

The Golden Age

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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.

* 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.

"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

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 974624 - 974467, 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 $33\frac{1}{2}$ 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 $33\frac{1}{2}$ 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 $33\frac{1}{2} \times 365$ 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, Visitation 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 *Visitation* 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, Visitation* 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—Visitation

The night of darkness that settled down upon the world with the death of the apostles began to be lifted on *Earthday, Visitation 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 *Visitation* 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, Visitation 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*

(Continued on page 443)

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 (Los Angeles Time)	Sun. Feb. 24	1918	"Millions Now Living"—initial address
5944	73528	4:17	N. Starday	2171356	Temple	28 1886	10:17 pm	Tue. Mar. 12	1918	Astronomical ris'g of moon No. 73529.
5944	73528	5:00	D. Lifeday	2171357	Temple	29 1886	11:00 am (before sundown)	Thu. Mar. 14	1918	W. T. literature banned.
5944	73529	1:00	N. Mansday	2171358	Redemption	1 1886	7:00 pm (after sundown)	Thu. Mar. 14	1918	End of 1260 days of Daniel.
5945	73529	2:00	N. Lifeday	2171371	Redemption	14 1886	8:00 pm	Wed. Mar. 27	1918	Memorial of Jesus' death.
5945	73529	10:00	N. Godsday	2171373	Redemption	16 1886	4:00 am	Sat. Mar. 30	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.

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