

Endnote 1.

This is true for England and the British Empire including the American colonies. This fact can be verified by looking at any good almanac or encyclopedia under the entries for March, Calendar, New Year's Day, January etc. There were both secular and religious calendars in the past, as is still the case today. And these varied from place to place. In many other countries the secular calendars were standardized into the present format in the year 1582.

The tradition of celebrating the New Year in the Springtime goes back to an ancient Jewish tradition of celebrating it in the month of Nisan, which corresponded to the month of March. It was during this month that the Passover Feast was celebrated. Although the Jews currently celebrate New Years at Harvest time, they used to celebrate it in the Spring according to their ancient Passover tradition. See Exodus chapter 12.

Exodus 12:1-11

“The LORD said to Moses and Aaron in the land of Egypt, ‘This month shall stand at the head of your calendar; you shall reckon it the first month of the year. ... every one of your families must procure for itself a lamb ... it shall be slaughtered during the evening twilight. ... you shall eat like those who are in flight. It is the Passover of the LORD.’ ”

[This month is called Abib, Exodus 23:15 – or Nisan, Babylonian name Neh. 2:1, – or March. It occurred in the Springtime near the vernal equinox]

Last

“In fact, an ancient Passover poem, used in synagogue liturgy, depicts four great events in salvation history occurring on the same calendar day as Passover: the creation of the universe, the covenant with Abraham, and Israel's deliverance from Egypt all occurred on the night of the Passover. And it was on this night that the future messianic king was expected to bring redemption.” [Edward P. Sri's article “The Heart of the Home” in CFR, (Steubenville: Emmaus Road, 1998) edited by Hahn and Suprenant, pages 165-166, in a reference to poem called the “Poem of the Four Nights,” found in the Jewish targum Neophyti, cited in Lucien Deiss, It's the Lord's Supper (London: Collins, 1975), 35.]

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