

The Golden Age

A JOURNAL OF FACT HOPE AND COURAGE



in this issue

THE SECOND HAND IN THE TIMEPIECE OF GOD

An explanation respecting a complete change of calendar,
with suggestions as to how the
Calendar of Jehovah God
can be put into effect easily and
naturally, without any confusion

every other

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The Second Hand in the Timepiece of God

(In 3 Parts—Part 1)

AN EXPLANATION RESPECTING A COMPLETE CHANGE OF CALENDAR, WITH SUGGESTIONS AS TO HOW THE CALENDAR OF JEHOVAH GOD CAN BE PUT INTO EFFECT EASILY AND NATURALLY, WITHOUT ANY CONFUSION.

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MATTERS have arisen recently to call sharp attention to the Gregorian calendar and its confusions, and to direct attention to the Word of God on the subject of time, with a consideration of what may be called the timepiece of God, the beautiful and orderly arrangement of the sun and moon as they were set in the heavens by the Creator "to rule over the day and over the night" (Genesis 1:18), 'to be for signs, and for seasons, and for days, and for years.'—Genesis 1:14.

This is no nonsense, or worse than nonsense from the Great Pyramid in Egypt (built with unpaid slave labor), but there is now a wealth of information regarding the exact length of the year, and the exact length of the lunation (from one new moon to another), which makes all past history an open book, where the number of years involved is known, and where there is associated with those years some marked reference to the moon.

"The Precious Things Put Forth"

It is an interesting possibility indicated by Moses when he mentions "the precious things put forth by the moon". (Deuteronomy 33:14) In the beautifully working parts of His great timepiece Jehovah God has preserved evidence that will yet shame all the wise of the earth.

Does it not seem a very wonderful thing, a gift from Jehovah God, that Jehovah's people may now have a perfect calendar of the Lord's life, knowing, for example, in terms of the Gregorian calendar, with which all are familiar, the exact days of the week, month and year when, as a boy, He remained behind in the temple, asking and answering questions; that they may know the exact date when Moses came marching out of Egypt, the exact date the Jordan was crossed by the forces under Joshua, the exact

date Noah and his family went into the ark, and the day they came out, and the probable day of Adam's creation, all from the silent movements going on constantly by which the sun and the moon never get out of place or out of order, as do other clocks, but are far enough away that no mischief-maker can get at them to interfere?

It is so simple, when one gets into the subject, that it is passing strange that Jehovah's people never became interested in it before. Though the moon has its variations in speed, yet the mean lunation, 29 days 12 hours 44 minutes 2.864976 seconds (2551442.864976 seconds), is one of the definite fixtures of the heavens, and its reliability is such that astronomers meet and gravely discuss the reasons for differences of so small an amount as 1/1000th of a second in a lunation.

The nature of the oscillations of the moon is known many years in advance, and will be laid before the reader, and he will be able to make intelligent predictions as to times of lunations himself. Nor will this knowledge, when understood, lessen confidence in the second hand of God's timepiece, but rather increase it. A man may run up and down the length of a swiftly moving train and thus move slower or faster through the surrounding country, yet, after all, the net result is not changed if he quietly stays in his seat. That is the way it is respecting the oscillations of the moon.

In his work *The Calendar; Its History, Structure and Improvement* (published by the Macmillan Company) Prof. Alexander Philip, LL.B., F.R.S., of Edinburgh, says the exact length of the year is 365 days 5 hours 48 minutes 46.15 seconds. He made a careful study and had access to many works; in this production it is assumed that his statements are correct.

Indebtedness is acknowledged to 220 works on astronomy; also to Dr. Clyde Fisher, Ph. D., LL.D., curator of the Department of Astronomy, The American Museum of Natural History, 77th street and Central Park West, New York city. Dr. Fisher is rated the ablest astronomer in New York.

An Intricate, Confusing Subject

Gentile scholars of eminence sadly say that years are "incommensurable"; an incorrect but excusable statement, in view of the difficulties involved. There is only one way out: God's way; which way is simplicity itself, as will appear in due course.

That the Jews are confused is self-evident. Here is what the International dictionary says of their efforts: "The common year is said to be defective, regular or perfect (or abundant) according as it has 353, 354 or 355 days. The leap year has an intercalary month, and a total of 383 (defective), 384 (regular), or 385 (perfect, or abundant) days. The calendar is complicated by various rules providing for the harmonious arrangement of festivals, etc., so that no simple perpetual calendar can be constructed." In their calendar the Jews show only 3,761 years in the era B.C., whereas the Scriptures, preserved in their midst, show that somewhere, somehow, they have lost account of at the very least 267 years. Jehovah's people have nothing to learn from the Jews on this subject; the Jews have lost the "key of knowledge".—Luke 11:52.

Jehovah's people are not interested in the old Roman calendar of ten months in a year, even though "Christendom" still uses the original names of the last four months of that year: September, October, November, December.

They are not interested in the old Greek calendar, the use of which caused such confusion in the Roman empire that in the year 46 B.C. it was necessary to add two months to the year, making it fourteen months long, in order to bring the seasons back to their proper position.

They are not interested in the Julian calendar, which followed, unless they chance to live in Greece, or unless they are astronomers. The first of the year, with the Greeks, is thirteen days behind the one now in general use. The reason why the astronomers cling to the Julian reckoning is that it has been in use constantly, in some sections of the world, 1,980 years. They merely use it as a convenient measuring rod, to connect up with the past. Julian days, used

by all astronomers, begin to count 250,310 days prior to the day of Adam's creation, and are to that extent in error. In this article the Edenic day, i.e., the day from Adam's creation, is substituted for the Julian day; and it is hoped that all astronomers, in the interest of pure truth, will adopt and accept and use the Edenic day exclusively.

Jehovah's people disdain to consider for a moment the Mohammedan calendar, which takes its start in July of the year 622 (A.D.), and which even the Mohammedans no longer take seriously.

Napoleon put an end to the French Revolution calendar, which began in November, 1793, and perished in 1805. Everything was supposed to be done by the decimal system. There were 12 months of 30 days each, and five or six fete days at the end of the year, to balance things up.

The Gregorian Calendar

But though Jehovah's people ignore all of the foregoing, they cannot quite, in the immediate present, ignore the Gregorian or papal calendar inaugurated in October, 1582, at which time ten days were dropped from the Julian calendar, the fifteenth of that month hooking up next to the fourth. It was not until 1752 that England adopted the Gregorian calendar.

In this series of articles it will be shown that all the foregoing calendars are calendars of the Devil. If that is shown to be true regarding the Gregorian, it will certainly be true of all the others. Please, now, take the time to examine some of the necessary details of this intricate subject.

Jehovah God is nowhere mentioned in the Gregorian calendar. It would suit Satan well to have Him lost sight of altogether. Christ is mentioned, but the year 1935 is not the year of our Lord at all, for He was born in 2 B.C. and died in A.D. 33.

In these articles the Gregorian calendar is supplanted and discarded by the unique expedient of extending it into the past, as if it had always been in operation, using it to establish historical points in terms that will be understood by those now living, and then letting it die an ignominious death.

The present pope is not sure, even, as to in what year Christ died. One of his alleged reasons for extending the "Holy Year" to 1934 was that, so he said, he was not sure whether Christ

died in A.D. 33 or in A.D. 34. Of course, the real reason why he was making both ends of the year "holy" was that thus he could get collections at both ends.

The Gregorian calendar was the work of a council of theologians, professedly the successors of the apostles, but eager to hide the apostles from sight except as they might wish to shine in their reflected glory. One can see this in what the council did, and in what they failed to do.

Gregorian Calendar and Apostles

Let it be supposed that the Gregorian council had really desired to honor the apostles whose successors they claim to be. What a fine chance they had! For instance, they could have changed January to James, in honor of the man to whom the Scriptures refer as the Lord's brother. But they preferred to have millions of people everlastingly writing down a name in honor of Janus, the original Roman "father". Janus was two-faced. His successors have been like their "father". He was worshiped as the god of gods, supreme janitor of heaven and earth. The word "janitor" takes its derivation from the word "Janus". A writer who made a study of this subject says: "But here is the important fact that, till the pope was invested with the title, which for a thousand years had had attached to it the power of the keys of Janus and Cybele, no such claims to pre-eminence, or anything approaching to it, was ever publicly made on his part, on the ground of his being the possessor of the keys bestowed on Peter." In other words, he was Jupiter, the Devil, and naturally those who claim to rule heaven, earth and hell, and who love the name "father", did not wish to part with anything that so well upheld their claims.

The theologians had a second opportunity with regard to the second month. On or about what is now February 15 the ancient pagan Romans had heathen priests, called the priests of Faunus, who clad themselves in goatskins, and made a circuit of the Palatine Hill, striking with goatskin thongs all women encountered. The ostensible object was to insure fertility and easy delivery; the real object was to enable the grafting priests to keep their hold on the superstitious people. This ceremony was supposed to "februare", or purify, the women. One can readily understand why the Roman Catholic

theologians wanted to retain this connection with heathenism.

In connection with the "februation" of the women the priests held a festival, the Lupercalia, in honor of Lupercus, the god of fertility. There is a brief account of a similar "festival" in Numbers 25:1, 2: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods."

These alleged successors of the apostles who made the Gregorian calendar could have named the second month Boanerges, in memory of James the brother of John, the one who had the honor of being the first martyr among the Lord's chosen twelve, but they preferred the old pagan name.

The Old Roman Year

The old Roman year began with March, and its first month in the year was named Martius, after Mars, the god of war. The war priests of ancient Rome were the Salii, or leapers. Their job (contrasted with their present successors) was not so much the encouragement of the production of more Roman soldiers, but to see to it that Mars was well bribed by their leapings and other gymnastics. Their chief ceremony was on March 19.

The Gregorian ecclesiastics had another good opportunity here. They might have named this month after Peter, for whom they profess to have so much attachment. But as between following the advice of Peter to "seek peace, and ensue it" (1 Peter 3:11) his alleged successors have done all possible to keep the world in wars and turmoils throughout their entire history, and tomorrow, if another world war were to start, the Roman Catholic theologians would be the very first to climb on the band wagon, for their full share of chaplaincies or whatever other graft was to be had, in every country involved. And the Protestant clergy would be scarcely one whit behind. And so one can see why the Gregorians desired to retain the martial spirit, martial law and martial music of Mars rather than to have a month named after the humble fisherman who, in his writings, counseled peace at least five times.

The second month of the old Roman year of ten months was Aprilis, from a word meaning

'to open', and probably signifying that this was the month in which the buds open. There is no objection to this, surely, but, as this was the month in which the Savior died, what a chance there was here to commemorate that event upon which all human life depends. The month could have been called Christ, and it would have been an annual reminder of man's debt that can never be repaid.

But the theologians preferred the old name, with which, no doubt, some god or goddess was in some way involved. Incidentally, as will later be shown in this series of articles, there is ground for the tradition that Christ was nailed to the tree on April 1, and that the so-called "April fool" pranks on that day are intended by the Devil to bring ridicule on the One who counted not His life dear unto Himself, but gave it all up in the doing of Jehovah's will and in the vindication of His name. May God help all of Jehovah's people to be like their Master, and "fools" for His sake.—1 Corinthians 4:10.

The Month of Maius

The month of Maius in the old Roman calendar, the present May, refers to Master Jupiter, the great father god, who had more wives than Henry VIII. It would have been a rather nice thing for the theologians who pretended to think so much of the apostles if they had called this month Matthew. But it was Matthew, in the 23d chapter, that specially drew attention to the Lord's warning: "Call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called [Master]: for one is your Master, even Christ." (Verses 9 and 10) And the theologians knew better than to draw the attention of the people to the word of God which exposes their paternalistic method of gaining control of the men through control of the women.

Juno, so the encyclopedia discloses, was "the most exalted divinity of the Latin races in Italy next to Jupiter, of whom she was the sister and wife. She was the queen of heaven and under the name of Regina (queen) was worshiped in Italy at an early period". It would have been nice for the Gregorian theologians to name the sixth month after John, the one whom the Lord especially loved, but that would have been a hard blow at mariolatry; and so the Gregorian ecclesiastics, who are so strong for the pagan queen-of-heaven idea, preferred to let the name June stand as it is.

In the old Roman calendar the fifth month was named Quintilis, which merely meant that it was the fifth month of their year. When Julius Caesar reconstructed the calendar, making the year one of twelve months instead of ten, one of the new months was named after himself, and Quintilis became July. Here again the theologians had a fine opportunity to choose between a great warrior and the humble and faithful Jude, whose short epistle contains so much; and so, because they more admired military conquerors than a humble messenger of peace, they chose to retain the name of the warrior, born in that month.

The Month of August

It was Mark Antony, the politician, that fixed it up to have the seventh month of the year named after Julius Caesar, but Julius' successor Augustus was less modest. He changed the name Sextilis, sixth month, to August, and the Roman senate, to gratify his vanity, took one day away from February and added it to the month thus named. That is why February is so short.

Theologians love everything that exalts men; and so when the question came up, if it ever did come up, of naming the eighth month after the apostle Andrew, the suggestion was voted down 100 percent in favor of retaining the name of the publicity-seeker who started world-wide taxation.

September, seventh old Roman month, could have nicely been named after Philip, but it was not. October, eighth old Roman month, could have been named after Thomas, but it was not. November could have been named after Nathanael (Bartholomew), but it was not; and December could have been named after Simon (Zelotes), but it was not. The theologians did not want any of the months named after the real apostles. They preferred that the old paganism which constitute their sole stock in trade should be perpetuated, as long as possible. Certainly, on no account do they wish the people to have the Scriptures, or even to be reminded of them, except in so far as they can twist these to seem to sustain their pretensions.

The Days and the Hours

The Devil, of course, was the one who induced the ancestors of the present generation to name all the days of the week after heathen gods and goddesses. Neither God nor Christ, nor any

prophet or apostle, is represented in the days of the week as now in common use. Sunday is named after the sun god; Monday, after the moon god; Tuesday, after Zeus, or Tyr; Wednesday, after the god Woden; Thursday, after Thor, the god of thunder; Friday, after Frigg, or Friga, Woden's wife; and Saturday, after Saturn. The theologians could have changed all this if they had wished to do so, but they did not.

God made the day to begin at sundown, and so the Devil has changed that in almost every place, but not quite. In most countries the beautiful robe of starlit night is rent in twain and the day begins at midnight, which practice was handed down from the Egyptians and Romans. The Babylonians began the day at sunrise. Astronomers make it begin at noon, and number the hours from 1 to 24 consecutively. This system is followed in some parts of Italy. In all of these matters the theologians have gone along with every scheme to dishonor the Maker of the stars and to stray farther and farther from the Word of God. They have seemed to instinctively realize that their protection consists in keeping as close as possible to the Devil and the Devil's way of doing things.

Latest Ecclesiastical Muddling

Under the leadership of Doctor Cadman, ex-president of the Federal Council of [Protestant] Churches in America, a still further mix-up in respect to calendars is in sight. Following a big get-together council of all the most pompous Protestant theologians, at Fanoe, Denmark, in 1934, the proposition was launched to make every year one of 364 days, adding the 365th day as an "extra" Saturday, coming always between December 30 and January 1; then when the year would have 366 days the "extra" day would be inserted as an "extra" Saturday between June and July. By this plan, in which the Scriptural arrangement of the days into weeks would be entirely ignored, there would be four quarters of the year identical in length, each containing three months of 31, 30 and 30 days, and, if one is foolish enough to believe it, "any given date will fall on the same day of the week."

It is thus seen that the Devil and the children of the Devil are greatly interested in having everything different from the way God arranged it, not only as respects the years and the months, but as respects the weeks, the days, and even the hours, and the reason for it is clear. The

Devil is determined to leave no stone unturned to dishonor God, and he also well knows that as one error leads to another so one truth also leads to another, and is in terror lest great truths long covered should be brought to light.

And so, with this preliminary examination, please turn to make a *study* of the various items that enter into the making of calendars, a Scriptural as well as a scientific study, to which is invited the closest scrutiny of astronomers, mathematicians and others, as well as Jehovah's people. Should any errors be discovered in statements of fact or in calculations, be so good as to transmit them to *The Golden Age* as promptly as possible. In this material, high-school and college teachers have abundant opportunities to put the skill of their pupils to the test and at the same time exalt the name of Jehovah, the true and living God.

The methods that will be pursued will be entirely different from any ever before used. The place to begin is with the year.

A Consideration of the Year

According to Genesis 1:14 God made both the sun and the moon to be "for signs, and for seasons, and for days, and years". The thought that the signs here mentioned have anything to do with the signs of the zodiac is all nonsense, demonism. The word "signs" signifies "ensigns", as if here is some standard that needs the attention which will now be given to it.

The seasons recognized in the Scriptures are but two, the summer and the winter, which seasons will continue forever. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."—Genesis 8:22.

Jehovah's people are familiar with the instructions to Israel to "keep the passover at his appointed season" (Numbers 9:2), and know why Jehovah spoke of it as "the season that thou camest forth out of Egypt". (Deuteronomy 16:6) They know that the Lord, in the parable of the vineyard, spoke of "fruits in their seasons" (Matthew 21:41), that the apostle also mentioned "fruitful seasons" (Acts 14:17); the prophecy of Zechariah (14:8) speaks of summer and winter as ever continuing; and there are other references to the seasons in the Scriptures, and yet the clergy have never recognized in any way these grand divisions of time in any of their calendars. One would have thought

that they would at least have named one month after the opening of the vernal season or one after the opening of the autumnal season, but the clergy have no zeal for the honoring of anything with which Jehovah God has had anything to do. They are interested only in the things that bring dishonor to Him and do bring honor to men and to their master, the Devil, whose they are and whom they serve. On the other hand it seems that the attention of the *true* people of God has been directed to the vernal equinox for centuries, and there must be some reason for it. To this day, Jehovah's people, striving for truth and obedience, seek the beginning of Nisan (the name is of heathen origin), the month in which Jesus died, and locate it with the new moon nearest to the said equinox.

When Do the Seasons Begin?

For various reasons it is desirable that the new year should have a fixed point at which to begin, and to end; and what better point than that made by Jehovah himself in the heavens, when the days and nights are of equal length at every point on the globe? It is the time of life, a time when all should specially turn their minds and hearts to the great Creator who provided such a convenient day for the settlement of accounts that are in the past and for the opening of new vistas for the future. "Thou crownest the year with thy goodness."—Psalm 65: 11.

Years ago many of those who are now Jehovah's witnesses had the belief that the true time of the year's beginning is in the fall, yet, whatever may have been the reason, in the two texts where the two seasons are mentioned together the summer is mentioned first.—See Genesis 8: 22; Zechariah 14: 8.

All intelligent persons know that on the equator the days and nights are always of equal length. They also know that twice a year the sun apparently shifts its position with respect to the earth, and in March and September there are what are called equinoxes; that is, the days and nights are of equal length in every place on the earth. The human family was first implanted in the Northern Hemisphere; there the Scriptures were written; there the Lord died. Hence the Scriptures tacitly recognize the fact.

Additionally, the Northern Hemisphere contains most of the land surface.

The summer season (which men, but not the

Scriptures, divide into two parts, one of which is named "spring") begins in March (in the Northern Hemisphere) and contains the growing and harvesting seasons of that part of the world, wherein most of the land surface of the earth is found. The cold seasons are inaugurated by the autumnal equinoxes.

The Gregorian calendar does not begin at either equinox, and does not even begin any month with either of them, but it cannot quite ignore these important fixed points in terrestrial history, and so one generally finds in an almanac a brief mention of the time when the equinox (usually the vernal) occurs. It is manifest that, in the mind of God, the true year would have its beginning at one of these points. Would it not seem reasonable, since God made the sun to rule the day and the moon to rule the night, that He would have the greater of these two luminaries fix the length of the year and the lesser fix the length of the month?

Jehovah puts the mind at rest on this subject of *His* time for beginning the year. As the Israelites were about to leave Egypt (which, as will be shown subsequently, was about the time of the vernal equinox) He said to Moses: "This month shall be unto you the beginning of months: it shall be the first month of the year to you."—Exodus 12: 2.

Much has been said of the observance of so-called Jewish "New Year" at the autumnal equinox, but the Devil has been after the Jews as well as after the Christians. Can anybody show where the Jews or anybody else was ever commanded or authorized to begin a new year at any other time than that fixed by Jehovah God? He cannot. It is quite true that Exodus 34: 22 speaks of "the feast of ingathering at the year's end" (revolution of the year, *margin*); but the reference is manifestly to the crop year, which does indeed end in the fall, as is well known to everybody. Exodus 12: 2 is the *law* on this subject.

The foregoing text, therefore, ought to be sufficient proof that the true time of the beginning of the year is with the vernal equinox; but there is more. Nine months from the autumnal equinox would be on or about June 23, at which time in Palestine it is exceedingly warm. Nine months from the vernal equinox is about December 22. Here read Jeremiah 36: 22: "Now the king sat in the winter house, in the ninth month: and there was a fire on the hearth

burning before him." What time that year started ought to be plain to all.

On Solomon's Porch—in Winter

When Jesus was here on earth His every word and act was designed to be an honor to His Father's name. He was able to say, "I do always those things that please him." (John 8:29) The Father himself said: "Thou art my beloved Son; in thee I am well pleased."—Luke 3:22.

As a result of this close relationship, one may study with minute care every detail of what Jesus said and did and always find in it something that the Father is telling His people by that means. There is this item: "And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch."—John 10:22, 23.

Theologians have endeavored to explain this text, aiming to show that Jesus was trying in some way to participate in a feast of dedication not mentioned in the Scriptures, and in so doing they have missed the point.

In this passage the heavenly Father seems to be gently hinting to the reader that there is a point in connection with Solomon's temple that needs to be considered; it is the time of its dedication. And if one looks the matter up he finds that it was dedicated "in the month Ethanim" (the name itself is of heathen origin), "which is the seventh month" (1 Kings 8:2), and the "feast of dedication", identified with the seven-day dedication of the altar, was on the 8th to the 14th of that month. (2 Chronicles 7:9, 10) The seventh month was the first month of the winter season. Additionally, it is well known that the day of atonement and the feast of tabernacles, which occurred in the seventh month, were observed when the Israelites had gathered in the fruits of the land and were entering the winter season. (Leviticus 23:27, 39) It is thus established by the mouth of four witnesses that the true beginning of the year is at the vernal equinox.

The Length of the Year

The length of the year, from vernal equinox to vernal equinox, is not an exact number of days.

Beginning with the vernal equinox of the year 1886 (A.D.), the times between the vernal equinoxes for the next succeeding fifty years, down to 1936 inclusive, are, in their order, 365 days 5 hours and the number of minutes which fol-

low: 46, 45, 48, 54, 44, 05, 46, 48, 60, 27, 45, 48, 50, 13, 57, 81, 41, 52, 66, 60, 00, 60, 60, 60, 21, 49, 53, 40, 56, 51, 48, 61, 40, 52, 58, 40, 51, 53, 49, 57, 46, 50, 55, 37, 47, 49, 45, 54, 40. This information was gleaned from reference works in the New York Public Library. The general average for this particular period is 365 days 5 hours 46 minutes 45.6 seconds.

The length of the year is influenced by conditions in the earth itself, near the equator, by the approach and recession of other planets, and by the precession of the equinoxes. In the accompanying diagram (page 363), in the right-hand lower corner is shown in graphic form how the influences that make one year shorter than another are overcome in succeeding years. The small differences are not cumulative; the total divergences of less than an hour from the mean would not be greater six thousand years ago, which means that one can tell accurately the time of the vernal equinox in any year from creation to date. Moreover, its day in the week can be ascertained, which is something quite new in the field of human interest, a path never before trodden.

Extending the Gregorian Calendar

Taking note of the fact that there are 60 seconds in a minute, 60 minutes in an hour, and 24 hours in a day, it follows that in one of God's years, a so-called solar year, or tropical year, or synodical year, that is, from one vernal equinox to another, there are 31,556,926.15 seconds; in a calendar year of 365 days the number of seconds is 31,536,000; so God's year is longer than man's year by 20,926.15 seconds.

In the Gregorian calendar arrangement man puts in an extra day once in four years; so in that time he has 1,461 days. In four of God's years there are 126,227,704.6 seconds. In 1,461 calendar days there are 126,230,400 seconds; so at the end of the four years man has borrowed 2,695.4 seconds from the future, to make up for his extra inserted day.

After twenty-four leap-year periods of four years each, man has borrowed nearly a day. Accordingly, when the end of the century is reached, the leap year is usually omitted. The normal century of man, therefore, has in it 24 leap years and 76 years that are not leap years. The total of days in such century is 36,524 days, amounting to 3,155,673,600 seconds. In one hundred of God's years He has 3,155,692,615

seconds. At the end of a normal century, man has not used in his calendar all the time that has been made for his use, by 19,015 seconds.

After four centuries, or rather, every fourth century, man finds it necessary to put in an extra leap year. These years, called quadricentesimal years, go in at the end of such centuries as are divisible by 400. The next one would be in the year A.D. 2000, but it will not be needed. The Lord has a much better way.

In four of man's centuries he has 146,097 days: 97 leap days and 146,000 ordinary days. In seconds this amounts to 12,622,780,800. In 400 of God's years there are 12,622,770,460 seconds; so at the end of each quadricentesimal period of 400 years the man has again borrowed from the future a total of 10,340 seconds.

Another shift is necessary after eight quadricentesimal periods. In that time man will have borrowed for his calendar 82,720 seconds that did not belong to him. This is almost a day (there are 86,400 seconds in a day); accordingly at this point no quadricentesimal leap day occurs. The net difference, then, in 3,200 years amounts to 3,680 seconds, or 1 hour 1 minute 20 seconds. A further correction would be necessary after 23 such 3,200-year periods; and so on indefinitely.

Projecting the Calendar Backward

If the Gregorian calendar can be projected forward it can also be projected backward; and this has been done in the accompanying illustration. The outline at the top (page 363) shows in a general way the time of vernal equinox of every year from creation to date. Each century is in a little diamond-shaped section by itself, except where the quadricentesimal leap days occur, when two sections are merged in one. The latest date in each century when the equinox could occur is named, and the earliest one. A little careful study of the enlarged diagrams beneath the outline will show how to make use of the outline. The quadricentesimal leap years are fourteen in number; that is, 4000, 3600, 3200, 2800, 2400, 2000, 1600, 800, 400, and 1, B.C., and A.D. 400, 800, 1200 and 1600. The year 1200 B.C. is not a leap year, for the reason that it is one of the correction places in the whole general scheme, as has already been fully explained.

In using the Gregorian calendar between centuries removed from each other, it is neces-

sary when finding how far apart any two equinoxes are, if one is in a century B.C. and one is in an A.D. century, to make the total one year less than that indicated by adding the years together. In computing time from a B.C. date to an A.D. date the portion of the year that has elapsed must be taken into consideration. That the exact number of years is not to be had by simply adding B.C. and A.D. dates together, as some long supposed, can be immediately demonstrated. In the spring of 1 B.C. Christ was $\frac{1}{2}$ year of age; He died 33 full years thereafter, but not in the spring of A.D. 32, as would be the case if it were correct to add B.C. and A.D. dates together: the 33 years were not up till the spring of A.D. 33. If B.C. and A.D. dates are added together, the total number of years is one less than the sum thus obtained.

The year 4 B.C. is a leap year, though only three years away from the leap year of 1 B.C. (a quadricentesimal year). This feature is shown in one of the diagrams (C) below the outline.

Calculating the Equinoxes: Problem 1

Reference to the outline at the top of page 363 shows that in the year 1935 A.D. the equinox is on the afternoon of Thursday, March 21.* To be exact, it is at 52 seconds after 3:42 p.m., Jerusalem time, which is the proper time basis to use in all human affairs, for reasons to be explained later. The time of equinox at the 75th meridian west, commonly called Eastern Standard Time, is 8:18 a.m., March 21. This is 7 hours 24 minutes 52 seconds later than Jerusalem time (used henceforth in calculating the equinoxes). Enlarged section of the last years of the nineteenth century and the remaining years to date shows more fully the times of equinoxes at Jerusalem in the past century. See the diagram on opposite page for particulars.

Jehovah's people have heretofore thought they had good evidence to believe that Adam was created in 4128 (or fall of 4129) B.C., and Problem 1 is to ascertain the time of vernal equinox for the year 4128 B.C. Reference to the small outline at top shows it was in the morning of March 21, 4128 B.C.; the enlarged section (A) of the first period after creation shows it was very close to 10:00 a.m. Exactly what time was it?

*Master chart, from which this greatly condensed outline was drawn, is 15 feet 3 inches long; on file at the *Golden Age* office, where it may be seen on application.

From 4128 B.C. to A.D. 1935 is not 6,063 (4128+1935) years, but 6,062 (4128+1935-1) years. The number of seconds in 6,062 solar years, God's years, is 191,298,086,321.3; in 2,214,098 days, the total number of seconds is 191,298,067,200.0. The difference is 19,121.3 seconds, which is 5 hours 18 minutes 41.3 seconds; to be figured back from (before) 3 hours 42 minutes 52 seconds (3:42:52) p.m., the hour of equinox on March 21, A.D. 1935. The answer is that the equinox on March 21, 4128 B.C., was at 10.7 seconds after 10:24 a.m. Now, what day of the week was it?

The 2,214,098 days from March 21, 4128 B.C., to March 21, A.D. 1935, are found as follows:

- (a) Each of the 6,062 years had at least 365 days . . . $6062 \times 365 = 2,212,630$
- (b) The 60 centuries had at least 24 leap days each . . . $60 \times 24 = 1,440$
- (c) 14 quadricentesimal years had each a leap day $14 \times 1 = 14$
- (d) 8 leap days in the 20th century $8 \times 1 = 8$
- (e) 6 leap days in the period before 4100 B.C. $6 \times 1 = 6$

Total number of days 2,214,098

Leap day for the year 4128 B.C. would not be counted, as the vernal equinox is not as far back in the year as the point at which the leap day occurs.

Another method of arriving at the same result is to take the number of leap years (1468) and multiply by 366; and then, deducting the number of leap years from the total of 6062 (6062-1468=4594), multiply the result by 365, as follows:

1,468 leap years;	$1468 \times 366 =$	537,288
4,594 common years;	$4594 \times 365 =$	1,676,810
Total number of days		<u>2,214,098</u>

In 2,214,098 days there are 316,299 weeks and 5 days. In the year 1935 the 21st of March falls on Thursday. In 4128 B.C. the 21st of March fell five days earlier in the week, which day is Saturday. Therefore, the vernal equinox of 4128 B.C. fell on Saturday, at 10:24:10.7 a.m.

The Result of Some Calculations

Using exactly the same method as above, but without going over all the operations, the next step in order is to give a considerable list of vernal equinox dates, in the past and the present. After A.D. 1886 there is given a plus or minus number of minutes by which the actual

time of equinox varied from the mean which the astronomers have provided.

Problem No.

1	B.C. 4128	Sat.	10:24 a.m.	and	10.7 sec.,	Mar. 21
2	" 4028	Thu.	3:41 p.m.	"	5.7 "	" 21
3	" 2472	Fri.	12:25 p.m.	"	55.1 "	" 21
4	" 2372	Wed.	5:41 p.m.	"	50.1 "	" 20
5	" 2045	"	10:30 p.m.	"	21.15 "	" 21
6	" 1945	Tue.	3:48 a.m.	"	56.15 "	" 21
7	" 1920	Fri.	5:08 a.m.	"	9.9 "	" 20
8	" 1615	Sat.	2:01 a.m.	"	5.65 "	" 21
9	" 1575	"	6:31 p.m.	"	51.65 "	" 20
10	" 1515	Thu.	7:08 a.m.	"	.65 "	" 21
11	" 1475	"	11:58 p.m.	"	46.65 "	" 21
12	" 1469	Fri.	3:39 p.m.	"	51.12 "	" 21
13	" 1035	"	1:27 p.m.	"	12.65 "	" 21
14	" 1028	Sun.	6:08 a.m.	"	35.7 "	" 21
15	" 998	Tue.	12:31 p.m.	"	40.2 "	" 22
16	" 745	Mon.	7:10 p.m.	"	16.15 "	" 21
17	" 641	Thu.	11:42 p.m.	"	15.75 "	" 21
18	" 607	Fri.	5:20 a.m.	"	24.85 "	" 21
19	" 537	Mon.	4:14 a.m.	"	15.35 "	" 22
20	" 468	Tue.	9:21 p.m.	"	no "	" 21
21	" 455	Thu.	12:53 a.m.	"	19.65 "	" 21
22	" 3	Sat.	12:16 p.m.	"	59.45 "	" 21
23	A.D. 12	Tue.	9:39 p.m.	"	45.55 "	" 20
24	" 33	Sun.	11:53 p.m.	"	54.7 "	" 21
25	" 1879	Fri.	2:11 a.m.	"	47.6 "	" 21
26	" 1884	Thu.	7:15 a.m.	"	38.35 "	" 20
27	" 1914	Sat.	1:38 p.m.	"	42.85 "	" 21
					(minus 14 min.)	
28	" 1918	Thu.	12:53 p.m.	"	47.45 sec.,	Mar. 21
					(minus 14 min.)	
29	" 1922	Tue.	12:08 p.m.	"	52.05 sec.,	Mar. 21
					(plus 2 min.)	
30	" 1926	Sun.	11:23 a.m.	"	56.65 sec.,	Mar. 21
					(minus 1 min.)	
31	" 1931	Sat.	4:27 p.m.	"	47.4 sec.,	Mar. 21
32	" 1932	Sun.	10:16 p.m.	"	33.55 sec.,	Mar. 20
					(plus 1 min.)	

Notes on the Above Problems:

Problems Nos. 2, 3, 6, 8, 12, 13, 14, 16, 18, 22, present the same features as Problem No. 1, and are solved by taking similar steps.

Problems 25, 27, 28, 29, 30, are similar to Problem 1, but, being wholly within the A.D. period, the years that intervene are ascertained by subtracting the year in question from the year 1935. All other steps are the same as for No. 1.

Problems 5, 16, 17, 20, 21, 31, are similar to Problem 1, but fractions are large and must be watched; in each of these instances there are sufficient hours in the fractional days to make them count as complete days.

Problems 4, 7, 9, 10, 11, 23, 24, 26, 32, show the vernal equinox for the desired year falls on March 20. By this trick of the calendar one full day is lost, and must be accounted for in the answer. This is clearly seen in Problem 26. The 18,627 days involved are 2,661 weeks (fractions in the problem being too small to affect the answer). March 20, 1935 A.D., is on Wednesday. One might infer from this that the equinoctial date of March 20 in the year 1884 A.D. (which is an even number of weeks away from the equinoctial date of 1935 A.D.) would also be on a Wednesday, but it is on a Thursday (the same as in 1935). (See diagram [B] page 363.)

Problems 15, 19, show the vernal equinox for the desired year falls on March 22, instead of the 21st. By this trick of the calendar one full day is borrowed, and must be accounted for in the answer. These two problems, like those in the paragraph last above, require close reasoning.

To aid students of these problems there is published, on pages 368, 369, a calendar from creation to date, occupying two full pages of *The Golden Age*, and greatly simplifying the arriving at correct dates in the remote past, both as to the days of the month and as to the days of the week.

Date of Autumnal Equinox 4129 B.C.

Inasmuch as some have held that Adam was created in the fall of 4129 B.C., at a date convenient to the autumnal equinox, the date of that equinox is fixed by the following accurate and convenient method:

Autumnal equinox, 1934 A.D., Jerusalem time, was September 23, 8:11 p.m. Vernal equinox, 1935 A.D., is, Jerusalem time, March 21, 3:43 p.m. Therefore the length of time from the autumnal equinox of 1934 to the vernal equinox of 1935 is 178 days 19 hours 32 minutes. The year 4128 B.C. was a leap year; therefore 178 days 19 hours 32 minutes back from the time of the vernal equinox of 4128 B.C. brings us to September 24, 4129 B.C., at 10.7 seconds after 2:52 p.m. as the time of the autumnal equinox of that year.

Following are the vernal and autumnal equinoxes, Jerusalem time, for the years stated:

	Vernal	Autumnal
1923,	March 21, 5:54 p.m.	September 24, 4:29 a.m.
1924,	" 20, 11:45 "	" 23, 10:24 "
1925,	" 21, 5:38 a.m.	" 23, 4:09 p.m.
1926,	" 21, 11:27 "	" 23, 9:52 "
1927,	" 21, 5:24 p.m.	" 24, 3:42 a.m.

1928,	March 20, 11:10 p.m.	September 23, 9:31 a.m.
1929,	" 21, 5:00 a.m.	" 23, 3:18 p.m.
1930,	" 21, 10:55 "	" 23, 9:02 "
1931,	" 21, 4:32 p.m.	" 24, 2:49 a.m.
1932,	" 20, 10:19 "	" 23, 8:41 "
1933,	" 21, 4:08 a.m.	" 23, 2:26 p.m.
1934,	" 21, 9:53 "	" 23, 8:11 "

Average date, vernal: March 21, 7:41:32 a.m.

Average date, autumnal: September 23, 6:18:50 p.m.

Average time, vernal equinox forward to autumnal equinox, 186 d. 10 h. 36 m. 18 sec.

Average time, autumnal equinox forward to vernal equinox, including the three leap days, in the 12 years, 178 d. 19 h. 23 m. 42 sec.

As some will be interested at this point to consider them, two small items are now slightly anticipated in the following summary:

New moon rose Sunday, September 22, 4129 B.C., at 8:23:27.504592 a.m.

Autumnal equinox was 54½ hours later, Tuesday, September 24, 4129 B.C., at 2:52 p.m.

New moon rose Tuesday, March 17, 4128 B.C., at 12:47:44.694448 p.m.

Vernal equinox was 94 hours later, Saturday, March 21, 4128 B.C., at 10:24:10.7 a.m.

Do any of Jehovah's witnesses, or any of the Jonadabs (comrades of Jehovah's witnesses; see *Vindication*, Book Three), see anything in the placement of these moons with respect to the equinoxes, or anything in the days of the week on which they occurred, to specially indicate the hand of God, as one might reasonably expect it to be manifested at such an interesting time in earth's affairs? No such pleasing evidence appears. More on this point later, in its proper place, when careful consideration will be given to the details of the calendar of Jehovah God; which calendar, it is hoped and believed, will permanently replace, as far as calendars are concerned, the efforts of Satan to hide some of God's beautiful truth, now, since 1918, coming out from His temple in such a refreshing stream.

God's Love of the Beautiful

In the summertime, in Pike county, Pennsylvania, in a region where one may see a score or more of wild deer in a single day, deep down in the heart of the forest, a mile or more from the highway, lives all alone a little old lady who loves the truth. She got it by listening to Watchtower programs over the radio station WBBR, of New York city.

When this little old lady was found she went into ecstasies over the messages she had heard. Explaining her environment, and that she could live with her children in New York city and in Philadelphia, if she chose, she said, "I prefer to live here, like a gypsy, in the midst of God's bouquets." The frost had just touched the leaves of the forest, tinting them with colors that beggar description.

How much more God loves beauty! And how much the most beautiful things of His creation are all a little different from one another! When men try to make things beautiful they try to make them all alike.

No two flowers in a flower garden were ever exactly alike; no two roses on a rose bush, no two petals on a rose. A million new-born infants can be fingerprinted, or a billion of them, or ten billion, for that matter, and no two sets of fingerprints will be the same. And thus one comes to a consideration of God's beautiful months, His lovely, exquisite months, that the more they are studied, the more they are to be admired, because, while all substantially alike, they are all slightly different.

A Study of God's Months

The word "month" comes from the word "moon"; God's months were all arranged for before man appeared on the earth. It is man's proper place to inquire humbly at God's feet respecting the work of His hands; it is not man's right to discard things which God has made for His government, nor to substitute others in their place.

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." (Genesis 1:14-18) Herein is the first reference to the moon in the Scriptures.

Even though the moon had not been mentioned at all in God's Word, man would be compelled to take note of it; it is too conspicuous in

the heavens to be ignored; and too beautiful; and too useful.

Satan has endeavored to get men to hold God's month and its instrument the moon in little esteem; hence the terms "lunacy", "lunatic," "moon-struck," and terms of similar import. The apostle does indeed say, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of [feasts celebrating] the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." (Colossians 2:16, 17) But this is far from urging men to set aside the plain statement of God's Word that God "appointed the moon for seasons" (Psalm 104:19), monthly seasons being manifestly what is here meant.

"A Faithful Witness in Heaven"

It is true that the prophet Isaiah brings the message to an idolatrous and rebellious people, "Your new moons and your appointed feasts my soul hateth" (Isaiah 1:14), but that does not change the fact that the prophet Ezekiel writes of the future offerings of "the prince" which are to take place "in the new moons". See *Vindication*, Book Three, pages 287, 293, 295, for comments and explanations on references to the new moons in Ezekiel 45:17; 46:1, 3, 6. These may not be ignored or set aside.

Though Isaiah mentions in the first chapter God's disgust with Israel's hypocritical observances of the new moons, he says in the next to the last verse of his prophecy: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith [Jehovah]." (Isaiah 66:23) Of course, that is after the oncoming battle of Armageddon has done its work of destroying Satan's organization, and the earth has been cleansed of all its defilements.

When the psalmist said, "When I consider . . . the moon" (Psalm 8:3), he meant that he really did consider it. Especially significant is his statement of David's seed, that "it shall be established for ever as the moon, and as a faithful witness in heaven". (Psalm 89:37) The moon is, indeed, a faithful witness in heaven, a witness whose testimony cannot be gainsaid.

It is the voice of God, speaking through Moses, that mentions the "precious things thrust forth by the moons". (Deuteronomy 33:14, *margin*) What some of those precious things are it is now the privilege of Jehovah's wit-

nesses and their companions in the chariot of Jehovah's organization to see and understand. Indeed, it is even possible that there may be some direct reference to these present unfoldings of truth that God had in mind when He said of this day that "the light of the moon shall be as the light of the sun".—Isaiah 30:26.

Anyway, it was infinitely wise of God to set a second hand in His timepiece, and to put it out there in the sky 239,000 miles away, far enough away that the theologians could not get at it to interfere with it, which they would surely have done if they had been able to so do. Now it is about to put them all to shame.

Calendar for 6,062 Years

This issue contains, on pages 363, 369, all the essentials of a calendar covering all past human history. All know that in the normal year there are 52 weeks and 1 day and that therefore in the next succeeding year, unless it is a leap year, the days of each month are one day later in the week. Thus, in the year 1933 A.D. the 22d day of March came on Wednesday; in the year 1934 A.D. the 22d day of March came on Thursday, while in the year 1935 A.D. the 22d day of March comes on *Friday*. In the year 1936, on account of that year's being a leap year, the 22d day of March will come on Sunday.

The use of the calendar is very simple. Every year is represented. If a given day of the month falls on *Friday* in the year 1935, the day of the week on which that same day of the month will fall in other years is shown at the head of the column above the year desired. Persons using the calendar must consider, in the case of leap years, that dates in January and February must be separately calculated after some other date is known. The calendar will be found very useful and valuable when the manner of using it has been mastered. It is assumed that the user has an ordinary calendar and can readily locate a *Friday* in 1935 or a Thursday in 1934, from which information any other desired data regarding past days of the week may be at once obtained. This is the first time the Gregorian calendar, or any other, has ever been projected back to creation.

Besides the calendar for 6,062 years there is also presented a table of "Lunations Ushering in the Years or Periods Which Contained the Most Important Events in History". Let the table speak for itself. There will be frequent

reference to it in the explanations of the Calendar of Jehovah God which follow.

God's Will Regarding Months

The years of God are not each of an equal number of months, nor of an equal number of weeks, nor of an equal number of days, nor of an equal number of hours, nor of an equal number of minutes, nor of an equal number of seconds. Man has no right to ignore these years of God. It is his duty to number them, and to mark them well as they go, and to use them to God's praise, but not to endeavor to force them to begin or end at some point in no way indicated in the divine Word of the Creator.

The months of God are not of a fixed number in the years of God, nor within themselves are they composed each of an equal number of weeks, nor of an equal number of days, nor of an equal number of hours, nor of an equal number of minutes, nor of an equal number of seconds. Man has no right to ignore these months of God. It is his duty to number them, and to mark them well as they go, and to use them to God's praise, but not to endeavor to force them to begin where the years begin or to end where the years end.

Is it necessary to start a new year on July 4, or Thanksgiving Day, or Christmas, or Washington's Birthday, or Lincoln's Birthday? Not at all. Each of Jehovah's years properly begins at a certain point, and, reasonably enough, at the beginning of a specific day, as in the case of the months, but neither the years nor the months nor the weeks need to be in accord exactly, nor are they in accord except by man's egotistic and destructive acts.

The days in the months of God are never less than 29; and they are never more than thirty. There is a sure and proper method of determining how many days the month should have. Jehovah God fixed the method. He so arranged and ordered all the details connected with the sacrifice of His own dear Son that that event, of first importance in history, occurred at Jerusalem on the fourteenth day of the month, when the moon was at its full. The fourteenth day of each month, therefore, is that day of the month when the moon is full over Jerusalem. That automatically makes Jerusalem, not Greenwich, the time center of the earth.

The weeks are for man, but they are *of* God, and no man may change the arrangement which

LUNATIONS USHERING IN THE YEARS OR PERIODS WHICH CONTAIN THE MOST IMPORTANT EVENTS OF HISTORY, STATED IN TERMS OF THE GREGORIAN CALENDAR, AND ASTRONOMICALLY EXACT

(In the dates cited below are also cited certain other dates, prior to Vernal Equinox No. 2000, hitherto much held in esteem.)

B.C.	Date	H. M.	Second
4129	Su Sp 22	8 23	27.504592 A
4128	Tu Mr 17	12 47	44.694448 P
4028	Fr Mr 22	8 54	48.66976 P
2472	Sa Mr 22	1 13	45.132338 A
2372	Tu Mr 26	9 20	49.106192 A
2045	Th Mr 15	2 09	55.071136 A
1945	Su Mr 19	10 16	59.046448 A
1920	Th Mr 12	9 07	44.324032 A
1615	Th Ap 2	6 59	53.87848 A
1575	Th Mr 11	9 39	29.176624 A
1515	Sa Mr 8	2 22	54.938816 A
1475	Su Mr 16	5 45	33.151936 P
1469	We Ap 2	12 50	8.025136 P
1035	Su Mr 16	4 54	24.351328 A
1028	Su Mr 28	8 46	33.60424 A
993	Mo Mr 23	5 08	16.510326 A
745	Tu Mr 22	10 13	41.02024 A
641	We Mr 13	6 19	5.379376 P
607	Th Mr 27	3 23	11.534272 A
537	Sa Ap 3	3 08	32.603498 P
468	We Mr 22	5 21	16.423016 A
455	Th Mr 28	3 32	57.689152 P
BC 3	Sa Mr 14	3 19	52.904992 P
AD12	Fr Mr 9	10 20	08.54584 A
AD53	Th Mr 17	9 12	33.4396 A
1879	Sa Mr 22	6 50	46.571632 P
1884	We Mr 26	4 21	42.200144 P
1914	Th Mr 26	12 43	27.10624 Pa
1918	Tu Mr 12	12 41	47.490964 Pb
1922	Tu Mr 28	1 24	10.738864 Ac
1926	Su Mr 14	1 22	31.122688 Ad
1931	We Mr 18	10 53	28.75112 Pe
1932	Mo Mr 7	7 42	3.130912 Af
1935	We Ap 3	11 35	52. Ag

Analysis of the Time Content of the Intervening Moons			
Inter-vening Yrs.	Inter-vening Moons	Weeks & 7ths	Fraction of Week at End of Period D. H. M. Seconds
1/2	6	25-2	2 4 28 17.199356
100	1237	5218-3	3 8 11 3.975312
1556	19245	81138-1	0 4 22 53.46312
100	1237	5218-3	3 8 11 3.975312
227	4044	17050-2	1 16 53 5.962944
100	1237	5218-3	3 8 11 3.975312
25	309	1303-4	3 22 54 45.277584
305	3773	15916-7	6 21 56 9.554448
40	494	2084-0	0 2 43 35.293144
60	742	3120-2	1 15 47 25.812192
40	495	2083-1	1 15 27 34.15312
6	75	316-3	2 19 07 34.8752
434	5367	22641-4	3 16 08 16.326192
7	87	367-0	0 3 56 42.923212
30	371	1565-1	0 20 25 42.905096
253	3129	12300-1	1 5 09 24.509904
104	1286	5425-1	1 3 09 24.359136
34	421	1776-1	0 3 08 6.134896
70	866	3653-2	2 11 49 21.059216
69	853	3598-4	3 14 16 43.224528
13	161	679-1	1 10 15 41.281136
452	5590	23582-2	1 23 50 55.215248
14	173	729-6	5 19 04 15.640848
21	260	1096-6	5 22 56 21.893760
1846	22832	96320-2	2 9 42 13.152032
5	62	261-4	3 21 34 57.628312
30	371	1565-1	0 20 25 42.905096
4	49	206-5	4 24 02 20.383324
4	50	210-7	6 12 46 23.2493
4	49	206-5	4 24 02 20.383324
5	62	261-4	3 21 34 57.628312
1	12	50-4	4 8 32 34.37912
3	38	160-2	2 3 57 43.859368

Analysis of Days in Intervening Moons				Series and Totals Starting with the New Moon Near-est the Vernal Equinox for the Year 4028 B.C.			
Normal Lp.	Vern Equi	Lunar Month	Weeks	Days	Total Seconds		
176	1	Vern Lunar					
36505	24	Equi Month					
567941	376						
36505	24	1556	19245	61138-1	568317	49102518176.46312	
119344	78	1656	20452	86405-4	694346	52258653000.429432	
36504	25	1983	24526	103456-6	724263	62576687946.401376	
9119	6	2083	25763	108625-2	760797	65732222770.376688	
111346	73	2108	26072	109962-6	769922	64521218615.654272	
14578	10	2413	29945	125905-6	881341	76147812545.203972	
21897	15	2453	30339	127989-6	895929	77408225320.506864	
14607	10	2513	31081	131120-1	917841	79301395926.219056	
2214	1	2553	31576	133208-2	932458	80564360144.482176	
158379	112	2559	31651	133524-5	934673	80755713359.355376	
2567	2	2993	37018	156166-2	1093164	94494912215.681568	
10950	6	3000	37105	156533-2	1093164	94671287744.93448	
92340	61	3030	37476	156998-3	1106689	95617873047.840576	
37951	25	3283	40605	171298-4	1199090	103601337772.35048	
12424	9	3387	41851	176723-5	1237065	106892493296.709616	
25557	16	3421	42312	178499-6	1249499	107956650742.864512	
25173	17	3491	43178	182153-1	1275072	110166200263.933728	
4751	3	3560	44031	185751-5	1300262	112342581027.758256	
164959	117	3573	44192	186430-6	1305016	112753363329.019392	
5105	4	4025	49782	210013-1	1470092	127015823944.235232	
7673	5	4039	49955	210743-0	1475201	127457328559.87608	
673795	447	4060	50215	211839-6	1432879	128129703704.76984	
1829	2	5906	73047	308160-1	2157121	186373247197.901872	
10950	6	5911	73109	308421-5	2158952	186533436625.530334	
1446	1	5941	73480	309986-6	2169908	187489021958.43648	
1476	1	5945	73529	310193-4	2171355	187605042658.820304	
1446	1	5949	73579	310404-4	2172832	187732614802.069104	
1830	1	5953	73628	310611-2	2174279	187857635502.452928	
353	1	5958	73690	310872-6	2176110	188015824960.08144	
1122	0	5959	73702	310923-2	2176464	188046442274.461152	
		5962	73740	311083-5	2177586	188143397103.33024	

Time shown in each case is Jerusalem time, 7 hours 20 minutes 52 seconds earlier than Eastern Standard time. Each calculation was checked to the one preceding and the one following, and in every instance with the 1935 A.D. date shown, with which agreement is exact. The variations of a b c d e f g, amounting respectively to about 8, 10, 14, 4 1/2, 10, 15, and 3 hours, after calculations extending over 6,000 years, are not due to any errors in the calculations themselves, but to variations from the mean lunation; explained in full in its proper place. In figuring eclipses and other periods astronomers calculate the mean time between lunations as 2551442.864976 seconds. (Their method is to express the time in days and decimals thereof, but the results are the same either way.) These figures, astronomically exact to a millionth of a second, are used in all the above calculations.

God made. No man may alter the number of days in a week; in these days (since the French Revolution calendar fiasco) none but a theologian, with huge conceit and no reverence for God, would contemplate for a moment such an act of presumption. Man may number his weeks; there is no harm in so doing. Since God is so good as to give them, it would seem that, at least once a year, man might take note of their number.

Learning Something About God's Months

It seems strange that man's months should be so different from God's months, that the two kinds of months could be going along steadily side by side, overlapping each other, etc., and yet most people know next to nothing about the particular kind of months that God provided for the nocturnal government of the earth. On page 371 begins a lunation experience table,

carefully compiled from records in the New York Public Library, covering the fifty years from 1886 to date. The moons are here numbered by *The Golden Age*, the one for January 5, 1886, being numbered 73131; thereafter they are in sequence down to 73761, the number of the lunation for December 13, 1936, which is as far as the compilation goes. This table is in Jerusalem time, 7 hours 24 minutes 52 seconds earlier than Eastern Standard time. It is quite self-explanatory. God's months are of 29 or 30 days each; their moons rise at various times of the day or night, on various days in the week, as specified in the first eight columns, the table concluding with the dates grouped under the word "Actual".

The "mean lunation" is universally agreed by astronomers to be 29.530588715 days. Otherwise stated, this is 29 days 12 hours 44 minutes 2.864976 seconds; or it may be stated altogether

Moon	Days	Actual Date	Actual Time	Mean Date	Mean Time	Compared with next		Compared with Mean	
						mins. over 29 Ds	Slow hr mi	Fast hr mi	Slow hr mi
1900 A.D.									
73304	30	Mo Jan 1	4:21pm	Mo Jan 1	2:23pm	691	1 13	1 58	
73305	29	We Jan 31	3:52am	We Jan 31	3:07am	602	2 42	4 45	
73306	29	Th Mar 1	1:54pm	Th Mar 1	3:51pm	545	3 39		1 57
73307	30	Fr Mar 30	10:59am	Sa Mar 31	4:35am	533	3 51		5 36
73308	29	Su Apr 29	7:52am	Su Apr 29	5:19pm	567	3 17		9 27
73309	30	Mo May 28	5:19pm	Tu May 29	6:03am	627	2 07		12 44
73310	29	We Jun 27	3:56am	We Jun 27	6:47pm	736		28	14 51
73311	30	Th Jul 26	4:12pm	Fr Jul 27	7:31am	850	1 26		15 19
73312	29	Sa Aug 25	6:22am	Sa Aug 25	8:15pm	964	3 20		13 53
73313	30	Su Sep 23	10:25pm	Mo Sep 24	8:51am	1050	4 46		10 33
73314	30	Tu Oct 23	3:56pm	Tu Oct 23	9:43pm	1070	5 06		5 47
73315	30	Th Nov 22	9:46am	Th Nov 22	10:27am	1004	4 00		4 41
73316	29	Sa Dec 22	2:32am	Fr Dec 21	11:11pm	875	1 51	3 19	
1901 A.D.									
73317	30	Su Jan 20	5:05pm	Su Jan 20	11:55am	729	35	5 10	
73318	29	Tu Feb 19	5:14am	Tu Feb 19	12:39am	608	2 35	4 35	
73319	30	We Mar 20	3:22pm	We Mar 20	1:23pm	524	4 00	1 59	
73320	29	Fr Apr 19	12:06am	Fr Apr 19	2:07am	481	4 43		2 01
73321	29	Sa May 18	8:07am	Sa May 18	2:51pm	475	4 49		6 44
73322	30	Su Jun 16	4:06pm	Mo Jun 17	3:25am	517	4 07		11 33
73323	29	Tu Jul 16	12:39am	Tu Jul 16	4:19pm	617		2 27	15 40
73324	29	We Aug 14	10:56am	Th Aug 15	5:03am	771	07		18 07
73325	30	Th Sep 12	11:47pm	Fr Sep 13	5:47pm	953	3 09		18 00
73326	30	Sa Oct 12	3:46pm	Su Oct 13	6:31am	1103	5 39		14 51
73327	30	Mo Nov 11	10:02am	Mo Nov 11	7:15pm	1159	6 25		9 12
73328	29	We Dec 11	5:22am	We Dec 11	7:59am	1101	5 37		2 37
1902 A.D.									
73329	30	Th Jan 9	11:43pm	Th Jan 9	8:49pm	967	3 23	3 00	
73330	30	Sa Feb 8	3:56pm	Sa Feb 8	9:27am	803	45		6 23
73331	29	Mo Mar 10	5:19am	Su Mar 9	10:11pm	660	1 44	7 08	
73332	30	Tu Apr 8	4:19pm	Tu Apr 8	10:58am	535	3 49	5 24	
73333	29	Th May 8	1:14am	We May 7	11:39pm	446	5 13	1 35	
73334	29	Fr Jun 6	8:40am	Fr Jun 6	12:22pm	408	5 56		3 43
73335	29	Sa Jul 5	3:22pm	Su Jul 5	1:07am	478	5 26		9 39
73336	30	Su Aug 3	10:46pm	Mo Aug 4	1:51pm	542	3 42		15 05
73337	29	Tu Sep 2	7:46pm	We Sep 3	2:35am	730	54		18 47
73338	30	We Oct 1	7:38am	Th Oct 2	3:19pm	904	2 20		19 41
73339	30	Fr Oct 31	10:42am	Sa Nov 1	4:05am	1071	5 07		17 21
73340	29	Su Nov 30	4:33am	Su Nov 30	4:47pm	1160	6 36		12 14
73341	30	Mo Dec 29	11:53pm	Tu Dec 30	5:51am	1154	6 30		5 58
1903 A.D.									
73342	30	We Jan 28	7:07pm	We Jan 28	6:15pm	1061	4 57	52	
73343	30	Fr Feb 27	12:48pm	Fr Feb 27	6:59am	907	2 23	5 49	
73344	29	Su Mar 29	3:55am	Sa Mar 28	7:43pm	726		38	8 12
73345	30	Mo Apr 27	4:01pm	Mo Apr 27	8:27am	557	3 27	7 34	
73346	29	We May 27	1:18am	Tu May 26	9:11pm	442	5 22	4 07	
73347	29	Th Jun 25	8:40am	Th Jun 25	5:51am	295	6 09		1 15
73348	29	Fr Jul 24	3:15pm	Fr Jul 24	12:39pm	425	5 39		7 24
73349	30	Sa Aug 22	10:20pm	Su Aug 23	11:23am	520	4 04		13 03
73350	29	Mo Sep 21	7:00am	Tu Sep 22	12:07am	619	1 45		17 07
73351	30	Tu Oct 20	5:59pm	We Oct 21	12:51pm	820	56		18 52
73352	29	Th Nov 19	7:32am	Fr Nov 20	1:35am	976	3 32		17 56
73353	30	Fr Dec 18	11:55pm	Sa Dec 19	2:19pm	1160	5 36		14 24
1904 A.D.									
73354	30	Su Jan 17	6:15pm	Mo Jan 18	3:03am	1158	6 34	8 48	
73355	30	Tu Feb 16	1:33pm	Tu Feb 16	3:47pm	1115	5 51	2 14	
73356	30	Th Mar 17	8:09am	Th Mar 17	4:31am	974	3 30	3 37	
73357	29	Sa Apr 16	12:22am	Fr Apr 15	5:15pm	785	21	7 07	
73358	29	Su May 15	1:27pm	Su May 15	5:59am	612	2 32	7 28	
73359	30	Mo Jun 13	11:35pm	Mo Jun 13	6:43pm	497	4 27	4 56	
73360	29	We Jul 13	7:56am	We Jul 13	7:27am	451	5 13	29	
73361	29	Th Aug 11	3:27pm	Th Aug 11	8:11pm	465	4 09		4 44
73362	30	Fr Sep 9	11:12pm	Sa Sep 10	8:51am	522	4 52		9 43
73363	29	Su Oct 9	7:54am	Su Oct 9	9:39pm	611	2 33		13 45
73364	30	Mo Nov 7	6:05pm	Tu Nov 8	10:23am	730	34		16 18
73365	29	We Dec 7	6:15am	We Dec 7	11:07pm	871	1 47		16 52
1905 A.D.									
73366	30	Th Jan 5	8:46pm	Fr Jan 6	11:51am	1069	4 05	15 05	
73367	30	Sa Feb 4	1:35pm	Su Feb 5	12:35pm	1093	5 29	11 00	
73368	30	Mo Mar 6	7:48am	Mo Mar 6	1:15pm	1084	5 20	5 21	
73369	29	We Apr 5	1:52am	We Apr 5	2:03am	937	3 43	11	
73370	30	Th May 4	6:19pm	Th May 4	2:47pm	846	1 22	3 32	
73371	29	Sa Jun 3	8:25am	Sa Jun 3	3:31am	714		50	4 54
73372	30	Su Jul 2	8:19pm	Su Jul 2	4:17pm	612		2 32	4 04
73373	29	Tu Aug 1	6:31am	Tu Aug 1	4:59am	551		3 33	1 32
73374	30	We Aug 30	3:42pm	We Aug 30	5:43pm	526	3 58		2 01
73375	29	Fr Sep 29	12:23am	Fr Sep 29	6:27am	539	3 45		5 59
73376	29	Sa Oct 28	9:27am	Sa Oct 28	7:11pm	589	2 55		9 44
73377	30	Su Nov 26	7:16pm	Mo Nov 27	7:55am	676	1 28		12 39
73378	29	Tu Dec 26	6:32am	Tu Dec 26	8:39pm	786	22		14 07

is not always for seven fast and for seven slow, but is so 73 percent of the time, a few sixes, eights and nines being sprinkled in.

Note again from the tables that the moon is in the habit of running fast not only with respect to the previous moon, but with respect to its mean lunation; for about 9½ lunations it is fast with respect to its mean, and then, for 4 lunations, slow until the balance is recovered.

The way the astronomers put it is that the moon has a maximum eccentricity of orbit of 1.61959788103203 days. That is to say, stating this in a manner suitable for the general reader, the variation over any period of years, no matter how remote, will be not more than 1 day 14 hours 52 minutes 13¼ seconds. But the differences need not be of such an amount, and by proper care in taking the right kind of starting point the total difference over so long a period as 6,000 years will be only an hour or so, as will be shown.

Metonic Cycle and the God of Order

Men have been studying the moon many centuries. It is now about 2,400 years since the astronomer Meton discovered that after 235 lunations the new moon usually rises on the same day of the month that it did 19 years before. Thus, compare No. 73131, January 5, 1886, with No. 73366, January 5, 1905, or any two moons 235 lunations apart, and it will be found that this is nearly exact. The Callippic cycle is a refinement of the Metonic, in which 1 day is dropped every fourth Metonic cycle, to make the Metonics come out more nearly exact over longer periods of time.

Of much greater interest is the saros or eclipse cycle of 223 moons, used by all astronomers in calculating time of eclipses. Every 223 moons the moon is back where it was, if such an expression may be used. The chart (pages 374-375) helps to make this clear. Note again the data regarding the first moon mentioned in the table, No. 73131, of January 5, 1886; now note its position on the chart. Then add 223 moons, reaching to No. 73354, of January 17, 1904 (a period of 6,585.32 days, or 18 years and 10.32 or 11.32 days, depending on how many leap years are in the period), and notice on the chart that the moon is in the same relative position that it was at first. Compare any two moons 223 moons apart, and note the results.

Take the time to pay very special attention to this eclipse cycle feature, as it is the key to

CHART OF LUNATIONS 1886-1911 A.D.

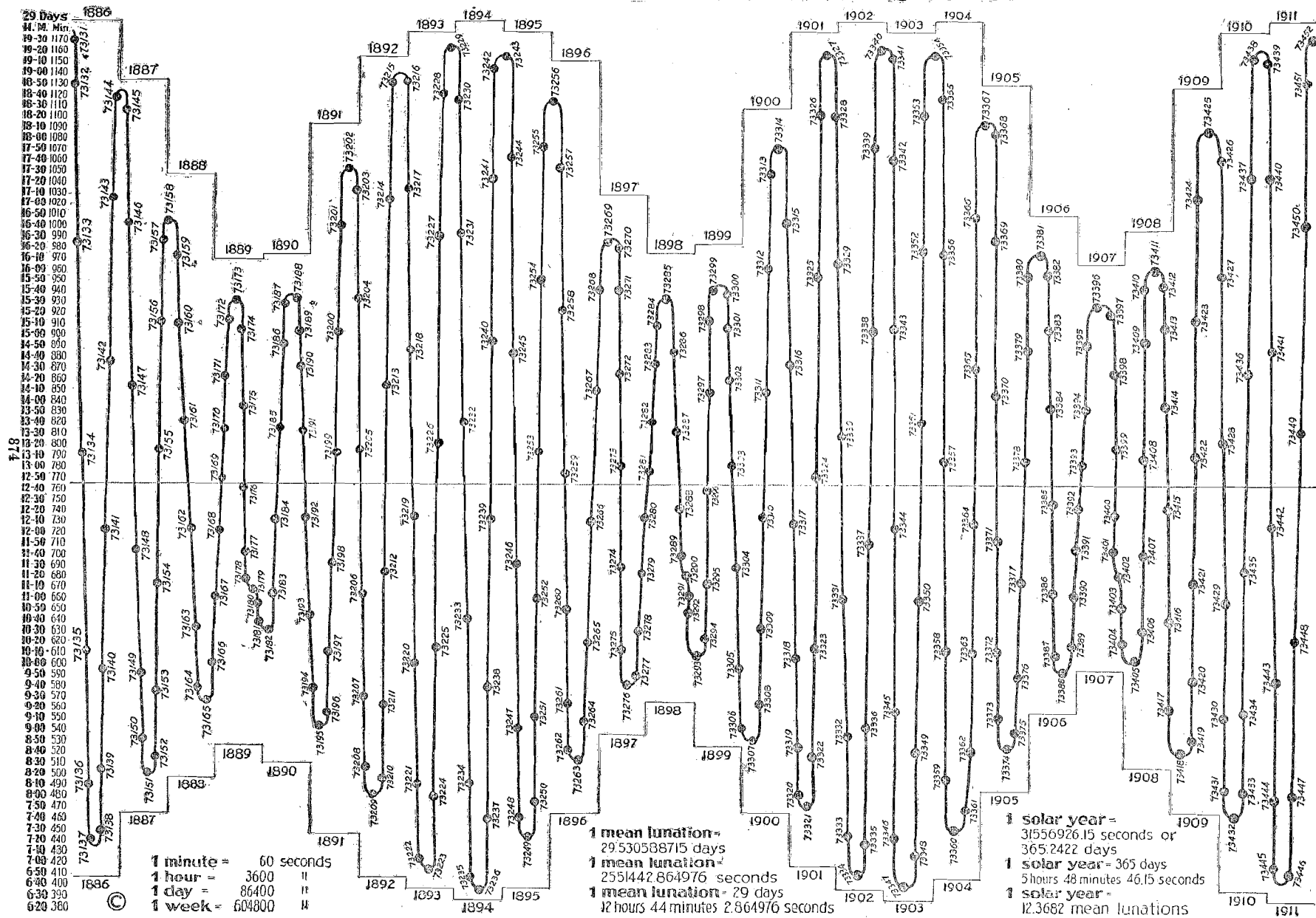
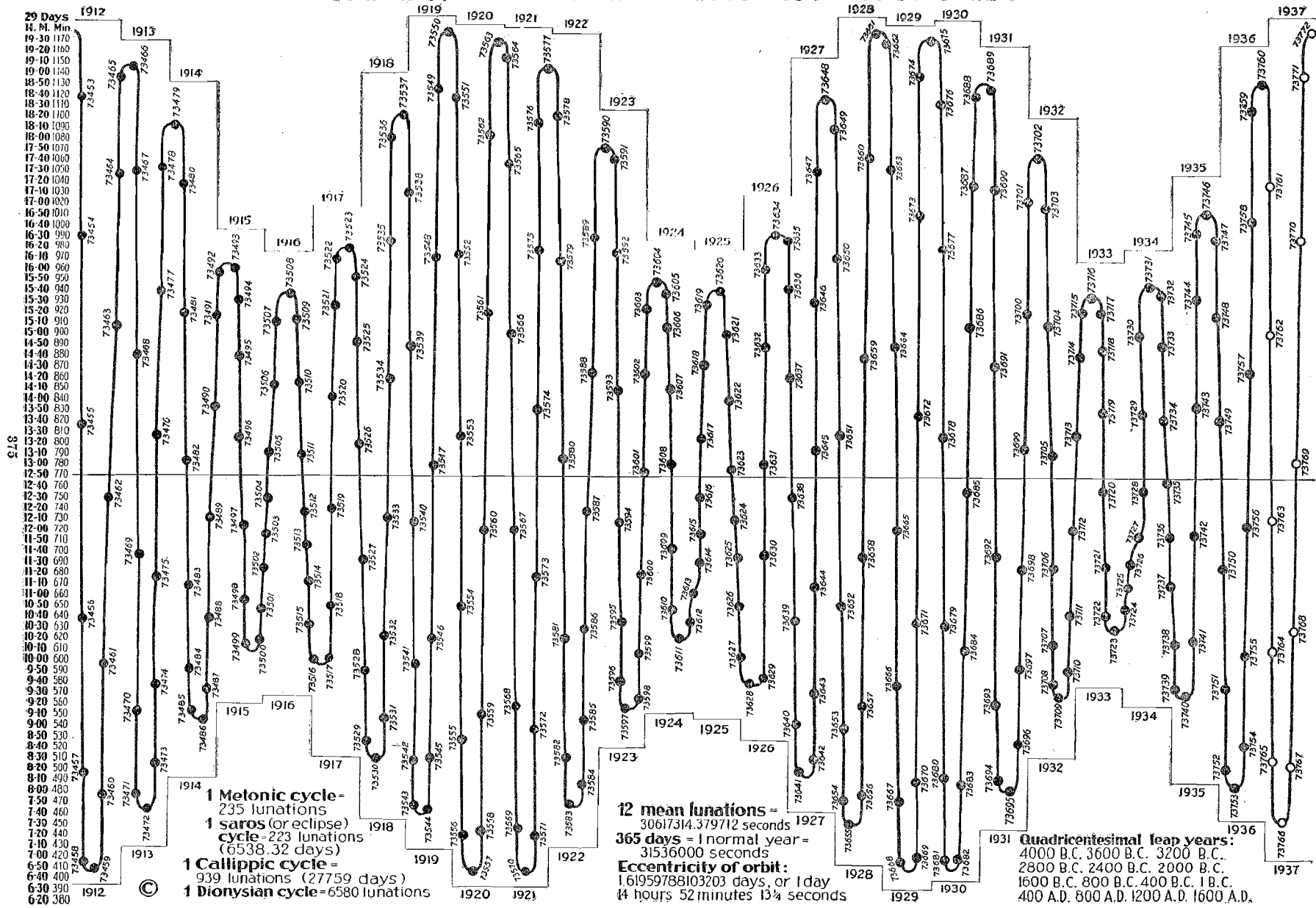


CHART OF LUNATIONS 1912-1937 A.D.



1 Metonic cycle =
 235 lunations
1 saros (or eclipse)
 cycle = 223 lunations
 (6538.32 days)
1 Callippic cycle =
 939 lunations (27759 days)
1 Dionysian cycle = 6580 lunations

12 mean lunations =
 30617314.379712 seconds 1927
365 days = 1 normal year =
 31536000 seconds
Eccentricity of orbit:
 1.61959788103203 days, or 1 day
 44 hours 52 minutes 13 1/4 seconds

Quadricesimal leap years:
 4000 B.C. 3600 B.C. 3200 B.C.
 2800 B.C. 2400 B.C. 2000 B.C.
 1600 B.C. 800 B.C. 400 B.C. 1 B.C.
 400 A.D. 800 A.D. 1200 A.D. 1600 A.D.

Moon	Days	Date	Actual Time	Mean Date	Mean Time	Compared with next		Compared with Mean	
						Mins. over 29 Ds	Slow hr mi	Fast hr mi	Slow hr mi
1912 A.D.									
73453	30	Fr	Jan 19 1:39pm	Fr	Jan 19 3:39pm	1114	5 50		2 00
73454	30	Su	Feb 18 8:13am	Su	Feb 18 4:23am	985	3 41	3 50	
73455	29	Tu	Mar 19 12:38am	Mo	Mar 18 5:07pm	811	47	7 31	
73456	30	We	Apr 17 2:09pm	We	Apr 17 5:51am	634		2 10 8 18	
73457	29	Fr	May 17 12:43am	Th	May 16 6:35pm	490		4 34 6 08	
73458	29	Sa	Jun 15 8:53am	Sa	Jun 15 7:19am	409		5 55 1 34	
73459	29	Su	Jul 14 3:42pm	Su	Jul 14 8:03pm	405		5 59	4 21
73460	30	Mo	Aug 12 10:27pm	Tu	Aug 13 8:47am	471		4 53	10 20
73461	29	We	Sep 11 6:18am	We	Sep 11 9:31pm	592		2 52	15 13
73462	30	Th	Oct 10 4:10pm	Fr	Oct 11 10:15am	744		20	18 05
73463	29	Sa	Nov 9 4:34am	Sa	Nov 9 10:59pm	902		2 18	18 25
73464	30	Su	Dec 8 7:36pm	Mo	Dec 9 11:43am	1042		4 38	16 07
1913 A.D.									
73465	30	Tu	Jan 7 12:58pm	We	Jan 8 12:27am	1133	6 09		11 29
73466	30	Th	Feb 6 7:51am	Th	Feb 6 1:11pm	1141	6 17		5 20
73467	29	Sa	Mar 8 2:52am	Sa	Mar 8 1:55am	1045	4 41		
73468	30	Su	Apr 6 8:17pm	Su	Apr 6 2:39pm	877	1 53	5 38	
73469	29	Tu	May 6 10:54am	Tu	May 6 3:23am	692		1 12 7 31	
73470	30	We	Jun 4 10:26pm	We	Jun 4 4:07pm	549		3 35 6 19	
73471	29	Fr	Jul 4 7:35am	Fr	Jul 4 4:51am	472		4 52 2 44	
73472	29	Sa	Aug 2 3:27pm	Sa	Aug 2 5:35pm	460		5 04	2 08
73473	30	Su	Aug 31 11:07pm	Mo	Sep 1 6:15am	499		4 25	7 12
73474	29	Tu	Sep 30 7:26am	Tu	Sep 30 7:05pm	572		3 12	11 37
73475	30	We	Oct 29 4:58pm	Th	Oct 20 7:47am	672		1 32	14 49
73476	29	Fr	Nov 28 4:10am	Fr	Nov 28 8:31pm	803	34		16 21
73477	30	Sa	Dec 27 5:28pm	Su	Dec 28 9:15am	935	2 51		15 47
1914 A.D.									
73478	30	Mo	Jan 26 9:03am	Mo	Jan 26 9:59pm	1048	4 44		12 56
73479	29	We	Feb 25 2:31am	We	Feb 25 10:43am	1087	5 23		8 12
73480	30	Th	Mar 26 8:38pm	Th	Mar 26 11:27pm	1032	4 28		2 49
73481	30	Sa	Apr 25 1:50pm	Sa	Apr 25 12:11pm	913	2 29	1 39	
73482	29	Mo	May 25 5:03am	Su	May 24 12:55am	779	15	4 08	
73483	30	Tu	Jun 23 6:02pm	Tu	Jun 23 1:39pm	665		1 39 4 23	
73484	29	Th	Jul 23 5:07am	Th	Jul 23 2:23am	588		2 56 2 44	
73485	30	Fr	Aug 21 2:55pm	Fr	Aug 21 3:07pm	547		3 37	12
73486	29	Su	Sep 20 12:02am	Su	Sep 20 3:51am	540		3 44	3 49
73487	29	Mo	Oct 19 9:02am	Mo	Oct 19 4:39pm	568		3 16	7 33
73488	30	Tu	Nov 17 6:30pm	We	Nov 18 5:19am	634		2 10	10 49
73489	29	Th	Dec 17 5:04am	Th	Dec 17 6:03pm	727		37	12 59
1915 A.D.									
73490	30	Fr	Jan 15 5:11pm	Sa	Jan 16 6:47am	829	1 05		13 36
73491	29	Su	Feb 14 7:00am	Su	Feb 14 7:31pm	911	2 27		12 31
73492	30	Mo	Mar 15 10:11pm	Tu	Mar 16 8:15am	953	3 09		10 04
73493	30	We	Apr 14 2:04pm	We	Apr 14 8:59pm	956	3 12		6 55
73494	29	Fr	May 14 6:00am	Fr	May 14 9:43am	926	2 42		3 43
73495	30	Sa	Jun 12 9:26pm	Sa	Jun 12 10:27pm	874	1 50		1 01
73496	30	Mo	Jul 12 12:00 am	Mo	Jul 12 11:11am	801	37	49	
73497	29	We	Aug 11 1:21am	Tu	Aug 10 11:55pm	720		44 1 26	
73498	30	Th	Sep 9 1:21pm	Th	Sep 9 12:59pm	650		1 54 42	
73499	29	Sa	Oct 9 12:11am	Sa	Oct 9 1:23am	610		2 34	1 12
73500	29	Su	Nov 7 10:21am	Su	Nov 7 2:07pm	611		2 33	3 46
73501	30	Mo	Dec 6 8:32pm	Tu	Dec 7 2:51am	642		2 02	6 19
1916 A.D.									
73502	29	We	Jan 5 7:14am	We	Jan 5 3:35pm	680	1 24		8 21
73503	30	Th	Feb 3 6:34pm	Fr	Feb 4 4:19am	712	52		9 45
73504	29	Sa	Mar 4 6:26am	Sa	Mar 4 5:02am	744	20		10 37
73505	30	Su	Apr 2 6:50pm	Mo	Apr 3 3:47am	783	24		10 57
73506	29	Tu	May 2 7:58am	Tu	May 2 6:31pm	848	1 24		10 33
73507	30	We	May 31 10:06pm	Th	Jun 1 7:15am	906	2 22		9 09
73508	30	Fr	Jun 30 1:12pm	Fr	Jun 30 7:59pm	932	2 48		6 47
73509	29	Su	Jul 30 4:44am	Su	Jul 30 8:43am	909	2 25		3 59
73510	30	Mo	Aug 28 7:53pm	Mo	Aug 28 9:27pm	850	1 26		1 34
73511	29	We	Sep 27 10:03am	We	Sep 27 10:11am	783	19		08
73512	30	Th	Oct 26 11:06pm	Th	Oct 26 10:55pm	733		31	11
73513	29	Sa	Nov 25 11:19am	Sa	Nov 25 11:39am	701		1 03	20
73514	30	Su	Dec 24 11:00pm	Mo	Dec 25 12:23am	669		1 35	1 23
1917 A.D.									
73515	29	Tu	Jan 23 10:09am	Tu	Jan 23 1:07pm	629	2 13		2 58
73516	30	We	Feb 21 8:38pm	Th	Feb 22 1:51am	596	2 48		5 13
73517	29	Fr	Mar 23 6:34am	Fr	Mar 23 2:35pm	596	2 48		8 01
73518	29	Sa	Apr 21 4:30pm	Su	Apr 22 3:19am	645	1 59		10 49
73519	30	Su	May 21 3:15am	Mo	May 21 4:03pm	736		28	12 48
73520	30	Tu	Jun 19 3:31pm	We	Jun 20 4:47am	858	1 14		13 16
73521	29	Th	Jul 19 5:29am	Th	Jul 19 5:31pm	921	2 37		12 02
73522	30	Fr	Aug 17 8:50pm	Sa	Aug 18 6:15am	966	3 22		9 25
73523	30	Su	Sep 16 12:56pm	Su	Sep 16 6:59pm	974	3 30		6 03
73524	29	Tu	Oct 16 5:10am	Tu	Oct 16 7:43am	947	3 03		2 33
73525	30	We	Nov 14 8:57pm	We	Nov 14 8:27pm	889	2 05		30
73526	30	Fr	Dec 14 11:46am	Fr	Dec 14 9:11am	795	31	2 35	

All things considered, it seems best to start with the moon nearest the present (moon No. 73740; April 3, 1935), but to take advantage of the eclipse cycle data, and thus start three hours earlier than moon No. 73740 indicates. Comparing the records of these two moons we find that No. 73590 was 10 hours 35 minutes ahead of the mean, while No. 73740 was but 7 hours 35 minutes ahead of it; the difference is 3 hours. Therefore the start is made at Jerusalem at Wednesday, April 3, 1935 A.D., at 11:35:52 a.m. (instead of 2:35:52 p.m. on the same day), so that the answer when obtained will be as nearly exact as possible. Any date in the remote past may now be sought with confidence.

Method of Calculating Lunations

Problem: Find the date of lunation nearest the autumnal equinox of the year 4129 B.C. Answer: 6,062½ years from the above starting point is October 2, 4129 B.C., at 11:35:52 p.m. In 6,062½ years there are at least 6,062½ × 365 normal days, which are 2,212,812½ days; in the 60 unbroken centuries, counting 24 leap years to each century, there are 1,440 more days; in the fragment of the 42d century B.C. there were 7 leap days; in the portion of a century in which this generation now lives there have been 8 leap days; there were also 14 so-called quadricentesimal leap years (being the years B.C. 4000, 3600, 3200, 2800, 2400, 2000, 1600, 800, 400, 1, and A.D. 400, 800, 1200, and 1600, but not the year 1200 B.C.). Total leap days, 1,469. Total days for 6,062½ years, 2,214,281½.

There are approximately 12.3682 lunations each year. In the 6,062½ years (multiplying) the correct number is found to be 74,983 lunations. In a lunation there are 2,551,442.864976 seconds; in 74,983 there are 191,314,840,344.495408, which at 604,800 seconds to the week, 86,400 to the day, 3,600 to the hour, and 60 to the minute, resolves into 316,327 weeks 3 days 3 hours 12 minutes 24.495408 seconds.

The starting point having been on a Wednesday (April 3, 1935) at 11:35:52 a.m., the time of the lunation in 4129 B.C. is 3 days 3 hours 12 minutes 24.495408 seconds earlier in the week than Wednesday, and is therefore on Sunday at 8:23:27.504592 a.m. In these problems the decimal fractions are preserved and carried along, as they afford protection against errors and provide methods of checking results.

As to the day of the month: In the 6,062½ years the total days were found to be 2,214,

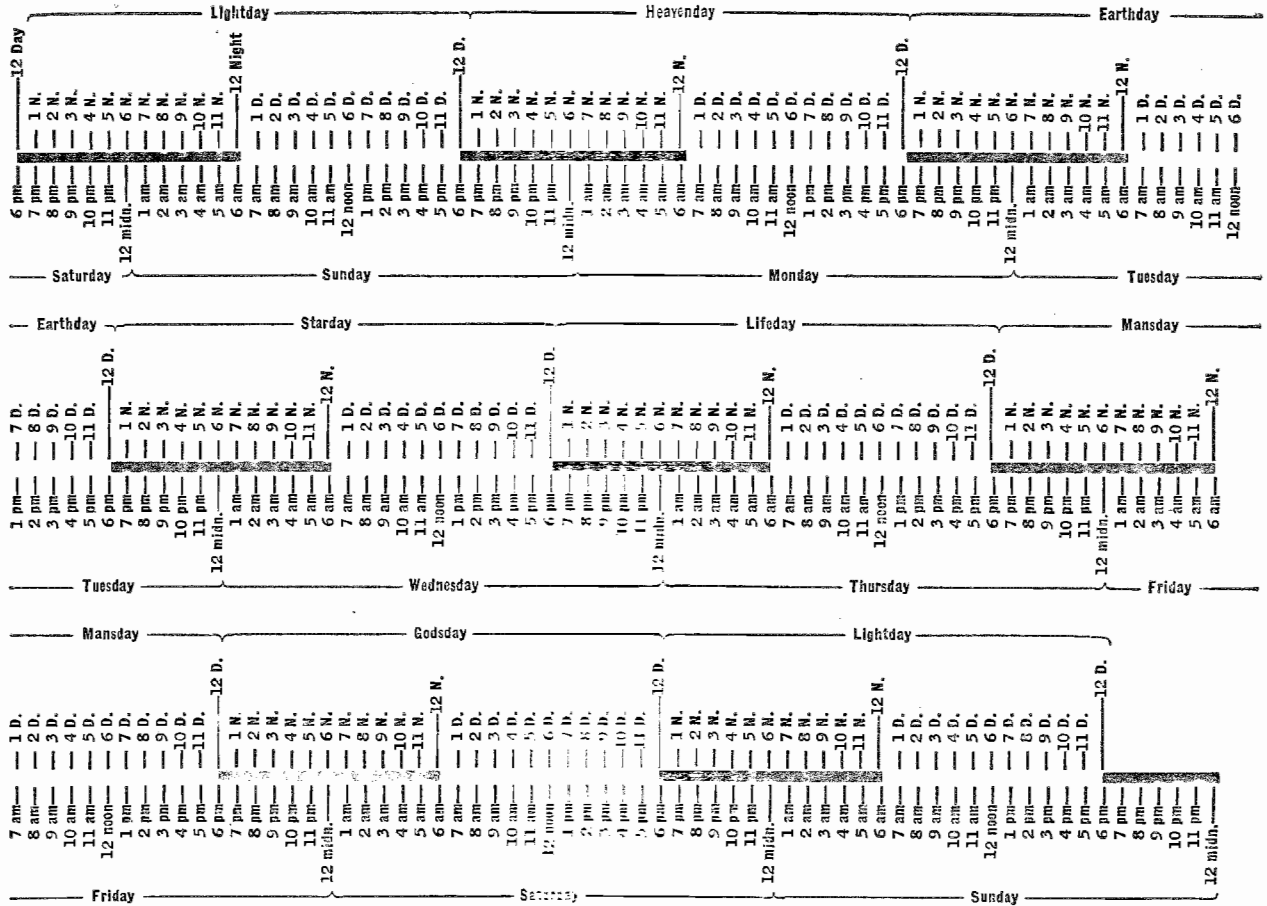
1918 A.D.					1919 A.D.					1920 A.D.					1921 A.D.					1922 A.D.					1923 A.D.										
Mo	Day	Date	Time		Mo	Day	Date	Time		Mo	Day	Date	Time		Mo	Day	Date	Time		Mo	Day	Date	Time		Mo	Day	Date	Time							
73527	29	Su	Jan 13	1:01am	Sa	Jan 12	9:55pm	689	1 15	3 05	73552	30	We	Jan 21	7:52am	We	Jan 21	4:15am	968	3 24	73564	30	Su	Jan 9	7:52am	Su	Jan 9	1:03pm	1150	6 26					
73528	29	Mo	Feb 11	12:30pm	Mo	Feb 11	10:39am	587	2 57	1 51	73553	29	Fr	Feb 20	12:00pm	Fr	Feb 19	4:59pm	801	37	7 01	73565	29	Tu	Feb 8	3:02am	Tu	Feb 8	1:47am	1052	4 48				
73529	30	Tu	Mar 12	10:17pm	Tu	Mar 12	11:23pm	522	4 02		1 06	73554	30	Sa	Mar 20	1:21pm	Sa	Mar 20	5:43am	647	1 57	7 33	73566	30	We	Mar 9	8:34pm	We	Mar 9	2:31pm	826	2 12			
73530	29	Th	Apr 11	6:59am	Th	Apr 11	12:07pm	507	4 17		5 08	73555	29	Mo	Apr 19	12:08am	Su	Apr 18	6:27pm	522	4 02	5 41	73567	29	Fr	Apr 8	11:30am	Fr	Apr 8	3:15am	717	47	8 15		
73531	30	Fr	May 10	3:26pm	Sa	May 11	12:51am	542	3 42		9 25	73556	29	Tu	May 18	8:50am	Tu	May 18	7:11am	426	5 28	1 39	73568	30	Sa	May 7	11:27pm	Sa	May 7	3:59pm	553	3 31	7 28		
73532	29	Su	Jun 9	12:23am	Su	Jun 9	1:35pm	619	2 25		13 07	73557	29	Tu	Jun 16	8:50am	Mo	Jun 6	4:43am	441	5 23	3 57	73569	29	Mo	Jun 6	8:40am	Mo	Jun 6	4:43am	441	5 23	3 57		
73533	29	Mo	Jul 8	10:47am	Tu	Jul 9	2:19am	728		36	13 32	73558	30	Th	Jul 15	10:50pm	Fr	Jul 16	8:39am	439	5 25		9 49	73570	29	Tu	Jul 5	4:01pm	Tu	Jul 5	5:27pm	402	6 02		1 25
73534	30	Tu	Aug 6	10:55pm	We	Aug 7	3:03pm	854	1 30		16 08	73559	29	Sa	Aug 14	6:09am	Sa	Aug 14	9:22pm	548	3 36		13 14	73571	30	We	Aug 3	10:43pm	Th	Aug 4	6:11am	435	5 29		7 23
73535	30	Th	Sep 5	1:09pm	Fr	Sep 6	3:47am	951	3 37		14 38	73560	30	Su	Sep 12	3:17pm	Mo	Sep 13	10:07am	718		46	11 30	73572	29	Fr	Sep 2	5:58am	Fr	Sep 2	6:55pm	533	3 51		12 57
73536	29	Sa	Oct 5	5:30am	Sa	Oct 5	4:31pm	1077	5 13		11 01	73561	29	Tu	Oct 12	3:15am	Tu	Oct 12	10:51pm	915	2 31	11 36	73573	30	Sa	Oct 1	2:51pm	Su	Oct 2	7:39am	673		1 31	16 48	
73537	30	Su	Nov 3	11:27pm	Mo	Nov 4	5:15am	1097	5 33		14 38	73562	30	We	Nov 10	6:30pm	Th	Nov 11	11:35am	1079	5 15	11 35	73574	29	Mo	Oct 31	2:04am	Mo	Oct 31	8:23pm	827	1 03		18 19	
73538	30	Tu	Dec 3	5:44pm	Tu	Dec 3	5:59pm	1025	4 21		2 11	73563	30	Fr	Dec 10	12:23pm	Sa	Dec 11	12:19am	1163	6 39	11 50	73575	30	Tu	Nov 29	3:49pm	We	Nov 30	9:07am	973	3 29		17 16	

Table with columns: Moon, Days, Date, Time, Mean, Compared Mins. with next, Compared with Mean, and a second set of similar columns for another date range.

Main table section containing chronological data for years 1930, 1931, 1932, 1933, 1934, and 1935, including dates and times.

Table titled 'CALCULATION TABLES' with columns: Seconds in Minutes, Seconds in Mean Lunations, Seconds in Hours, Seconds in Days, Seconds in Weeks, and corresponding numerical values.

CHART FOR CHANGING OVER THE DAYS AND HOURS OF THE GREGORIAN
CALENDAR TO THE DAYS AND HOURS OF THE CALENDAR OF JEHOVAH GOD



281½. In the 74,983 lunations there were 2,214,292 days, or 10½ more. The correct day of the month is therefore September 22, which is 10½ days back from October 2, at 11:35:52 p.m. The full answer is that in the autumn of 4122 B.C. the new moon rose at, Jerusalem time, 8:23:27.504592 a.m., Sunday, September 22.

"So Teach Us to Number Our Days"

In the 90th Psalm, verse 12, in his prayer there recorded, Moses, the man of God, includes a petition, "Teach us to number our days." Surely the days of God are precious enough that once a year their number may be taken into account. Their grand total to date is considerably less than two and a quarter millions, a figure which, in these days, stated in dollars, is, in some quarters, considered small.

The year which begins in the spring of the year 1935 A.D. and ends in the spring of the year 1936 A.D. is the *Year of Ransom* (or, *Y.R.*) 1903. The year which began in the spring of the year 4028 B.C., and ended in the spring of 4027 B.C., was the year *Before Ransom* (or, *B.R.*) 4060.

Dates in March-December (inclusive) of any B.C. year are transformed into *B.R.* dates by the addition of 32 years to the B.C. date. Dates in January and February of any B.C. year are transformed into *B.R.* dates by the addition of 33 years to the B.C. date.

From the spring of 4028 B.C. to the spring of A.D.1935 is (4028+1935-1=) 5,962 years. From the spring of *Before Ransom* 4060 to the *Year of Ransom* 1903 is (4060+1903-1=) 5,962 years.

The vernal equinoxes should be numbered, year by year. They come but once a year. Counting as No. 0 the one that occurred in the spring of the year *Before Ransom* 4060 (4028 B.C.) the total number to and including the one in the spring of the *Year of Ransom* 1903 (A.D. 1935) is but 5,962. Surely it is not a laborious task to keep annual record of these gifts of God.

The Calendar of Jehovah God

The calendar of Jehovah God first appeared in the *Year Book* of Jehovah's witnesses for the year 1935, page 168. The page which there appeared is here reproduced, with some slight alterations found advisable.

CALENDAR

Jehovah's Year of Ransom 1903

	Lightday	Heavenday	Earthday	Starday	Lifeday	Mansday	Godsday
	*	*	*	*	*	*	*
Redemption	*	*	*	*	*	1†	2
First Month	3	4	5	6	7	8	9
(Exodus 12:2)	10	11	12	13	14	15	16
No. 73740	17	18	19	20	21	22	23
	24	25	26	27	28	29	

Life							1
Second Month	2	3	4	5	6	7	8
No. 73741	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						

Visitment		1	2	3	4	5	6
Third Month	7	8	9	10	11	12	13
No. 73742	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29					

Freedom			1	2	3	4	5
Fourth Month	6	7	8	9	10	11	12
No. 73743	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			

Vindication				1	2	3	
Fifth Month	4	5	6	7	8	9	10
No. 73744	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29		

Hope					1	2	
Sixth Month	3	4	5	6	7	8	9
No. 73745	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

	Lightday	Heavenday	Earthday	Starday	Lifeday	Mansday	Godsday
King	1	2	3	4	5	6	7
Seventh Month	8	9	10	11	12	13	14
No. 73746	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30					

Peace			1	2	3	4	5
Eighth Month	6	7	8	9	10	11	12
No. 73747	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			

Order					1	2	3
Ninth Month	4	5	6	7	8	9	10
No. 73748	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29		

Logos						1	2
Tenth Month	3	4	5	6	7	8	9
No. 73749	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

Jehovah	1	2	3	4	5	6	7
Eleventh Month	8	9	10	11	12	13	14
No. 73750	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29						

Temple		1	2	3	4	5	6
Twelfth Month	7	8	9	10	11	12	13
No. 73751	14	15	16	17	18	19	20
	21	22	23	24	25	26	27*
	28†	29	30				

† This day, corresponding to Friday, April 5, 1935, is Edenic day No. 2177588, completing 311,084 weeks from the creation of Adam.

* Vernal equinox No. 5963, which is the last day of Jehovah's Year of Ransom 1903, occurs on this day.

‡ Jehovah's Year of Ransom 1904 begins with this day, corresponding to Sunday, March 22, 1936. It is Edenic day No. 2177940.

NOTE: *Lifeday, Redemption 14, 1903 Y.R.*, really begins at 6:00 p.m. of Wednesday, April 17, 1935 A.D., and was so shown in the calendar as originally published in the 1935 *Year Book*.

Lightday, the first day of the week, is commemorative of the great gift of light in creative epoch No. 1. (Genesis 1:3) For a full account of the work of this and the other creative days, see the Watch Tower publication *Creation*. Concerning this work a gentleman in Paterson, N. J., whose brother is a clergyman, said, "When I obtained possession of this book I hated God; when I had read it I loved Him."

Heavenday, second day of the week, is commemorative of the gift of an atmosphere, necessary to sustain the life of breathing creatures.—Genesis 1:8.

Earthday, third day of the week, is commemorative of the making of the beautiful home which God made for man and other breathing creatures.—Genesis 1:10-12.

Starday, fourth day of the week, is commemorative of the unfoldment of the magnificent pageantry of the heavens, suns, moons and stars inconceivable in number and beauty; the matchless spectacle of the universe. (Genesis 1:16) "Praise ye him, sun and moon: praise him, all ye stars of light."—Psalm 148:3.

Lifeday, fifth day of the week, will ever be commemorative of the great epoch in which the Creator first bestowed upon earthly creatures the unspeakable boon of life.—Genesis 1:20-22.

Mansday, sixth day of the week, will ever remind man of the gracious act of God in making the human creature and will remind him of the time when he was not in existence. (Genesis 1:26, 27) It was not at all necessary to the happiness of God that such a creature as man should ever have lived.

Godsday, seventh day of the week, reminds man for ever of the source of all his joys and hopes and the eternal resting place of his love.—Genesis 2:2, 3.

The hours of the day, as God arranged them, are six hours ahead of those days which man starts at midnight (and by which he rudely assumes to rend each beautiful night in twain). The hours of night are 12; the hours of daylight are 12. The first hour of the 24-hour period begins with the hour 12:00 D. (or, Day), and ends at 1:00 N. (or, Night). The sixth hour ends at midnight, 6:00 N. The twelfth hour is the last hour of the night, and there, 12:00 N., begins the daylight period of the day. It stands midway between midnight and the succeeding noon, which point, 6:00 D., is properly called the close of the 6th hour of the day. The 9th hour of the

day ends at 9:00 D., commonly designated 3:00 p.m. The day ends with the 12th hour, at 12:00 D.

"Man Became a Living Soul"

"The secret things belong unto [Jehovah] our God: but those things which are revealed belong unto us, and to our children for ever." (Deuteronomy 29:29) None may say at just what time "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7, *A.R.V.*), but this series of articles contains the strong evidence that it was in the spring of the year 4060 *Before Ransom* (4028 B.C.).

The evidence has already been presented that the vernal equinox that year was at 3:41 D., *Lifeday, Temple 28, 4060 B.R.* (3:41 p.m., Thursday, March 21, 4028 B.C.). The new moon appeared about 29 hours subsequently. 3:55 N., *Godsday, Temple 30, 4060 B.R.* (3:55 p.m., Friday, March 22, 4028 B.C.). If it subsequently appears that Jesus, the Second Adam, was born into the world about the ninth hour of the night (heretofore called three o'clock in the morning) would it be unreasonable to reverently hold the thought that the first Adam was completed about the same hour? That he was created sometime before sundown of that day certainly seems to be suggested by the reference to the "sixth day" in Genesis 1:31. These two events, equinox and new moon, rarely come so close together as they did on this occasion, and they come in the order that one would expect, if the creation of man occurred midway between them.

Concealed from clear vision behind the mists, the first moon shining over Adam was moon No. 0, month Redemption, and it may have been that even before that first month was ended he had need of the hope contained in God's mysterious statement to the great adversary, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15) There is no record as to the number of the days of innocence and happiness in Eden.

Using the Six-Thousand-Year Calendar

Glance now at the six-thousand-year calendar. Note the letter "H" in the year 3793 B.C. (3825 B.R., 235th vernal equinox). The year is the year of the birth of Enos, Adam's grandson. The Scriptures say that "*then* began men to call

themselves by the name of Jehovah". (Genesis 4: 26, margin) Then, while Adam had yet to live 695 years, hypocrisy had already begun in the earth. Adam at this time was but 235 years of age.

Glance again at the six-thousand-year calendar and note the letter "M" in the year 3341 B.C. (3373 B.R., 687th vernal equinox). Adam at this time was 687 years of age, but still had 243 years before he finished his course. Methuselah was born in this year. It is as certain as anything can be that Methuselah and Adam knew each other intimately for at least two hundred years. What the one knew, the other learned; what God had told the one, Adam, was (one would think) certainly told by him to the other, Methuselah. There is but one link necessary to connect Methuselah with Abraham; he (Shem) was contemporaneous with them both.

Using the six-thousand-year calendar again, note the "A" in the year 3098 B.C. (3130 B.R., 930th vernal equinox), the time of Adam's death; note the "E" which indicates that the godly Enoch was translated only 57 years later. It would be good to connect all the lettered points by ruled lines, so that explanations of the calendar may be made readily to friends. It will be

apparent that Adam had the privilege of living with Enoch 308 years, long enough for them both to learn much.

Note the "S1" in the year 2470 B.C. (2502 B.R., 1558th vernal equinox); this is the year of Shem's birth. From then until the "D" (for the Deluge and Methuselah's death) in the year 2373 B.C. (2405 B.R., 1655th vernal equinox), a period of over 97 years, Shem had abundant opportunities to learn all Methuselah knew.

Referring to the table containing list of "Lunations Ushering in the Years or Periods Which Contain the Most Important Events of History", it shows a new moon rising at 3:21 D., Earthday, Edenic day No. 604846, precursor of God's month No. 20482, 1656th vernal equinox, 2404 B.R. (9:21 a.m., Tuesday, March 26, 2372 B.C.).

But as the account of the Flood is the first place in the Scriptures where months are mentioned, and the question of when and how the months are to be reckoned arises, it is desirable that not only the days of the lunations, but the hours as well, should be determined as accurately as possible. To this end, use is made again of the eclipse cycles.

(To be continued)

"THIRTY DAYS HATH SEPTEMBER"

So begins the old rhyme intended to help children remember the number of days in each calendar month. But very few people give any thought to the question of *why* the months are arranged as they are, or why they are named the way "Christendom" has them. Who fixed it all up, anyway? and why should the whole world follow the arrangement? What authority is there for it all? Read "THE SECOND HAND IN THE TIMEPIECE OF GOD", a series of articles beginning in this issue, and you will appreciate why a new calendar should be adopted by those who would honor the Creator.

Incidentally, have you subscribed for The GOLDEN AGE? If not, begin now, with this issue, so that you may have every number in which these absorbingly interesting articles will be run.

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The Golden Age

Volume XVI

Brooklyn, N. Y., Wednesday, March 27, 1935

Number 405

The Second Hand in the Timepiece of God

(In 3 Parts—Part 2)

Eclipse Cycles Promote Accuracy*

THERE are 238 eclipse cycles of 223 moons each from No. 20470 listed in the table below to No. 73544, *Lifeday, Life 28, Edenic day No. 2171798, Y.R. 1887* (Thursday, May 29, 1919 A.D.). God's months Nos. 73544-73557 are the counterparts of Nos. 20470-20483. See Lunation Experience Table and Chart of Lunations.

Applying this corrective, the lunation on

Edenic day No. 604846 (2372 B.C.), listed below, at which day "the waters were dried up from off the earth", is found to have occurred at 9:40 p.m. of the day named in the table, instead of 9:21 a.m., as shown in the table of lunations ushering in the most important events in history. The times of all the moons covering the period of the Flood are now shown as the eclipse cycles indicate them to have occurred:

Vernal Equinox	Moon No.	Hour	Day of Week	Edenic Day No.	Ensuing Month	Year B.R.	Hour	Gregorian Date	Year B.C.
1655	20470	10:27	N. Mansday	604492	Redemption	2405	4:27 am	Fri. Apr.	7 2373
"	20471	6:08	D. Godsday	604521	Life	"	12:08 pm	Sat. May	6 "
"	20472	2:36	N. Heavenday	604551	Visitment	"	8:36 pm	Sun. June	4 "
"	20473	12:52	D. Earthday	604580	Freedom	"	6:52 am	Tue. July	4 "
"	20474	1:49	N. Lifeday	604610	Vindication	"	7:49 pm	Wed. Aug.	2 "
"	20475	5:55	D. Mansday	604639	Hope	"	11:55 am	Fri. Sep.	1 "
"	20476	12:35	D. Lightday	604669	King	"	6:35 am	Sun. Oct.	1 "
"	20477	8:10	N. Earthday	604699	Peace	"	2:10 am	Tue. Oct.	31 "
"	20478	2:42	N. Lifeday	604729	Order	"	8:42 pm	Wed. Nov.	29 "
"	20479	6:50	D. Mansday	604758	Logos	"	12:50 pm	Fri. Dec.	29 "
"	20480	8:11	N. Lightday	604788	Jehovah	"	2:11 am	Sun. Jan.	28 2372
"	20481	6:58	D. Heavenday	604817	Temple	"	12:58 pm	Mon. Feb.	26 "
1656	20482	3:40	N. Starday	604847	Redemption	2404	9:40 pm	Tue. Mar.	26 "
"	20483	10:56	N. Lifeday	604876	Life	"	4:56 am	Thu. Apr.	25 "

The Story of the Flood

The story of the Flood is told, mostly in the language of the Scriptures with which are now connected both of these nomenclatures. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." (Revelation 21:5) It takes longer for some minds to get used to new things than it does for others; but afterwards, how much the new things are enjoyed! and how much better they are than the old! Who is there that would wish to return to the sanitary(?) conveniences of the "good old

* The twelve hours of Joshua's long day are believed to have been subsequently compensated.

days"? its "churches"? its politics? its finance? its "medicine"? its "education"? its inquisition? its newspapers? its radio? its wars? its oxcarts? its monasteries? its vermin? its wooden plows? its priests? its poison gas? its convents? its theological seminaries? its manure piles?

"In the six hundredth year of Noah's life, in the second month" (see No. 20471 in the table, for details), on the tenth day of the month (Genesis 7:7-11), Noah and his family went into the ark. The first day of the month, beginning at sundown at the end of the day the moon rose, was Edenic day No. 604522; the tenth day was Edenic day No. 604531. The day, therefore, when Noah and his family went into their place

of safety was *Earthday, Life 10* (Tuesday, May 16). (They probably entered the ark the Monday evening previous, which, according to Bible usage, was a part of the day in question.)

"[On] the seventeenth day of the month," one week later, *Earthday, Life 17, Edenic day No. 604538* (Tuesday, May 23), "the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." (Genesis 7:11, 12) It rained 14 days in that month and 26 in the next one, *Visitment* (see the table), ending on *Godsday, Edenic day No. 604577* (Saturday, July 1). At the time, in the year 1934 A.D., when the month *Visitment* was named, it was not known that this visitment of God applied so perfectly to this month.

"And the waters prevailed upon the earth an hundred and fifty days" (Genesis 7:24), and were due to end, to be exact, at the end of *Life-day, King 17, Edenic day No. 604687* (Thursday, October 19). And it was so; that was just what occurred. "And after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."—Genesis 8:3, 4.

Here Enters the Visibility Factor

God helps man in the things in which he cannot help himself, but as soon as he has been provided adequate assistance he is left to his own resources. This can be seen in Peter's deliverance from prison. In answer to the prayers of the Jerusalem company of witnesses the angel came to him and found him asleep in the care of his jailers. The angel gave him a little punch, set him up, and told him to get up the rest of the way himself. As he obeyed an unseen angelic confederate unlocked Peter's handcuffs, and the chains fell. Then the angel ordered Peter to gird himself, bind on his sandals, cast his garment about him, and follow him. He did so. As they came to various doors and gates other unseen confederate angels unlocked them, and Peter stepped into the street a free man. The angel escorted him down one block, just to steady Peter's nerves, and let him go the rest of the way alone. All will see that this method is right.

Manifestly this is the way it was with Noah at the time of the Flood. Although the earth had been illuminated at night from the time of Adam

down to moon No. 20472, at which time the Deluge was at its height, yet probably not a human eye ever saw the moon until the Deluge had cleared the skies of the prevailing mists. On this point, and at length, see *Creation*, published by The Watch Tower. Further, even now, thousands of years after the Flood, the sun itself is sometimes not seen for many days, and indeed has not been visible in Brooklyn, New York, for four full days past, including the day this is written.

Revelation and Observation

It is very evident that Noah received his information about months down to No. 20472, *Visitment*, inclusive, by revelation, and from that point onward by his own observations, and those of his family. Viewed in this manner, the story is consistent with itself and with the facts.

The first moon that Noah saw, therefore, was No. 20473, *Freedom*, which rose astronomically at the hour 12:52 D., *Earthday, Edenic day No. 604580* (6:52 a.m., Tuesday, July 4). It could have been seen that night; the earliest a new moon may be seen after its astronomical rising is sixteen hours; it is often forty hours. From the time observation was possible, it seems to have been the custom to count the new month as beginning at sundown of the day following that in which the new moon was *seen*.

Referring now to the table, it is manifest that Noah's months, after observation was possible, began to count about two days later than the astronomical rising. Thus, take moon No. 20476, rising at 12:35 D., *Lightday, Edenic day No. 604669* (6:35 a.m., Sunday, October 1). It was probably seen sometime in the succeeding night, and the new month began to count with sundown of what the heathen call Monday night, which day is in fact and in effect *Earthday, King 1, Edenic day No. 604671* (Tuesday, October 3).

The seventeenth day of that month, *King 17, Edenic day No. 604687* (Thursday, October 19), concludes, just where it should, the 150 days mentioned in the account. In other words, revelation and observation combine to make the record perfect.

Theologians have tried to make people believe that Moses, the writer of Genesis, was influenced by his Egyptian education and that at this point he followed the Egyptian custom of ignoring God's months and making 150 days to be exactly five months of 30 days each. This

argument answers itself. Moses was a man of God, writing the record of God, for God's witnesses to use now, to put His enemies to shame. Moses was not influenced by anything but a desire to put down the record as it came from God, through God's faithful intermediate messengers, Shem and others. Moses' grandfather, Levi, was a grandson of Isaac, living in the days of Shem.

Logos and Jehovah in the Record

"And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen." (Genesis 8:5) The moon itself (No. 20479, *Logos*) rose astronomically at 6:50 D., *Mansday, Edenic day No. 604758, 2405 B.R.* (12:50 p.m., Friday, December 29, 2373 B.C.). It was probably not seen that night, *Godsday*. Therefore the month did not begin until 12:00 D., *Heavenday* (6:00 p.m., Sunday, December 31). The next morning, corresponding to Monday, January 1, the tops of the mountains were seen, *Edenic day No. 604761*.

"And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground: but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark." (Genesis 8:6-9) The time indicated is *Mansday, Jehovah 10, Edenic day No. 604800,* God's month No. 20480, 2405 B.R.* (probably Friday evening, February 9, 2372 B.C.).

Jehovah in the Record Thrice

"And he stayed yet other seven days, and again he sent forth the dove out of the ark: and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf, plucked off; so Noah knew that the waters were abated from off the earth." (Genesis 8:10, 11) The time indicated is *Mansday, Jehovah 17, Edenic day No. 604807, God's month No. 20480, 2405 B.R.* (probably Friday evening, February 16, 2372 B.C.).

"And he stayed yet other seven days, and

* There are just 604,800 seconds in one week.

sent forth the dove, which returned not again unto him any more." (Genesis 8:12) The time indicated is *Mansday, Jehovah 24, Edenic day No. 604814, God's month No. 20480, 2405 B.R.* (Friday evening, February 23, 2372 B.C.).

"And it came to pass, in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry." (Genesis 8:13) The time indicated is *Mansday, Redemption 1, Edenic day No. 604849, God's month No. 20482, 2404 B.R.* (Friday, March 29, 2372 B.C.).

"And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." (Genesis 8:14-16) The time indicated is *Lifeday, Life 27, Edenic day No. 604904, God's month No. 20483, 2404 B.R., vernal equinox No. 1656* (Thursday, May 23, 2372 B.C.). And who shall say that this was not the ideal time for them to come forth from the ark and plant their first garden in the rich alluvial lands covered by the detritus from the Flood? And so there naturally follows, as the concluding verse of the chapter and of this part of the story: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."—Genesis 8:22.

The Covenant with Abraham

The next place where one of the months of God is in evidence is at the time of the covenant with Abraham: see again the six-thousand-year calendar and note the "C" in the year 1945 B.C. (1977 B.R.). It was in this year that the covenant was made, and Jehovah God has been pleased to reveal the day.

Although the history of the making of the covenant is recorded in the twelfth chapter of Genesis, the day is not disclosed in the Genesis account (further than to make it clear that it was the day Abraham crossed the Euphrates at Haran); but it is mentioned in Exodus 12:41, where it says, "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of [Jehovah] went out from the land of Egypt." It is clear that the covenant was made on *Heavenday, Redemption 14, Edenic day No. 760812,*

God's month No. 25763, 1977 B.R., vernal equinox No. 2083 (Monday, April 3, 1945 B.C.).

Shem lived on after the Flood, down through the deflection in the days of Nimrod, the dividing of the land among the people, or possibly the rending of the continents asunder, in the days of Peleg, the building of the tower of Babel and the confusion of tongues. Abraham's father, Terah, was born, grew to manhood, lived to be 205 years of age, and died, and Shem lived on. Abraham himself was born and lived to be one hundred years of age, and Shem lived on.

Refer again to the six-thousand-year calendar and note the "I" in the year 1920 B.C. (1952 B.R.). Isaac was born in that year. Isaac grew to manhood, and was married to Rebecca at forty years of age, and it was not until ten years after that marriage that Shem passed away. See the "S2" in the year 1870 B.C. (1902 B.R.).

Although there is no record that either Abraham or Isaac ever met Shem, there is nothing in reason nor in Scripture to the contrary. It would seem reasonable that God had some reason for perpetuating the life of this man whose grandfather Methuselah must have known Adam well, and who had himself passed through all the experiences of the Flood, and that the reason was that he might convey to some faithful soul like Abraham the things that he knew. Indeed, he might have conveyed the same information to Isaac.

The Time of Isaac's Birth

Isaac was born in the year that Abraham was 100 years old, 1920 B.C. (1952 B.R.), but the time of the year is uncertain. Consider the circumstances. Abraham was circumcised when he was ninety-nine years of age. (Genesis 17: 24) He subsequently entertained angels unawares, the angels who came to destroy Sodom and to announce the forthcoming birth of Isaac. On this occasion one of these angels made the promise, to Sarah, "At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." There is a reason to believe that the time of life* when the angel returned to fulfill his promise was in the month Logos, and that it was the Logos himself

* The "time of life" here referred to is 280 days. Therefore we may understand that if the birth of Isaac was on October 1, 1920, as is believed to have been the case, the day of the visit of the angels was March 21, 1921 B.C., and the day of conception was December 23, 1921 B.C.

that made the promise. Sarah's conception was delayed nine months.

Before the promise was fulfilled, Sodom was destroyed and Abraham left that part of the country, to dwell in the land of Abimelech. While he was in that land Abimelech seized Sarah, intending to have her for his wife, but "[Jehovah] had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife". (Genesis 20:18) Jehovah defeated the Devil's plans to prevent the birth of the promised seed, but permitted him to go the limit to do what he could to interfere. These experiences necessarily took some time; so there was a delay. *After* this there is the simple record:

"And [Jehovah] visited Sarah as he had said, and [Jehovah] did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, *at the set time* of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. And Abraham was an hundred years old when his son Isaac was born unto him."—Genesis 21: 1-5.

Isaac Born in the Autumn

Though Abraham's birthday was evidently in the spring, about the time the covenant was made with him, there is reason for thinking that Isaac was born in the autumn, sometime around October 1. At that time Abraham would still be spoken of as "an hundred years old", for when Christ was 12½ years of age he was still referred to as twelve, the half year being ignored.

The reasons for thinking that Isaac was born in the autumn are several. There is the curious reference to "the time appointed" (Genesis 18:14), the delay occasioned by the journey to the land of Abimelech and what there occurred, and the reference to "the set time of which God had spoken to him".—Genesis 21: 1-5.

In a very special sense Abraham represented God and Isaac represented Christ Jesus; and it pleased God that Christ should be born in the autumn. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed

be called. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Hebrews 11: 17-19) "Which things are an allegory." (Galatians 4: 24) When Jehovah God makes allegories He makes them right.

Isaac was Abraham's heir, heir of all that he had. He was to have the land of Palestine for his inheritance, and the Scriptures declare that he really got that inheritance (typically and, in a fuller sense, in his posterity), though his posterity, the children of Israel, had to wait about four hundred and fifty years for it. It was 450½ years from the fall of the year 1920 B.C. (1952 B.R.), when Isaac was born, to the spring of the year 1469 B.C. (1501 B.R.) at which time the division of the land among the twelve tribes of Israel occurred.

Genesis 15: 13, 14 reads: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." This scripture proves that four hundred years were up at the exodus of the children of Israel from Egypt; they wandered in the wilderness for forty years more, and thereafter were occupied six years in conquest of the land before the division of the land took place. This makes a total of 446 years. Isaac was born five years before these years began, making a grand total of 451 years, which is "about four hundred and fifty years".

One of the most trustworthy of all the versions of the Holy Scriptures explains the entire matter as above set forth. Note carefully:

"Ye men of Israel! and such as revere God! hearken:—The God of this people Israel chose our fathers, and the people he exalted by their sojourn in the land of Egypt,—and with a high arm brought he them out of it; and for the time of about forty years bare with their manners in the desert; and overthrowing seven nations in the land of Canaan gave them their land as an inheritance—about four hundred and fifty years. And *after* these things he gave them judges until Samuel the prophet."—Acts 13: 16-20, *Rotherham*.

The *American Revised Version* is the work of many able scholars. Their rendering of verses 19 and 20 is similiar:

"And when he had destroyed seven nations

in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and *after* these things he gave them judges until Samuel the prophet."

Another version much appreciated by many is the *Weymouth*. Dr. Weymouth, who made his living for many years teaching Greek in college, renders the last-cited passage:

"After overthrowing seven nations in the land of Canaan, He divided that country among them for their inheritance for about four hundred and fifty years; and *afterwards* [after their 450½ years of waiting for their inheritance were at an end] He gave them judges down to the time of the Prophet Samuel."

Isaac was born in the autumn. God now discloses, thrusting it forth as one of the 'precious things of the moons' (Deuteronomy 33: 14), that it is not necessary to mutilate or alter His Word, in order to force a chronology, as was done with 1 Kings 6: 1, where a "4" was changed to a "5" to make things fit better (?). All that is necessary is to keep faithfully on with His organization until such time as He sees fit to explain things theretofore obscure. But, anyway, even if Isaac was born in the spring, four hundred and fifty-one years is "about four hundred and fifty years" and would be properly so mentioned.

God's Witness and the Exodus

The next time months are mentioned in the Scriptures is in the record of the Exodus. As several are mentioned within the first fourteen months, and it is desirable that the exact time be known, as near as possible, reference is again had to the eclipse cycles, already used with good results.

From the new moon which rose nearest to the time of the Exodus, in the spring of the year 1515 B.C. (1547 B.R.), there are 191 eclipse cycles of 223 moons each down to No. 73674 (see Lunation Experience Table and Lunation Chart). Nos. 31080-31097, of Moses' day, find their exact counterpart in Nos. 73673-73690, now but about five years in the past. Therefore, the following table shows, as near as may be calculated, just when the lunations in those days occurred. Comparison of the second item with the corresponding one in the Lunation Table shows a correction of 3 hours 55 minutes, obtained by using the eclipse cycles at this point.

Moon No.	Hour	Day of Week	Edenic Day No.	Ensuing Month	Year B.R.	Hour	Day of Week	Name of Month	Year Day B.C.
31080	11:41	N. Lifeday	917811	Temple	1548	5:41 a.m.	Thursday	February	6 1515
31081	4:28	N. Godsday	917841	Redemption	"	10:28 p.m.	Friday	March	7 "
31082	11:22	D. Lightday	917870	Life	1547	5:22 p.m.	Sunday	April	6 "
31083	6:47	D. Earthday	917900	Visitment	"	12:47 p.m.	Tuesday	May	6 "
31084	1:13	D. Lifeday	917930	Freedom	"	7:13 a.m.	Thursday	June	5 "
31085	5:26	N. Godsday	917960	Vindication	"	11:26 p.m.	Friday	July	4 "
31086	6:48	D. Lightday	917989	Hope	"	12:48 p.m.	Sunday	August	3 "
31087	5:17	N. Earthday	918019	King	"	11:17 p.m.	Monday	September	1 "
31088	1:27	D. Starday	918048	Peace	"	7:27 a.m.	Wednesd.	October	1 "
31089	8:22	D. Lifeday	918077	Order	"	2:22 p.m.	Thursday	October	30 "
31090	3:17	N. Godsday	918107	Logos	"	9:17 p.m.	Friday	November	28 "
31091	11:22	N. Lightday	918136	Jehovah	"	5:22 a.m.	Sunday	December	28 "
31092	9:28	D. Heavenday	918165	Temple	"	3:28 p.m.	Monday	January	26 1514
31093	10:01	N. Starday	918195	Sanctuary	"	4:01 a.m.	Wednesd.	February	25 "
31094	1:04	N. Mansday	918225	Redemption	1546	7:04 p.m.	Thursday	March	26 "
31095	6:16	D. Godsday	918254	Life	"	12:16 p.m.	Saturday	April	25 "
31096	12:51	D. Heavenday	918284	Visitment	"	6:51 a.m.	Monday	May	25 "
31097	7:31	N. Starday	918314	Freedom	"	1:31 a.m.	Wednesd.	June	24 "

Stirring Times in Egypt

Jehovah God must have had some reason for disclosing the time that elapsed between various acts of the drama of vindication and deliverance in the land of Egypt. It is manifest that the very days in which the Israelites were making all their preparations to leave the land of bondage were the days in which the plagues were visited upon the Egyptians. It is so in the fulfillment.

At this point the reader is urged to procure the book *Jehovah*, and to read it all, but especially Chapters II and III, and there see what the plagues upon Egypt foreshadowed. Briefly, these plagues, preceding the vindication of Jehovah's name in Egypt, foreshadowed the truth of God's Word, at the hands of His witnesses, shining into every part of the Devil's organization, and revealing that commerce is bloody and death-dealing; that all plans of human origin for the recovery of humanity are frog-like in appearance and effect; that the visible organization of Satan is active for the same reason that a lousy person is more active than one that is not lousy; that in claiming to be the "higher powers" Satan and his agents are disclosed as mere side-steppers, false flitters; that the "Holy Year" scheme, and all similar schemes, aim, not to bear away the burdens of the people, but to add to them; that the League of Nations, the World Court, and all similar pretentious political projects, are just so many frauds; that the true people of God openly take their stand for Jehovah and against Satan; that the "locusts",

which are such a pest to the Devil and his crowd, are really a great blessing to all that love truth; that the darkness which covers the earth, and great darkness the people, is because the Devil's crowd have neglected the Word of God; and that the destruction of the Devil's firstborn impends.

In this article there is no thought of more than mere mention of what the plagues represented. The intent here is to pay close attention to what actually happened in Egypt 3,449 years ago, the 'things thrust forth by the moon'. It at once appears that the preliminaries and the plagues covered a total period of 21 days and that each of these days may now be identified. Some think the plagues were strung out for months. The thought herein presented takes an opposite view; but whichever view is taken the tenth plague terminated at the time and in the manner herein presented.

Identification of the Days

Identification of the days really begins with moon No. 31080, which rose at the hour 11:41 N., *Lifeday*, *Edenic day No. 917811*, 1548 B.R., *vernal equinox 2512* (5:41 a.m., Thursday, February 6, 1515 B.C.). The month Temple began its 30-day course 36½ hours thereafter, due allowance being made for the usual visibility of the moon and proclamation. The story now proceeds in order, as set forth in the Scriptures, each day being accounted for down to the time of the departure from Egypt, on the 15th of the succeeding month.—Numbers 33:3-5.

It was on *Heavenday, Temple 24, Edenic day No. 917836, God's month No. 31080, B.R. 1548* (Monday, March 3, 1515 B.C.), that "Moses and Aaron did so; as Jehovah commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. And Jehovah spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a wonder for you; then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded". Pharaoh's heart was hard; Jehovah knew it, and doubtless while His witnesses stood there (as seems at other subsequent times to have been the case) "Jehovah said unto Moses, Pharaoh's heart is stubborn, he refuseth to let the people go". Within a few hours followed the command to Moses and Aaron, "Get thee unto Pharaoh in the morning" and visit him with the first plague.—Exodus 7: 6-10, 14, 15, *A.R.V.*

Bright and early the next morning, *Earthday, Temple 25, Edenic day No. 917837, God's month No. 31080, B.R. 1548* (Tuesday, March 4, 1515 B.C.), "Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood."—Exodus 7: 20, *A.R.V.*

"And seven days were fulfilled, after that Jehovah had smitten the river." (Exodus 7: 25, *A.R.V.*) For one week there were no additional plagues visited upon Pharaoh. These seven days have a symbolic meaning, but back in the days of Moses and Aaron and Pharaoh they served a very real and practical purpose.

Inauguration of a New Era

In the week that followed it was God's purpose to inaugurate not only a new month, but a new year and a new era. During the week of the plague of blood rose a new moon, No. 31081, at 4:28 N., *Godsday, Edenic day No. 917841, B.R. 1548* (10:28 p.m., Friday, March 7, 1515 B.C.). It was seen the night following, of *Lightday*, and the next day, which followed the seven days of the plague, was the beginning of a new month, a new year, and a new era.

In the Scriptures, as in other literature, it is impractical to put into one chapter all the events

that occur at the same time, and it was manifestly *Heavenday, Redemption 1, Edenic day No. 917843* (after 6:00 p.m., Sunday, March 9, 1515 B.C.), that Jehovah "spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you". (Exodus 12: 1, 2) That day was the first day of the month, and the first day of a new era. The account goes on to specify what the Israelites should do on the tenth day, *Starday* (after 6:00 p.m., Tuesday, March 18), and the fourteenth day, *Lightday* (after 6:00 p.m., Saturday, March 22), indicating that those days were yet future from when the instructions were given. The week while the plague of blood continued enabled Moses and Aaron, now with considerable prestige among the Israelites, to do something toward organizing the two million or more people that would be in the exodus. As soon as the week was up additional plagues followed one another in rapid succession for twelve days, terminating with the passover and the exodus.

Subsequent Plagues

Without delay, on the morning of *Earthday, Redemption 2, Edenic day No. 917844, God's month No. 31081, B.R. 1547* (Tuesday, March 11, 1515 B.C.), the plague of frogs was visited upon the Egyptians and produced results immediately. "Then [the same day] Pharaoh called for Moses and Aaron, and said, Entreat Jehovah, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto Jehovah. And Moses said unto Pharaoh, Have thou this glory over me: against what time shall I entreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only? And he said, Against to-morrow. And he said, Be it according to thy word."—Exodus 8: 8-10, *A.R.V.*

The plague of the frogs was lifted from Egypt on *Starday, Redemption 3, Edenic day No. 917845, God's month No. 31081* (Wednesday, March 12). The very day that the plague of frogs was lifted, and Pharaoh was again proven a liar and hard of heart, a plague of lice was upon him and his people; and when this came, even his magicians had sense enough to admit that it was the finger of God.—Exodus 8: 19.

Moses was instructed to "rise up early in the morning [*Lifeday, Thursday*], and stand before

Pharaoh" (Exodus 8:20) and tell him of the huge swarms of flies that would be upon him and all his people on the day following (*Mansday*) unless he yielded. To hurt him still worse, he was also told that on this occasion a line would be drawn between the land of the Egyptians and the land of Goshen, where the Israelites dwelt: his own people would suffer; the Israelites would not.

The notice that the flies were coming was served on Pharaoh on *Lifeday, Redemption 4, Edenic day No. 917846* (Thursday, March 13). When the notice was served, Moses said, "To-morrow shall this sign be" (Exodus 8:23); and it was: the flies came on schedule, *Mansday, Redemption 5, Edenic day No. 917847, God's month No. 31081* (Friday, March 14).

Tomorrow—Tomorrow—Tomorrow

As one reads the account of the plagues it is striking how rapidly the events follow one another and how well every day is accounted for. It did not take Pharaoh long to get all the flies he wanted, and so he sent for Moses and Aaron, and, after some argument, told them they might go a little way into the wilderness and sacrifice to Jehovah God, but not to go very far. "And Moses said, Behold, I go out from thee, and I will entreat Jehovah that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow." (Exodus 8:29, *A.R.V.*) The plague of flies was lifted on *Godsday, Redemption 6, Edenic day No. 917848, God's month No. 31081* (Saturday, March 15).

As soon as the plague of flies had been removed, "Pharaoh hardened his heart at this time also" (Exodus 8:32), and "then [the very same day] Jehovah said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of Jehovah is upon thy cattle which are in the field. . . . And Jehovah appointed a set time, saying, To-morrow Jehovah shall do this thing in the land. And Jehovah did that thing on the morrow; and all the cattle of Egypt died; but of the cattle of the children of Israel died not one". (Exodus 9:1-6, *A.R.V.*) The plague upon the cattle came on *Lightday, Redemption 7, Edenic day No. 917849, God's month No. 31081* (Sunday, March 16). Pharaoh did not repent, and so on that day (the same Egyptian day,

but not the same day of Jehovah God; probably about sundown) he received double punishment; that day (*Heavenday*) came the boils on man and beast.—Exodus 9:7-12.

Another plague followed hard upon its heels. "And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, . . . Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now." (Exodus 9:13, 18, *A.R.V.*) This came to pass, the notice one day and the hail the next, the latter on *Earthday, Redemption 9, Edenic day No. 917851, God's month No. 31081* (Tuesday, March 18).

The Last Week in Captivity

The last week in captivity was a stirring week. The first three days, as above noted, brought in swift succession the plagues upon the cattle, boils on man and beast, and hail such as never before seen in the land, yet "when Pharaoh saw that the rain and the hail and the thunders were ceased" (in answer to Moses' petition to God offered in the suburbs of the heathen city) "he sinned yet more, and hardened his heart, he and his servants". (Exodus 9:34) Thereupon, "Jehovah said unto Moses, Go in [return into the city at once] unto Pharaoh" with this message: "If thou refuse to let my people go, behold, to-morrow will I bring locusts into thy border."—Exodus 10:1-4, *A.R.V.*

All the rest of that day, and all that night (in the evening hours of *Starday*), Jehovah brought billions on billions of locusts, so that in the morning, the daylight hours of *Starday, Redemption 10, Edenic day No. 917852, God's month No. 31081* (Wednesday, March 19), they literally covered the earth. One glance at them was enough. Badly frightened, "Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against Jehovah your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat Jehovah your God, that he may take away from me this death only." (Exodus 10:16, 17, *A.R.V.*) Moses complied, and the plague was lifted. That day, *Redemption 10* (March 19), the paschal lamb was selected by each Hebrew family group.

As usual, Pharaoh's repentance was merely a mouth repentance, and he still refused to let the people go. There then followed three days of pitch-black darkness. At the beginning of these

three days of darkness was the *vernal equinox No. 2513*, at 1:08 D., *Lifeday, Redemption 11, Edenic day No. 917853, God's month No. 31081* (7:08 a.m., Thursday, March 20). During those three days, ending *Godsday, Redemption 13* (Saturday, March 22), "they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."—Exodus 10:23.

God's hand in bringing the plague of darkness at that time can be plainly seen. The Israelites had rest from their tormentors. Also, they had the necessary time to pack up their belongings and get ready for the great trek, the Exodus. There were final instructions to the companies; contact points were assigned. Everything was ready for the final great event, VINDICATION, and DELIVERANCE. If you have not read them, get the Watch Tower publications bearing these titles and read them, carefully.

The Passover and the Exodus

Refer again to the lunation table published under the subhead "God's Witness and the Exodus"; note moon No. 31081; and see its counterpart in No. 73674 in the Lunation Experience Table and Lunation Chart. This moon came to the full, Jerusalem time, 14 days 21 hours 27 minutes after its astronomical rising, or, in other words, 1:55 N., *Lightday, Redemption 14, Edenic day No. 917856, B.R. 1547* (7:55 p.m., Saturday, March 22, 1515 B.C.).

About that time the paschal lamb was slain and eaten, and its blood was sprinkled upon the door posts and lintels of every home of the Hebrew people. That night the angel of death would perform God's act, His strange act, in the land of Egypt. All the firstborn in Egypt were doomed, "from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts."—Exodus 11:5.

"And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and

go, serve Jehovah, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We are all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment [back pay for unpaid labor or ransom money by the Egyptians for themselves not all being killed]: and Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians."—Exodus 12:29-36, *A.R.V.*

It took the cavalcade eighteen hours to get under way. It left the contact point, Rameses, at sundown, the beginning of the next day, *Heavenday, Redemption 15, Edenic day No. 917857, God's month No. 31081, B.R. 1547, vernal equinox 2513* (Sunday evening, March 23, 1515 B.C.). "And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover." (Numbers 33:3) The pilgrims had good light for their journey. God's 'faithful witness in the heavens' (the moon) was furnishing illumination then, even as it is giving some to the reader now. The moon was at its full, providing, in the clear air of Egypt, ample illumination for night travel.

On the Sinaitic Peninsula

Here and there, in the wanderings of Israel in the Sinaitic peninsula, there is mention, when matters of unusual interest occurred, of the exact time. One of these is recorded in the sixteenth chapter of Exodus, which please see.

God's "second hand" in the heavens assists us in locating the events which took place in the second month after leaving Egypt, the month Life, the new moon of which rose at 11:22 D., *Lightday, Edenic day No. 917871* (5:22 p.m., Sunday, April 6, 1515 B.C.).

The moon in question, No. 31082, has its counterpart in No. 73674. Reference to the lunation experience table shows that this moon spanned 29 days and 1,134 minutes (29 days 18 hours 54 minutes); one half of which is 14 days 21 hours and 27 minutes. Moon No. 31082 came to the full in the daytime, at 8:47 D.,

Heavenday, Life 13, Edenic day No. 917885, God's month 31082 (2:47 p.m., Monday, April 21, 1515 B.C.). The fourteenth day of the month began at sundown of that day; it could not have begun earlier; the moon would not have been at the full. The fifteenth day of that month, therefore, was *Starday, Life 15*, corresponding to Wednesday, April 23.

In the Wilderness of Sin

"And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt [arrived at their destination *Starday, Life 15, Edenic day No. 917887, God's month No. 31082, B.R. 1547, vernal equinox No. 2513* (Wednesday, April 23, 1515 B.C.)].” The first day at this point was no doubt taken up in getting settled, and it seems that a murmuring against Moses and Aaron arose without delay. Probably the very next day a deputation of representative men came to Moses and conveyed to him the sentiments of the people, who said, "Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."—Exodus 16:1, 3, *A.R.V.*

The Israelites had been on the trek an entire month, and it is probable that the store of food which they had brought with them was about exhausted and the possibility of famine became a depressing shadow, since they apparently forgot to take into consideration all the wonders Jehovah had worked on their behalf. Moses took the matter to Jehovah, who said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily."—Exodus 16:4, 5, *A.R.V.*

Moses and Aaron returned Jehovah's answer to the people, probably the following day, which was *Mansday, Life 17* (Friday, April 25). They said to the people, "At even, then ye shall know that Jehovah hath brought you out from the land of Egypt; and in the morning [*Godsday, Life 18* (Saturday, April 26)], then ye shall see

the glory of Jehovah; for that he heareth your murmurings against Jehovah: and what are we, that ye murmur against us? And Moses said, This shall be, when Jehovah shall give you in the evening [beginning *Lightday, Life 19*] flesh to eat, and in the morning [of *Lightday*] bread to the full; for that Jehovah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against Jehovah."—Exodus 16:6-8, *A.R.V.*

The foregoing is the part of the drama which was enacted in the short time, seemingly about three days, which elapsed between their arrival in the wilderness (which did not look very good to them after the palm trees of Elim) and the day when the Lord was ready to send them the manna. Moses had told the people to be ready for the vision of Jehovah's glory in the morning.

Inauguration of the Sabbath System

"And Moses said unto Aaron [*Godsday, Life 18, Edenic day No. 917890, God's month No. 31082* (Saturday morning, April 26)], Say unto all the congregation of the children of Israel, Come near before Jehovah; for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even [beginning of *Lightday, Life 19* (Saturday, April 26)] ye shall eat flesh, and in the morning [of *Lightday* (Sunday, April 27)] ye shall be filled with bread; and ye shall know that I am Jehovah your God."—Exodus 16:9-12, *A.R.V.*

"And it came to pass at even [beginning *Lightday, Life 19*], that the quails came up, and covered the camp: and in the morning [of *Lightday*] the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat. This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for

them that are in his tent.”—Exodus 16:13-16, *A.R.V.*

“And it came to pass, that on the sixth day [*Mansday, Life 24, Edenic day No. 917896, God’s month No. 31082* (Friday, May 2)], they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Jehovah hath spoken, To-morrow [*Godsday*] is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not become foul, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto Jehovah [*Godsday, Life 25, Edenic day No. 917897, God’s month No. 31082, B.R. 1547, vernal equinox 2513* (Sat., May 3, 1515 B.C.)].” —Exodus 16:22-25, *A.R.V.*

“In the Third Month . . . the Same Day”

The next place a day is mentioned in the Scriptures which may now be identified with reasonable accuracy is the day mentioned in Exodus 19:1, where we read: “In the third

month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.” Inasmuch as there is the plain statement of Scripture already noted that they came out “on the fifteenth day of the first month: on the morrow after the passover”, it is taken that “the same day” means the fifteenth day of the third month, in which they arrived at Sinai, *Mansday, Visitation 15, Edenic day No. 917917,* God’s month No. 31083, B.R. 1547, vernal equinox 2513* (Friday, May 23, 1515 B.C.). It was the beginning of the ratification of the law covenant, for that same day Moses went up into the mountain for instructions and set before the people the momentous words of Jehovah, “If ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.” (Exodus 19:5, 6, *A.R.V.*) “And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah.” —Exodus 19:8, *A.R.V.*

The people were told to sanctify themselves and to wash their clothes to be ready for the

* This day, Visitation 15, when Israel camped at the base of the mount of God momentarily waiting until He should reveal himself; was a most unusual day. Manifestly it stands for or represents THE DAY OF JEHOVAH, just preceding God’s great revelation of himself at Armageddon. See the account in Hebrews 12, “For ye are not come unto the mount . . . but ye are come unto mount Zion . . .,” and consider how true it is that Jehovah was then visiting His typical people as He is in this day of visitation. Consider now the number of this Edenic day, 917,917. The 9 and 1 may be grouped together in a rearrangement of the digits thus:

7
10 10
7

The number 10 is symbolic of perfection toward earth as 7 is symbolic of perfection heavenly. Divisible by 7, this number, 917,917, seems to point to Jehovah God, the Head. “The head of Christ is God.”—1 Corinthians 11:3.

Accepting the whole number as representing “God the Judge of all”, notice now that one of the factors is 7007. The number 1000 is composed of 10×10×10; so the number 7007 may be thought of as follows:

7
10 10 10
7

This is the same as the other grouping of digits, except that there is one more 10 enclosed within the other figures. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” (John 1:18) So, besides coming to God the Judge of All, the arrival at the mount of God is also a coming “to Jesus the mediator of the new covenant”.—Hebrews 12:24.

It further appears that the number 1001 is a factor of the original number. This number may be set down in this manner:

1
1000

“One . . . among a thousand have I found.”—Ecclesiastes 7:28.

Most remarkable of all, one of the factors of the original number is 131,131. Rearrange the digits, adding 3 and 1 together to make 4 (as the 9 and 1 were added together to make 10), and the rearrangement becomes, by easy stages:

140,140, then 144,001, then $\frac{1}{144,000}$

“And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.”—Revelation 14:1.

The prime factors of 917,917 are 7×7×11×13×131.

third day, when God himself would speak to them. "And it came to pass on the third day [*Lightday, Visitment 17, Edenic day No. 917919* (Sunday, May 25)], when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice." (Exodus 19: 16-19, *A.R.V.*) The ten commandments were then given, "and the people stood afar off, and Moses drew near unto the thick darkness where God was" (Exodus 20: 21, *A.R.V.*) and received supplementary instructions.

"And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do. And Moses wrote all the words of Jehovah, and rose up early in the morning [*Heaven-day, Visitment 18, Edenic day No. 917920, God's month No. 31083* (Monday, May 26)], and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel."—Exodus 24: 3, 4, *A.R.V.*

Forty Days in the Mountain

"And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them. And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights." (Exodus 24: 12, 18, *A.R.V.*) The summoning of Moses away from the elders, where they all "did eat and drink" in the presence of God (Exodus 24: 11), began after the glory of Jehovah had covered Mount Sinai for six days. (Exodus 24: 16) The first day of this glory was *Visitment 17* (Sunday, May 25); the sixth day of it was *Mansday, Visitment 22, Edenic day No. 917924, God's month No. 31083* (Friday, May 30). The day when Moses went into the midst of the cloud was *Godsday, Visit-*

ment 23 (Saturday, May 31); the day when he came down out of the mount and found Israel worshiping the golden calf was *Lifeday, Vindication 4, Edenic day No. 917965, God's month No. 31085, B.R. 1547, vernal equinox No. 2513* (Thursday, July 10, 1515 B.C.).

"Then Moses stood in the gate of the camp, and said, Whoso is on Jehovah's side, let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith Jehovah, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. And Moses said, Consecrate yourselves to-day to Jehovah, yea, every man against his son, and against his brother; that he may bestow upon you a blessing this day. And it came to pass on the morrow [*Mansday, Vindication 5, Edenic day No. 917966* (Friday, July 11)], that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make atonement for your sins. And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." (Exodus 32: 26-32, *A.R.V.*) Moses' great act of intercession took place on the same day of the week on which Jesus died, the great Mediator between God and man. This striking correspondence appears clearly to prove the exactness of these figures.

Setting Up the Tabernacle

The tabernacle was set up (Exodus 40: 2) "on the first day of the first month" of the second year after coming out of Egypt. *Moon No. 31094 rose 1:04 N., Mansday, Edenic day No. 918225* (7:04 p.m., Thursday, March 26, 1514 B.C.). It was first visible about twenty-four hours later, and the first day of the month Redemption began with the evening of the next day; so that the tabernacle was set up on *Lightday, Edenic day No. 918227, God's month 31094, B.R. 1546, vernal equinox No. 2514* (Sunday, March 29). Had it been reared a day earlier the labor on the sabbath day would have been a stumbling block to some.—Exodus 40: 18.

"And they kept the passover on the fourteenth day of the first month, at even, in the wilderness of Sinai." (Numbers 9:5) Was it not superbly arranged by Jehovah God that this first memorial, which meant so much to the Jews, came on their sabbath day? The passover was kept on *Godsday, Redemption 14, Edenic day No. 918240** (after sundown Friday night, April 10, 1514 B.C.). One can see an appropriateness, also, in the sabbath's beginning the evening before the daylight period of the rest day arrived.

The census was taken "on the first day of the second month, in the second year after they were come out of the land of Egypt" (Numbers 1:1), moon No. 31095, which rose on *Godsday, at 6:16 D. (12:16 p.m., Saturday, April 25, 1514 B.C.)*, but was probably not seen until the next night. The month began at sundown about 54 hours after the astronomical rising. The census, therefore, was on *Earthday, Life 1 (Tuesday, April 28)*.

"And it came to pass on the twentieth day of the second month, in the second year [*Lightday, Life 20 (Sunday, May 17)*], that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran." (Numbers 10:11, 12) A good day to start on a long journey, the day after the sabbath of rest.

After Forty Years of Wandering

There are no more days located by the second hand in the timepiece of God until after the forty years of wandering were nearly at an end. "And Aaron the priest went up into mount Hor at the commandment of Jehovah, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the fifth month, on the first day of the month. And Aaron was a hundred and twenty and three years old when he died in mount Hor." (Numbers 33:38, *A.R.V.*) He died on *Mansday, Vindication 1, Edenic day No. 932225, week No. 133175, God's month No. 31568, B.R. 1508; vernal equinox No. 2552 (Friday, July 26, 1476 B.C.)*.

Moses survived his brother by seven months and eight days. In thirty-five days he wrote the book of Deuteronomy, and delivered his final exhortation to those for whom, in the providence of God, he had acted as mediator. "And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses

spake unto the children of Israel, according unto all that Jehovah had given him in commandment unto them." (Deuteronomy 1:3, *A.R.V.*) That was on *Lightday, Edenic day No. 932402, God's month No. 31574 (Sunday, January 19, 1475 B.C.)*.

"And Moses went and spake these words unto all Israel. And he said unto them, I am a hundred and twenty years old this day; I can no more go out and come in: and Jehovah hath said unto me, Thou shalt not go over this Jordan." (Moses evidently died on his birthday, *Lightday, Temple 8, B.R. 1508, Edenic day No. 932437, God's month No. 31575 [Sunday, February 23, 1475 B.C.]*.) "And Jehovah said unto Moses, Behold, thy days approach that thou must die." (Deuteronomy 31:1, 2, 14, *A.R.V.*) "And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea, and the South, and the Plain of the valley of Jericho the city of palm-trees, unto Zoar. And Jehovah said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days." (Deuteronomy 34:1-8, *A.R.V.*) The mourning began on the day of his death, and ended on *Earthday, Redemption 7, Edenic day No. 932467, God's month No. 31576, B.R. 1507, vernal equinox No. 2553 (Tuesday, March 25, 1475 B.C.)*.

The Entrance into Canaan

"Now it came to pass after the death of Moses the servant of Jehovah, that ... Joshua commanded the ... people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan ... And the people came up out of the Jordan on the tenth day of the first

* The factors are interesting: 2x2x2x2x2x3x5x1913.

month [*Mansday, Redemption 10, Edenic day No. 932470, week No. 133210, God's month No. 31576* (Friday, March 28, 1475 B.C.)].—Joshua 1:1, 11; 4:19, *A.R.V.*

“And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month, at even, in the plains of Jericho [after sundown, at the early beginning of *Ear:h-day, Redemption 14, Edenic day No. 932474, God's month No. 31576* (Monday evening, March 31, 1475 B.C.)].” (Joshua 5:10) The new life of Israel in Canaan’s “fair and happy land” was begun just 1,507 solar years before the day of Ransom, and 3,392 solar years before April 1, 1918.

Division of the Land

One can only roughly estimate the time when the spies returned from spying out the land of Canaan, in the second year after leaving Egypt. A chronology built on such a foundation would be somewhat shaky. Sinai was left on the twentieth day of the second month. (Numbers 10:11) In three days Israel was complaining. (Numbers 10:33) Then followed thirty full days of gorging themselves with quail. (Numbers 11) Miriam’s leprosy detained the march seven days. (Numbers 12) The 110-mile journey to Kadesh-barnea is estimated to have taken eleven days, but there is no record: it may have taken more, but would hardly have taken less. The spies were gone forty days. Total days from the beginning of that year, about 140. The time indicated for the return is not earlier than *Gods-day, Vindication 22* (Saturday, July 18). On their return journey the spies brought pomegranates and figs, probably ripe, and one cluster of grapes, probably nearly ripe, so large that it took two men to carry it. In Palestine figs are ripe from the end of June on. In the valley of Eschol grapes even now grow as large as plums. The time of fully ripe vintage is September. A reasonable estimate, on the basis of these known facts, would be that the spies set out on their forty-day journey into Canaan about the time of the summer solstice, say *Lightday, Freedom 17* (Sunday, June 21). By this admittedly circuitous and relatively inexact method (but the best possible under the circumstances) the date last named is here put forth as the birthday of Caleb. It may have been earlier by several months; it could hardly have been later. The division of the land, therefore, was at some

time in the spring of the year, as appears from the following scripture:

“As Jehovah commanded Moses, so the children of Israel did; and they divided the land. Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea. Forty years old [but maybe 40½, though counted as 40] was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God. And Moses swore on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God. And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old.”—Joshua 14:5-10, *A.R.V.*

It has been pointed out that it was 450½ years from the birth of Isaac, in the fall of the year 1952 *B.R.* (1920 B.C.), to the time of the division of the land among the twelve tribes of Israel, in the spring of the year 1501 *B.R.* (1469 B.C.), at which time, as above shown, the division of the land occurred.

The Scriptures describe this period of time as “about 450 years”. (See Acts 13:17-20, *Rotherham, Weymouth, and American Revised Version.*)

From the Exodus to the Temple

Everything in the Scriptures is written with direct reference to the erection of the temple of God and the subsequent vindication of His name. The exodus was associated with one grand picture of the coming vindication: the building of Solomon’s temple was a picture of the true temple, through which Jehovah vindicates His name and which is of God’s building, not of man’s. In His Word Jehovah God has been pleased to join together these two pictures, and to make them an integral and necessary part of the divine record. Note the care with which the connection is made, enabling one now

(Continued on page 412)

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to determine exactly when the construction of the temple was begun, to the very day, and exactly how long it was after the exodus. The two passages that cover the subject are now quoted:

“And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif [the name itself is of heathen origin], which is the second month, that he began to build the house of [Jehovah].” (1 Kings 6:1)
 “And he began to build in the second day of the second month, in the fourth year of his reign.” —2 Chronicles 3:2.

Some of the items that go to make up the 480 years from the exodus to the building of the temple are known and may be set down, as follows:

Wanderings in the wilderness	40	years	
To the birth of Boaz (son of Salmon, one of the wanderers, by Rahab) ?	“	(91½?)	
To the birth of Obed, David’s grandfather . ?	“	“	
To the birth of Jesse, David’s father . . . ?	“	“	
To the birth of David . ?	“	“	
To the death of David .	70	“	
To the 4th year of Solomon’s reign	4	“	
Total years			480

In the past some thought it expedient, or wise, or necessary to say of this text that the four should be changed to a five (to agree with a passage in Acts which they misread and misunderstood). It would be folly to think that Jehovah God would make it necessary for any to resort to such a method of preserving the meaning of one of the most important texts in the Bible. This text is the one text that directly connects up the days of Moses with the days of the kings of Israel: in connection with the accurate and reliable record of events preceding Moses’ time, and the accurate and reliable record forward from Solomon’s time, it enables one to say with full assurance that the building of the typical temple of God was completed just three thousand years after man appeared upon the earth; indeed, this item in itself is very suggestive that there was nothing accidental

about the time of the beginning of this work of construction.

The years that the judges ruled, as stated in the book of Judges, plus the years of the reigns of Saul and David would, if put end to end, be more than 480 years, but they are wisely admitted to be “broken, lapped and tangled”, needing a text just like this to keep a true and accurate chronological record for the use of Jehovah’s people.

It is highly important at this point that the reader should familiarize himself with the contents of the Watch Tower publication entitled *Preservation*. On this subject of the miraculous manner in which Jehovah God maintained the lineage of Christ Jesus, despite the great age of many of His ancestors at the time of the birth of the one next in line, this work says, in part:

Here is stated the genealogy from Pharez to David. Between Obed and Jesse no one is mentioned. Is this due to the lack of importance of connecting links, or did each one from Nahshon to Jesse live to be of a very great age, and each one in his extreme old age bring forth a son? This latter conclusion is supported by the words of the divine record: “And the three eldest sons of Jesse went and followed Saul to the battle: . . . and David was the youngest,” and David was the eighth son of Jesse. (1 Sam. 17: 13, 14) “Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an *old man* in the days of Saul.”—1 Sam. 17: 12. . . . The fact that no intermediary generations are mentioned in the genealogy of the book of Ruth shows that each one of the men named lived to a great age before begetting the son named in the genealogy. Thus it appears that there was continued difficulty in maintaining the royal line. Jehovah had given his word that the Vindicator should come from the tribe of Judah, hence Satan tried to interfere with the genealogy of that tribe. At various times it appeared that God’s word would fail, and each time Jehovah stepped in at the opportune hour, even as shown in the book of Ruth. . . . There does not seem to be any good reason, therefore, to conclude that in the genealogy there are links missing between Obed and Jesse.

In the table just published the average age of the father at the time of the birth of the child next in the royal line was at least 91½ years. To change the divine record from the “four hundred and eighty years” to “five hundred and eighty years” would make the average age of the fathers at least 116½ years at the time of the birth of such child; hence the wisdom of trying to force a chronology by such a method

CONNECTED EVENTS OF HISTORY

Dating from the creation of Adam, *Mansday, Edenic day No. 0, moon No. 0, vernal equinox No. 0, B.R. 4060* (Friday, March 22, 4028 B.C.)

does not appear. It is better to take the Lord's Word as it is, unless some direct evidence appears that the record has been tampered with: in this case those that most love God's Word have seemed in too great haste.

Would any of the "millions now living" be stumbled by the discovery that they have a hundred years longer to live than they once thought? Hardly. Would they be stumbled because they were consecrated with the understanding on their part that six thousand years of human history ended in A.D. 1874? One can but smile at the thought. Any person consecrated with a condition or codicil attached to his consecration may as well forget the whole matter: he is not consecrated at all, and does not love God.

Nothing in the Scriptures says that Christ Jesus would have to wait until the beginning of the seventh thousand years of human history before the second advent would occur and the Day of Jehovah begin, in which Christ, as Jehovah's vicegerent, rules in the midst of His enemies. As a matter of fact these events occurred in *Y.R. 1882* (1914 A.D.); not earlier, and not later.

Vernal Equinox Number	Year B.R.	Year B.C.	Event	Scripture Citations	Intervening Years
130	3930	3898	Birth of Seth	Gen. 5:3	130
235	3825	3793	Birth of Enos	" 5:6	105
325	3735	3703	Birth of Cainan	" 5:9	90
395	3665	3633	Birth of Mahalaleel	" 5:12	70
460	3600	3568	Birth of Jared	" 5:15	65
622	3438	3406	Birth of Enoch	" 5:18	162
687	3373	3341	Birth of Methuselah	" 5:21	65
874	3186	3154	Birth of Lamech	" 5:25	187
1056	3004	2972	Birth of Noah	" 5:28	182
1656	2404	2372	Flood dried up	" 7:6; 8:13	600
1658	2402	2370	Birth of Arphaxad	" 11:10	2
1693	2367	2335	Birth of Salah	" 11:12	35
1723	2337	2305	Birth of Eber	" 11:14	30
1757	2303	2271	Birth of Peleg	" 11:16	34
1787	2273	2241	Birth of Reu	" 11:18	30
1819	2241	2209	Birth of Serug	" 11:20	32
1849	2211	2179	Birth of Nahor	" 11:22	30
1878	2182	2150	Birth of Terah	" 11:24	29
2083	1977	1945	Terah's Death; Abraham crosses Euphrates and enters Canaan	" 11:32; 12:1-7	
2513	1547	1515	Exodus from Egypt	Acts 7:2-4 Ex. 12:40-43 Gal. 3:17	205 430
2993	1067	1035	Construction of temple begun	1 Ki. 6:1	480
3029	1031	999	Rehoboam's reign begun	2 Chron. 9:30, 31	36
3046	1014	982	Abijah's	" 12:13-16	17
3049	1011	979	Asa's	" 13:2; 14:1	3
3090	970	938	Jehoshaphat's	" 16:13; 17:1	41
3115	945	913	Jehoram's	" 20:31; 21:1	25
3123	937	905	Ahaziah's	" 21:20; 22:1	8
3124	936	904	Athaliah's	" 22:2	1
3130	930	898	Joash's	" 22:12	6
3170	890	858	Amaziah's	" 24:1, 27	40
3199	861	829	Uzziah's	" 25:1, 28	29
3251	809	777	Jotham's	" 26:1-3, 23	52
3267	793	761	Ahaz's	" 27:1, 9	16
3283	777	745	Hezekiah's	" 28:1, 27	16
3312	748	716	Manasseh's	" 29:1; 32:33	29
3367	693	661	Amon's	" 33:1, 20	55
3369	691	659	Josiah's	" 33:21	2
3400	660	628	Jehoiakim's	" 34:1	31
3411	649	617	Zedekiah's	" 36:5	11
3421	639	607	Times of Gentiles	" 36:11	10
			(in Zedekiah's eleventh year)		
3491	569	537	End of seventy years of the desolation of the land. Seventy years a part of the Gentile Times.	2 Chron. 36:22, 23	
	Y.R.	A.D.			
5941	1882	1914	End of Times of Gentiles (intervening dates well established)		2520
5962	1903	1935	To the present		21

Footnote on Calculating Future Lunations

The duration of an eclipse cycle is correctly stated on page 373 of The Golden Age No. 404 as 6,585.32 days, and the figures on page 375 should be corrected to correspond.

It will be observed by the careful student that from No. 73131 (January 5, 1886, 10:13 a.m.) to No. 73354 (January 17, 1904, 6:15 p.m.) is 4 minutes longer than from No. 73354 to No. 73577 (January 28, 1922, 2:13 a.m.).

Persons desiring to forecast future lunations should take note of the following table, in which is a list of the "Minutes Over 29 Days" (a) for the eclipse cycle from No. 73131 to No. 73354, (b) for the cycle from No. 73354 to No. 73577, and (c) for the incomplete cycle from No. 73577 to No. 73800;

Using this method, the lengths of the 38 lunations needed to complete column (c) are shown in parentheses, and the

table is followed with a list of the times of lunations thus indicated. When the number of "Minutes Over 29 Days" is known, it is an easy matter to determine when the lunations themselves will occur (the approximate days and hours), within an hour or so.

Table with columns: Moon, Days, Date, Time, Mean Date, Time, Compared Mins. over 29 Ds, and compared with Mean Slow Fast Slow Fast. Includes sections for 1937 A.D., 1938 A.D., 1939 A.D., and 1940 A.D.

Table with columns: Three Eclipse Cycles Compared (Minutes Over 29 Days) and a list of lunar times. Columns (a), (b), (c), (d), (e) show minutes over 29 days for different cycles. Subsequent columns show lunar times in (a), (b), (c), (d), (e) format.

Three Eclipse Cycles Compared (Minutes Over 29 Days)									
(a)	(b)	(c)	(d)	(e)	(a)	(b)	(c)	(d)	(e)
1159	1175	(1191)	16	(16)	1154	1150	(1146)	-04	(-04)
1101	1112	(1123)	11	(11)	1061	1052	(1043)	-09	(-09)
967	968	(969)	01	(01)	907	896	(885)	-11	(-11)
809	801	(793)	-08	(-08)	726	717	(708)	-09	(-09)
660	647	(634)	-13	(-13)	557	553	(549)	-04	(-04)
535	522	(509)	-13	(-13)	442	441	(440)	-01	(-01)
446	436	(426)	-10	(-10)	395	402	(409)	07	(07)
408	404	(400)	-04	(-04)	425	435	(445)	10	(10)
438	439	(440)	01	(01)	520	533	(546)	13	(13)
542	548	(554)	06	(06)	659	673	(687)	14	(14)
710	718	(726)	08	(08)	820	827	(834)	07	(07)
904	915	(926)	11	(11)	976	973	(970)	-03	(-03)
1071	1079	(1087)	08	(08)	1100	1089	(1078)	-11	(-11)
1160	1163	(1166)	03	(03)					
					170402	170398	170392	Totals	

(To be continued)

CORRECTIONS FOR NO. 404

- Page 371: moon No. 73142 rose 9:47 p.m., not 9:49.
- Page 373: moon No. 73316 rose 2:30 a.m., not 2:32.
- Page 375: eclipse cycle is 6585.32 days, not 6538.32.
- Page 375: moons 73766-73772, change to 73767-73773.
- Page 376: moon No. 73446 rose 3:48 p.m., not 3:49.
- Page 377: moon No. 73476, minutes over 29 days, 798, not 803.
- Page 378: moon No. 73575 rose 3:51 p.m., not 3:49.
- Page 378: moon No. 73632 rose 1:31 a.m., not 1:10.
- Page 379: moon No. 73679 rose 9:33 p.m., not 9:32.
- Page 381: omit first asterisk (*) (under Lifeday) at top of page.
- Page 381: put asterisk (*) after 26 in month Temple, not after 27.
- Page 381: put double dagger (‡) after 27 (in month Temple), not after 28.
- Page 381: footnote ‡, Saturday, March 21, 2177939; not Sunday, March 22, 2177940.

There Must Be Freedom of Speech

ARCHBISHOP McNICHOLAS (R.C.) speaking at the National Catholic Charities Conference, said, "If I were asked to give in a single word the formula that would end the depression, I could readily give it in the word of Pope Benedict XV [rather, the word of Christ]—Love, or charity, if you will understand charity as defined by the Catholic church. If the virtue of love dominated all groups in America, if the virtue of charity dominated all nations of the world, there would be no strife, no uprisings, no injustice. . . . There must be freedom of speech, there must be freedom of the press, there must be freedom of religion, so also there must be freedom of business, not under the old order of greed, industrial slavery, lust for power and corruption of government, but under the freedom of social justice. . . ." This is all well said; and now, if the archbishop will just say a few words to those Catholic interests that have worked so hard, though unsuccessfully, to exclude Judge Rutherford from the radio and the press, it would give a good illustration of charity's beginning at home. And above and before everything else, let there be an end of hypocrisy.

Did You Get Your Booklets for the Special Period?

EVERYONE who is really interested in the advancing of the Kingdom interests in the earth is going to have a part in THE ANOINTED'S THANKSGIVING PERIOD, April 13-21. Here is an extraordinary opportunity for you to make an expression to the Lord of your devotion to Him and His kingdom. Order now the special packet of Judge Rutherford's publications:

- 10 *Supremacy* 10 *His Vengeance*
- 30 *Who Shall Rule the World?*

and call on your friends and neighbors and offer three of the booklets on a contribution of 10c, using the testimony which appeared in *The Golden Age* No. 404, the last page. Write now to The Watch Tower, using the attached order blank.

The Watch Tower
117 Adams St.
Brooklyn, N. Y.

I desire to have a part in the witness, and I desire to be a publisher of the Kingdom message during THE ANOINTED'S THANKSGIVING PERIOD, April 13-21. Please send me, therefore, the special packet composed of the following booklets. Enclosed find a dollar contribution so that more of these can be printed.

- 10 *Supremacy*
- 10 *His Vengeance*
- 30 *Who Shall Rule the World?*
- 1 Testimony Card
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The Golden Age

Volume XVI

Brooklyn, N. Y., Wednesday, April 10, 1935

Number 406

The Second Hand in the Timepiece of God

(In 3 Parts—Part 3)

Building of Solomon's Temple

IT IS a simple matter, now, to ascertain the exact date when the construction of Solomon's temple was begun. The new moon nearest the vernal equinox rose at 10:55 N., *Light-day, Edenic day No. 1093164, B.R. 1067, vernal equinox No. 2993* (4:55 a.m., Sunday, March 16, 1035 B.C.). This was the counterpart of No. 73590 in the Lunation Experience Table. Making use of the eclipse cycles to promote greater accuracy, the next new moon rose at 4:39 N., *Earthday, Edenic day No. 1093193* (10:39 p.m., Monday, April 14). The moon was not seen that night: hence the second month did not begin until 45 hours later, *Lifeday, Life 1, Edenic day No. 1093195, God's month No. 37019, vernal equinox No. 2993* (6:00 pm, Wednesday, April 16, 1035 B.C.). The second day of the month was 24 hours later; the work of building the temple would hardly have been begun after sundown; therefore, the work on the temple was begun *Mansday, Life 2, 1067 B.R.* (sometime Friday morning or afternoon, April 18, 1035 B.C.). Probably all that was done that day was to lay the corner stone.

"In the fourth year was the foundation of the house of [Jehovah] laid, in the month Zif [name of heathen origin]: and in the eleventh year, in the month Bul [name of heathen origin], which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."—1 Kings 6: 37, 38.

ESSENTIALS OF JEHOVAH'S MEMORIAL CALENDAR

EACH year has 365 or 366 days, from one vernal equinox to another, governed by the sun. Each year ends with the end, about sundown, of that day in which the vernal equinox occurs at Jerusalem; the old year's ending at that point marks the time of the beginning of the new.* The years are numbered, backward or forward, from the Ransom of mankind, by the death of Jesus, at Jerusalem, which by that act became the time center of the earth.

Each month has 29 or 30 days, governed by the moon (at Jerusalem). The 14th day of each month is that day, beginning about sundown, in which the moon becomes full over Jerusalem. The months of God (His moons) are numbered from the creation of Adam in Eden; they are named after the works of God, His doings.

Each day has 24 hours, 12 of night followed by 12 of day, of equal length at equinox, governed by the sun. The day begins, about sundown, at that point which is midway between noon and midnight. The total days of human history (Edenic days) are numbered from the creation of Adam, in Eden. They are named after the works of God, His doings.

The date of this issue (No. 406) of The Golden Age is Starday, Redemption 6, Edenic day No. 2177593, God's month No. 73740, Jehovah's Year of Ransom 1903.

It is wished to locate the days of dedication of the temple, and as it is desirable to be as exact as possible, recourse is again had to the eclipse cycles. No. 37105, nearest the vernal equinox of 1028 B.C., is the counterpart of No. 73677, Friday, February 28, 1930, 3:58 p.m., from which it is removed by 164 eclipse cycles of 223 moons each. Table for the first eight months follows (overleaf).

The point of special interest is moon No. 37111; a correction of one hour and 29 minutes over the

"mean" lunation was obtained by using the eclipse cycles. In this month the temple was dedicated, before it was quite completed.

Dedication of the Temple

The dedication of the temple was forecast in the following instructions to Moses: "The fifteenth day of this seventh month is the feast of tabernacles for seven days unto Jehovah... Besides the sabbaths of Jehovah... on the fifteenth day of the seventh month, when ye

* The asterisks at top of the calendar on page 381 of *The Golden Age* No. 404 represent days, each counted as a part of Jehovah's Year of Ransom 1903. The first asterisk on that page (the one immediately beneath *Lifeday*, the day of vernal equinox, *Lifeday, 9:43 D.*, Jerusalem time) is no part of Jehovah's Year of Ransom 1903, but belongs to the year previous.

Vernal Equinox	Moon No.	Hour	Day of Week	Edenic Day No.	Ensuing Month	Year B.R.	Hour	Gregorian Date	Year B.C.
3000	37105	5:24	N. Heavenday	1095734	Redemption	1060	11:24 pm	Sun. Mar. 28	1028
"	37106	9:37	D. Earthday	1095763	Life	"	3:37 pm	Tue. Apr. 27	"
"	37107	10:59	N. Lifeday	1095793	Visitment	"	4:59 am	Thu. May 27	"
"	37108	10:30	D. Mansday	1095822	Freedom	"	4:30 pm	Fri. June 25	"
"	37109	6:40	N. Lightday	1095852	Vindication	"	12:40 am	Sun. July 25	"
"	37110	1:35	D. Heavenday	1095881	Hope	"	7:35 am	Mon. Aug. 23	"
"	37111	8:40	D. Earthday	1095910	King	"	2:40 pm	Tue. Sep. 21	"
"	37112	4:45	N. Lifeday	1095940	Peace	"	10:45 pm	Wed. Oct. 20	"

have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest and on the eighth day shall be a solemn rest . . . And ye shall rejoice before Jehovah your God seven days. . . . It is a statute for ever throughout your generations."—Leviticus 23:34, 38, 39, 40, 41, *A.R.V.*

Allowing for the usual time for observation and proclamation, the eighth day of the seventh month began at sundown *Mansday, King 8, Edenic day No. 1095920*, which day began Thursday evening, September 30, and continued until sundown of October 1 (vernal equinox No. 3000). On that day began the dedication of the altar, lasting for seven days. The day of atonement fell on the tenth day of the same month; very appropriately the dedication of the altar began two days before. The figures are all unusually interesting. The Edenic day itself ushered in week No. 156560. This is a noteworthy number, being composed of $2 \times 2 \times 2 \times 2 \times 5 \times 19 \times 103$. Falling on October 1 of the year of creation No. 3000, and at the time of the beginning of the dedication of the altar of Solomon's temple, this number probably has some significance that sometime will be understood. The record of the dedication itself is as follows:

"And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim [the name is of heathen origin], which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of Jehovah, . . . There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah, so that the priests

could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah." (1 Kings 8:2, 3, 9-11, *A.R.V.*) "And on the eighth day they held a solemn assembly: for they kept the dedication of the altar seven days, and the feast [of tabernacles] seven days. And on the three and twentieth day of the seventh month he sent the people away unto their tents, joyful and glad of heart for the goodness that Jehovah had showed unto David, and to Solomon, and to Israel his people."—2 Chronicles 7:9, 10, *A.R.V.*

Another Astounding Confirmation

Another astounding confirmation of the accuracy of God's "faithful witness in the heavens" now appears. While, according to Holy Writ (Leviticus 23:33-39), the feast of tabernacles (which began on the 15th of this month, and lasted seven days) could have begun on any day of the week and ended on any day of the week, and both of the days would properly have been counted as special sabbaths unto Jehovah God, yet what if infinite Wisdom had so arranged it that on this most extraordinary occasion these fifteen days ended in such a way as to coincide exactly with the regular weekly sabbath arrangement? That is just what took place, for the 'twenty-third day' above specified was a weekly sabbath. The account is interesting at this point; for instead of saying that Solomon sent the people home, it says that he sent them to their tents. They remained in their tents another night, starting for home the next morning, on the first day of the week, as was meet.

The dedication of the altar for seven days, followed by the feast of tabernacles for seven days, and dismissal of the people on the next succeeding day, is set out in the following table:

Vernal Equinox	Moon No.	Day of Week	Edenic Day	Day of Month	Year B.R.	Gregorian Date	B.C. Year	Activity Specified
3000	37111	Mansday	1095920	King 8	1060	Fri. Oct. 1	1028	Altar dedicated
3000	37111	Mansday	1095927	King 15	1060	Fri. Oct. 8	1028	Feast of tabernacles
3000	37111	Godsday	1095935	King 23	1060	Sat. Oct. 16	1028	Final day

How did it happen that Solomon, after the required time had elapsed for dedication of the altar and the temple, sent the people away a day later "glad and merry in heart" as God's true people are as they read this account? The table answers. The next day was a sabbath day of rest and worship. For, be it known, this record was written for Jehovah's people that are living now. Not until now were these particular 'precious things of the moons' "thrust forth" by the power of Jehovah God.

The student who reads the accounts in 1 Kings 8 and 2 Chronicles 7 will note that not all the details of the temple furnishings, etc., were completed until a few days after the dedication services had ended. The exact time when the last vessel was made ready is not stated; it is merely mentioned that it was in the next month.

It is so in the antitype. The dedication of the spiritual temple of God and its "altar" of the sacrifice of praise to Jehovah has been in full swing for years; since 1918. When the work will all be finished is not known. Probably the end is near, but it does not matter whether it is or not.

Cleansing the Temple

The next days in the Scripture record that can be definitely located are those identified with cleansing the temple in the first year of the reign of the good king Hezekiah. His reign began in the year 777 B.R. (745 B.C.). Hezekiah was the good son of a bad man, Ahaz, in whose days the worship in the temple was neglected and idolatry was practiced. The temple had become so filled with refuse of all sorts that it took 14 men 16 days to clean it, a total of 224 days' work.

After listing the workers the account says: "Now they began on the first day of the first month to sanctify [clear away the rubbish], and on the eighth day of the month came they to the porch of Jehovah; and they sanctified the house of Jehovah in eight days: and on the sixteenth day of the first month they made an end."—2 Chronicles 29:17, *A.R.V.*

The cleansing work was not finished in time for the passover to be held at the regular time (fourteenth day of first month), so, in accordance with the law, made elastic to take care of just such an emergency (Numbers 9:10, 11), arrangements were made "to keep the passover in the second month" (2 Chronicles 30:2) and messengers were dispatched to every part of Palestine to have as large and representative a gathering as possible.

"And Jehovah hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread [beginning the next day after the passover] seven days with great gladness; and the Levites and the priests praised Jehovah day by day, singing with loud instruments unto Jehovah. And Hezekiah spake comfortably unto all the Levites that had good understanding in the service of Jehovah. So they did eat throughout the feast for the seven days, offering sacrifices of peace-offerings, and making confession to Jehovah, the God of their fathers. And the whole assembly took counsel to keep other seven days; and they kept other seven days with gladness. For Hezekiah king of Judah did give to the assembly for offerings a thousand bullocks and seven thousand sheep; and the princes gave to the assembly a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the assembly of Judah, with the priests and the Levites, and all the assembly that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven. Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake in pieces the pillars, and hewed down the Asherim, and brake down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Ma-

nasseh, until they had destroyed them all."—
2 Chronicles 30:20-27; 31:1, *A.R.V.*

Locating the Days of Hezekiah

From the spring of 777 *B.R.* (745 *B.C.*) to *Y.R.* 1903 (1935 *A.D.*) there are 2,679 years. There are 12.3682 lunations per year: total for the period, 33,135 moons. In 33,135 moons there are 148 eclipse cycles of 223 moons each, and 131 over. Back 131 moons from No. 73740 (down at this end) was the corresponding moon No. 73609. Now, 33,135 moons minus 131 are 33,004, the number of moons it is desired to go back from No. 73609, to locate the lunation nearest to the spring equinox in the year of Hezekiah above mentioned. Moon No. 73609 rose, astronomically, Jerusalem time, at 11:02 a.m., Saturday, August 30, 1924 *A.D.* In 33,004 moons are $33004 \times 2551442.864976$ seconds, which are 84,207,820,315.667904 seconds. Dividing in the usual way, first by 604800 (seconds in a week), then by 86400 (seconds in a day), then by 3600 (seconds in an hour), and finally by 60 (seconds in a minute), this length of time equals 139232 weeks 3 days 13 hours 12 minutes. These 3 days 13 hours 12 minutes back from 11:02 a.m., Saturday, August 30, take one to a Tuesday at 9:50 p.m. Now it is desired to go back 139,232 weeks (which are 974,624 days) from 9:50 p.m., Tuesday, August 26, 1924 *A.D.* From 745 *B.C.* to 1924 *A.D.* there are 2,668 years. These years contain 2668×365 days (973,820), 26 x 24 leap days in the 26 unbroken centuries (624), 6 leap days in the present century, 11 in the eighth century *B.C.*, and 6 quadricentesimal leap days: total days in 2668 years, 974,467. The desired day is 974,624 - 974,467, which is 157, days back from (before) August 26. The answer is that in the first year of Hezekiah's reign the new moon rose at 3:50 *N.*, *Star-day*, *Edenic day No. 1199091*, *God's month No. 40605*, *B.R. 777* (9:50 p.m., Tuesday, March 22, 745 *B.C.*). In the year 1935 *A.D.*, March 22 comes on a Friday. Reference to the six-thousand-year calendar (page 368 of No. 404) shows that in the year 777 *B.R.* (745 *B.C.*) the date named would have fallen on a Tuesday; which shows that the answer is correct.

Very well. The first month was ushered in about 44 hours subsequently. Cleaning up the temple, therefore, began on the morning of *Mansday*, *Redemption 1*, *Edenic day No. 1199093*, *B.R. 777* (Friday, March 25, 745 *B.C.*).

This was a work that could properly be pushed on any day of the week. The account says that on the eighth day, which was *Mansday*, *Edenic day No. 1199100** (Friday, April 1), ushering in week No. 171300, they came to the porch of Jehovah, and on the sixteenth of the month, which was *Godsday*, *Edenic day No. 1199108* (Saturday, April 9), they made an end of the cleansing work.

Referring to moon No. 73609 (counterpart, in 1924 *A.D.*, of moon No. 40606 in Hezekiah's day), the time intervening to the next lunation was 29 days 699 minutes (29 days 11 hours 39 minutes): it therefore occurred 3:29 *D.*, *Life-day*, *Edenic day No. 1199120* (9:29 a.m., Thursday, April 21). Another glance at the Lunation Experience Table, moon No. 73610, shows that the time intervening to the next succeeding lunation was 29 days 641 minutes, half of which is 14 days 17 hours 20½ minutes. Therefore, the full of the moon in the second month was 8:49 *N.*, *Mansday*, *Life 13*, *Edenic day No. 1199135* (ushering in week No. 171305), *B.R. 777* (2:49 a.m., Friday, May 6, 745 *B.C.*). Depending upon visibility, it would have been possible to hold this passover on a Thursday night, and it may have been so held, but the account rather suggests that it was held sometime after sundown, next thereafter, on the sabbath which had then begun. The seven days' feast of unleavened bread began, according to the law, on the 15th of the month, *Lightday*, *Life 15*, *Edenic day No. 1199137* (Sunday, May 8), and they necessarily ended on a second sabbath; and all received such a blessing from Jehovah God that they remained over for yet another week. Their convention, therefore, like that at the dedication of the temple, seems to have lasted over three sabbaths; it ended on *Godsday*, *Life 28*, *Edenic day No. 1199150* (Saturday, May 21).

What Calendar Does God Use?

This item about Hezekiah is set out in some considerable detail, together with the calculations, because it provides yet one more surprising proof of the manner in which Jehovah God caused His 'faithful witness in the heavens' to bear record of the reliability of His Word. If the Devil, or any of his theologians, had had anything to do with the movement of the moon through the heavens, no such record would now be available.

* The prime factors are $2 \times 2 \times 3 \times 5 \times 5 \times 7 \times 571$.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." So says one faithful witness of Jehovah. (Romans 1:20) "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun." (Psalm 19:1-4) Who can doubt the precision, the exactitude, the wisdom, of the great Creator? The daytime, the nighttime; summer and winter; seedtime and harvest; year in, year out, follow one another with unfailing regularity. Is it not reasonable to believe that the great Jehovah would give to His human creatures some reliable measuring "line" so their relationship to time could be reliably recorded? Jesus told His disciples the day and the hour of His second coming was known only to His Father. (Matthew 24:36) If the Father kept record with such exactness, what calendar did He use? Would He be party to the caprice of the worshippers of heathen gods and recognize the days and months named after these gods, or would He have the heavens show forth His handiwork? Would their line (measuring cord) go out throughout the earth? Is it not reasonable to believe that, with the time having come for the knowledge of Jehovah to cover the earth, His method of recording the times and seasons would be made known to His people?

Josiah's Great Passover

The next day definitely marked in the Scriptures is the great passover of King Josiah, at which time Josiah destroyed idolatry out of Judah. The reader should read the 22d and 23d chapters of 2 Kings and note the very considerable attention given to this subject in Holy Writ. On account of its connection with the feast of Jeroboam it would seem that this is about to have its fulfillment, in antitype, in "Christendom". After describing in detail the thorough cleansing work carried on under Josiah's direction (similar to that which Jehovah God is now carrying on in the earth) the account terminates:

"And he slew all the priests of the high places that were there, upon the altars, and burned

men's bones upon them; and he returned to Jerusalem. And the king commanded all the people, saying, Keep the passover unto Jehovah your God [Exodus 12:22,23], as it is written in this book of the covenant. Surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah was this passover kept to Jehovah in Jerusalem. . . . And like unto him was there no king before him, that turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." —2 Kings 23:20-23, 25, *A.R.V.*

It will now be of great interest to see on just what day this passover occurred. The new moon at that season rose at 12:19 N., *Lifeday, Edenic day No. 1237067* (6:19 p.m., Wednesday, March 13, 641 B.C.). The month began 48 hours thereafter (Friday evening, March 15, 641 B.C.), and its fourteenth day was *Mansday, Redemption 14, Edenic day No. 1237082, B.R. 673*, beginning at sundown Thursday, March 28, 641 B.C. Surely there could be no hour more appropriate to commemorate the passover than the same hour and the same day of the week in which the Lord himself last observed it, and at which time He instituted the new thing, the memorial of His death in vindication of Jehovah's name. How does it happen that in every one of these instances it turns out that the moon was such a true and faithful witness? It does not happen. It was arranged. There is an appropriateness about all these designations of particular days that cannot fail to impress every person who loves God. Jehovah God knew centuries in advance what would be the day of the week, as well as the day of the month, when His first and best loved son would die a ransom for many.

The Times of the Gentiles (Luke 21:24)

The seven (Gentile) times ended with the placing of earth's rightful king upon His throne, approximately *Lifeday, King 10, Edenic day No. 2170097, Y.R. 1882* (Thursday, October 1, 1914). If they had begun exactly 2,520 years previously they would have begun October 1, 607 B.C. But the World War did not begin exactly on time. "The nations were angry" (Revelation 11:18), so angry that they could

not wait until the Devil's lease had expired; therefore the war began some nine weeks ahead of time. An approximate date is the best that can be expected on this item.* The date 588 B.C. in Oxford Bibles is nineteen years out of the way; the proper date for the following passage is 607 B.C., hitherto generally spoken of as being the beginning of the year 606 B.C. (However, the assumption that the true beginning of the year is in the fall is erroneous. The items are properly placed in 607 B.C., and nicely show the anger of the nations ahead of time, 2,520 years subsequently, as the times of the Gentiles were drawing to a close.)

"And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city. . . . And in the fifth month, on the seventh day of the month . . . came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt

the house of [Jehovah], and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. But it came to pass, in the seventh month, that Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees." (2 Kings 25: 2, 3, 8, 9, 25, 26) There the seventy years desolation of Judah and Jerusalem began.

In the year 607 B.C. the new moon nearest the spring equinox rose 9: 23 N., *Lifeday, Edenic day No. 1249499, God's month No. 42312, vernal equinox No. 3421* (3: 23 a.m., Thursday, March 27). The day when the famine is noted as having been severe, *Mansday, Freedom 9, Edenic day No. 1249598*† (Friday, July 4), is interesting, as it was about this time (in 1914,

* "But, as above observed, the proof shows that the three and one-half times of Daniel began at the 'time of the end', to wit, October 1, 1914. At that time there were on the earth a number of persons consecrated to God and wholly devoted to his cause. They had entirely separated themselves from and broken off all alliance with worldly organizations. They were putting forth their best endeavors to preach the truth of God's kingdom. The Scriptures and the facts then, and those which follow, show that this class exactly fits the prophet's description of 'the holy people'.

"Just exactly [‡] three and one-half literal years, or 1260 days, by Biblical method of calculation, after the time of the end, there began, to wit, 1918, a great persecution of these holy people of God. Early in February, 1918, many of 'the holy people', or God's anointed, in Canada were arrested and thrown into prison. In the same month the books of account and private papers of the Society's office at Brooklyn headquarters were seized. A few days later the officers of the Society at Brooklyn were arrested. They were indicted at the instance of Satan's representatives and were tried, convicted, and sentenced to long terms of imprisonment, and were, on the 20th day of June, 1918, confined in prison. At the same time many others of like precious faith and devotion to God, and in different parts of the earth, were arrested and imprisoned. The main office of the Society was completely dismantled, all communication between the main office and branch offices was cut off, and the work of giving the witness to the truth throughout the earth virtually and effectually stopped.

It was at this climax of the experiences of the church 'when he [Satan the enemy, by and through his agencies] accomplished [that is to say, completed and finished] the work of scattering the power of God's holy people'. This work was the wicked expression of Satan, who had been expelled from heaven and who was wroth with God's holy people.—Revelation 12: 13-17.

"As many of the numerals in Revelation appear to be literal, even so the same appears to be true in the prophecy of Daniel. According to Biblical method of calculation of time, a year of 360 days is 'a time'. Therefore, 'a time, times, and an half,' or three and one-half times, is equivalent to 1260 days, or three and one-half literal years. The beginning of this period, which must be at 'the time of the end', to wit, October 1, 1914, would necessarily end in the spring of 1918. [‡] The Scriptural statement and the physical facts as they are well known to exist are therefore exactly in harmony and show that 1260 days are literal in time and began October 1, 1914, and ended practically the first of April, 1918."—*The Watchtower*, 1929, page 372.

† Beginning exactly October 1, 1914, and ending exactly 1,260 literal days thereafter, brings to March 14, 1918, the day when the United States government joined with the British government of Canada in banning certain publications of the Watch Tower Society. The storm raged around Christian literature (now no longer in print), extending, in some instances, even to Bibles and hymn books, and was the end, for that time, of religious freedom in America.

‡ The prime factors are $2 \times 7 \times 7 \times 41 \times 311$.

2,520 years later) that this war to give the liberty-loving peoples of the West a larger and better share of the "new freedom" was first seen as inevitable. The war turned out to be a famine for freedom, not a feast. Canada's Independence Day is a day earlier than that of the United States. Both countries were conspicuous in their advocacy of and participation in the war to make the world safe for democracies.

The day when Jerusalem was destroyed, including the temple, was the seventh day of the fifth month, *Lifeday, Vindication 7, Edenic day No. 1249625,* B.R. 639* (Thursday, July 31, 607 B.C.), generally regarded as about the day, in 1914, when the World War broke out.

The day in the seventh month when the flight of the Israelites (under Johanan) into Egypt took place is not named. In the year 1914 the seventh month began with moon No. 73486, rising, Jerusalem time, 6:02 N., *Lightday* (12:02 a.m., Sunday, September 20). Allowing for visibility and proclamation the month began at sundown Monday evening, September 21, and its tenth day (ten is symbolic of completeness with respect to things earthly) was, as would be expected, exactly October 1, when the world was provided with its new ruler, Christ Jesus, who will destroy every vestige of Satan's empire. (See page 432, ¶ 2-4.)

It is really astounding, the way in which all those dates, back there, 2520 years before 1914, were timed with such accuracy and such appropriateness to their fulfillments. Only the hand of God could have so arranged. These things particularly, that is, the "times and seasons", He put entirely in His own power, not taking anybody into His confidence, but leaving the record in the moons so that all may now read it clearly.

"The New Moons . . . by Number"

Readers have noticed that *The Golden Age* has numbered the moons from creation forward: this makes an excellent method of identification, good for the purposes of history. There seems to be a possible hint that this course would be proper in God's sight, in 1 Chronicles 23:31, which reads as follows:

"Offer all burnt sacrifices unto [Jehovah], in the sabbaths, in the new moons, and on the set feasts, by number, according to the order

commanded unto them, continually before [Jehovah]."

When Solomon had determined to build the temple, he wrote to Hiram, king of Tyre, saying, in part: "Behold, I am about to build a house for the name of Jehovah my God, to dedicate it to him, and to burn before him incense of sweet spices, and for the continual showbread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the set feasts of Jehovah our God. This is an ordinance for ever to Israel."—2 Chronicles 2:4, *A.R.V.*

End of Seventy Years of Desolation

It hardly seems necessary to say that the seventy years of desolation ended seventy years from the time they began. As they began in the year 607 B.C., they ended in the autumn of 537 B.C., at the time which was formerly (incorrectly) called the beginning of the year 536 B.C. Only one event in 537 B.C. claims attention, i.e., that "from the first day of the seventh month" burnt offerings were made to Jehovah at Jerusalem by the restored remnant. (Ezra 3:6) In the year 537 the new moon nearest the spring equinox (*No. 43178*) rose, astronomically, at 3:09 p.m., Saturday, April 3. The seventh moon of that year, *No. 43184*, rose at 7:33 p.m., Monday, September 27. The first day of the seventh month (*Lifeday, King 1, 569 B.R.*) began at sundown Wednesday, 47 hours thereafter, and ended at sundown Thursday, September 30. This may be taken as a hint from Jehovah God that the legal end of the desolating rule of Satan was the last day of his month of September, 1914.

The movements of Ezra can be traced "in the seventh year of Artaxerxes the king" (Ezra 7:7), now known to have been the year 500 B.C. (468 B.C.). "For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him." (Ezra 7:9) The new moon nearest the spring equinox that year rose at 11:21 N., *Starday, Edenic day No. 1300262, God's month No. 44031* (5:21 a.m., Wednesday, March 22). The new year, and the first month of the new year, began about 37 hours subsequently, and it can be said with confidence that Ezra began his trip to the contact point at the river Ahava on *Mansday, Edenic day*

* The prime factors are 5 x 5 x 5 x 13 x 769.

No. 1300264* (Friday, March 24), ushering in week No. 185752.

"Then we departed from the river of Ahava, on the twelfth day of the first month, to go unto Jerusalem." (Ezra 8:31) The journey proper was begun *Earthday, Redemption 12, Edenic day No. 1300275, B.R. 500* (Tuesday, April 4, 468 B.C.). Ezra arrived at his destination 107 days after leaving Ahava, i.e., reached Jerusalem on *Lifeday, Vindication 1, Edenic day No. 1300382* (probably about the beginning of that day, sundown Wed., July 19).—Ezra 7:9.

"And we came to Jerusalem, and abode there three days" (the day of arrival and two subsequent days, including the sabbath). "Now on the fourth day [*Lightday, Vindication 4, Edenic day No. 1300385* (beginning at sundown Saturday, July 22)] was the silver, and the gold, and the vessels, weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; by number and by weight of every one; and all the weight was written at that time. Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto [Jehovah]." (Ezra 8:31-35) Although the account does not stipulate that this great burnt offering of the people was made "upon the first day of the week" (1 Corinthians 16:2), yet the record of God's "faithful witness in heaven" discloses that it *was* made on that day, and that accounts for the delay on the part of Ezra and his companions for three days so that the offerings could be made at the appropriate time.

Ezra's Further Activities

One of Ezra's tasks was the breaking up of the mixed marriages with the heathen women of the land, entered into by certain Israelites. "It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain." (Ezra 10:9) This conference was called for *Earthday,*

* Prime factors are $2 \times 2 \times 2 \times 7 \times 7 \times 31 \times 107$.

Order 20, Edenic day No. 1300520, B.R. 500* (Tuesday, December 5, 468 B.C.).

"And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter [ten days after the date last named]. And they made an end with all the men that had taken strange wives by the first day of the first month." (The session lasted three months, beginning *Mansday, Logos 1, Edenic day No. 1300530,† week No. 185790* [Friday, December 15], and ending *Earthday, Redemption 1, Edenic day No. 1300618, B.R. 499* [Tuesday, March 13, 467 B.C.]) (Ezra 10:16, 17) The chronicle of Ezra, written with references here and there to the days of God's months, now becomes a diary which can be read with accuracy and therefore with added zest and enjoyment.

A Glimpse at Nehemiah's Diary

The last date, prior to the time of Christ, that is "thrust forth by the moons" through the Scriptures is "the twentieth year of Artaxerxes the king". (Nehemiah 2:1) This year, hitherto mentioned as 454 B.C. (by which was meant the beginning of the year 454, on the supposition that the true beginning of the year is in the autumn), is now positively known to be the year 455 B.C. In this article the time of Christ's death will be exactly shown. That event was midway of a week (of years) before the full end of seventy such weeks (490 years) which ended October 1, A.D. 36. (Daniel 9:24-27) From the beginning of the year 455 B.C. to the fall of A.D. 36 is $490\frac{1}{2}$ years, the $\frac{1}{2}$ year being ignored as in the case of Jesus, who, when $12\frac{1}{2}$ years of age, is referred to as 12.

Nehemiah was a great organizer and a great worker. At the time of his first visit to Jerusalem he had but a brief leave of absence from the court at Shushan, Persia, but managed to get the wall of the city repaired by "the twenty and fifth day of the month Elul, in fifty and two days". (Nehemiah 6:15) The name "Elul" is of heathen origin; it refers to the sixth month of the year. The date is located as follows: The new moon nearest the spring equinox rose 9:33 D., *Lifeday, Edenic day No. 1305016, B.R.*

* The factors are $2 \times 2 \times 2 \times 5 \times 13 \times 2501$.

† The factors are $2 \times 3 \times 5 \times 7 \times 11 \times 563$.

487 (3:33 p.m., Thursday, March 28, 455 B.C.). The date desired is 174 days later, *Starday, Hope 25, Edenic day No. 1305190* (Wednesday, September 18). Nehemiah's trip one way, in those days, required four months. Now airplanes make it in a few hours, and underneath the way that he traveled runs, almost the whole distance, the largest pipe line in the world.

"And all the people gathered themselves together as one man into the street that was before the water gate: and they spake unto Ezra the scribe to bring the book of the law of Moses, which [Jehovah] had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month." (Nehemiah 8:1, 2) This was on *Earthday, King 1, Edenic day No. 1305196* (Tuesday, September 24).

As Ezra, on the second day of the convention, read to the people, "they found written in the law" (Nehemiah 8:13, 14) the arrangement for eight holy days (Leviticus 23:39) to be observed, beginning with the fifteenth of that month, *Earthday, King 15, Edenic day No. 1305210* (Tuesday, October 8). The people at once expressed their desire and intent to wholly obey Jehovah God. The last day of this holy convocation was *Earthday, King 22* (Tuesday, October 15). In the next verse (Nehemiah 9:1) there is an account of what took place on the twenty-fourth day of the month, two days later.

All the days definitely mentioned in the Scriptures, down to the time of Christ, that can be identified by references to the month (God's months) have now been located and discussed, and a true and perfect chronology has been found with which, in due time, all history will be found to be in accord. Not an item has been found, or could be found, that is out of harmony with God's 'faithful witness in the heavens'. The 'precious things thrust forth by the moons' have been found precious indeed; but most precious of all are the things that are coming next.

"Praise ye Jehovah. Praise ye Jehovah from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of Jehovah."
—Psalm 148:1-5, *A.R.V.*

In the Month Logos

In the naming of the months in the calendar of Jehovah God, the command of Jehovah seems to properly apply: "Declare his doings among the people, make mention that his name is exalted." (Isaiah 12:4) Among all the doings of Jehovah God for humanity, what can compare with His sending of the Logos to be man's Redeemer? Appropriately, therefore, this month in which the Logos was sent is named to commemorate that act, and in grateful appreciation, also, of the Logos himself.

Quickly calculating 29 days 12 hours 44 minutes for each lunation from the one nearest the spring equinox, mentioned in the Lunation Table, it appears that the new moon which was to usher in the month *Logos rose 3:56 D., Godsday, Edenic day No. 1470358, God's month No. 49791, B.R. 35* (9:56 a.m., Saturday, December 5, 3 B.C.). The new month began at sundown 32 hours later. The nineteenth day of that month *Logos, Mansday, Edenic day No. 1470378* (December 25), has arrived—day of tremendous importance in heaven and in earth.

The scene shifts to Nazareth. Elisabeth, wife of Zacharias, cousin of Mary, still in the hill country of Judea, was then in her sixth month, carrying with her her blessing, her gift from Jehovah God. The Logos and Gabriel have received their great commission: nothing like it has ever been done before, or will ever be done again. When that commission, accepted gladly, instantly and unquestioningly, had been given, the Father then and there "sent the Son to be the Saviour of the world". He did not come of himself: He was sent; but He was glad to come; glad to do *anything* that would reflect honor upon His heavenly Father's name.

He came, the Logos, accompanied by Gabriel, from the courts of heaven to the lowly scenes of earth. Together they located the humble abode of a true and faithful woman, the one to whom they had been sent. It was on the 19th day of God's month No. 49791; the heathen call it December 25; other heathen call it Christ's mass. The Logos remained invisible; Gabriel alone materialized in human form.

Gabriel came in and said to Mary, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women"; what followed is a matter of history, recorded in the first chapter of Luke. The evidence now in hand provides proof that it was on that

day, and probably within a second from the time Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word," that the Logos "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men". "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Corinthians 8:9.

Then and there the Logos *divested* himself, laid aside the royal livery of heaven and entered into the tiny cell which Jehovah God had prepared for Him. The Father closed the door softly and the Logos slept; and in that cunning chamber in which all humanity were fashioned the One that had made all things, and 'without whom not anything was made that was made', experienced great changes in His organism; and they went on in Mary's too, until the early morning, 280 days later, when she held in her arms her own hope of life eternal, and the hope of all the rest of humankind, "hope of earth and joy of heaven," the Lord Jesus.

The Lord Born October 1

The evidence herein seems to clearly prove that the day of Christ's birth was *King 3, Edenic day No. 1470658*, completing *week No. 210094*, *God's month No. 49801, B.R. 34* (Oct. 1, B.C. 2). He was born on a *Mansday* (Friday), and died on the same day of the week, which, as will hereinafter be shown, was *Redemption 14, Edenic day No. 1482894*,* completing *week No. 211842*, *God's month No. 50215, Year of Ransom 1* (Friday, April 1, A.D. 33). The time of His death was *9:00 D.* ("the ninth hour" of the day, 3:00 p.m.). (Mark 15:34-37) This was midway from the beginning of His ministry, about Oct. 1, A.D. 29, to the conversion of Cornelius, about October 1, A.D. 36. Jesus' ministry began on His thirtieth birthday, when He "began" to be thirty years of age, or, as the *Diaglott* puts it (Luke 3:23), "And he, Jesus, was about thirty years old when he began [his work]." Jesus being 33½ years old when He died, it is manifest that the season in which He was born was a half year removed from that of the time of His death. Jesus was born at 3:00 a.m., October 1.—Daniel 9:26, 27.

There is a nice point in determining the

* This number is made up of $7 \times 2 \times 3 \times 3 \times 3 \times 3923$, and will probably be found sometime to have deep significance. The sum of the digits of 3923 is $10 + 7$.

exact number of days that the Lord lived. He was cut off in the midst of the last week (of years) of the seventy weeks determined upon Jerusalem. He therefore lived to be exactly 33½ years old, from the moment of His birth to the moment of His death.

If it be true that not one sparrow falls to the ground without your heavenly Father's knowledge, how much more the critical care with which all the details of the great Vindication on Calvary were looked after! The honest-hearted will get a blessing from their confidence in the Lord that so small a matter as this was not overlooked by Jehovah God. He made the sun, and its years, and nothing is too small to escape the notice of the One who marks the sparrow's fall.

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the *ninth hour* Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and [expired]. And the vail of the temple was rent in twain, from the top to the bottom."—Mark 15:33-38.

The accounts of Matthew and Luke also mention the ninth hour (9:00 D., 3:00 p.m.).

(a) If the years of Jesus' life are counted as ordinary calendar years, then He lived 33½ x 365 days (12227.5 days), plus the 9 leap days of B.C. 1 and A.D. 4, 8, 12, 16, 20, 24, 28 and 32; total days, 12,236, and 12 hours. In the 12,236 days there are just 1,748 weeks; and by this reckoning Jesus was born on a *Mansday* (Friday) at 3:00 a.m.; in other words, in the early morning of October 1, B.C. 2. This seems the most likely view. Jesus was born into Satan's world (2 Corinthians 4:4; John 14:30), and lived on earth while the vagaries of the Roman calendar were in use.

(b) If the years of Jesus' life are counted as years of God, i.e., each 365.2422 days in length, then the days of His life were 12235.6137, or almost a day less than in the paragraph above. By the latter calculation He was born at 12:16 a.m. a day later, i.e., *Godsday* (Saturday), Octo-

ber 2, B.C. 2. Both views are presented, so that the reader may take his choice. But there are reasons down in A.D. 1914 to believe that the view presented in (a) agrees best with the logic of later events.

The next point of special interest is when God's boy had come to the age of 12½ years. Meantime "the child went on growing; and waxing strong, becoming filled with wisdom; and the favour of God was upon it. And his parents used to journey yearly into Jerusalem, at the feast of the passover. And when he became twelve years, and they went up, according to the custom of the feast, and completed the days, and then were returning, the boy Jesus remained behind in Jerusalem, and his parents noticed it not."—Luke 2: 40-43, *Rotherham*.

Using the eclipse cycles, to locate the temple incident as closely as possible, moon No. 49955 was the counterpart of No. 73593 in the Lunation Experience Table, which please see. And 106 eclipse cycles of 223 moons each take one back to 5:43 N., *Godsday, Edenic day No. 1475201, B.R. 21* (11:43 p.m., Friday, March 9, A.D. 12), at which time the new moon rose under which Jesus and His parents went to Jerusalem to the passover and subsequent feast. The new month and new year began 36 hours later. On the 14th day the passover was celebrated in the early hours of *Lightday, Redemption 14* (Saturday evening, March 24). The feast of unleavened bread began the next evening, and lasted seven days, ending at sundown (Sunday evening, April 1).

The three days in which Jesus was left behind were *Heavenday, Earthday* and *Starday, Redemption 22-24, B.R. 21* (Monday, Tuesday and Wednesday, April 2-4, A.D. 12). No doubt some of the very doctors of the law with whom Jesus talked on *Heavenday, Redemption 22* (Monday, April 2), were rejoicing 21 solar years later, to the very day, that Jesus was then silent in the tomb. At the end of the Millennium they will get a chance to see what they missed.

The Time of Jesus' Death

Of great interest to readers of *The Golden Age* is it to know the time when Jesus could look up to the One who had sent Him and cry out, in the place of the sinner He came to redeem, "My God, my God, why hast thou forsaken me?" and shortly thereafter bow His dear head and meekly say, "It is finished." The read-

ers of this magazine are the first in the world to know this most precious of all the ancient things which Jehovah God has thrust forth through the moons. Recourse is had to the eclipse cycles, to be as exact as possible.

Jesus' last days were spent under moon No. 50215, removed by 105 eclipse cycles of 223 moons each from No. 73630, its counterpart, which please see in the Lunation Experience Table and the chart. This moon, No. 50215, rose at 1:22 D., *Lifeday, Edenic day No. 1482879* (7:22 a.m., Thursday, March 17, A.D. 33). Reference to the table shows it was 29 days and 693 minutes to the next in succession, No. 50216, one-half of which amount of time is 14 days 17 hours and 47 minutes. The moon under which Jesus was crucified, therefore, was at its full at 7:05 N., *Mansday, Redemption 14, Edenic day No. 1482894* (1:05 a.m., Friday, April 1, A.D. 33). Fourteen hours later that day Jesus was dead; the battle was fought and won. The Vindicator had done what He came to earth to do, and what He did was in itself a great vindication of Jehovah's word and name.

Calendar of the Lord's Last Days

The Jewish feast of the passover, held on the fourteenth of the first month, was thereafter followed by seven days of unleavened bread. These seven days of unleavened bread, in the mind of most Jews, seem to have been the important thing. They occurred on the 15th to the 21st of the month, inclusive. The 14th, the day of Christ's death, was referred to as "the day of the preparation". (Matthew 27: 62; Luke 23: 54) See footnote, *Emphatic Diaglott*, comment on Luke 2: 43: "Eight days, of which the feast of the Passover was one, and the rest were the seven days of unleavened bread."

When, therefore, one reads, "Then Jesus, six days before the passover, came to Bethany," and "There they made him a supper", the proper understanding is that He came in the daytime, not of *Godsday*, but of *Lightday, Redemption 9, Edenic day No. 1482889, Y.R. 1* (Sunday, March 27, A.D. 33), and that the supper at which Mary broke upon Him the alabaster box of ointment, and wiped His feet with her hair, was in the closing hours of *Lightday, Redemption 9* (Sunday, March 27). John 12: 1-11 may now be read with added zest.

The story continues (John 12: 12) that "on the next day", *Heavenday*, occurred the tri-

umphal entry, which is therefore identified as having taken place in the daylight hours of *Heavenday, Redemption 10, Edenic day No. 1482890* (Monday, March 28). There God's paschal Lamb was selected for sacrifice. (See John 12:12-15; Matthew 21:1-11; Mark 11:1-10; Luke 19:29-44.) This is the day on which Jesus wept over Jerusalem and declared it should be leveled to the ground. (Luke 19:41-44) "And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve."—Mark 11:11.

"And on the morrow, when they were come from Bethany, he was hungry." (Mark 11:12) It takes considerable food to supply the needs of twelve active men, and apparently rations were short or missing for Jesus and His followers on the morning of *Earthday, Redemption 11, Edenic day No. 1482891* (Tuesday, March 29). Some of Jehovah's people today are familiar with the sensation of hunger which led to Jesus' prophetic act. (Verse 13) It was on this day that the second cleansing of the temple occurred. "And when even was come, he went out of the city."—Mark 11:19. (See Luke 19:45-48; Matthew 21:12-16; Mark 11:14-18.)

"And in the morning [*Starday, Redemption 12, Edenic day No. 1482892* (Wednesday, March 30)], as they passed by, they saw the fig tree dried up from the roots." (Matthew 21:20-22; Mark 11:20-25) On this day Christ's authority was challenged by the chief priests and elders (Matthew 21:23-27; Mark 11:27-33; Luke 20:1-8); He spoke the parable of the certain man who planted the vineyard (Mark 12:1-12; Luke 20:9-19); answered the question about the tribute to Caesar (Matthew 22:15-40); spoke about the woman who had seven husbands, and which is the greatest commandment (Mark 12:13-34; Luke 20:20-40); asked whose son is Christ (Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44); gave His condemnation of the clergy (Matthew 23; Mark 12:38-40; Luke 20:45-47); contrasted the ostentatious rich with the poor humble widow who gave her all. (Mark 12:41-44; Luke 21:1-4) On this day Jesus said His hour was come, and on it the Father spoke to Him audibly from heaven. (John 12:20-36) On this day the Jews turned away from Him, refusing to accept Him (John

12:37-50); on this day was the great prophecy spoken regarding the end of the world (Matthew 24 and 25; 26:1, 2; Mark 13; Luke 21:5-38); and on this day Judas made his bargain with the chief priests. (Matthew 26:1-5, 14-16; Mark 14:1, 2, 10, 11; Luke 22:1-6) One can hardly imagine the amount of nervous energy used up in such a strenuous day.

On *Lifeday, Redemption 13, Edenic day No. 1482893* (Thursday, March 31), the disciples prepared for the passover, and that night, after sundown, there was the last supper (Matthew 26:17-30; Mark 14:12-26; Luke 22:7-30; John 13:1-30), and Jesus gave His intimate followers His farewell discourses (Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38; John 13 to 16 inclusive) and the last prayer.—John 17.

On that same day, i.e., *Mansday, Redemption 14, Edenic day No. 1482894, Y.R. 1* (Friday, April 1, A.D. 33), there was the agony in Gethsemane (Matthew 26:30-46; Mark 14:26-42; Luke 22:39-46; John 18:1), the betrayal and arrest (Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-12), the trial before the Jewish authorities (Matthew 26:57 to 27:10; Mark 14:53-72; Luke 22:54-71; John 18:12-27), the trial before Pilate (Matthew 27:11-31; Mark 15:1-20; Luke 23:1-25; John 18:28 to 19:16), and, of course, the crucifixion and burial.

On *Godsday, Redemption 15, Edenic day No. 1482895* (Saturday, April 2), the priests and the Pharisees had their watch posted at the Savior's tomb.—Matthew 27:62-66.

On *Lightday, Redemption 16, Edenic day No. 1482896* (Sunday, April 3), Jesus was raised from the dead (Matthew 28:1-10; Mark 16:1-11; Luke 23:56 to 24:12; John 20:1-18), and the watch reported their unsuccessful efforts to keep Him in the tomb (Matthew 28:11-15); Jesus took the walk to Emmaus with two of His disciples (Mark 16:12, 13; Luke 24:13-35), and that night appeared to the disciples, Thomas being absent.—Mark 16:14; Luke 24:36-43; John 20:19-25.

Life and Visitation

Awakened from the sleep of death on the day last above named, Jesus "shewed himself alive after his passion, by many infallible proofs, being seen of them forty days". (Acts 1:3) Therefore His ascension into heaven

took place on *Lifeday, Life 24, Edenic day No. 1482935* (Thursday, May 12). Had Jesus not ascended into heaven and there presented the evidence of His perfect work on man's behalf, God's gift of *life* to fallen man would have been held in abeyance. All hope of life for man rests in the fact that Jesus finished in every respect the work the Father gave Him to do, and this included His ascension on high as well as His death. A dead Savior would be a great testimonial of love, but a risen and exalted Savior means *life* to a dead and dying world.

Ten days later, at Pentecost, *Lightday, Visitment 6, Edenic day No. 1482945* (Sunday, May 22), the holy spirit was poured out upon the little company waiting for it at Jerusalem. The name *Visitment* is applied to this month because of this great event. See in the concordance the many, many times in which God promised to visit His professed people, either for good or for ill. This word may be used in respect to either kind of visit; in this case, how gracious and kind!

Thus, of the thirteen months that may go to make up one of the years of Jehovah God, four, *Redemption, Life, Visitment* and *Logos* are named after the doings of God at the time of the first advent of the Lord Jesus Christ. The other months are named after His doings in the last threescore years. In the interim little of real consequence occurred.

The Watchtower—Visitment

The night of darkness that settled down upon the world with the death of the apostles began to be lifted on *Earthday, Visitment 11, Edenic day No. 2157222, Y.R. 1847* (Tuesday, July 1, A.D. 1879), by the publication of the first number of the magazine that Jehovah God has used as His mouthpiece from that time to this. Twice every month it has gone to His people in every part of the world, filled to the brim with the truth as it has become due in these last days. What *The Watchtower* is, and what it does, can be readily learned by any inquirer who will address The Watch Tower, Brooklyn, N. Y., and request a sample copy. The journal is devoted entirely to the vindication of God's name. All its studies in the Scriptures are to that end. It should be in the home of every reader of *The Golden Age*, and, indeed, of every child of God. The month *Visitment* is also appropriately named in that in this month the first

issue of *The Watchtower* appeared. Not only are the contents of *The Watchtower* different, and on a far higher plane than of any other journal in the world, but the Lord's poor have always been able to get it without money and without price, merely by asking for it once a year. Studies in the Divine Word, appearing from issue to issue in *The Watchtower*, often find their way, later, into important books on Bible subjects. The readers of *The Watchtower* get the truths first, and later on the same truths get to the general public.

Under moon No. 73630, *Earthday, Visitment 12, Edenic day No. 2174351, Y.R. 1894* (Tuesday, May 25, A.D. 1926), at London, England, there the 1335 days ended and there began the great era of blessedness spoken of by Daniel the prophet. This blessedness was marked by a testimony to the rulers that Jehovah God has placed His chosen One upon His throne.

Order—1 Corinthians 14: 40

"Order is heaven's first law"; and so that the Lord's work might be prosecuted in an orderly manner in the earth, the Watch Tower Bible & Tract Society was incorporated, on *Godsday, Order 21, Edenic day No. 2159214, Y.R. 1852* (Saturday, December 13, 1884). Back in the days of Judges, the Bible says of the simple pastoral people that then constituted Jehovah's people, "every man did that which was right in his own eyes." But those that then lived in Canaan were not entrusted with a world-wide witness work. Such a course now would be wasteful, disorderly and inefficient in the highest degree. God's work, to be done properly, requires organization, order, system. (Deuteronomy 12:8) The Watch Tower Bible & Tract Society, God's organization in the earth, is today the most efficient organization beneath the sun. The arrangement is of God. The Society was incorporated by men, true, and men carry on God's work, the witness feature; but the witnessing is of God.

The Day of Jehovah

The "Day of Jehovah", "That Day," the "Great Day of God Almighty", began with His placing His Son upon His throne, and commissioning Him to rule in the midst of His enemies. While the Bible is full of pictures representing that epoch, which reaches from the establishment of the kingdom of God in

the earth down to and including Armageddon, yet none seem to represent it better than Moses' errand to Egypt, so forcefully presented in the book *Jehovah*.

Moses, in Egypt, delivering the Israelites, humbling Pharaoh and bearing witness to the approaching vindication of God's name, represents the Lord Jesus, through His organization visible and invisible, doing the same thing, on a colossal scale. The serving of notice on Pharaoh, and the subsequent pouring out of the plagues, engaged Moses and Aaron for 21 days.* Christ Jesus has been reigning in the midst of His enemies 20½ years. The anti-typical plagues, however, did not begin until after the coming of the Lord to His temple, in the spring of 1918. Everything indicates that Armageddon is very near.

It will be a pleasure, now, for Jehovah's people to hastily sketch some of the principal items that have gone to make up the Day of Jehovah and to observe how appropriately the names selected for the remaining months of the year agree with the things that Jehovah God, through His Field Marshal, and His organization, has been doing within that period.

King

Throughout the Elijah period of the activities of Jehovah's organization in the earth, there was repeated insistence of expectation of a great change to take place October 1, 1914. How well that expectation was based upon the Scriptures is clearly apparent from comments on pages 423-425 of this issue on "The Times of the Gentiles".

It is now noted that the *King* came on *Mansday, King 3, Edenic day No. 1470658, B.R. 34* (Friday, October 1, B.C. 2). That was the day that He was *born*. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I *born*, and for this cause came I into the world."

*Others have fancied the plagues extended over long intervals, months or even up to 2½ years, but the reverse view, i.e., that Jehovah God was there to deliver His people and to absolutely crush all opposition by continued and ever-increasing pressure, seems much more reasonable, especially in view of the fact that the expression "tomorrow" occurs so repeatedly in the account. Exodus 7:7: "And Moses was fourscore years old . . . when [he] spake unto Pharaoh," coupled with the fact that he died just forty years (lacking 16 days) afterwards, *proves* that the plagues all occurred in less than two months up to the passover in the spring of 1515 B.C.

(John 18:37) Christ became earth's righteous ruler 1915 years from the day He was born. In other words, the long anticipated Hope of the World began His reign on *Lifeday, Edenic day No. 2170097* (Thursday, October 1, A.D. 1914). It is from that date that the 1260 days of Daniel 12:7 begin to count.

Because it is the reign of Christ Jesus that constitutes the Second Presence or *Parousia*, it would seem to be not improper to say that the Second Advent occurred on *Lifeday, King 10, Edenic day No. 2170097, Y.R. 1882* (Thursday, October 1, A.D. 1914), under moon No. 73486. He came to bring life to man; He came as man's *King*; He came to perfectly fulfill His office as the appointed Ruler of the earth, as the symbolism of 10 indicates. Ezekiel 21:27 shows that when Jesus comes God gives Him the Kingdom. Before that coming God did not disclose the day or the hour.

Under moon No. 73548, *Starday, King 6, Edenic day No. 2171923, Y.R. 1887* (Wednesday, October 1, A.D. 1919), the first issue of *The Golden Age* was published. It has always been true to the King, earth's bright and morning Star. Some will notice the "6" and remark that *The Golden Age* is not quite perfect yet; yes, but the best possible under the circumstances. Its columns, also, are full of hope for distressed humanity.

Under moon No. 73572, *Godsday, King 28, Edenic day No. 2172654, Y.R. 1889* (Saturday, October 1, A.D. 1921), *The Harp of God* was published. It is a book of God, a book of the King, now in its 6,000,000 edition, in 32 languages. What hope and comfort it has brought to millions can hardly be estimated. In instances, even clergymen have said of this work that it is the most wonderful book they have read.

Under moon No. 73647, *Godsday, King 4, Edenic day No. 2174845, Y.R. 1895* (Saturday, October 1, 1927), *Creation* was published, one of the most valuable of aids to a comprehension of God's purposes; a perfect harmonization of science and the Bible. In instances this work has been used as a textbook in high schools, in the coal regions, as the most scientific and reasonable record in print as to how the coal measures were laid down.

Under moon No. 73684, *Godsday, King 3, Edenic day No. 2175937, Y.R. 1898* (Saturday, September 27, A.D. 1930), *Light, Books One*

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The Second Hand in the Timepiece of God

(Continued from page 432)

and Two, were released, making the hitherto mysterious Revelation of John as clear as the noonday sun. These works present the physical facts of the fulfillment of The Revelation, and show the things that must shortly come to pass.

Under moon No. 73696, *Heavenday, King 1, Edenic day No. 2176289, Y.R. 1899* (Monday, September 14, A.D. 1931), the booklet *The Kingdom, the Hope of the World* went to the rulers of earth. All can see the appropriateness of this going out on *King 1*. It contains the grave message for all who govern that they must come squarely over on the Lord's side or perish in Armageddon.

Temple and Sanctuary

The Lord Jesus came to His temple in the spring of 1918. There the sleeping saints were awakened. There the purification of the truth began. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith [Jehovah] of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold

and silver, that they may offer unto [Jehovah] an offering in righteousness."—Malachi 3:1-3.

It is of great interest at this juncture to have a little table of Jehovah's calendar for this period. The hours, except for the top line, are assumed, to fill out the table.

One dare not say that the anniversary, in 1918, of Jesus' resurrection marked the exact date of the resurrection of the members of His body, but it would have been a most appropriate day. According to the Devil's calendar it would be four days earlier in the year than the day of Jesus' resurrection (because *Redemption 1* in A.D. 1918 was 4 days earlier than in 33), and it was one day earlier in the week, but the correspondency is very close, and there seems no harm in holding to the thought that on *Godsday, Redemption 16, Y.R. 1886* (Sat., March 30, A.D. 1918), the sleeping saints were awakened.

Historically, it is true that about that time judgment began at the house of God (Malachi 3:5), and it therefore seemed that the last month of the year should be called *Temple* (when there are but twelve months in the year). When there are thirteen months in the year, *Temple* is the twelfth month, and *Sanctuary* the thirteenth. The last month of the year included April 1 in the *Years of Ransom 1883, 1886, 1889, 1891, 1894, and 1900* (A.D. 1916, 1919, 1922, 1924, 1927, and 1933).

WHEN THE LORD CAME TO HIS TEMPLE—IN 1918

Vern. Equi.	Moon No.	Hour	Day of Week	Edenic Day No.	Month	Day Y.R.	Hour	Gregorian Date	Year A.D.	Item
5944	73528	9:00	D. Lightday	2171340*	Temple	11 1886	3:00 pm	Sun. Feb. 24 1918	1918	"Millions Now Living"—initial address
5944	73528	4:17	N. Starday	2171356	Temple	28 1886	10:17 pm	Tue. Mar. 12 1918	1918	Astronomical ris'g of moon No. 73529.
5944	73528	5:00	D. Lifeday	2171357	Temple	29 1886	11:00 am	Thu. Mar. 14 1918	1918	W. T. literature banned.
5944	73529	1:00	N. Mansday	2171358	Redemption	1 1886	7:00 pm	Thu. Mar. 14 1918	1918	End of 1260 days of Daniel.
5945	73529	2:00	N. Lifeday	2171371	Redemption	14 1886	8:00 pm	Wed. Mar. 27 1918	1918	Memorial of Jesus' death.
5945	73529	10:00	N. Godsday	2171373	Redemption	16 1886	4:00 am	Sat. Mar. 30 1918	1918	Anniversary of Jesus' resurrection.

* The prime factors are $2 \times 2 \times 3 \times 3 \times 3 \times 5 \times 4021$.

Freedom

Freedom is on the way, and will be here in God's due time. It is not God's will that men should be slaves to Big Business, Big Politicians, Big Clergy, or any other kind of "big guns". All these have been hard taskmasters. Under moon No. 73607, *Mansday, Freedom 22, Edenic day No. 2173682, Y.R. 1892* (Friday, July 25, A.D. 1924), at Columbus, Ohio, was sounded the third trumpet, "Civilization Doomed," exactly ten years, to the day, after the opening of the World War.

Under moon No. 73631, *Earthday, Freedom 3, Edenic day No. 2174372, Y.R. 1894* (Tuesday, June 15, A.D. 1926), the *Watchtower* magazine first announced *Deliverance*. This book is perhaps the first ever published to be dedicated to Almighty God. Its chapter on The Deliverer (96 pages) is the finest life of Christ ever written. This work has encouraged millions to anticipate *freedom* in God's appointed way.

Under moon No. 73644, *Lightday, Freedom 24, Edenic day No. 2174776, Y.R. 1895* (Sunday, July 24, A.D. 1927), at Toronto, Ontario, Canada, there went out to all the world the message "Freedom for the People" on what was, until then, the greatest radio broadcast in history, and which broadcast was free. This message, the sixth vial of God's wrath, was a message of freedom for all who desire truth and righteousness, and they are to be found in all walks of life. The Lord is impartial. No one is necessarily condemned by Him because of having some of the good things of life, or necessarily approved because he has little, or vice versa. For example: A business man said, "Sure, I will contribute \$1 for your books, but what I really want is that lecture, 'Freedom for the People'; I heard it, and consider it well worth \$1 of any man's money." An evidently wealthy woman said, "Of course I want what you have shown me: I heard that lecture; that man took his life in his hands to give the people the truth." Though it was their masters that sought and accomplished Jesus' death, yet it was the servants that "plucked off the hair" and spat in His face. It was this lecture that caused the fourth month to be called *Freedom*.

Vindication

Now, in the Day of Jehovah, it fully appears that the key to an understanding of the Scriptures is in the vindication of God's name. Un-

der moon No. 73657, *Lightday, Vindication 18, Edenic day No. 2175154, Y.R. 1896* (Sunday, August 5, A.D. 1928), at Detroit, Michigan, there was delivered to all the world the message that Jehovah God is the peoples' Friend, and His name will be vindicated by the establishment of a righteous government in the earth. At that time two of the most important books in the world were released to the people, *Government*, which has been placed in the hands of every important public official, besides several millions in other hands; and *Reconciliation*, which latter is a plain statement of the gracious provision Jehovah has made to bring all men into full harmony with Himself, that the obedient ones may have everlasting life on earth in contentment and complete happiness. Among intelligent, thinking people, no other such constructive work on government* has ever appeared as the work first named. It presents indisputable evidence showing that the peoples of earth shall have a righteous government, and explaining the manner of its establishment. Many of Jehovah's witnesses make the *Government* book their leader, as it goes to the heart of all the difficulties of earth.

One of the most fascinating pictures of the vindication of Jehovah's word and name is that provided by the book of Job, first explained in *Life*. This book, also, was the first book to have a chapter heading "Vindication". The work was issued under moon No. 73669, *Heavenday, Vindication 7, Edenic day No. 2175498, Y.R. 1897* (Monday, July 15, A.D. 1929). In this book it now plainly appears that the terrible experiences of the prophet Job represent the awful experiences that have befallen the human family under the reign of Satan, but as Job finally was granted a great deliverance, so mankind is coming grandly into the golden age of glory and peace and joy and divine blessing everywhere promised in the Holy Word. One of the hardest things mankind has had to bear under the reign of the Devil has been the brand of "comfort" (?) provided by the purveyors of hell-fire or purgatory at so much per.

Under moon No. 73694, *Lifeday, Vindication 13, Edenic day No. 2176243,† Y.R. 1899*

* It is the government of God that vindicates His name, and therefore the doctrine of government is the most important doctrine in the Scriptures.—Luke 8: 1; Acts 20: 25.

† Four days earlier, *Lightday, Vindication 9, Edenic day No. 2176239* (Sunday, July 26), Jehovah's witnesses accepted that name as their "new name", with all that it implies.

(Thursday, July 30, A.D. 1931), at Columbus, Ohio, *Vindication*, Book One, was released. Under moon No. 73706, *Heavenday, Vindication 6, Edenic day No. 2176590, Y.R. 1900* (Monday, July 11, A.D. 1932), *Vindication* Book Two was released. A week later, *Heavenday, Vindication 13, Edenic day No. 2176597* (Monday, July 18), *Vindication* Book Three was released. Jehovah's holy name will be vindicated by the elimination of all unrighteousness from the universe. The testimony of Ezekiel's prophecy, sealed until the publication of these books, announces the judgments of God against all, in heaven or in earth, that have participated in the defamation of the name of the Most High. Since these studies were completed, God's object in writing the Scriptures, and the manner in which they are to be understood, are clearly revealed. In the last of these three wonderful books the Jonadabs (people of good will foreshadowed by Jonadab) are Scripturally identified as the "millions now living that will never die". The destruction of the Devil and all his forces is imminent.

Hope

Hope for fallen man is a gift from God, and is so stated in His Word. Under moon No. 73547, *Mansday, Hope 10, Edenic day No. 2171897, Y.R. 1887* (Friday, September 5, A.D. 1919), at the international convention of Jehovah's witnesses at Cedar Point, Ohio, the house-to-house witness work was covenanted by Jehovah's people, and has since that time resulted in placing about two hundred million pieces of literature, many millions of which were bound books (and the rest booklets), in the hands of the people, for their comfort, their uplift and their hope in the dark hours of this dark day before the dawn of the glory just ahead.

It was under moon No. 73584, *Mansday, Hope 15, Edenic day No. 2172996, Y.R. 1890* (Friday, September 8, 1922), at the second international convention of Jehovah's witnesses at Cedar Point, Ohio, that the spirit was poured out upon all flesh. (Joel 2:28) There all of Jehovah's people became publishers of the truth. There ended the 1290 days of Daniel 12:11; there began the 1335 days leading up to the peculiar blessedness upon the people of God. (Daniel 12:12) The world may as well know of these facts: their value will be apparent to all in due time.

Under moon No. 73596, *Godsday, Hope 11,*

Edenic day No. 2173347, Y.R. 1891 (Saturday, August 25, A.D. 1923), at Los Angeles, California, "the Second Angel" sounded THE WARNING (a resolution). Man has hope, yes; but hope brings responsibilities which cannot be set aside.

Under moon No. 73621, *Godsday, Hope 8, Edenic day No. 2174082, Y.R. 1893* (Saturday, August 29, A.D. 1925), at Indianapolis, Indiana, was adopted the resolution called "Message of Hope", from which this month takes its name.

Order and Peace—at Last

Under moon No. 73661, *Lifeday, Order 2, Edenic day No. 2175256, Y.R. 1896* (Thursday, November 15, A.D. 1928), there was published in *The Watchtower* the truth about the Great Pyramid; and the same subject was continued, under the same moon, *Godsday, Order 18, Edenic day No. 2175272, Y.R. 1896* (Saturday, December 1, A.D. 1928). The removal of this entanglement from the paths of Jehovah's people has been a great blessing and has resulted in order and peace where before there was disorder and confusion.

Under moon No. 73673, *Lifeday, Order 25, Edenic day No. 2175634, Y.R. 1897* (Thursday, November 28, A.D. 1929), the work *Prophecy* was released. Never before has there been a book published that makes clear so much of the prophecies of the Bible as this book. Because it is now God's due time to make clear His prophecies, any unbiased student can now see much of the fulfillment thereof. An understanding of prophecy establishes faith and confidence in God and lifts many burdens from mankind. *Prophecy* has brought order and peace to the minds of lovers of God's Word in every land. (See chapters entitled "God's Organization" and "Peace".)

Under moon No. 73710, *Starday, Order 2, Edenic day No. 2176704, Y.R. 1900* (Wednesday, November 2, A.D. 1932), the work *Preservation* was released. Two of the most beautiful books of the Bible, Esther and Ruth, are now due to be understood. In these dramas are set forth facts which are of greatest importance for all who love God and who are anxious to see the complete triumph of righteousness in the earth. The final conflict between the wicked and the righteous is just at hand. In this great crisis no man could preserve himself. But the book shows who will be preserved, and how it will be brought about.

Under moon No. 73709, *Godsday, Peace 14,*

Edenic day No. 2176686, Y.R. 1900 (Saturday, October 15, A.D. 1932), there was published in *The Watchtower* a resolution, publication of which was official notification that then and there ended the 2300 days of Daniel's prophecy. (Daniel 8:14) It pleased God to thereafter have a cleansed sanctuary. Since then God's people have had *peace* in God's temple. This was the occasion for the naming of this month. "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—Isaiah 54:13, *A.R.V.*

The Best at the Last

Finally, last of all and best of all, under moon No. 73737, *Godsday, Jehovah 27, Edenic day No. 2177526, Y.R. 1902* (Saturday, February 2, A.D. 1935), the book *Jehovah* was released to the public. This book, it is to be hoped, will give Jehovah His rightful place in the hearts of millions. The month which is named for Jehovah God takes the place of what, under the Devil's calendar, was the first month of the year. In His own expression of His will on the subject, God has made it clear that the first month of the year (*Redemption*) is appropriately named as has been done in this series of articles. "Verily, thou art a God that hidest thyself."—Isaiah 45:15.

Some may wonder whether by calling a month "Jehovah" the name will be brought into common use. It *should* be brought into common use. Men need to think about God, the Source of all their hopes and joys, as well as of their present and future life itself.

Hallelujah (Praise Ye Jehovah)

The Israelites caught somewhat the spirit of the Scriptures when they made use of such names as Jehovah-jireh (Jehovah will see to it), Jehovah-nissi (Jehovah is my banner), Jehovah-tsidkeni (Jehovah is our righteousness), Jehovah-shalom (Jehovah is peace), Jehovah-shammah (the name and renown of Jehovah), Jehozabad (Jehovah-endowed), Jehohanan (Jehovah-favored), Jehoiada (Jehovah-known), Jehoiachin (Jehovah will establish), Jehoiakim (Jehovah will raise), Jehoiarib (Jehovah will contend), Jehonadab (Jehovah-largess), Jonathan (Jehovah-given), Jehoadah (Jehovah-adorned), Jehoaddan (Jehovah-pleased), Jehozadak (Jehovah-righted), Jehoram (Jehovah-raised), Jehosheba (Jehovah-sworn), Jehoshua or Joshua (Jehovah-saved), Jehoshaphat (Jeho-

vah-judged), Joab (Jehovah-fathered), Joah (Jehovah-brothered), Joel (Jehovah is his God), Jozachar (Jehovah-remembered), Joha (Jehovah-revived), Jochebed (Jehovah-gloried), Abijah (Jehovah is his father), Adonijah (Jehovah is my Lord), Urijah (flame of Jehovah), Azariah (heard by Jehovah), Ahaziah (Jehovah has seized), Ahiah (Jehovah is his friend), Elijah (God of Jehovah), Amaziah (strength of Jehovah), Amariah (Jehovah has said), Besodeiah (in the counsel of Jehovah), Baaseiah (in the work of Jehovah), Beraiah (Jehovah has created), Bithiah (daughter of Jehovah), Gedaliah (Jehovah has become great), Gemariah (Jehovah has perfected), Dodavah (love of Jehovah), Delaiah (Jehovah has delivered), Hodaviah (majesty of Jehovah), Zerachiah (Jehovah has risen), Haggiah (festival of Jehovah), Hazaiah (Jehovah has seen), Hezekiah (strengthened of Jehovah), Hachaliah (darkness of Jehovah), Hasadiah (Jehovah has favored), Harhaiah (fearing Jehovah), Tebaliah (Jehovah has dipped), Tobiah (goodness of Jehovah), Jaazaniah (heard of Jehovah), Josiah (founded of Jehovah), Ibnijah (building of Jehovah), Jeberechiah (blessed of Jehovah), Igdaliah (magnified of Jehovah), Jedidiah (beloved of Jehovah), Jedaiah (praised of Jehovah), Jehu (Jehovah is He), Jehoahaz (Jehovah-seized), Jehoash (Jehovah-fired), Josiphiah (Jehovah is adding), Joeser (Jehovah is his help), Joash (Jehovah-hastened), Josibiah (Jehovah will cause to dwell), Joshaviah (Jehovah set), Jeziah (sprinkled of Jehovah), Jezrahiah (Jehovah will shine), Jehdeiah (unity of Jehovah), Jahaziah (Jehovah will behold), Jehiah (Jehovah will live), Jecoliah (Jehovah will enable), Jeconiah (Jehovah will establish), Hananiah (Jehovah has favored), Ismachiah (Jehovah will sustain), Jaaziah (emboldened of Jehovah), Iphedeiah (Jehovah will liberate), Jekamiah (Jehovah will rise), Irijah (fearful of Jehovah), Jeriah (Jehovah will throw), Jeremiah (Jehovah will rise), Jeshohaiah (Jehovah will empty), Jesiah (Jehovah will lend), Ishmaiah (Jehovah will hear), Isaiah (Jehovah has saved), Cononiah (Jehovah has sustained), Chenaniah (Jehovah has planted), Moadiah (assembly of Jehovah), Micah (Who is like Jehovah?), Melatiah (whom Jehovah has delivered), Malchiah (king of Jehovah), Maadiah (ornament of Jehovah), Maaziah (rescue of Jehovah), Maaseiah (work of Jehovah), Meso-

baite (found of Jehovah), Mattathah (gift of Jehovah), Neariah (servant of Jehovah), Neriaiah (light of Jehovah), Nethaniah (given of Jehovah), Semachiah (supported of Jehovah), Obadiah (serving Jehovah), Adaiiah (Jehovah has adorned), Azaziah (Jehovah has strengthened), Uzziiah (strength of Jehovah), Azariah (Jehovah has helped), Amasiah (Jehovah has loaded), Ananiah (Jehovah has covered), Anothijah (answers of Jehovah), Athaliah (Jehovah has constrained), Pelatiah (Jehovah has delivered), Pelaiiah (Jehovah has distinguished), Pelaliah (Jehovah has judged), Pethakiah (Jehovah has opened), Zedekiah (right of Jehovah), Zephaniah (Jehovah has secreted), Rehabiah (Jehovah has enlarged), Ramiah (Jehovah has raised), Remaliah (Jehovah has bedecked), Reelaiiah (fearful of Jehovah), Raamiah (Jehovah has shaken), Rephaiah (Jehovah has cured), Shebaniah (Jehovah has prospered), Shemaiah (Jehovah has heard), Sherebiah (Jehovah has brought heat), Seraiah (Jehovah has prevailed). Jah (-iah) is a contraction for and means Jehovah.

Under the circumstances it does not appear that any valid objection can be raised to the use of this name to take the place of that of the present first month of the Devil's calendar. And, anyway, people who have been writing "January" all their lives, in honor of the two-faced god of war, should be quite willing now to often write the name of the true and living God. The due time has come: Jehovah God will not be pushed into a corner any more. The theologians of the Devil can say nothing; they never have a kind word to say for Jehovah; some of them have freely admitted that they do not know anything about Him.

Not counting the combinations above mentioned, the name Jehovah appears in the Scriptures 6,587 times; yet, in the King James, or *Authorized Version*, it is translated by that name but four times: Exodus 6:3; Psalm 83:18; Isaiah 12:2; Isaiah 26:4. In a single chapter in the original Hebrew (Deuteronomy 23) this name occurs forty times. "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. And again they said, Alleluia. . . and worshipped God that sat on the throne, saying, Amen; Alleluia. . . The voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth."—Revelation 19:1, 3, 4, 6.

THE END

As Essential as the Food You Eat

YOU wouldn't try to get along without eating. No sane person would. Well, there's something more important in our lives than the three meals we eat per day. What is it? Jesus answered that question, when He said, "This is life eternal, that they might know thee the only true God." Therefore, every person of good will, every person who desires life in its fullness, should seek to know more about Jehovah and His purposes.

It is for this very purpose that, twice a month, *The Watchtower* magazine is published, that is, to enable the people to know Jehovah God and His purposes as expressed in the Bible. Every reader of *The Golden Age* should be a subscriber for *The Watchtower* also. It is a 16-page journal devoted entirely to the publishing of Bible instruction specifically designed to aid Jehovah's witnesses as well as all other people of good will who desire righteousness. It adheres strictly to the Bible as authority for its utterances and is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ His beloved King.

If you are not already a reader of *The Watchtower*, fill out the coupon below and send it in immediately, and start feeding upon the food which the Lord has provided.

~~~~~  
**The Watch Tower, 117 Adams St., Brooklyn, N. Y.**

Please enter my subscription for the *Watchtower* magazine for 1 year. Enclosed find a contribution of \$1.00 (Canada and other countries, \$1.50) to aid in carrying on the Kingdom work.

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# CALENDAR\*

## Jehovah's Year of Ransom 1903

|                       | Lightday | Heavenday | Earthday | Starday | Lifeday | Maneday | Godsday |
|-----------------------|----------|-----------|----------|---------|---------|---------|---------|
| Redemption            | *        | *         | *        | *       | *       | *       | *       |
| First Month (Ex 12.2) | 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      |         |         |

|                   |    |    |    |    |    |    |    |
|-------------------|----|----|----|----|----|----|----|
| Life Second Month | 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 |

|                        |    |    |    |    |    |    |    |
|------------------------|----|----|----|----|----|----|----|
| Visitation Third Month | 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 |    |    |    |    |    |    |

|                      |    |    |    |    |    |    |    |
|----------------------|----|----|----|----|----|----|----|
| Freedom Fourth Month |    | 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 |    |    |    |    |

|                         |    |    |    |    |    |    |    |
|-------------------------|----|----|----|----|----|----|----|
| Vindication Fifth Month |    |    |    | 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 |    |    |

|                  |    |    |    |    |    |    |    |
|------------------|----|----|----|----|----|----|----|
| Hope Sixth Month |    |    |    |    |    | 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 |    |

|                    | Lightday | Heavenday | Earthday | Starday | Lifeday | Maneday | Godsday |
|--------------------|----------|-----------|----------|---------|---------|---------|---------|
| King Seventh Month |          |           |          |         |         |         | 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       |           |          |         |         |         |         |

|                    |    |    |    |    |    |    |    |
|--------------------|----|----|----|----|----|----|----|
| Peace Eighth Month |    | 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 |    |    |    |    |

|                   |    |    |    |    |    |    |    |
|-------------------|----|----|----|----|----|----|----|
| Order Ninth Month |    |    |    |    | 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 |    |    |

|                   |    |    |    |    |    |    |    |
|-------------------|----|----|----|----|----|----|----|
| Logos Tenth Month |    |    |    |    |    | 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 |

|                        |    |    |    |    |    |    |    |
|------------------------|----|----|----|----|----|----|----|
| Jehovah Eleventh Month |    |    |    |    |    |    | 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 |

|                      |    |    |    |    |    |    |    |
|----------------------|----|----|----|----|----|----|----|
| Temple Twelfth Month |    |    |    |    |    |    |    |
|                      | 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 |    |    |    |    |    |

\* A series of articles in explanation will appear in The Golden Age. Watch for them.

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selves in keeping with his kingdom of righteousness under Christ. Let no one be so unwise as to think that he can pursue any kind of loose course merely because he knows that he cannot bring himself to perfection in the flesh. The fact that he is imperfect does not mean that he should not war at all times against the imperfections. "He that saith he abideth in him, ought himself also so to walk, even as he walked." (1 John 2:6) "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit."—Eph. 5:14-18.

We are in the evil day. Satan and his agents are

using and will continue to use every possible means to cause Jehovah's witnesses to deflect and turn away from the proper course. It is therefore needful for each one to be watchful and to hold himself or herself strictly within the rules laid down by the Scriptures. We are in a real fight, and now we must maintain our integrity toward Jehovah by faithfully representing him, perfecting holiness in the fear of God. Let all who undertake to serve Jehovah God strictly observe the rules that are laid down in his Word, and follow them explicitly. None of these rules have been relaxed or set aside because the kingdom is here. A strict observance of the Lord's commands and rule of his kingdom now is necessary for those who will have his approval.

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## CALENDAR

**T**HE English word "calendar" means a system of reckoning time by dividing time into days, months and years. The ability of man is very limited; and when man attempts to do anything of importance and, in doing so, ignores Jehovah's Word, he is certain to get into difficulty. Since the time of the rebellion in Eden that old Serpent, also called Satan, Dragon and Devil, has employed all manner of subtle and deceptive methods to divert the attention of man from Almighty God. This is particularly noted with reference to the calendars for the division of time. Naturally men have desired to divide time in such manner that they could keep an accurate record of events. In doing this had men adhered strictly to the Word of Jehovah God and diligently sought to be guided by the Most High, they would have fared far better. The ancient Greeks and Romans made calendars, but in doing so they disregarded the Word of God entirely and employed the wisdom of men, which is foolishness in the sight of God. Satan saw to it that they were turned away from Jehovah.

Many persons of the present day have the idea that the calendar generally in use is of divine origin; but in this they are entirely wrong. The calendar now used was prepared and came into use in this manner: An Italian physician called Aloysius Lilius projected a plan for amending the Julian calendar, which was used for some time; and after his plan was made then it was presented to Pope Gregory XIII. Gregory called in the wise men of the Catholic hierarchy for a consultation about this calendar; and this occurred

about the year 1577. In the year 1582 Gregory issued a brief abolishing the Julian calendar, and introduced in its stead the calendar that is now generally in use and which is known as the Gregorian calendar. According to the Word of God the Gregorian calendar is entirely wrong, and this alone is proof that the making of that calendar and its introduction were not by God's direction but were done under the influence of Satan, the enemy of Jehovah.

Now, since the coming of the Lord Jesus Christ and his enthronement and his gathering together of his faithful followers, the time seems at hand to more clearly understand God's purposes as expressed in his Word, and this includes the manner of measuring time. It seems proper and fitting that we should try to ascertain the correct way of measuring time and give publication thereto.

In its *Year Book* for 1935 this Society has published a sample calendar, and a detailed explanation of this calendar shall also be published. The space in *The Watchtower* is hardly sufficient for such publication, because that space is needed for other truths. The *Golden Age* magazine is one of the publications of the WATCH TOWER BIBLE & TRACT SOCIETY, and *The Golden Age* will publish the explanation of the division of time, or the calendar, and the *Watchtower* readers are requested to give careful consideration to the same. A series of articles covering this matter will appear within a short time in the *Golden Age* magazine.

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## ON SIDE OF JEHOVAH AND HIS KING

DEAR JUDGE RUTHERFORD:

I have just finished reading your lecture "Who Shall Rule the World?"

I will at this time say Aye! with joy in my heart of a desire to be on the side of Jehovah God and his righteous King.

God bless you for having the courage to bring the truth of the Word of God to those longing for the righteous rule of his King.

Sincerely,

ALBERT E. THUESEN, Iowa.

May 1, 1935 Watchtower

was yet standing: which was a [prophetic] figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which [service] stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building," did bring about redemption for the human family.

Then the apostle says that the blood of the animals offered on the atonement day foreshadowed the offering of the blood of Christ as redemption for man. He says: "Neither by the blood of goats and calves [or bullocks], but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9:12-14.

The blood of the animals at Mount Sinai foreshadowed the ransom and sin-offering, and was the basis for the confirmation of the law covenant of God with the Israelites. The blood of Christ Jesus provided the redemptive price and an offering for sin on behalf of mankind, and is the basis for the making and inauguration of the new covenant which the Lord God promised in the prophecies. (Heb. 9:15-21) Then the apostle makes it clear and positive that the blood of Christ Jesus is essential to salvation, saying:

"And almost all things are by the law purged with blood [of animals]; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [sacrifices]; but the heavenly things them-

selves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures [pictorial] of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with blood of others; for then must he [Jesus] often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself."—Heb. 9:22-26.

The foregoing Scriptural argument proves beyond any question of doubt that the blood of Jesus is the great redemptive price for mankind, and that the presentation of that blood in heaven constitutes the sin-offering on behalf of the human family.

Many will then naturally ask, Why, in the face of this tremendous argument showing the value of the shed blood of Christ Jesus, are there so many men claiming to be preachers of the gospel who deny that the blood of the Lord Jesus has any purchasing value whatsoever? The answer to that question the Lord foretold and caused his inspired witness to write down, saying, "But there were false prophets also among the [Jewish] people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Pet. 2:1) "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 4.

Will the people continue to be hoodwinked by these false prophets, who are wise in their own conceits and who pose as preachers of the gospel, or will they be guided by the plain Word of God, which is now due to be understood? Let each hearer answer for himself.

## THE CALENDAR

**T**O HAVE a correct system of reckoning time is desirable. It is well known that the calendars heretofore used have been incorrect and unsatisfactory. For this reason *The Golden Age* published facts concerning a system of reckoning time, obtaining the important data from the Scriptures, and some from astronomy. Seeing there is a danger of giving importance to this and to the exclusion of weightier matters, this note of warning is here sounded. God's people should keep in mind the "pyramid" delusion and the speculations that ac-

companied the study of chronology, and the pitfalls into which these things led many. Do not fall into a similar trap. It is of far more importance to understand our commission and to perform it than to understand at just what time Adam was created. Be reasonable and moderate. Avoid wild speculation as to at what time and in what manner things future will come to pass. Be sure that you always are guided by the counsel of the Lord's Word. The statements in *The Golden Age* are not dogmatic, but are worthy of due and careful consideration.

(Continued from page 130)

hovah and for Gideon, to wit, June 1-9 inclusive. A most appropriate booklet for that period will be released then, *Universal War Near*, and this, together with another new booklet, *Favored People*, and the book *Jehovah*, will be offered in combination by all publishers in English-speaking communities.

Immediately with this notification let all publishers, whether of God's anointed remnant or of the people of good will, make due preparation for the forthcoming activities. Those following the Greater Gideon will not fail to arrange to be at their post in their territory, and with full equipment of torchlight and trumpet, and obedient to service signals.