St. Georges Apts.
Ardmore, Pa.
June 29, 1945

Elder L. E. Froom
Takoma Park, D. C.

Dear Brother Froom:

About three days ago I read your notice in the R. & H. of the death of Sister Amadon. I was surprised and somewhat disappointed.

However, I feel constrained to make a few observations. My first observation is this, (a) You say, because of her "brilliance" she won the admiration of her associates (the R. C.). It would have been more true, if you had said, because of her brilliance her associates (the R. C.) allowed itself to be put under an Amadonian spell, from which after almost seven long years, her associates (the R. C.) has not as yet completely recovered, as Elder Froom's writings about Miss Amadon plainly show.

My second observation:
Your statement about the support of the Associate Astronomer of the U. S. Naval Observatory (Mr. Glen Draper) that he checked and affirmed her work.

Well, Brother Froom, perhaps you don't know, therefore I feel it my duty to reveal a few things to you, for your own good and others.

Of course it is true what you say that Miss Amadon had made frequent contact with Mr. Draper. Yes, even to the extent that Miss Amadon was officially forbidden entrance to the observatory, and the observatory library.

One time before September 1943, Miss Amadon came with a taxi to the observatory entrance. She informed the guard at the gate that she wanted to go to the library and see Mr. Draper. The guard phoned to the library Miss Amadon's request, and the answer was, "Miss Amadon is forbidden to enter the observatory grounds and forbidden to enter the library. However, because of her persistance to see Mr. Draper, he had to go to the gate to talk with Miss Amadon. The closing words to me by one of the observatory's officials was: "The man, or group of men who are supporting Miss Amadon must be a group of men without brains." And the next statement was: "Uncle Sam needs workers, Miss Amadon should be wrapping packages for him." At the Congressional library Miss Amadon made the claim that she was connected with the observatory. If you want more details about this, just let me know, I will furnish them.

My third observation is, In part II - Chronological Development - page 14, you say: "A scientific demonstration of the soundness and certainty of the 31 A. D. Spring Crucifixion, prepared by Miss Grace Amadon appears as Part V of this Report. This has been made available especially for those equipped with sufficient astronomical background to follow and evaluate the full evidence involved in the conclusions reached, which evidence has been checked by Mr. Glen Draper, of the United States Naval Observatory, and other experts."

Well, Brother Froom, the question is, what did Mr. Draper check and endorse?

Answer - 1. Mr. Draper in the capacity of an astronomer checked and endorsed the following calendrical, astronomical facts. (a) That the first new moon's conjunction after the vernal equinox in 31 A. D. occurred on Tuesday, April 10^d 14^h 31^m. (b) The translation period of the new moon was 3^d 3^h 33^m. (c) That the full moon occurred on Wednesday, April 25^d 22^h 45^m causing an eclipse of the moon. (d) That the Julian day number for Wednesday, April 25, 31 A. D. was 1,732,495 see Part V, page 41.

The above four calendrical, astronomical facts Mr. Draper, as an astronomer, checked and affirmed as calendrically and astronomically correct.

But now, Brother Froom, let this fact be well observed:

1. Mr. Draper in his astronomical capacity did NOT affirm that the new

moon's conjunction of Tuesday, April 10^d 14^h 31^m was the new moon that determined the Biblical Nisan 1, 4032 A. M.

2. Mr. Draper in his astronomical capacity did NOT affirm that the new moon's translation period of 3^d 3^h 33^m determined the Biblical Nisan 1, 4032 A. M. to fall on Saturday, April 14, in 31 A. D.

3. Mr. Draper in his astronomical capacity did NOT affirm that the full moon of Wednesday, April 25^d 22^h 45^m was the full moon that determined the Biblical Passover for 31 A. D.

4. Mr. Draper in his astronomical capacity did NOT affirm that the "unaccountable darkness of the sun" occurred on Friday, April 27, 31 A. D.

5. Therefore, Brother Froom, please observe and understand that Mr. Draper's checking of Miss Amadon's supposed Crucifixion data claims is of NO value whatsoever in the establishment of Biblical events, neither does Mr. Draper's checking prove that Friday, April 27, 31 A. D. is the day and date of the crucifixion.

6. Therefore, the so-called checking and affirming of Mr. Draper's above calendrical, astronomical facts is of no value whatsoever in the solution of our problem.

7. Furthermore, Brother Froom, do you know that Miss Amadon's claim for the crucifixion day and date of Friday, April 27, 31 A. D. is only ASSERTION without proof whatsoever.

Because many outstanding authorities have made claims for their supposed crucifixion years even from 29 A. D. to 35 A. D. and every one of them can claim the new moon's conjunction and its translation periods for any one of their respective crucifixion years. Also the full moons as their respective Passover full moons. Also the "unaccountable darkness of the sun" they may claim for any one of their respective supposed crucifixion years. Also the Julian day number for any one of their respective days and years they may claim. Also the Wednesday Crucifixion advocates can make all those same claims. Therefore, Miss Amadon's claims and assertions for her crucifixion day and date will not, and cannot stand up when tested.

For example:

All modern authors who claim the year 30 A. D. as the year of the crucifixion may say, (a) The new moon's conjunction that determined Nisan 1, for the year 30 A. D. occurred on Wednesday, March 22^d 20^h 12^m.

(b) Nisan 1 fell on Saturday, March 25.

(c) Therefore, the translation period of the moon "leading" to Nisan 1, in the year 30 A. D. was 46^h 13^m.

(d) The Passover moon in 30 A. D. became full on Thursday evening, April 6, 1 hour 45 minutes after sunset.

(e) The Julian day number for Thursday, April 6, in 30 A. D. was 1,732,111.

(f) On Friday, April 7, in 30 A. D. "at noonday the unaccountable darkness of the sun occurred, marking the approaching death of the Son of God." See Part V, page 41.

Also the Wednesday Crucifixion advocates can make the same claims.

For example:

(a) They can say the new moon's conjunction that determined their Nisan 1, occurred on Monday, March 12^d 0^h 55^m in 31 A. D.

(b) The translation period of the moon "leading" to their Nisan 1, in 31 A. D. was 65^h 9^m.

(c) They may say their Nisan 1, fell on Thursday, March 15, 31 A. D.

(d) They may say their Passover moon became full on Tuesday, March 27, about 2 P. M.

(e) They may say that their Julian day number for Tuesday, March 27, 31 A. D. is 1,732,466.

(f) They may say on Wednesday, March 28, 31 A. D. "at noonday, the unaccountable darkness of the sun occurred, marking the approaching death of the Son of God."

Thus, Brother Froom, by these calendrical, astronomical demonstrated facts it can plainly be seen that Miss Amadon's claim for the crucifixion on Friday, April 27, 31 A. D. is only assertion, without the least Biblical, prophetical, chronological, typical, calendrical, astronomical scientific proof. And without such we would have no more proof than all those other theorists have for their claims.

However, there is a scientific, Biblical, prophetical, typical, chronological, calendrical, astronomical proof which shows that the Passover-day Nisan 14, 4032 A. M., Friday, April 27, 31 A. D. is the true Biblical day and date of the crucifixion of our Lord, and that proof is of such scientific character that it will prove and demonstrate, that no other day, month or year could have been the crucifixion day and date, but Friday, April 27, 31 A. D.

Furthermore, if every Passover-day Nisan 14 had been a Friday, from its institution in Egypt until 31 A. D. yet, Daniel's Messianic time prophecy shows that Friday, April 27, 31 A. D. is the only year that meets and fulfills all requisites. Seemingly, this Biblical, calendrical, astronomical, scientific proof, Miss Amadon had never known nor understood.

A further statement relative to astronomers and Biblical interpretation in the light of astronomical facts. Experience during the course of many years with several astronomers at the U. S. Naval Observatory, Washington, D. C. including two of the directing astronomers has shown that they are always willing, and even pleased to assist in the finding of calendrical astronomical facts and data. But they simply refuse, and will not interpret, neither affirm or deny Biblical, chronological events data in the light of astronomical facts.

My fourth observation:

In regard to Miss Amadon's "Ancient Jewish Calendation," be it observed that the two tables on pp. 232-233 are astronomically correct, because they are copied from standard astronomical records. Those tables represent the March, April and May new and full moons of the 1st century A. D. which are astronomically correct.

. But the Miss Amadon's 19-year cycle divisions are absolutely wrong. Because of the fact that 15 A. D. stands marked as the first year of a 19-year cycle, and the year 33 A. D. stands marked as the last year of that same cycle. Upon that basis, Brother Froom, the day of creation, Tishri 1, 7 A. M. would be on Tuesday, September 15, 3993 B. C. instead of Sunday, September 20, 4000 B. C.

On page 243, the claim that the Biblical Passover limits are from April 8 to May 6 is not true and stands in contradiction to all authorities ancient and modern except Joseph Scaliger's erroneous claim.

Now, without any further particular observations let me say in one sweeping statement that the whole of Miss Amadon's "Ancient Jewish Calendation" is not constructive but destructive to our message.

Also, Miss Amadon's articles printed in the "Ministry" of May, 1942, September 1943, October 1943, December 1943, February 1944, all those above articles deal with the crucifixion data, and the Passover data. Again I must say that all those articles are not constructive but destructive to our message, because of the many errors contained in them.

Then in the "Ministry" of March 1944, Miss Amadon's article "Ancient Jewish Calendations" No. 1, I may say that that whole article is erroneous, because the Apostle Paul was in Troas in the year 59 A. D., not in 60 A. D. as the article claims. *See last two pages.*

Furthermore, Brother Froom, that most important day and date, Tuesday, October 22, 1844 A. D. - in Miss Amadon's writings, in her Part V in Report No. 1, also her claims in Report No. 2, and Report No. 3 will never stand up in the light of

Biblical, calendrical, astronomical facts.

Miss Amadon's erroneous claims on that most important October 22, 1844 data, not only contradicts the Biblical, calendrical, astronomical facts, but also the writings of the Millerites (The Adventists) of 1843 and 1844, and also the writings of the Spirit of Prophecy.

Because of the following facts:

1. In the "Signs of the Times" June 21, 1843, page 123, the Millerite statement says: "The true Biblical Nisan 1 cannot come until after the new moon of April 29."

2. But says the same statement, the Rabbinical Jewish supposed Nisan 1 in 1843 fell on April 1.

3. But Miss Amadon says in a paper prepared in 1941 for the "Class in Prophetic Interpretation, and for the Class of Elder Froom," at the Seminary.

4. On page 6 of that paper Miss Amadon says, in 1843 Nisan 1, fell on April 1.

5. In my correspondence with Brother Froom during the summer of 1942, I asked that he should find out by Miss Amadon on which day and date in 1843, Nisan 1 fell.

6. On June 24, 1942, Elder Froom's answer was: "Miss Amadon just got back and gave me these dates:

"Jewish sacred year 1842, April 13.)   Jerusalem civil time."
"Jewish sacred year 1843, April 2.)

7. In a letter of July 22, 1942, Brother Froom says: "I have before me, however, the 'American Jewish Yearbook,' and find that for Nisan 1, for the year 1843, April 1 is given.

In a letter of Oct. 2, 1942, I asked Elder Froom, why it was that he says Nisan 1, in 1843 fell on Saturday, April 1, and Miss Amadan says it fell on Sunday, April 2?

On Oct. 9, 1942, Brother Froom said: "Responding to your further inquiry concerning the date in America, I gave you the information from the America Jewish year book for Nisan 1 for the year involved, there is no conflict, Brother Wierts, There is one calendar day's difference between Jerusalem time and American time as everyone knows."

Be it observed that the above statement of Elder Froom is a fallacious, deceptive, misleading, erroneous statement as the following facts will show:

1. The Rabbinical Jewish supposed Nisan 1, in 1843, fell on Saturday, April 1, in Jerusalem, and that same Nisan 1 also fell on Saturday, April 1 in America, and the whole world over on that selfsame day and date Saturday, April 1, 1843 A. D.

2. The day begins in the East and ends in the West, and it is always the selfsame day of the week the whole world over.

3. Be it further observed that there is a great difference between the Rabbinical Jewish supposed Nisan 1, which in 1843 A. D. synchronized with Saturday April 1, and the true Biblical Nisan 1, which in 1843 synchronized with Monday, May 1.(New Style). The true Biblical Nisan 1, in 1843 A. D. is in perfect harmony with the Millerite (Adventists) statement.

4. Therefore, the above Elder Froom's statement is an absurd Amadonian-Froom delusion.

5. Furthermore we have another very important Millerite statement about the beginning of the true Biblical Nisan 1, in 1843 A. D. which is as follows: "Now there is a dispute between the Rabbinical, and the Caraite Jews, as to the correct time of commencing the year. The former are scattered all over the world, and cannot observe the time of the ripening of the harvest in Judea. They therefore regulate the commencement of the year by astronomical calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. The Caraite Jews on the contrary still adhere to the letter of the Mosaic law, and commence with the new moon nearest the barley harvest in Judea; and which is one moon later than the Rabbinical year. The Jewish year of 1843 A. D., as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new moon on the 29th day of April, and the Jewish (Caraite) year 1844, will commence with the new moon in next April, when 1843 and the 2,300 days, according to their computation, will expire. But according to the Rabbinical Jews, it began with the new moon the first of last April, (1843) and will expire with the new moon in the month of March," (1844) "signs of the times," June 21, 1843. p.123.

Another important statement in the "Advent Shield and Review" pp.265 - 285, Jan. 1845, reads as follows:

According to the Caraite Jews, the true year 1843 cannot commence until the appearance of the new moon in April. They are strict observers of the Mosaic law."

The Above Millerite (Adventists) statements plainly show that the Biblical true, sacred year in 1843 A. D. could not commence until after the new moon's conjunction of April 29.

The astronomical new moon's conjunction occurred on April 29^d 4^h 18^m. In other words on April 29, 4:18 p. m. (Greenwich) which was Saturday. The translation period was 26^h 25^m.

Nisan 1. fell on Monday, May 1 in 1843 A. D. The Passover moon became full on Nisan 13, Saturday, Mary 13^d 10^h 34^m - May 13, 10:34 p. m. Nisan 14, the Biblical passover day fell on Sunday, May 14 in 1843 A.D. New Style.

Important --

1. Did Miss Amadon know that the Rabbinical Jewish supposed Nisan 1, fell on April 1, in 1843? Answer, yes.

2. Did Miss Amadon know that the Rabbinical Jewish supposed Passover-day fell on their supposed Nisan 15 on April 15? Answer, yes.

3. Did she know that her own supposed Nisan 1 on April 2 in 1843 was not true? Answer, yes, she knew.

4. Did she know that her supposed Passover-day Nisan 14, which she had purposely put on April 15, was not true? Answer, yes, she knew.

5. Why then did she resort to such deceitful, misleading trickery?

Answer (a) Miss Amadon in all her work in the Research Committee's Report No. 1, Part V has made the erroneous claim over and over again that the Passover moon must always become full on Nisan 13, but never on Nisan 14.

(b) Therefore, if she had allowed her supposed Nisan 1 to fall on April 1 where the Rabbinical Jews had it, then of course, her supposed Passover-day Nisan 14, would have fallen on April 14, on the day of full moon.

(c) But observe, the moon became full on April 14 after 2 P. M. Greenwich time, and after 5 P. M. Jerusalem time.

(d) Therefore, if her supposed Passover-day, her Nisan 14, had fallen on April 14, on the day when the moon had become full, she would have contradicted all her erroneous claims put forth in her Part V of the Research Committee's Report No. 1.

(e) It is therefore obvious that she rather resorted to deceitful calendar data juggling than to truth.

The true Biblical Nisan 1 and Nisan 14 in 1843

The true Biblical Nisan 1 in 1843 fell on May 1 and the true Biblical Passover-day Nisan 14, fell on May 14, New Style.

This data is in perfect harmony with the Millerite statements in the "Signs of the Times" of June 21, 1843, page 123.

What about Miss Amadon's Nisan 1 and Nisan 14 in 1844?

1. Miss Amadon's supposed Nisan 1 in 1844 was on Saturday, April 20.

2. But the true Biblical Nisan 1 in 1844 was on Friday, April 19.

3. Again Miss Amadon's supposed Passover-day Nisan 14, in 1844 was on Friday, May 3.

4. But the true Biblical Passover-day Nisan 14, in 1844 was on Thursday, May 2.

5. The question may again be asked, Wasn't Miss Amadon aware of all those important above facts?

6. And the answer is again, of course, She knew. But in order to uphold and save her erroneous claims made over and over again in her Part V of the Research Committee's Report No. 1 as already above stated, namely, that her Passover moon must always become full on Nisan 13, but never on Nisan 14. And as can be seen that in 1844 the Passover moon became full not only on Nisan 14, but became full in the late afternoon of Nisan 14, at 3:16 P. M. Greenwich and 5:37 P. M. Jerusalem time on Thursday, May 2, 1844.

Thus it can be seen that if Miss Amadon had accepted and recorded the _true Biblical_ Nisan 14 as falling on Thursday, May 2, on the day when the moon had become full, instead of on Friday, May 3. She would have contradicted her own claims and would have admitted that all her Passover full moon claims in her Part V of the Research Committee's Report No. 1 were all wrong.

Therefore, in order to save her erroneous claims from complete disaster, she rather stooped to the misinterpreting, misleading, deceitful calendar day and data juggling, perhaps thinking and hoping to get away with it. Because as can be shown and proven that she got away with so many other erroneous things in the presence of the Research Committee. Therefore, it can be presumed that she hoped that she also would get away with this. Perhaps she may not have thought that this problem is the same as any mathematical problem which at any time may be investigated to ascertain if the conclusions drawn are right or wrong. If right they will stand, but if wrong they will fall.

What is Miss Amadon's position on that most important day and date of Tuesday, October 22, 1844 A. D.?

The following is the answer:

1. In Part V of the Research Committee's Report No. I, page 51, Miss Amadon says: "Tishri 1, began on sunset of October 13 in Jerusalem, which phasis we have shown corresponded to the phasis of October 12 in Boston."

2. In the Research Committee's Report No. 2, page 10, Miss Amadon says: "And so the first day of the seventh month (Tishri) was October 12 - 13 in Boston, and 13 - 14 in Jerusalem."

In other words, Miss Amadon says, In Boston Tishri 1 began on Saturday evening at sunset of October 12. Therefore, Tishri 1, was in Boston on Sunday, October 13. But in Jerusalem, Miss Amadon says, Tishri 1, began on Sunday evening at sunset. Therefore, she says, Tishri 1, in Jerusalem was on Monday, October 14.

What does Miss Amadon say about that most important day, Tuesday, October 22, 1844 question?

Here it is - what she says: In the Research Committee's Report No. 2, page 10, Miss Amadon says:

"The tenth day in Boston was October 21 - 22, and in Jerusalem it was October 22 - 23."

In other words Miss Amadon says: The Biblical day of Atonement, Tishri 10, was in Boston on Tuesday, October 22. But in Jerusalem Miss Amadon says, it was on Wednesday, October 23, in 1844 A. D.

Be it observed that all this erroneous, misleading, deceitful material was presented on Sunday, July 9, 1939, in the General Conference chapel before the General Conference officials, all the Union presidents in the United States, which had all been called to that important meeting. The Research Committee, many Bible teachers, and ministers, were present. That meeting began about 9:30 A. M. and

ended about 10 P. M.

If, however, the General Conference officials would ever allow a careful investigation to be made along all those above lines, it would be proven, established and demonstrated, that Miss Amadon was a very brilliant, willful, deceptive, misleading calendar data juggler. And it would be proven and established and demonstrated that all her expensive work during those seven long years has not served to construct, but to destruct the data of our message.

However, the blame for all this confusion and misunderstanding rests on the shoulders of the Research Committee, and especially on you, Brother Froom, as as Chairman of the Research Committee from the fall of 1938 until July 20, 1942. And, furthermore, you as editor of the "Ministry" are responsible for all that erroneous Amadonian material which you have allowed to appear in the "Ministry."

One more item - Well, Brother Froom, you remember that Sunday evening meeting on July 9, 1939, in the General Conference chapel, when Miss Amadon had given out that loose sheet, and then expounded its erroneous contents of the 1844 question in the hearing of that important assembly, which she finally climaxed when her supposed "BRILLIANCE" flashed forth with her foot stamping, declaring in her apparent triumph "WHAT MORE DO YOU WANT!"

Well, Brother Froom, she almost got away with it that evening. But as I had carefully studied her Part V and knew all the misleading, deceitful tricks and errors in it, and then her boldness to give out that loose sheet with its glaring, deceitful, misleading errors in it. I was then determined to strike her whole mis - leading, deceitful arguments a paralyzing blow, which I am glad I did at that important meeting, and I am glad to say that from that paralyzing blow Miss Amadon nor her associates (the Research Committee) have never been able to dare to try to extricate her argument on the October 22, 1844 question.

I know, Brother Froom, that these are harsh, unkind, yes, serious statements, but for the sake of the truth, and the great cause that we love more than life itself, and in the hope that the beautiful, prophetic, Messianic data truth may come to light. I challenge you, to challenge me to prove my claims.

In closing, let me say, and for your own information that all the above, and much more has been revealed, and is in the hands of several General, Union and local officials.

Therefore, I am sure, that sooner or later an official investigation of this whole important prophetic data matter will be demanded.

The truth and our message demands that the true prophetic interpretation on all this must come to light, sooner or later. "If the stones must cry it out."

With best regards,

Sincerely your brother in the
Master's service,

J. H. Wierts

Then in the "Ministry" of March 1944, Miss Amadon's article "Ancient Jewish Ca-
endation" No. 1, I may say that that whole article is erroneous because the Apostal
Paul was in Troas in the year 59 A.D., not in 60 A.D. as the article claims. The fol-
lowing facts will show the fallacy of her claims:
1. In order that Miss Amadon's argument may have the appearance of a shadow of pro-
bability, she proposes that the years 60 A.D. must be a Veadar year in order to esta-
blish her claims.

However, the year 60 A.D. is not a Veadar year but a common lunar year of 354
days, because of the following facts:
1. The Biblical year 4061 A.M. started with Tishri 1, which was Friday, September 28,
59 A.D., and ended with Sunset on Elul 29, which was Monday, September 15, 60 A.D.
2. Miss Amadon's diagram shows that her supposed passover-day Nisan 14, fell on Monday
May 4, 60 A.D.
3. Be it however observed that in the 1st century A.D., Nisan 14, the passover-day
never came in the month of May, but always in the month of April.
4. Furthermore in 60 A.D., Nisan 14, the passover-day fell on Saturday, April 5, but
not on Monday, May 4.
5. Furthermore, May 4 in 60 A.D., was Sunday, NOT Monday. "The perfect Calendar for
every year of the Christian Era", as well as the Julian Day Number establish May 4,
in 60 A.D., as Sunday. Therefore, also on this point Miss Amadon's article in the
"Ministry" of March 1944, is not true.
6. Furhtermore, if 60 A.D., had been the year of Paul's experiences at Troas, the fol-
lowing would have been the seven days he would have spent in Troas:

    1st day   Friday, April 18
    2nd day Saturday, April 19
    3rd day   Sunday, April 20
    4th day   Monday, April 21
    5th day   Tuesday, April 22
    6th day Wednesday, April 23
    7th day Thursday, April 24

7. Therefore, Paul would have preached in the upper-room on the third loft, Acts 20:
8,9 on Thursday night and would have left on Friday for Assos. Acts 20:13,14.
8. Therefore Miss Amadon's carticle in the Ministry of March 1944, is not true but
very erroneous, and contrary to Biblical chronological, Calendoical, Atronomical facts.

The following, however, is the true Biblical record of Paul's experiences at
Troas:
    1. 4060 A.M. = 58 - 59 A.D.
    2. 4060 A.M. ÷ 19 = 213 13/19 = 13th year of the 214th 19 year lunar-solar cycle
       since creation.
    3. 59 A.D. is a common lunar year of 354 days, as follows:
    (a) 59 A.D. began with Tishi 1, 4060 A.M. which was Monday, October 10, 58 A.D.
    (b) It ended with sunset on Elul 29, 4060 A.M. which was Thursday, Sept. 27, 59AD
    (c) Therefore from Monday, October 9, 58 A.D. to Thursday, September 27, 59 A.D.
       equals 354 days.
    4. The new moon's conjunction that determined Nisan 1 in 59 A.D. occured on
       April 4^d 9^h 7^m.
    5. The translation period was 56^h 14^m
    6. Nisan 1 fell on Wednesday, April 4, 59 A.D.
    7. The Passover moon became full on Monday April 16^d 16^h 4^m in 59 A.D.
    8. The Passover-day Nisan 14, 4060 A.M. fell on Thursday, April 17, 59 A.D.
    9. The Apostle Paul and his party sailed from Philippi after the feast of unlea-
       vened bread.
    10. The feast of unleavened bread began on the evening of Nisan 14 at sunset, and
       ended on the evening of Nisan 21, at sunset. Ex. 12:18; Lev. 23:6.
    11. Therefore, the first day of unleavened bread Nisan 15, was on Wednesday, April
       18, 59 A.D.
    12. The last day of unleavened was Nisan 21, and ended at sunset, which was Tues-
       day, April 24, 59 A.D.
    13. Therefore, on Nisan 22, Wednesday, April 21, 59 A.D. Paul and his party left
       Philippi.

14. They sailed 5 days, and arrived at Troas on Nisan 26, which was Sunday, April 29, 59 A.D.
15. They remained at Troas seven days, Acts 20:6.
16. The seventh day at Troas was from Saturday evening at sunset to Sunday. This was on the Biblical month Jyar 3, which was equal to May 6, 59 A.D.
17. This was the night when Paul preached at Troas until Sunday morning, when he left on foot for Assos.
18. Thus the year 59 A.D. contains all the Biblical, Calendrical, chronological, astronomical facts required to establish the Biblical account.

As the Table Shows:

13 th Year of the 214th Cycle

4060 A.M. = 59 A.D.

ADAR		Mar	NISAN			JYAR		
1	T	Mar 6		1	W	4	5	1 F
2	W	7		2	Th	5	6	2 S
3	TH	8		3	F	6	7	3 S Paul preached & left Troas
4	F	9		4	S	7		4 M
5	S	10		5	S	8		5 T
6	S	11		6	M	9		6 W
7	M	12		7	T	10		7 Th
8	T	13		8	W	11		8 F
9	W	14		9	Th	12		9 S
10	TH	15		10	F	13		10 S
11	F	16		11	S	14		11 M
12	S	17		12	S	15		12 T
13	S	18		13	M	16		13 W
14	M	19		14	T	Passover	17	14 Th
15	T	Apr 20	1	15	W	18		15 F
16	W	21	2	16	Th	19		16 S
17	TH	22	3	17	F	20		17 S
18	F	23	4	18	S	21		18 M
19	S	24	5	19	S	22		19 T
20	S	25	6	20	M	23		20 W
21	M	26	7	21	T	24		21 Th
22	T	27	1	22	W	Paul left	25	22 F	2
23	W	28	2	23	Th	Philippi	26	23 S
24	TH	29	3	24	F	27		24 S
25	F	30	4	25	S	28		25 M
26	S	31	5	26	S	Paul Arrived at Troas	29	26 T
27	S	Apr 1	1	27	M	30 14 17	27 W
28	M	2	2	28	T	May	1	28 Th
29	T	3	3	29	W	2	29 F
			4	30	Th	3	June

				4
				5
				...
				30	1	51
				31
				1

(signature) J. Swierts

In "Great Controversy" page 327, we read: "The decree of Aetaxerxes went into effect in the Autumn of B.C. 457. From this date, 483 years extend to the Autumn of A.D. 27. At that time this prophecy was fulfilled. The word 'Messiah' signifies the Anointed One. In the autumn of A.D. 27, Christ was baptized by John.....

"In the midst of the week He shall cause the sacrifice and the oblation to cease, In A.D. 31, three and a half years after His baptism, our Lord was crucified." Again pages 399 - 400, it says:

"The slaying of the passover lamb was a shadow of the death of Christ....The sheaf of the first-fruits...was typical of the resurrection of Christ....

These types were fulfilled, not only as to the event but as to the time.

"In like manner, the types which relate to the second in the symbolic service...The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October."

All this important data has been called in question by our adversaries.

In contact with Jewish Rabbis my Hebrew Teachers, I discovered many years ago from their Hebrew records, that the Rabbinical Jewish day of Atonement in 1844 fell on Monday, September 23. I then determined to make a careful investigation on this important point.

Because of my aquaintance with Dr. Eichelberger at the U. S. Naval Observatory, Washington, D.C. I had access to any astronomical record at the Observatory. By those astronomical records I discovered and worked out the Biblical, Chronological, Calendrical, astronomical facts relative to 457 B.C., 27 A.D., 31 A.D. and October 22, 1844 A. D. and found that all that important data in "Great Controversy" was correct even to the day. I wrote my findings in a manuscript of 283 pages. Knowing also that sooner or later our adversaries would challenge us on all that important data. I appealed f from time to time to several of the Gen. Conf. Officials for an official investigation of my findings, even since 1932. Finally on November 7, 1938, the Gen. Conference appointed a Research Committee, namely, Elder L. E. Froom, as chairman, Dr. Lyn Wood, secretary, Prof. M. E. Kern, Prof. Werlein, Prof. Teesdale, Prof. Andreasen, Elder F. C. Gilbert.

The first meeting I had with the Research Committee was on Sunday, Nov. 20, 1938, and the second meeting was on Sunday, Dec. 4, 1938. At those meetings I presented to them in Calendrical Astronomical table form, the Crucifixion data, and the Oct. 22, 1844 data. On May 12, 1939, Elder Froom handed me four R. C's. papers, which represented their findings for scrutiny, and a fifth paper which contained the important Calendrical astronomical side of the question worked out by Miss Grace Amadon, which would be sent to me within a few days.

On Sunday, July 9, 1939, an important meeting was called to convene in the Gen. Conf. Chapel for the reading of the Research Committee's Report. At this meeting were present all the Gen. Conf. members available, all the Union Presidents in the U. S., many Bible teachers, many Ministers and many others. The reading of the R. C's. Report started at 9:30 A.M. and the meeting ended about 10:00 P.M. Miss Amadon had copied the Crucifixion data from my manuscript, and the October 22, 1844 important data she corrupted. Within a few days you will receive a paper explaineing things more in detail. Prejudice on the part of the guilty is strong against a re-investigation of the whole matter. But the demand for a re-investigation is also very strong. These letters are sent to many Gen. Conf. Officials, All Union Presidents in the U. S. and Canada. The Editor s of our papers, Many local Presidents, and many other influential men.

The open challenge on all that important data has been made by our Friends and Foes. For example: Read the "Gathering Call" of March and April 1938, and every "Gathering Call" which has been published ever since and we find the challenge repeated. Read "From Whence Will Peace Come" on page 6, is a reward of $50.00 offered to anyone that can deny the challenge.

Read the testimony of Dr. Julian Morgenstein, Pres. Hebrew Union College, Cincinnatti, Ohio. He says "Yom Kippur cannot occur later than Oct. 15 in any year. Accordingly it would be impossible for it to fall upon October 22^d."

Read the challenge of Dr. L. R. Conradi in "Wharheit, Licht, Leben" (Truth, Light, Life") of July 1938.

Read "Jonah and the Whale" in the"Bible Advocate"

Read the "Peoples Christian Bulletin" the challenge by Pastor E. E. Franke.

Read about the challenge by Rev. E. F. Hiscox, O. D. and Dr. R. A. Torrey, at the Great Prophetic Conference held in Carnegie Hall on Nov. 21 - 28, 1918

Read about the challenge of Dr. Mel Morris in "The Pagemistic Traditions of Holy Week."

Read the "Companion Bible account about the Wednesday Crucifixion.

Read the Baltimore, Md. News of June 8, 1930, on article headed, "To Fix Exact Date of Savior's Death."

Read the Universal Sunday School lesson of April, May, and June, 1934, about the Crucifixion data.

If we read and aquaint ourselves with all those above statements and challenges, we will see the importance of a correct and truthful answer.

                                                    J. H. Wierts

615 Corlies Ave. West Allenhurst, N.J.

Aug. 28, 1939.

Miss G. Amadon
Takoma Park. D.C.

Dear sister Amadon

Yours of the 21st inst came duly to hand, and contents carefully noticed.

I see that you are still hard at work. As regards your request that I should answer your questions relative to those tables, I may say, that I fully discussed them with you in your office, therefore I would think it unnecessary to go over that same ground again.

Because, as long as you think Scaliger is right as concerning his claim for the Passover data April 8 to May 6. You naturally cannot come to any other conclusion for the year 30 A.D. then you have. And as long as you believe Sidersky is right in his statement that a 385 day lunar-year did not exist before Christ, It would be useless for me to try to persuade you otherwise. I tried hard to make you see these things, but found that it was a hopeless task to convince you.

You ask if my 19-year Cycles agree with yours in length. I may say No. because my 19-year cycle from 9 to 28 A.D. contains 6940 full days, from 28-47 contains 6940 full days, and from 47-66 contains 6940 full days.

If you would work Bible Months in harmony with planetary Motion, You will find most marvelous harmony all through, instead of confusion as you now have. By depending upon all Kinds of statements of authors Why not work solely in harmony with the Bible arrangement of Calendrical time Keeping, in harmony with planetary Motion?

If you do that you will get somewhere.

I would ask: Where do you get your authority for Baptism by immersion?

Or the mortal nature of man?

Or the ordinances of the Lords house?

Or Sabbath Keeping on the seventh day of the week?

Do you consult authors, or the Bible?

I believe the day is coming and is not far hence, when the Bible must be our only authority on every point of Doctrine, Time and Chronology included, in order to successfully combat evolution.

Kind regards from us both.

Yours very truly

Mrs. & J. H. Wierts

P.S. We are visiting at the home of our daughter

Eld. J.H.Wierts,
Catonsville,
Maryland.
Dear Bro. Wierts:

Elder Froom passed on to me your question in regard to your "308th" cycle and its full moons. When the full moons of your "308th" cycle on chart C, column e, are compared with the full moon dates of the Greenwich meridian, mean noon, as given in column f of the same chart, they will be found to line up as follows:
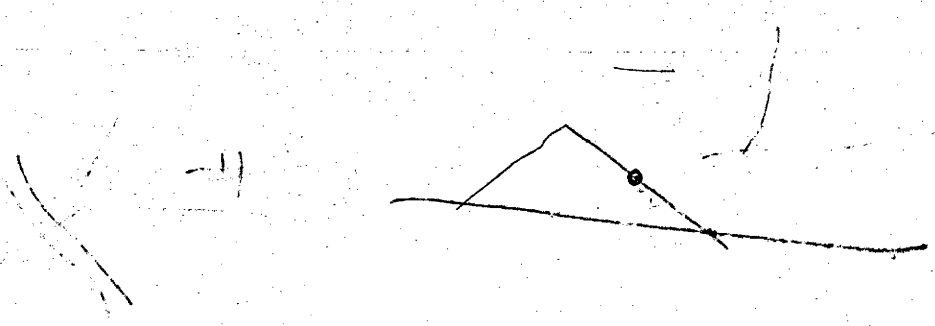
9 cycle years have full moon on "Nisan 14," -- 1-5-10-11-12-13-14-18-19.

7 cycle years have full moons on "Nisan 13," -- 2-4-6-7-8-15-17.

1 cycle year has full moon on "Nisan 12," -- 16.

2 cycle years have full moons on "Nisan 15."

The reason that your cycle full moons so line up in your tables is because your "308th" cycle is out of balance with your series of cycles by two years. If you place the first year of cycle "308" in synchronous relation with the 19-year cycle to which it belongs, the so-called full moons will line up quite differently with the Jewish month Nisan. But we should not forget that even the true 19-year cycle full moons, in the words of Sachau, are only a "rough calcula-
                                                                they
tion," and that, according to the Britannica,ₐfrequently differ from the astronomical full moons by one and two days, and further, that this difference was purposely planned in order to conceal the true date of the original Jewish passover.

Which "Nisan 14" date for 1843 is correct for your cycle "308?" the one in Chart C, column e, as <u>April 13</u>, or the one in Chart D given as <u>May 14</u>?

Yours very sincerely,

November 2, 1939.
220 Park Ave.
Takoma Park, Md.

Bro. J.H.Wierts,
Catonsville, Maryland.
Dear Bro. Wierts:

Will you please indicate on the enclosed TABLE just what change
you would make in the Jewish months in order to have a year 385 days long
from 30 to 31 A.D.? Have you any authority for this length of year in the
first century? If so, I would greatly appreciate having your references.

The four 19-year cycles, running from the year 9 A.D. to the
year 85 A.D., I make as follows:

A.D. 9-28 equal 6939 days
     28-47   "   6940   "
     47-66   "   6941   "
     66-85   "   6939   "
                 _____
                 27759   "

The length of the year I get from Ginzel Tables of moons. I am
making out a complete Table of these moons and the corresponding length of the
the year for the first century. If you would care to have a copy you can
let me know. Kindly let me know if your 19-year cycles agree with mine in
length.

Yours very sincerely,

Aug. 19, 1939.
Takoma Park,
Theological Seminary,
General Conference.

J. H. Wirts.
c/o Morrison's Shell Camp.
Route 3. Valdosta. Ga.

Miss Grace Amadon

220 Park Ave.

Takoma Park, Md

CATONSVILLE
NOV 6
630AM
MD.
1933

3 c

24 Fusting Ave., Catonsville, Md.

Nov. 5. 1939

Miss G. Amadon.
Takoma Park. D.C.
Dear Sister Amadon.

Yours of Nov. 2d received, and in answer
would say, why spend so much of your
valuable time on those faulty tables I had
sent to Elder Froom last year from Florida?

I informed Elder Froom as soon as I had
come from Florida last May, that those
tables and also the description of those tables
were faulty, and requested that they should
be returned to me for correction. That very
day he looked for them in Dr. Wood's Office
but could not find them. And promised to
return them to me by mail as soon as he
would find them.

On May 21, 1939 I received a letter from
Elder Froom saying. "I am returning the tables
which I at last located on the shelf where your
folder had reposed ever since you left for
Florida. Friday morning I suggested that
Miss Amadon scan it through."

Well sister Amadon I am sorry that at
Elder Froom's suggestion you have been
scanning those faulted tables through until you
almost have become bewildered in your scanning,

Ofcourse Sister Amadon, it is not your fault, but it is Elder Froom's fault, because I informed him of the fact that those tables and the description pertaining to those tables were faulty, therefore he should not have given those tables to you for scanning.

Furthermore, Elder Froom never ask me for the corrected tables, because apparently at that time he was under the impression that he needed neither me nor my material as pertaining to the whole question.

Therefore Sister Amadon I would suggest to you, please forget all about those faulty tables, and spend your valuable time on something more worth while.

We are leaving for Florida. Monday morning, Nov. 6.

Our address until Nov. 22, is

Valdosta. Ga.

Route 3.

C/o Morrison's shell Camp.

Best regards. Mrs & JH. wierts.

BIBLE TIME. THE 308TH CYCLE

The 308th 19 Year Lunar-Solar Cyle Since Creation

OLD STYLE						Astr. ← [G.M.T.] Autumnal Equinoctial New Moons [f]	NEW STYLE		
[a]	[b]	[c]	[d]	[ε]		d. h. m.	[g]	[h]	[i]
A.M.	A.D.	A.D. Tishri					Days		
5835 =	1834 -	35	10	Thur	Oct 19	21 12 17	+12 = Oct	31	Sab
5836 =	1835 -	36	10	Wed	Oct 8	10 1 28	+12 = Oct	21	Fri
5837 =	1836 -	37	10	Sun	Sep 27	24 8 0	+12 = Oct	10	Tues
5838 =	1837 -	38	10	Sun	Oct 17	18 2 25	+12 = Oct	30	Tues
5839 =	1838 -	39	10	Wed	Oct 5	7 2 13	+12 = Oct	18	Fri
5840 =	1839 -	40	10	Mon	Sep 24	25 6 20	+12 = Oct	7	Wed
5841 =	1840 -	41	10	Wed	Oct 13	14 4 26	+12 = Oct	26	Fri
5842 =	1841 -	42	10	Thur	Oct 2	3 18 23	+12 = Oct	15	Sab
5843 =	1842 -	43	10	Tues	Oct 20	22 19 35	+12 = Nov	2	Thur
5844 =	1843 -	44	10	Sun	Oct 9	11 11 23	+12 = Oct	22	Tues	-29 = Sep.23 Mon.
5845 =	1844 -	45	10	Thur	Sep 28	30 22 58	+12 = Oct	11	Sab
5846 =	1845 -	46	10	Wed	Oct 17	19 19 43	+12 = Oct	30	Fri
5847 =	1846 -	47	10	Sun	Oct 6	8 21 6	+12 = Oct	19	Tues
5848 =	1847 -	48	10	Fri	Sep 25	26 21 35	+12 = Oct	8	Sun
5849 =	1848 -	49	10	Fri	Oct 15	15 17 13	+12 = Oct	28	Sun
5850 =	1849 -	50	10	Tues	Oct 4	Nov 3 14 40	+12 = Oct	17	Thur	N.M. = Oct 5-2-55
5851 =	1850 -	51	10	Fri	Sep 22	24 18 11	+12 = Oct	5	Sun
5852 =	1851 -	52	10	Fri	Oct 11	12 19 14	+12 = Oct	24	Sun
5853 =	1852 -	53	10	Tues	Sep 30	Oct 2 10 17	+12 = Oct	13	Thur

Note.— The Astr. New Moons are copied from the Ephemeris Royal Observatory Greenwich, London, England.
At the U.S. Naval Observatory, Washington, D.C.

J. H. Weirtz

[Chart C]

C

BIBLE TIME. THE 308ᵀᴴ CYCLE

The 308ᵗʰ 19 Year Lunar-Solar Cycle Since Creation

	NEW STYLE				Astr. Vernal Equinoctial Moon Fulled [f]	OLD STYLE							
	[a]	[b]	[c]	[d]	[e]	d.h.m.	[g] Days	[h]	[i]	Veadar Years [j] Days	[k]	[l]	
	A.M.	A.D.	A.D.	Nisan									
354	5835 = 1834 - 35	14	Sun	Apr 12	12 19 16	−12 =	Mar 30x	Fri	+30 =	Apr 29x	Sun	
384	5836 = 1835 - 36	14	Sun	May 1	Apr 30 3 59	−12 =	Apr 18	Fri		Apr 18	Fri	354
355	5837 = 1836 - 37	14	Wed	Apr 19	20 8 39	−12 =	Apr 6x	Mon		Apr 6	Mon	354
354	5838 = 1837 - 38	14	Tues	Apr 10	9 14 6	−12 =	Mar 28	Sun	+30 =	Apr 27	Tues	386
−384	5839 = 1838 - 39	14	Sun	Apr 28	28 7 24	−12 =	Apr 15x	Fri		Apr 15	Fri	353
354	5840 = 1839 - 40	14	Fri	Apr 17	16 7 55	−12 =	Apr 4	Wed		Apr 4	Wed	355
+384	5841 = 1840 - 41	14	Tues	Apr 6	5 13 31	−12 =	Mar 24	Sun	+30 =	Apr 23	Tues	384
354	5842 = 1841 - 42	14	Mon	Apr 25	24 11 27	−12 =	Apr 12	Sab		Apr 12	Sab	354
355	5843 = 1842 - 43	14	Fri	Apr 13	14 2 29	−12 =	Mar 31x	Wed	+30 =	Apr 30	Fri	383
−384	5844 = 1843 - 44	14	Thur	May 2	2 18 57	−12 =	Apr 19x	Tues		Apr 19	Tues +12 = May 2	New Style 355
354	5845 = 1844 - 45	14	Mon	Apr 21	21 19 12	−12 =	Apr 8x	Sab		Apr 8	Sab	354
355	5846 = 1845 - 46	14	Sab	Apr 11	11 5 54	−12 =	Mar 29x	Thur	+30 =	Apr 28	Sab	385
−384	5847 = 1846 - 47	14	Fri	Apr 30	30 1 25	−12 =	Apr 17x	Wed		Apr 17	Wed	354
354	5848 = 1847 - 48	14	Tues	Apr 18	18 2 31	−12 =	Apr 5x	Sun		Apr 5	Sun	354
+383	5849 = 1848 - 49	14	Sun	Apr 8	7 3 49	−12 =	Mar 26	Fri	+30 =	Apr 25	Sun	384
354	5850 = 1849 - 50	14	Sab	Apr 27	25 23 20	−12 =	Apr 14x	Thur		Apr 14	Thur	354
355	5851 = 1850 - 51	14	Wed	Apr 16	15 10 35	−12 =	Apr 3	Mon		Apr 3	Mon	
+384	5852 = 1851 - 52	14	Sun	Apr 4	4 2 23	−12 =	Mar 22x	Fri	+30 =	Apr 21	Sun	
355	5853 = 1852 - 53	14	Sab	Apr 23	23 3 11	−12 =	Apr 10x	Thur		Apr 10	Thur	

Note— The Astr. Full Moons are copied from the Ephemeris, Royal Observatory, Greenwich, London, England.
At the U.S. Naval Observatory, Washington, D.C.

J. J. Wierts

4028 ÷ 19 = 212

THE 213th 19 YEAR LUNAR—SOLAR CYCLE [J.C.T.]

Vernal Equinoctial Full Moons [a]		Veadar Months [b]	[c]	[d]	Paschal Full Moons [e]	[f]	Passover Day [g]	[h]	[i]	Atonement Day [j]		[k]	19-yr Cycle	Astro. Cycle
A.D.							Nisan	Days		Tishri			385	384
1 — 28	Mar. 29 6 A.M.	Mon.	+ 30 =		Apr. 29	Thurs. 12 =	14	+ 174 =	10 =	Oct.	19	Tues.	}	
29 [Apr. 17]*	5 A.M.	Mon.	+ 27 =		Apr. 18	Mon. 13 =	14	+ 174 =	10 =	Oct.	8	Sab.	} 354	355
30 [Apr. 6]	10 P.M.	Fri.			Apr. 7	Fri. 13 =	14	+ 174 =	10 =	Sept. 27		Wed.	} 354	354
4 — 31	Mar. 27 2 P.M.	Tues.	+ 30 =		Apr. 27	Fri. 12 =	14	+ 174 =	10 =	Oct.	17	Wed.	} 385	384
32 [Apr. 14]	11 A.M.	Tues.			Apr. 15	Tues. 13 =	14	+ 174 =	10 =	Oct.	5	Sun.	} 354	355
6 — 33 [Apr. 3]	5 P.M.	Sab.	+ Apr.		Apr. 4	Sab. 13 =	14	+ 174 =	10 =	Sept. 24		Thur.	− 354	354
34	Mar. 23 3 P.M.	Tues.	+ 30 =		Apr. 23	Fri. 13 =	14	+ 174 =	10 =	Oct. 13		Wed.	− 384	384
35 [Apr. 11]	11 A.M.	Tues.	Apr. 22		Apr. 12	Tues. 13 =	14	+ 174 =	10 =	Oct.	2	Sun.	− 354	354
9 — 36	Mar. 30 5 P.M.	Fri.	+ 30 =		Apr. 30	Mon. 13 =	14	+ 174 =	10 =	Oct.	20	Sab.	− 384	384
37 [Apr. 18]	2 P.M.	Fri.	Apr. 29		Apr. 19	Fri. 13 =	14	+ 174 =	10 =	Oct.	9	Wed.	− 354	354
38 [Apr. 8]	6 A.M.	Tues.			Apr. 8	Tues. 14 =	14	+ 174 =	10 =	Sept. 28		Sun.	− 354	355
12 — 39	Mar. 28-28 13, 24	Sab.	+ 30 =		Apr. 27	Mon. 14 =	14	+ 174 =	10 =	Oct.	17	Sab.	− 384	384
	d. h. m.		Apr. 27										− 355	354
40	15 10 27	Sab.			Apr. 16	Sab. 13 =	14	+ 174 =	10 =	Oct.	6	Thur.	− 354	354
14 — 41	Apr. (4.79) 4 19 46	Wed. (5)	+ Apr.		Apr. 5	Wed. 14 =	14	+ 174 =	10 =	Sept. 25		Mon.	− 354	355
42	Mar. 26 25 4 34	Mon.	+ 30 =		Apr. 25	Wed. 13 =	14	+ 174 =	10 =	Oct. 15		Mon.	− 385	384
43	13 2 7	Sun.	Apr. 24		Apr. 14	Sun. 13 =	14	+ 174 =	10 =	Oct.	4	Fri.	− 354	354
17 — 44	1 10 55	Thur.	+ Apr.		Apr. 2	Thur. 13 =	14	+ 174 =	10 =	Sep.	22	Tues.	− 354	354
45	Mar. 22 21 19 44	Mon.	+ 30 =		Apr. 21	Wed. 13 =	14	+ 174 =	10 =	Oct.	11	Mon.	− 384	384
46	9 17 16	Sun.	Apr. 20		Apr. 10	Sun. 13 =	14	+ 174 =	10 =	Sep.	30	Fri.	− 354	354
													6940	6940

NOTE: The 174 days between the Passover and the Atonement includes the
14th Nisan and 10th day of Tishri. The years from 28 to 36 A.D.
are copied from the Dr. Eichelberger Table
And from 39 to 46 I worked out from the Guiness' Tables of
Mean New Moon
Dr. Eichelberger says that he Table is correct within 2 to 3 hours.
The same I claim for the Guinness' Tables
Both tables are based upon Jerusalem Civil Time
That means you must reckon the day from midnight to midnight.

[* The dates in brackets were copied from the
original table at the U.S. Observatory.]

J. H. Wierts

Guiness' Moon is
as follows:

F. Moons
Mar. J.C. Time

39. Mar. 28. 33 = 28.927 or Apr. 27.257
40. Apr. 15. 33 = 15.927.
41. Apr. 4. 79 = 5.387.
42. Mar. 24. 93 = 25.527 or Apr. 24.157
43. Apr. 12. 62 = 13.217.
44. Mar. 31. 69 = Apr. 1.287.
45. Mar. 21. 01 = Mar. 21.607 or Apr. 20.077
46. Apr. 8. 96 = Apr. 9.557.

A.D.   New M. O.H.T   New M. J.C.T   Length of Yr
30   Mar. 22.25 = Mar. 22.847 = 383
31   Apr. 9.99 = Apr. 10.587

In year 39 their moon
is our astronom. moon
in Cycle 213
J.C.T.

BIBLE TIME -- THE 300th CYCLE

THE 308th 19 YEAR LUNAR-SOLAR CYCLE SINCE CREATION

	OLD STYLE			Astr. Autumnal Equinoctial New Moons			NEW STYLE	
[a]	[b]	[c]	[d]	[e]	[f]	[g]	[h]	[i]
A.M.	A.D.	A.D.	Tishri		d. h. m.	Days		
5835 =	1834 -	35	10 Thurs.	Oct. 19	21 12 17 ≠	12 =	Oct. 31 Sab.	12 ×
5836 =	1835 -	36	10 Wed.	Oct. 8	10 1 28 +	12 =	Oct. 21 Fri.	13
5837 =	1836 -	37	10 Sun.	Sep. 27	29 7 0 +	12 =	Oct. 10 Tues	13
5838 =	1837 -	38	10 Sun.	Oct. 17	18 2 26 +	12 =	Oct. 30 Tues	13
5839 =	1838 -	39	10 Wed.	Oct. 5	7 2 13 +	12 =	Oct. 18 Fri.	13
5840 =	1839 -	40	10 Mon.	Sep. 24	25 6 20 +	12 =	Oct. 7 Wed.	13
5841 =	1840 -	41	10 Wed.	Oct. 13	14 4 26 +	12 =	Oct. 26 Fri.	13
5842 =	1841 -	42	10 Thur.	Oct. 2	3 18 23 +	12 =	Oct. 15 Sab.	13
5843 =	1842 -	43	10 Tues.	Oct. 20	22 19 35 +	12 =	Nov. 2 Thur	13 ×
5844 =	1843 -	44	10 Sun.	Oct. 9	11 11 25 +	12 =	Oct. 22 Tues	- 29 = Sep. 28 Mon.
5845 =	1844 -	45	10 Thur.	Sep. 28	30 22 58 +	12 =	Oct. 11 Sab.	15
5846 =	1845 -	46	10 Wed.	Oct. 17	19 19 45 +	12 =	Oct. 30 Fri.	13
5847 =	1846 -	47	10 Sun.	Oct. 6	6 21 6 +	12 =	Oct. 19 Tues	
5848 =	1847 -	48	10 Fri.	Sep. 26	26 21 55 +	12 =	Oct. 9 Sun	13 ×
5849 =	1848 -	49	10 Fri.	Oct. 15	15 17 15 +	12 =	Oct. 28 Sun.	13
5850 =	1849 -	50	10 Tues.	Oct. 4	5 14 40 +	12 =	Oct. 17 Thur	13
5851 =	1850 -	51	10 Fri.	Sep. 22	24 18 11 +	12 =	Oct. 5 Sun.	13
5852 =	1851 -	52	10 Fri.	Oct. 11	12 19 14 +	12 =	Oct. 24 Sun.	13
5853 =	1852 -	53	10 Tues.	Sep. 30	Oct. 2 10 17 +	12 =	Oct. 18 Thur	13

NOTE: The Astronomical New Moons are copied from the Ephemeris Royal Observatory, Greenwich, London, England.

At the U.S. Naval Observatory, Washington, D.C.

J.H. Wierts

BIBLE TIME -- THE 308th CYCLE

THE 308th 19 YEAR LUNAR-SOLAR CYCLE SINCE CREATION

	[a]		[b]	[c]	[d]		[e] Astr. Vernal Equinoctial Moon Fulled					[g]		[h]	[i]	[j] Old Style Calendar ⊏ Years		[k]		[l]
	A.M.		A.D.	A.M.	Mean			d.	h.	m.		Days				Days					
14	5835	=	1834	- 35	14	Sun.	Apr	12	12	10	16	- 12	=	Mar	30	Fri	+ 30	=	Apr	29	Sun	13
13	5836	=	1835	- 36	14	Sun.	May	1	30	3	59	- 12	=	Apr	18	Fri			Apr	18	Fri	13
15	5837	=	1836	- 37	14	Wed.	Apr	19	20	8	39	- 12	=	Apr	6	Mon			Apr	6	Mon	13
13	5838	=	1837	- 38	14	Tue.	Apr	10	9	14	6	- 12	=	Mar	28	Sun	+ 30	=	Apr	27	Tues	13
14	5839	=	1838	- 39	14	Sun	Apr	28	28	7	26	- 12	=	Apr	15	Fri			Apr	15	Fri	13
	5840	=	1839	- 40	14	Fri	Apr	17	16	7	55	- 12	=	Apr	4	Wed			Apr	4	Wed.	13
	5841	=	1840	- 41	14	Tued	Apr	6	5	18	51	- 12	=	Mar	24	Sun	+ 30	=	Apr	23	Tues	13
	5842	=	1841	- 42	14	Mon	Apr	25	26	11	27	- 12	=	Apr	12	Sab			Apr	12	Sab.	13
	5843	=	1842	- 43	14	Fri	Apr	13	14	2	29	- 12	=	Mar	31	Mod	+ 30	=	Apr	30	Fri. 'Mew Style
	5844	=	1843	- 44	14	Thur	May	2	2	18	57	- 12	=	Apr	19	Tues	+ 30	=	Apr	19	Tues 12-May 2
	5845	=	1844	- 45	14	Mon	Apr	21	21	19	12	- 12	=	Apr	8	Sab			Apr	8	Sab.	13
	5846	=	1845	- 46	14	Sab	Apr	11	11	5	54	- 12	=	Mar	29	Thur	- 30	=	Apr	28	Sab	13
	5847	=	1846	- 47	14	Fri	Apr	30	30	1	12	- 12	=	Apr	17	Wed			Apr	17	Wed	13
	5848	=	1847	- 48	14	Tued	Apr	19	10	2	31	- 12	=	Apr	5	Sun			Apr	5	Sun	13
	5849	=	1848	- 49	14	Sun	Apr	8	7	5	49	- 12	=	Mar	26	Fri	+ 30	=	Apr	25	Sun	13
	5850	=	1849	- 50	14	Sab	Apr	27	26	23	20	- 12	=	Apr	14	Thu			Apr	14	Thur	13
	5851	=	1850	- 51	14	Wed	Apr	16	16	10	35	- 12	=	Apr	3	Mon			Apr	3	Mon	13
	5852	=	1851	- 52	14	Sun	Apr	4	4	2	23	- 12	=	Mar	22	Fri	+ 30	=	Apr	21	Sun	13
	5853	=	1852	- 53	14	Sab	Apr	23	23	5	11	- 12	=	Apr	10	Thur			Apr	10	Thur	

NOTE: The Astronomical Full Moons are copied from the Ephemeris,
Royal Observatory, Greenwich, London

At the U.S. Naval Observatory, Washington, D.C.

J.M. Wierts

$$4028 \div 19 = 212$$

THE 213th 19 YEAR LUNAR--SOLAR CYCLE

A.D.	Vernal Equinoctial Full Moons [a]	[b]	Veadar Months [c]	[d]	Paschal Full Moons [e]	[f]	Passover Day Nisan [g]	[h]	Days	[i]	Atonement Day Tishri [j]	[k]
28	Mar. 29	6 A.M.	Mon	30	= Apr. 29	Thurs.	= 14	+	174	= 10 =	Oct. 19	Tues
29	Apr. 17	5 A.M.	Mon.		Apr. 18	Mon.	= 14	+	174	= 10 =	Oct. 8	Sab
30	Apr. 6	10 P.M.	Fri.		Apr. 7	Fri	= 14	+	174	= 10 =	Sept 27	Wed
31	Mar. 27	2 P.M.	Tues	30 =	Apr. 27	Fri	= 14	+	174	= 10 =	Oct 17	Wed
32	Apr. 14	11 A.M.	Tues.		Apr. 15	Tues	= 14	+	174	= 10 =	Oct 5	Sun
33	Apr. 3	5 P.M.	Sab.		Apr. 4	Sab	= 14	+	174	= 10 =	Sep 24	Thur
34	Mar. 23	3 P.M.	Tues	30 =	Apr 23	Fri	= 14	+	174	= 10 =	Oct 13	Wed
35	Apr. 11	11 A.M.	Tues.		Apr. 12	Tues	= 14	+	174	= 10 =	Oct 2	Sun
36	Mar. 30	5 P.M.	Fri	30 =	Apr 30	Mon.	= 14	+	174	= 10 =	Oct 20	Sab
37	Apr. 18	2 P.M.	Fri		Apr 19	Fri	= 14	+	174	= 10 =	Oct 9	Wed
38	Apr. 8	6 A.M.	Tues		Apr 8	Tues	= 14	+	174	= 10 =	Sept 28	Sun
39	Mar. 28	28, 15, 27	Sab.	30 =	Apr 27	Mon	= 14	+	174	= 10 =	Oct 17	Sab
40		d. h. m.										
40		15 10 57	Sab.		Apr 16	Sab	= 14	+	174	= 10 =	Oct 6	Thur
41		4 19 46	Wed.		Apr 5	Wed	= 14	+	174	= 10 =	Sep 25	Mon
42	Mar 26	25 4 34	Mon	30 =	Apr 25	Wed	= 14	+	174	= 10 =	Oct 15	Mon
43		13 2 7	Sun.		Apr 14	Sun	= 14	+	174	= 10 =	Oct 4	Fri
44		1 10 55	Thur.		Apr 2	Thur	= 14	+	174	= 10 =	Sep 22	Tues
45	Mar 22	21 19 44	Mon	30 =	Apr 21	Wed	= 14	+	174	= 10 =	Oct 11	Mon
46		9 17 16	Sun.		Apr 10	Sun	= 14	+	174	= 10 =	Sep 30	Fri

NOTE: The 174 days between the Passover and the Atonement includes the
14th Nisan and 10th day of Tishri. The years from 28 to 38 A.D.
are copied from the Dr. Eicholberger Table
And from 39 to 46 I worked out from the Guiness' Tables of
Mean New Moon
Dr. Eicholberger says that his Table is correct within 2 to 3 hours.
The same I claim for the Guinness' Tables
Both tables are based upon Jerusalem Civil Time
That means you must reckon the day from midnight to midnight.

THE PROPOSED NEW CALENDAR
FOR THE WHOLE WORLD

Calendar change not only threatens religion, but also astronomical eclipse data of the sun and the moon, and the transit data of the planets Mercury and Venus, etc. It also would seriously affect the workings of the Julian Day Number, and make the valuable Oppolzer "Canon of Eclipses" a worthless record.

A new calendar scheme has been in the making by some men, for more than a score of years. It is highly financed, and has its propaganda agents among all civilized nations on this earth.

In 1922, a reprint of the June, 1922, issue of the "Bulletin of the Pan American Union" appeared in a pamphlet form of twenty-eight pages. Its title page reads: "THE EVOLUTION OF CALENDARS AND HOW TO IMPROVE THEM." This article was written by Moses B. Catsworth, Secretary-Treasurer of the International Fixed Calendar League.

Mr. Catsworth worked, hoped and expected the calendar change to come in 1928, because in that year the first day was Sunday, which would be the first day of the New Calendar.

Mr. Catsworth's proposed New Calendar had thirteen months. Each month had twenty-eight days. Thus 28 x 13 = 364 days, and one day over, the so-called none day, which would be December 31, and which would be called the zero day, or none day.

Mr. Catsworth proposed that in leap years the leap-year day should fall in midsummer and should be called a zero day, or a none day. He also proposed that the 13th month be called the month "SOL", and be inserted between the months of June and July.

In 1932, the Catsworth, 13-month calendar change was considered by the League of Nations. However, it was not adopted, because the 13-month calendar year was not well favored by the League.

Since 1932, though, the calendar change agitation has been vigorously carried on by the "Journal of Calendar Reform", which is sponsored by the World Calendar Association, in New York City, Miss Elizabeth Achelis, president.

This revised New Calendar is a calendar of 12 months. The year is divided into four quarters. Each quarter has 91 days. The first month of each quarter is a month of 31 days. The two other months are months of 30 days each. Thus, 91 x 4 = 364 days. The extra 365th day should be called none day, or world day, or world holy-day.

In leap years, the leap-year day should fall between June 30 and July 1, and should be called none day.

It is proposed that this New Calendar should commence with the year 1945. 1944 is a leap year of 366 days. The last day of 1944 is Sunday, but under the New Calendar arrangement, it will not be Sunday, but will be called none day, or world day, or world holy-day.

Therefore, the first day of 1945, which according to our present Gregorian calendar is Monday, would be called Sunday.

What will the conscientious, Sunday-keeping people say about that? Will they accept Monday for their Sunday?

In 1946, the Sunday-keeping people will keep their Sunday on Tuesday, and in 1947 on Wednesday. In 1948, which is a leap year, they will keep their Sunday on Tuesday for six months, and on Monday for six months. What will the conscientious Sunday-keeping Christians say about that? Will they accept such falsifying, absurd, calendar-scheming arrangements without protest?

And the Seventh Day Sabbath-keeping Christians and Jews, will they accept this New Calendar scheme without protest?

For example:

Under the New Calendar, in 1945, Saturday, the seventh day of the week, the Biblical Sabbath day, would fall on Friday. In 1946, it would fall on Thursday. In 1947, it would fall on Wednesday; and in 1948, it would fall on Tuesday for six months, and on Monday for six months. Will they accept such an arrangement without protest?

EFFECTS OF THE NEW CALENDAR RECKONING ON THE

ECLIPSES OF THE SUN AND THE ECLIPSES OF THE MOON DATA

Will the astronomers accept the New Calendar without protest?

For example:

Under the New Calendar, all astronomical phenomena, such as eclipses of the sun and moon, the transits of Mercury and Venus data, must be recorded on different data, and for that matter on wrong data.

For example:

The total eclipse of the sun in 1945 occurs on Monday, July 9, according to our present Gregorian calendar. But according to the New Calendar, this eclipse would be recorded as occurring on Sunday, July 8. This would be one day too early according to the date of the month, and also one day too early according to the day of the week. This total eclipse of the sun is visible in the United States.

A partial eclipse of the moon in 1945 occurs on Monday, June 25, according to our present Gregorian calendar. But according to the New Calendar, this eclipse of the moon would be recorded as occurring on Sunday, June 24, which would be one whole day too early, and of course this would not be correct. This eclipse of the moon will be visible in Asia and the East Indies.

Also, the total eclipse of the moon in 1945 occurs on Wednesday, December 19, according to our present Gregorian calendar. But according to the New Calendar, that eclipse would be recorded as occurring on Tuesday,

December 19. Here the date of the month would be the same, but the day of the week would be one day too early. This eclipse of the moon will be visible in South America, Atlantic Ocean, and Africa.

The total eclipse of the moon in 1946 occurs on Friday, June 14, according to our present Gregorian calendar. But according to the New Calendar, that eclipse would be recorded as occurring on Wednesday, June 13. Thus the date of the month would be one day too early, and the day of the week would be three days too early. This eclipse will be visible in Asia.

The total eclipse of the moon in 1946 occurs on Sunday, December 8, according to our present Gregorian calendar. But according to the New Calendar, that eclipse would be recorded as occuring on Friday, December 8. Here we have the same date of the month, but the eclipse would be three days too early according to the day of the week. This eclipse of the moon will be visible in Asia.

The total eclipse of the sun in 1947 occurs on Tuesday, May 20, according to our present Gregorian calendar. But according to the New Calendar, this eclipse would be recorded as occurring on Saturday, May 18. This would be two days too early according to the date of the month; and according to the day of the week, it would be either four days too early, or five days too late. This eclipse of the sun is visible in South America and Africa.

The partial eclipse of the sun in 1948 occurs on Sunday, May 9, according to the present Gregorian calendar. But according to the New Calendar, this eclipse of the sun would be recorded as occurring on Wednesday, May 8. In this case the date of the month would be one day too early, but the day of the week would be four days too early or four days too late. This eclipse of the sun will be visible in Asia and India.

The total eclipse of the sun in 1948 occurs on Monday, November 1, according to our present Gregorian calendar. But according to the New Calendar, this eclipse of the sun would be recorded as occurring on Wednesday, November 1. In this case the date of the month would be the same, but the day of the week would be three days too late. This total eclipse of the sun will be visible in Africa and Madagascar.

The partial eclipse of the moon in 1948 occurs on Friday, April 23, according to our present Gregorian calendar. But according to the New Calendar, that eclipse would be recorded as occurring on Monday, April 23. In this case the date of the week would be four days off, either four days too early, or four days too late. This eclipse of the moon will be visible in the East Indies and Australia.

The total eclipse of the moon in 1949 occurs on Wednesday, April 13, according to our present Gregorian calendar. But according to the New Calendar, that total eclipse of the moon would be recorded as occurring on Thursday, April 12. In this case the date of the month is one day too early, and the day of the week one day too late. This total eclipse of the moon will be visible in South America.

The partial eclipse of the sun in 1951 occurs on Saturday, September 1, according to our present Gregorian calendar. But according to the New Calendar, that eclipse of the sun would be recorded as occurring on Friday, September 1. In this case the date of the month would be the same, but the day of the week would be one day different; namely, one day too early. This

eclipse of the sun will be visible in the eastern part of the United States and Africa.

The total eclipse of the sun in 1954 occurs on Friday, April 30, according to our present Gregorian calendar. But according to the New Calendar, that total eclipse of the sun would be recorded as occurring on Sunday, April 29. In this case, the date of the month would be one day too early, but the day of the week would be three days different; namely, three days too late. This total eclipse of the sun will be visible in the United States, Europe, and Africa.

Perhaps the above mentioned eclipses of the sun and the moon will be sufficient to show the havoc and confusion of astronomical, calendrical data, which the New Calendar would bring to the work and records of astronomers, and the confusion of calendrical, astronomical data the whole world over.

In the light of those few calendrical, astronomical facts, will the astronomers accept the New Calendar without protest?

WHAT ABOUT THE JULIAN DAY NUMBER AND

THE NEW CALENDAR?

The Julian Day Number was invented by Joseph Scaliger. It starts with the year 4713-12 B. C., at midnight, January 1. The Julian Day Number has Tuesday as the first day of the week, thus: Tuesday 1, Wednesday 2, Thursday 3, Friday 4, Saturday 5, Sunday 6, and Monday 7 or zero.

Dr. Hale's "Analysis of Chronology," Vol. 1, p. 57, says: "The Julian period of 7980 years, whose 4714th year corresponded to A. D. 1, was invented by Joseph Scaliger, who called it so, as being accommodated to the Julian year, beginning the first of January. By the help of this, the years of the regressive series may be critically ascertained, as an astronomical cycle, indeed, it is of considerable use."

Thus by the use of the Julian Day Number, any day of the week, month, or year in the Old or New Testament can be proven and definitely established.

For example:

The first 24-hour day in creation week was Sunday and corresponds with September 20, which in creation week was three days, one hour and fifteen minutes before the autumnal equinox. All these important Biblical, calendrical, astronomical facts are proved by astronomical science.

The Julian Day Number proves that, in 4000 B. C., September 20 fell on Sunday.

The Julian Day Number for Sunday, September 20, 4000 B. C. = 260,686 divided by 7 = 37,240 6/7, equals Sunday, September 20, 4000 B. C.

The day of the week of the total eclipse of the sun of August 28, 1185 B. C., visible in Europe and Asia, by the Julian Day Number, is found thus: the Julian Day Number for August 28, 1185 B. C. = 1,288,841 divided by 7 = 184,120 1/7, equals ~~Tuesday,~~ August 28, 1185 B. C. *1,288,842*

2/7   Wednesday

[handwritten: June 15 - May 16 / May 16 - Oct 17 / April 19 - Mar. 19]

The day of the week, by the Julian Day Number, for the total eclipse of the sun of June 15, 763 B. C., visible at Nineveh, in the last year of Ashurdan III, is found thus: The Julian Day Number for June 15, 763 B. C. = 1,442,903 divided by 7 = 206,129 0/7 = Monday, June 15, 763 B. C. ✓

The day of the week, by the Julian Day Number, for the total eclipse of the sun of May 18, 603 B. C., visible in Africa and Asia, is found thus: The Julian Day Number for May 18, 603 B. C. = 1,501,315 divided by 7 = 214,473 4/7 equals Friday, May 18, 603 B. C. ✓

Again, the day of the week, by the Julian Day Number, for the total eclipse of the sun, visible in the United States and Canada, Europe and Asia, on July 9, 1945 A. D., is found thus: the Julian Day Number for July 9, 1945 A. D. = 2,431,646 divided by 7 = 347,378 0/7 equals Monday, July 9, 1945 A. D.

Also the day of the week by the Julian Day Number, for the total eclipse of the sun, visible in the United States, Europe and Asia, on April 30, 1954 A. D., is found thus: Julian Day Number 2,434,863 divided by 7 = 347,837 4/7 equals Friday, April 30, 1954 A. D.

Thus we can see the great value of the Julian Day Number as it operates in perfect harmony with the Gregorian calendar, proving any day of the week, month or year from 4712 B. C. to 3266 A. D., namely for 1322 years yet to come; and the confusion of the New Calendar would cause with the eclipses of the sun and moon data, as has already been shown, proven and explained above.

Also, the Oppolzer "Canon of Eclipses" could no longer be used by astron- omers. This valuable Canon records 8000 eclipses of the sun from 1207 B. C. to 2161 A. D., a total of 3368 years; and 5200 eclipses of the moon during that same period. This means that all the eclipses of the sun and the moon can be found recorded in the Canon for 217 years yet to come. The "Canon of Eclipses" also shows where any of these eclipses of the sun and the moon will be visible on the earth, as well as the year, month, day, hour, minute and second when and where the eclipses will be visible. Then, too, the size of the eclipses (if total, annular or partial) stands recorded in the "Canon of Eclipses." However, if the New Calendar should come into opera- tion, the "Canon of Eclipses" would become an absolete record and could no longer be used by the astronomers, since all the Canon eclipses are based upon the present Gregorian calendar, which also would become obsolete. Furthermore, every eclipse of the sun, as well as every eclipse of the moon in the Canon, is accompanied by the Julian Day Number.

Therefore, if the New Calendar comes into operation, both the "Canon of Eclipses" and the Julian Day Number would become worthless records in the hands of astronomers.

In the light of the above calendrical astronomical facts, will the astronomers accept the New Calendar without protest?

FOUR CALENDAR CHANGES

Historical records show that there have been four calendar changes during the past 2000 years. However, all these calendrical changes have never affected the weekly, seven-day cycle.

For example: the calendar change of 46 to 45 B. C.

At that time the Roman calendar was 80 days out of harmony with the seasons. Therefore, Julius Caesar ordered that the calendar be changed to bring it in harmony with the seasons.

In 46 B. C., the vernal equinox came on January 1, which in turn came on October 14. Julius Caesar decreed that the year 45 B. C. begin as January 1, on the day of the first new moon after the winter saltice.

Therefore, Friday, October 14, 46 B. C. was called Friday, January 1, 45 B. C. This meant that 80 days were omitted from the calendar, bringing the vernal equinox on March 21. This almost seems Providential, because in creation year, the vernal equinox came on March 21. Thus we can see that this calendar change did not affect or change the weekly cycle. It only changed the dates of the months.

The Julian year, however, was counted as 365 days and six hours, which was 11 minutes and 14 seconds longer than the astronomical year. Therefore, the vernal equinox retrograded every 129 years by one day. Thus in 325 A. D., the vernal equinox came on March 19. The church fathers, however, at the council of Nicia in 325 A. D., restored the vernal equinox to March 21. Also this calendar change did not affect or disturb the weekly cycle. The church fathers of 325 A. D. did not remedy the cause of the vernal equinoctial retrogression. Therefore, when we come to the 16th century A. D., the vernal equinox comes on March 11.

Of course, for several centuries previous to the Gregorian calendar change of 1582 A. D., many learned astronomers had pointed out that a calendar change was necessary. Pope Gregory XIII undertook the task and ordered that the calendar change should be made. Therefore, in 1582 A. D., Friday, October 5, was called Friday, October 15. Thus ten days were omitted from the calendar, bringing the vernal equinox from March 11 to March 21. Again we can see that the weekly cycle was not disturbed, only the dates of the months.

England and other Protestant countries in Europe did not adopt the Gregorian calendar until some years later. England, by Act of Parliament, adopted "New Style", as it was called, in 1752 A. D. England had to omit 11 days from the calendar, because the year 1700 A. D. was a leap year according to "Old Style", but not according to "New Style." England, therefore, in 1752 A. D., made the following calendar change: Thursday, September 3, became Thursday, September 14. Here again, we can see that the weekly cycle was not disturbed, only the dates of the months.

The above four calendar changes are all that history has recorded, and each one of these calendar changes did not in the least affect or disturb the weekly cycle.

At creation the moon and the sun were appointed to measure time, days, months, years and seasons. The sun and the moon have been faithful in doing so. The seven-day week was also instituted at creation. Without the seven-day week, accurate, Biblical, calendrical, astronomical time keeping would be impossible. Therefore, if the New Calendar scheme should succeed to come into operation, accurate, calendrical, astronomical time keeping would henceforth be impossible.

J. H. Wierts

BIBLE TIME IS PLANETARY MOTION TIME

Ex. 12:1,2; 13:4. The Lord appointed the month Abib (Nisan) as the first month of the Biblical or Jewish sacred year.

The 10th day of this month for the selection of the Passover lamb.

The 14th day for the killing of the Passover lamb, between the two evenings, or the time from noon, when the sun reaches the meridian, until sunset. Thus the whole afternoon is meant by the expression "between the two evenings."

From the 15th to the 21st the feast of the passover.

The 16th day of Abib as the day of the wave-sheaf of the barley.

Fifty days further, this 16th day of Abib included to the feast of the two loaves mixed with leaven.

Then 122 days further brings us to the 10th day of the seventh month, the day of atonement.

Five days further to the feast of tabernacles, which lasted 8 days, from the 15th to the 22nd day of Tishri at sunset.

Thus we can see that the Lord must have instituted a definite law of calendrical time which regulated all these yearly festivals. And we may observe that it was the passover day, the 14th of Nisan, which caused all the rest of those yearly festivals to begin at their divinely appointed set times. See also Leviticus 23.

THE DIVINELY APPOINTED BIBLICAL CALENDAR

The Lord commanded Isreal to begin their months always at the time of the new moon. Num. 10:10; Ps. 104:19; 81:3,4. In order for Israel to observe this divinely appointed calendrical system, it was necessary for them to observe carefully the time of the new moon, either by observation or calculation. Probably Moses constructed moon tables for their guidance, which probably were in existence long before the time of Moses.

ASTRONOMICAL FACT OF PLANETARY MOTION

From new moon to new moon is 29 days, 12 hours, 44 minutes. Therefore Israel could not always have months of 30 days, and not always months of 29 days. But alternately months of 30 days and months of 29 days.

        Bible time, therefore, is Lunar-Solar time.
        A common Lunar Year is 354 days, 8 hours, 48 minutes, 30 seconds.
        A Solar Year is   365 days, 5 hours, 48 minutes, 46 seconds.
        The difference is   10 days, 21 hours, 0 minutes, 16 seconds.

Therefore it follows that adjustment must be made between Solar and Lunar years, in order to keep the seasons in their proper places.

Question: Did the Lord in His wisdom make provision that planetary motion would form cycles with absolute astronomical certainty and accuracy in order to help Israel (and for that matter all mankind) to observe those divinely appointed yearly festivals in their due seasons?

And the emphatic answer must be, Yes!

THE 19-YEAR LUNAR - SOLAR CYCLE

19 Solar years contain   6,939 days, 14 hours, 27 minutes
235 Lunations contain   6,939 days, 16 hours, 31 minutes

Therefore the 235 lunations are 2 hours, 4 minutes longer than 19 Solar years.

During 19 Solar years the vernal equinoctial moon fulls twelve times in the month of April, and seven times in the month of March, but after the equinox.

Israel before Christ, and even to the fourth century after Christ, always celebrated the passover in the month of April, never in the month of March or May. (᷑)

When therefore during the 19-year Lunar-Solar cycle the moon fulled in the month of March, but after the equinox, that of itself was a Ve-Adar year (or leap year), when a 30-day intercalary month must be added, bringing the 14th of Nisan, the passover day, over into the month of April, and that must be done seven times during every 19-year cycle.

In order to make this plain to you, I shall set down the Paschal full moons as they happen to fall during every 19-year cycle, which also will include the seven Ve-Adar years in every 19-year cycle.

I will set down the 213th 19-year Lunar-Solar cycle since creation.

This is the cycle that began in the year 27 to 28 A.D. It is the cycle that began with the year of the baptism and Messiahship of our Lord.

Note: The Bible year always runs parallel with portions of two of our present civil years.

The Biblical civil year begins in the fall with the first day of Tishri, which is the first month of the Biblical civil year since creation, but it was made the seventh month of the Jewish sacred year at the time of the Exodus.

In 27 A.D., the first day of Tishri was Sunday, September 21. Jesus was baptized on Monday, the 7th day of the month Bul, the eighth Jewish month. (October 27, 27 A.D.)

In 28 A.D., the vernal equinoctial full moon occurred on Monday, 6 A.M., Ve-Adar 13 (March 29); plus 30 days for the intercalary month brings the 14th of Nisan, the passover day for 28 A.D., to Thursday, April 27. (April 28)

In 29 A.D., the Paschal moon fulled on Sunday, 5 A.M., Nisan 13 (April 17). With sunset the 14th Nisan began; therefore the passover day was Monday, the 14th Nisan (April 18).

In 30 A.D., the Paschal moon fulled on Thursday, 10 P.M. With sunset the 14th of Nisan began; therefore (Friday) was the passover day, the 14th of Nisan (April 7). *Should be April 8*

In 31 A.D., the vernal equinoctial moon fulled on Tuesday, 2 P.M., the 13th of Ve-Adar (March 27); plus 30 days for the intercalary month, brings the 14th of Nisan, the passover day, to Friday (April 27). *Should be April 26*

In 32 A.D., the Paschal moon fulled on Monday, 11 A.M., Nisan 13 (April 14). With sunset the 14th Nisan began. Therefore Tuesday was the passover day, Nisan 14 (April 15).

In 33 A.D., the Paschal moon fulled on Friday, 5 P.M., Nisan 13th (April 3). With sunset, the 14th Nisan began. Therefore the passover day was Sabbath, Nisan 14 (April 4).

In 34 A.D., the vernal equinoctial moon fulled on Tuesday, 3 P.M., Ve-Adar 13 (March 23); plus 30 days for the intercalary month, brings the passover day, the 14th of Nisan to Friday (April 23). [*Thurs., April 22*]

In 35 A.D., the Paschal moon fulled on Monday, 11 A.M. With sunset the 14th Nisan began. Therefore the passover day, the 14th of Nisan, was Tuesday (April 12).

In 36 A.D., the vernal equinoctial moon fulled on Friday, 5 P.M., Ve-Adar 13 (March 30). Plus 30 days for the intercalary month, brings the passover day, the 14th of Nisan, to Monday, April 30. [*April 29, Sun.*]

In 37 A.D., the Paschal moon fulled on Thursday, 2 P.M., Nisan 13 (April 18). With sunset the 14th of Nisan began. Therefore the passover day, the 14th of Nisan, was Friday, April 19.

In 38 A.D., the Paschal moon fulled on Tuesday, 6 A.M., Nisan 14 (April 8). *when was the Passover?*

In 39 A.D., the vernal equinoctial moon was full on Sabbath, Ve-Adar 14 (March 28). Plus 30 days for the intercalary month brings the passover day, the 14th of Nisan, to Monday, April 27.

In 40 A.D., the Paschal moon was full on Sabbath, Nisan 14 (April 16).

In 41 A.D., the Paschal moon was full on Wednesday, Nisan 14 (April 5).

In 42 A.D., the vernal equinoctial moon was full on Monday, Ve-Adar 14 (March 26). Plus 30 days for the intercalary month brings the passover day, the 14th of Nisan, to Wednesday, April 25. *Intercalary month does not run from full m. to full m.*

In 43 A.D., the Paschal moon was full on Sunday, Nisan 14 (April 14).

In 44 A.D., the Paschal moon was full on Thursday, Nisan 14 (April 2).

In 45 A.D., the vernal equinoctial moon was full on Monday, Ve-Adar 14 (March 22). Plus 30 days for the intercalary month, brings the passover day, the 14th of Nisan, to Wednesday, April 21.

In 46 A.D., the Paschal moon was full on Sunday, Nisan 14 (April 10).

In 47 A.D., the vernal equinoctial full moon occurred on Wednesday, March 29 (Ve-Adar 13). Plus 30 days for the intercalary month brings the 14th of Nisan, the passover day for 47 A.D. to Sabbath, April 29.

If we would continue to work out another 19-year cycle, we would find the moon faithfully recording the Paschal full moons, always upon the same dates of the respective months in every respective year of the cycle, but upon different days of the week.

Modern Jews have no regard for the 14th day of the Month Nisan, the month
which in old Testament times was the important day of the killing of the passover
lambs. It was the day which in type foreshadowed that important day on which
the Lamb of God, the Saviour of the world, was to be slain for the sins and
redemption of man.

The supposed 15th Nisan is for the modern Jews the first day of their
supposed passover feast.

That we use the word supposed 15th Nisan, and supposed modern Jewish
passover feast is because the use they make of their corrupted time-keeping
system, as the following will fully show and prove.

In order to locate the Biblical day of atonement in 1844, it is necessary
that we locate the Biblical 14th and 15th day of the month Nisan of that same
year. Because the Biblical law of time controlling those yearly festivals requires
that there shall be 172 days between the 14th Nisan, the first month, and the 10th
day of Tishri, the seventh month of the Biblical sacred year. But if we include
the 14th Nisan and the 10th day of Tishri it would be 174 days.

Another important point in the location of Old Testament yearly festivals
in the 19th century of the Christian era is the fact that we must reckon them
in the light of "Old" and "New Style."

In 1844 the Jews celebrated their supposed first day of their supposed
passover feast, Nisan 15th on Thursday, April 4, "New style" which in terms of
"old style" would be as follows:

Thursday, the Jewish supposed Nisan 15th equals April 4, 1844. "New Style"
minus 12 days equals Tuesday, March 22nd, 1844, "Old Style" (Bible time).

This shows that the Jews in 1844 actually celebrated their supposed passover
in the month of March instead of April.

The Jews before Christ never celebrated the passover in the month of March

but always in the month of April.

This proves that the Jews in 1844 celebrated their supposed passover a whole month too early.

In other words they celebrated their supposed passover on the 15th day of Adar, the 12th month of the Jewish sacred year 1843, instead of the 15th day of Nisan the first month of the Jewish sacred year 1844.

Of course it is true that Jews observe the Biblical law of time, because of the fact that between April 4th and September 23rd is 171 days, and if we include April 4th and September 23rd, 1844, equals 173 days plus one day for the 14th Nisan, equals 174 days.

Therefore, if the Jews would reckon time in harmony with Bible time, they would have celebrated their first day of their passover feast in 1844 on Thursday, Nisan 15th (May 2nd) "New Style."

Between May 3rd to October 21 at sunset are 171 days. If we include May 2 and October 22 equals 173 days, plus one day for the 14th Nisan equals 174 days. If we make the above "New Style" dates into "Old Style" calendar reckoning would be as follows:

Thursday, May 2nd, "New Style" minus 12 days, equals April 19th, (Tuesday) "Old Style." Therefore, between April 19th and October 8th at sunset are 172 days, but if we include April 19th and October 9th at sunset are 174 days, in harmony with the Biblical law of time.

The full moon of May 2nd, 3 h. 16 m. "New Style" minus 12 days from "New Style" to "Old Style" equals April 19th, "Old Style."

This proves that the Biblical passover day, the 14th Nisan 1844, was according to "Old Style" Tuesday, April 19th, But according to "New Style," Thursday, May 2nd.

The above explanation is conclusive astronomical and Biblical proof relative to the supposed 15th Nisan, the supposed Jewish passover feast, and the true Biblical passover day, the 14th Nisan, according to both "Old" and "New Style." And the following is the Biblical and astronomical proof relative to the day of

atonement of 1844.

The astronomical evidence relative to the 10th day of Tishri, the seventh Biblical or Jewish month of 1844, was October 22nd, New Style, but October 9th, "Old Style," as the following will show:

For the Bible year 1843 and 1844 we set down eight new moons of eight Bible months, namely, Adar, the twelfth month of the year 1843, Nisan, Jyar, Sivan, Tammuz, Ab, Elul, and Tishri. The first seven months for the Bible year 1844 and show how they synchronize with the calendar months of our present civil years, according to "New Style."

New Moon, April 17d. 4h. 32m. equals Adar, 29th, Thursday.

New Moon, May 16d. 20h. 53m. equals Nisan, 29th, Friday.

New Moon, June 15d. 12h. 26m. equals Jyar 29th, Sunday.

New Moon, July 15d. 2h. 23m. equals Sivan 29th, Monday.

New Moon, August 13d. 14h. 31m. equals Tammuz 29th, Wednesday.

New Moon, September 12d. 1h. 16m. equals Ab, 29th, Thursday.

New Moon, October 11d. 11h. 23m. equals Elul, 29th, Sabbath.

New Moon, November 9d. 21h. 36m. equals Tishri 29th, Sunday.

TABLE NO. IV.   Table No. III, "New Style" shows that the Jews in 1844, celebrated their supposed 15th Nisan, their supposed passover day on Thursday, April 4th, and their supposed day of atonement on Monday, September 23rd, (Elul 10th the sixth Jewish month, instead of Tishri 10th, the seventh Jewish month).

However, between April 4 and September 23 equals 171 days. But April 4 and September 23 included equals 173 days, plus one day for the Biblical 14th. Nisan, the day of the killing of the passover lambs, which modern Jews do not regard, equals 174 days. The regular number of days, according to the Biblical law of time.

According to Table No IV.

The following shows the month of Adar, the 12th month of the Biblical year 1843, and the first seven months of the Biblical year 1844, as synchronizing with the calendar months of our present civil years. According to "Old Style."

1843

New Moon, April 4, equals Adar, 29th, Tuesday.

New Moon, May 4, equals Nisan, 30th, Thursday.

New Moon, June 2, equals Jyar, 29th, Friday.

New Moon July 3, equals Sivan, 30th, Sunday.

New Moon, August 1, equals Tammuz, 29th, Monday

New Moon, August 31, equals Ab, 30th, Wednesday

New Moon, September 29, equals Elul, 29th, Thursday

New Moon, October 29, equals Tishri, 30th, Sabbath.

Thus by these tables we can easily see how the 4th of April "New Style"
minus 12 days, equals March 21, "Old Style." This shows that the Jews in 1844
actually celebrated their supposed 15th Nisan on the 15th day of Adar (March 21)
the 12th Jewish month of 1843 instead of the 15th Nisan, the first Jewish month
1844 of the sacred year.

And as to the supposed Jewish day of atonement on Monday, Sept. 23, 1844,
the table (No. IV) shows that according to "Old Style" (which is Bible time) *It was Russian Time*
September 23 minus 12 days equals September 10th, which synchronizes with the
Biblical month Elul, the Jewish sixth month, instead of Tishri, their seventh
month. This conclusively proves that the Jews in 1844 celebrated their passover
as well as their day of atonement one whole month too early.

Furthermore, Table No. XI, shows that according to "New Style" in 1844,
the Biblical passover day, the 14th Nisan (May 2) fell on Thursday. *Boston Civil Time*

TABLE NO. XII.   Therefore, between May 2nd to October 22nd equals 172 days.
And if we include May 2 and October 22 equals 174 days, in harmony with the
Biblical law of time as table No. XII shows.

Tables Nos. XII, XIII, XIV, XV, show that according to "Old Style" the
Biblical passover day, the 14th Nisan, 1844, equals May 2nd, "New Style" minus
12 days, equals April 19th, "Old Style."

Therefore, between April 19th to October 10th equals 172 days, and if
we include April 19th and October 10th, equals 174 days. All in harmony with

the Biblical law of time.

According to the 19 year lunar--solar cycle, 1844 A.D. is equal to the tenth year of the cycle. *Should be 12th yr.*

$$4000 + 1843 = 5843 \div 19 = 307 - 10/19$$

And in the tenth year of the cycle the paschal or vernal equinoctial moon fulls always on the 18th of April, and the 14th Nisan falls always on the 19th of April.

JEWISH AUTHORITATIVE CLAIMS

I have before me six Jewish Authorities, who are all agreed as to the reliability of the modern Jewish Calendar reckoning.

The first is Rabbi Zemad Green of Washington, D. C., who says: "Yom Kippur for the year 1844 began at sundown, Sunday, September 22 and continued through Monday, September 23." Quoted in GATHERING CALL, p. 30, March-April Number, 1938.

The second is Prof. Julian Morgenstern, President Hebrew Union College, Cincinnati, Ohio. He says: "The day of Atonement in 1844 fell on Monday, September 23. Yom Kippur cannot occur later than October 15 in any year, accordingly it would be impossible for it to fall upon October 22nd." Front page of a tract, by Ed. E. Nothstine, Circleville, Ohio.

The third is Dr. Max Nathan Nathan, Hamburg, Germany. He says: "Der judisdie Versohnungstag war 1844 am 23. September." (Translation: "The Jewish day of Atonement in 1844 was on September 23rd.") Page 107 of the July Tract, 1938, "Wahrheit, Licht, Leben," by L. R. Conradi.

The fourth is Prof. Ralph Marcus of Columbia University. He says: "Concerning the reliability of the Jewish Calendar of feast and fast days, I think you need have no doubts."

The fifth is Prof. Harvey I. Gehman, head of the department of Oriental languages and literatures of Princeton University. He says: "The Hebrew Calendar is well established."

The sixth is Prof. Carl Sunner Knaph, dean of School of Religion of the University of Southern California, who says: "It seems to me that it would be a mistake to say the Jewish Calendar on feasts is unreliable."

The testimony of the fourth, fifth and sixth Jewish authority is copied from a letter of E. S. Ballenger, Riverside, California of October 6, 1938.

And so we may conclude by saying that modern Jewish Authorities agree with the above Jewish claims.

And to this we may still add the "Corresponding Dates of the Hebrew and Civil Calendar" by Rabbi S. W. Freund.

Hebrew Publishing Company, New York.

This book shows all the modern Jewish feast and fast days, from 1785 to 2000 A.D., according to "New Style."

This Rabbi S. W. Freund's Calendar is in perfect harmony with all the rest of the Modern Jewish Calendars the world over. And it is a fact that in all those Jewish Calendars it stands recorded, that in 1844 the Jewish Passover feast came on their supposed 15th NISAN (April 4) Thursday. And their day of Atonement on their supposed 10th day of Tishri (September 23) which was Monday. It also stands recorded in all those modern Jewish Calendars, that in 1939, the Jewish Passover-day, their supposed 15th NISAN, again falls on the 4th of April, Tuesday, and their supposed day of Atonement, on their supposed 10th day of Tishri, (September 23rd) Sabbath.

And again in their calendar for 1996, the Jewish Passover, NISAN 15th falls on Thursday, April 4, and their day of Atonement Tishri 10, on Monday, September 23. Just the same as in 1844.

Well, what about it? Does that prove anything? NO! nothing at all. It simply shows how the modern Jewish Calendar synchronizes with our modern Civil Calendar. This point we do not question in the least. But the point at issue is: How does the modern Jewish Rabbinical Calendar and time reckoning compare and harmonize with Bible time and Bible Chronology?

Question - Why is the Jewish Rabbinical Chronology 243 years back and out of harmony with our Christian era ? And 239 years back and out of harmony with Bible time and Bible Chronology?

There must of course be a rabbinical reason for it. And that rabbinical reason is simply this:

The Jewish rabbinical leaders and elders at the time of Christ, and even to the present day, 1938, were determined to reject Christ as their Messiah. Matthew 28:9-15 is an example of what lengths to which they permitted themselves to go, in order to accomplish their blind stubborn purpose. See Rom. 11:7.

It is also a well known historical fact that many of the Jewish leaders at the end of the first and the beginning of the second centuries delighted in debating with many of the early Christian church fathers. The Jews, denying that Christ was the Messiah of prophecy, claiming that the prophetic times of the Messiah of prophecy had not yet come. And on the other hand, the Christians contending, and proving by the Bible prophecies that Christ was the Messiah in fulfillment of Bible prophecies.

We have the testimony of Justin Martyr, in his "Dialogue with Trypho the Jew." Justin says: "Your rabbis have actually expunged many passages from out the Septuagint version, as I would have you to know. Still I will argue with you from those received passages which you admit, which if your rabbis had understood, be assured they would have expunged them." "Sacred Chronology" by S. Bliss, p. 205.

Irenaeus says: "If the Jews had known that we should have made use of their testimonies that are to be drawn from the Scriptures, they would never have hesitated to burn their own Scriptures."--Id. p. 206.

Dr. Smith says that Tertullian gives the same evidence as Irenaeus. Dr. Smith also says that Origen charged the Jews with corrupting their Scriptures. Smith also quotes Eusebius as saying the same thing.

Eusebius "Ecclesiastical History" Vol. IV. Chapter 38.

Ephraim Syrus, of the fourth century says: "The Jews have subtracted 600 years from the generations of Adam and Seth, etc., in order that their

own books might not convict them concerning the coming of Christ; he having

been predicted to appear for the deliverance of mankind, after 5,500 years."

Abulfaragins, page 72, a writer of the 13th century, says: "It having

been foretold in the law and the prophets, concerning the Messiah, that he

should be sent in 'the last times,' and the earlier rabbins finding no better

device to reject (Jesus as) the Christ, than to alter the generations of the

patriarchs, by which the age of the world might be known, they subtracted a

century from Adam's age until the birth of Seth, and added the same to his

residue of life; and this they did in the lives of the rest of Adam's descendants,

down to Abraham, by this device their computation showed that Jesus Christ

was manifested near the middle of the fifth millenary of the age of the world,

which, according to them, was to last or continue for 7,000 years; and they

said, "We are still in the middle of the time, and the time appointed for the

Messiah's advent is not yet come."--"Sacred Chronology" -. 208-209.

It seems to me that the above arguments show two things:

First, that those witnesses of those first centuries had full confidence

in the Septuagint chronological record, and that their belief and idea was

that they were then living in the sixth millenary of the world, because of

the fact that the Septuagint chronological record showed 5432 years, from

Creation to 1 A. D. And whereas, the common idea was then prevalent among

Jews, Gentiles and Christians that at the end of 7,000 years eternity would

begin. Therefore they naturally reasoned as they did.

And any one that esteems the Septuagint Chronological record superior

to the Hebrew Chronological record, should know, that the buble according to

the ancients expectation has exploded now, 1938 A.D., more than 370 years ago.

(1568 A. D.), as 5432+1938 = 7370.

Therefore for us today it should be a very simple problem to solve
this whole question. And to solve it, is as follows:

In the first place, it was not the corruption of the Septuagint Chronology
that would prove or deny their arguments. But rather the curtailing of the
Hebrew Chronological record.

But let it be understood that the sacred Hebrew Scriptures were not
touched, or changed, or corrupted.

But they fabricated a shortened rabbinical Jewish Chronological record,
which shows the Anti-deluvian patriarchal genealogical record from creation
to the flood as 1656 years, which is correct, but from the flood to the birth
of Abraham, they have 293 years, whereas the Bible gives 353 years. Therefore
the Jewish record is here 60 years short and out of harmony with Bible chronology.
And from the Babylonian Captivity to 1 A. D. the Jewish record shows
422 years, whereas, the Biblical prophetic record, which is in harmony with
Ptolemyi eclipse record gives 605 years.

Therefore, the Jewish rabbinical corrupted chronological record is
here short 183 years.   60 183 = 243 years, which the Jewish record is
short and out of harmony with the Christian era, and 239 years short and out
of harmony with the Bible Chronology.

This shortened corrupted rabbinical Jewish Chronology was fabricated
at the beginning of the second century of the Christian era.

Dr. Hales says: "Hence, we may safely conclude that the adulteration
was rather of the Hebrew genealogies than of theGreek, and that it was intro-
duced, probably by AQUILA," about "A. D. 128."

And as above stated they did not touch or alter the Hebrew Scriptures,
but they fabricated a shortened Jewish chronology.

Dr. Hales says further: "The first was that of Aquila, published about A. D. 128, two years before the Deder Olam Rabba. He was originally a pagan priest, who became a Christian, and afterwards, on his expulsion from the church for irregular conduct, turned a renegade to Judaism, and became a pupil to that famous Rabbi Akiba, 'Whose name,' says David Ganz, 'is gone forth from one end of the world into the other, and we have the whole oral law from his hand." p. 99. Who for 40 years was president of the Sanhedrin and had no less than 40,000 disciples, which qualified him to become one of the most subtile and formidable, as he was one of the most malignant adversaries of Christianity.

And now was written or 'sealed' by Rabbi Jose, under the auspices and instigation of Akiba, the Seder Olam Rabba or Jewish curtailed system of chronology, A. D. 130. About five years before the total demolition of Jerusalem, and desolation of Judea by Adrian, in the course of which war, Akiba, and the false christ and rebel Barchocab, whom he abetted, were slain, and their adherents destroyed.

Analysis of Chronology by Hales, Vol. 1, p. 276.

The Vulgar Jewish Era B. C. 3760

Rabbi Hillel, he was the author of the ingenious technical Chronology about A. D. 358.

SUPPOSED JEWISH AUTHORITATIVE CLAIMS

I have before me two would-be authoritative claims or statements from two Jewish authorities, both claiming that in 1844 A.D. the Jewish day of Atonement was on Monday, September 23rd. The one is Rabbi Zemach Green of Washington D. C. and the other is Julian Morgenstern, President Hebrew Union College, Cincinnati, Ohio.

Both of these authorites claim that Yom Kippur (Day of Atonement) cannot occur later than October 15 in any year. It is therefore imperative that we give these claims very careful investigation from the Biblical, historical, calendrical and astronomical point of view in order that we may arrive at the right conclusions as to the truthfulness of these claims.

Origin of the Day of Atonement

"And the Lord spake unto Moses saying, also on the tenth day of this seventh month there shall be a day of atonement." Lev. 23:26, 27.

This seventh month is the Jewish month Tishri, which, according to Bible time, or "old style," always corresponds with September and October. And let it be remembered that all Biblical yearly festivals were dependent and were regulated by the new moons and the full moons.

And as it has been truthfully stated by Dr. Davis Ross Fotheringham, M.A., F.R.A.S., when he says: "To determine the commencement of any Jewish month in any year is therefore a problem in astronomy. In order to solve it, tables of the new moons have been constructed, extending over many centuries." --"Date of Easter and Other Festivals," p. 23.

And whereas the Passover day, the 14th Nisan, regulated all the rest of the Biblical yearly festivals, it is therefore necessary that with absolute astronomical certainty we must locate the 14th Nisan, the Passover day for 1844 A.D.

And whereas the Passover day the 14th Nisan must be celebrated at the time of the full moon, and that full moon in common Biblical years is that full moon in April nearest the vernal equinox, and in Ve-Adar years the full moon in the month of March, but after the equinox when always a thirty day intercalary month must be added in order to bring the 14th day of Nisan, the Passover day, over into the month of April.

The Passover was always celebrated in the month of April, never in the month of March, until we come to the fourth century of the Christian era, when Rabbi Hillel II constructed an arbitrary Jewish time-keeping calendar system, which the Jews are following even to the present day.

And what is still worse is the fact that the Jews have now adjusted their calendar time reckoning in harmony with "new style," which, during the 18th century, threw their Jewish calendar reckoning eleven days ahead of actual Biblical time. In the 19th century twelve days ahead of actual Biblical time, and in the 20th century, thirteen days ahead of actual Biblical time.

By examining the tables, it will be seen that in 1815 A.D. the Jewish supposed day of atonement, Tishri 10, came on Sabbath, October 14, "new style," which, in terms of "old style" would be as follows:

Sabbath, October 14, "new style" minus 12 days, equals Thursday, October 1, "old style" 1815 A.D.

Again in 1929, October 14, Monday, "new style" minus 13 days, equals Friday, September 30, "old style."

And again, in 1967, October 14, Sabbath, "new style," minus 13 days equals Wednesday, September 30, "old style."

It will be observed by the tables that the Jews during the 18th, 19th, and 20th centuries, according to the "new style," celebrated their supposed passover mostly in the month of April. But, according to "old style" they celebrated their supposed passover most always in the month of March.

And whereas the Biblical passover was always celebrated in the month of April, but never in the month of March, it stands proven that the Jews celebrated their supposed passover a whole month too early.

The same is true with the supposed Jewish Day of Atonement during the last three centuries, as will be seen by the tables, that the Jews celebrated their supposed day of atonement mostly in the month of September, according to "new style." But, according to "old style," always in the month of September. Yes, seven times even as early as the 1st day of September, during the period of 215 years (1785 to 2000 A.D.) namely: in 1842, Sept. 1; 1861, Sept. 1; 1899, Sept. 1; 1937, Sept. 1; 1956, Sept. 1; 1975, Sept. 1; 1994, Sept. 1.

Whereas, according to the Biblical time, as based upon the natural Biblical 19 year lunar-solar cycle, the Day of Atonement, the 10th day of Tishri, comes 13 times in the month of October, and six times in the latter part of September.

In fact, the earliest Biblical date for the Day of Atonement is September 22, and the latest date is October 20th, namely:

In the 9th year of the cycle the vernal equinoctial moon fulls on April 1st and the 14th Nisan, the passover day, on April 2nd.

Therefore the Day of Atonement in the 17th year of the cycle falls on September 22nd.

Thus it stands proven that those above mentioned Jewish authorities have stated the truth in part only, and that part is as far as they are in harmony with their corrupted Jewish calendrical time-keeping system. But they are far out of harmony with true Biblical time keeping.

                                        J. H. W.