Jul 22 17:22	Jul 29 18:59
	Aug 6 23:08	Aug 14 10:13	Aug 21 01:50	Aug 28 12:20
	Sep 5 13:20	Sep 12 16:55	Sep 19 12:48	Sep 27 08:12
	Oct 5 02:52	Oct 11 23:44	Oct 19 03:00 p	Oct 27 05:01
	Nov 3 15:39 H	Nov 10 07:53	Nov 17 20:14	Nov 26 01:05
	Dec 3 03:28	Dec 9 18:25	Dec 17 15:20	Dec 25 18:44

Year	New Moon	First Quarter	Full Moon	Last Quarter
0032	Jan 1 14:15	Jan 8 07:54	Jan 16 10:37	Jan 24 08:49
	Jan 31 00:13	Feb 7 00:02	Feb 15 04:35	Feb 22 19:03
	Feb 29 09:56	Mar 7 17:48	Mar 15 20:12	Mar 23 02:00
	Mar 29 20:01 P	Apr 6 11:59	Apr 14 09:01 t	Apr 21 06:58
	Apr 28 07:01 P	May 6 05:38	May 13 19:10	May 20 11:34
	May 27 19:17	Jun 4 22:02	Jun 12 03:15	Jun 18 17:21
	Jun 26 08:58	Jul 4 12:41	Jul 11 10:18	Jul 18 01:39
	Jul 26 00:06	Aug 3 01:14	Aug 9 17:32	Aug 16 13:22
	Aug 24 16:25	Sep 1 11:40	Sep 8 02:04	Sep 15 04:54
	Sep 23 09:15 P	Sep 30 20:22	Oct 7 12:43 t	Oct 14 23:57
	Oct 23 01:33 P	Oct 30 04:11	Nov 6 01:47	Nov 13 21:25
	Nov 21 16:21	Nov 28 12:09	Dec 5 17:08	Dec 13 19:22
	Dec 21 05:10	Dec 27 21:11		

Year	New Moon	First Quarter	Full Moon	Last Quarter
0033			Jan 4 10:15	Jan 12 15:25
	Jan 19 16:10	Jan 26 07:52	Feb 3 04:22	Feb 11 07:43
	Feb 18 01:49	Feb 24 20:21	Mar 4 22:21	Mar 12 19:38
	Mar 19 10:39 T	Mar 26 10:34	Apr 3 14:52 p	Apr 11 03:46
	Apr 17 19:10	Apr 25 02:20	May 3 04:55	May 10 09:21
	May 17 04:00	May 24 19:16	Jun 1 16:20	Jun 8 13:51
	Jun 15 13:58	Jun 23 12:42	Jul 1 01:43	Jul 7 18:42
	Jul 15 01:57	Jul 23 05:39	Jul 30 10:07	Aug 6 01:15
	Aug 13 16:34	Aug 21 21:15	Aug 28 18:35	Sep 4 10:39
	Sep 12 09:43 A	Sep 20 10:58	Sep 27 03:51 p	Oct 3 23:52
	Oct 12 04:17	Oct 19 22:43	Oct 26 14:18	Nov 2 17:14
	Nov 10 22:35	Nov 18 08:45	Nov 25 02:04	Dec 2 14:02
	Dec 10 15:11	Dec 17 17:29	Dec 24 15:20	