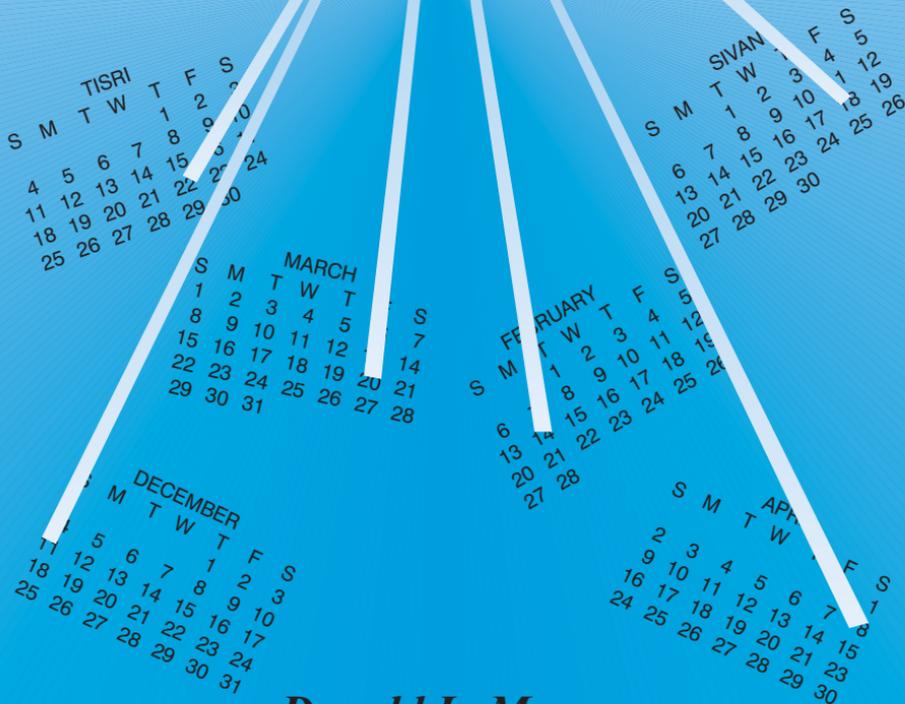


Heavenly Designs in Earthly Patterns



Donald L. Morse

Heavenly Designs
in
Earthly Patterns

Donald L. Morse

Curry Printing & Graphics
Lewiston, Maine

Copyright © 1994 by Donald L. Morse
All Rights Reserved
Revised 2005

Preface

For millennia people have debated the existence of God. Many religions have appeared and many differing beliefs about God have come and gone over the years. Even in our time, new religions and ideas of God appear on the scene, as existing religions either change with the times or slowly fade into the shadows of their past glory. Many arguments about God and so called “proofs” of God’s existence have been bandied about, yet no solid tangible evidence has been offered to verify the existence of the Almighty.

It seems that no matter how many religions form or how many ideas of God abound, the nagging question still hangs in the deep recesses of many people’s minds - Does God truly exist?

One would think that with all the many religions and beliefs that abound in the world, that that question would have been answered eons ago, and yet the question, “Does God exist?” is as timely today as it ever was.

Why is this? Why is it that the religions have not provided us with the answer to such an important question? Some would say that the religions do provide us with an answer and the answer is faith. However, the concept that encourages only a faith in God with no tangible evidence to support it encourages also a multiplicity in religions. That is exactly what we have in the world today; many religions having many diverse and even contradictory views, and yet all claiming to represent God. Such a diversity of beliefs while to some may seemingly appear to be a benefit, actually can be very harmful. Many can be taken in by misguided zealots and false teachers and be led not toward but away from God. What makes the task of verification even more difficult is that nearly all religions and cults claim to be from God and represent Him. They all claim to tell the “truth” when in fact many do not.

Saint Paul in his first letter to the church at Thessalonica admonished the church to “Prove all things; hold fast that which is good” (I Thess 5:21). That is the purpose of this book to prove, verify, and settle the issue once and for all time - the matter of God’s existence.

It is absolutely possible to verify the existence of God, for at the week of Adam and Eve’s creation, God set aside the seventh day as His special day. This day, the seventh-day Sabbath, was so special to Him, in fact, that He made it an integral part of His calendar pattern code. Because most who teach religion reject the Sabbath, they are unaware that such a code exists and cut themselves off from it. Because they have no knowledge of this code, they cannot offer us tangible evidence of God’s existence.

With a proper recognition of the seventh day as a special day to God, one can decipher God’s calendar code and verify with tangible evidence, that God truly exists. That is exactly what this book does. It verifies, by means of the calendar code, the existence of God. It confirms the atoning work of Jesus Christ, and it reveals the seventh-day Sabbath as God’s special day and the means by which the calendar code was deciphered.

Notes

This book is not a complete study of all the significant events in history, nor could it be. Too many happenings have occurred in the past to be included in any single volume. Moreover, as time passes, additional events occur which make history an unending study.

1. The study of chronology is fraught with pitfalls. Trying to locate the exact date or year of an event which happened two or more millennia earlier is no small task. Often when one computes a series of regnal years, the accession years of some monarchs may be recorded differently from others, thus making difficult one's task to locate either the true year of a reign or the combined total of successive reigns. Another problem which arises is that not all sources agree on a given date or year in which an event occurred. A third problem is that of tradition. It appears that tradition, that seemingly reliable source in which we trust, is often a roadblock to serious research and frequently must first be removed before one proceeds. In addition to these three problems, many other hindrances appear in the path of the researcher during the course of research to make his task a most difficult one, to say the least.

2. Usually the 40-day periods are computed either as cardinal or ordinal numbers. However, in at least three instances, namely, Moses' two visits to the Sinai summit, and the period from Jesus' resurrection to His ascension, appear to be spans located between two sabbaths (Saturdays).

3. Unless otherwise stated, equinox and new moon dates and times are calculated for Jerusalem time and are a product of Z2 Computer Solutions, Bend, Oregon.

4. The present-day Jewish calendar descended from the Bible calendar. In some ways the present-day calendar is the same as the original - in other ways it is not. *Webster's New International*

Dictionary gives a concise explanation of today's calendar.

"A lunisolar calendar in use among Hebraic peoples, reckoning from the year 3761 B.C., the date traditionally given for the Creation. It received its present fixed form from Hillel II about 360 A.D. The present names of the months, which are Babylonian-Assyrian in origin, replaced older ones, as *Abib*, *Bul*, etc., at the time of the Babylonian Exile. Nineteen years constitute a lunar cycle, of which the 3d, 6th, 8th, 11th, 14th, 17th, and 19th years are leap years. The year 5682 (A.D. 1921-22) was the first year of the 300 lunar cycle. The common year is said to be a *defective, regular, or perfect* (or *abundant*) year according as it has 353, 354, or 355 days. The leap year has an intercalary month, and a total of 383 (defective), 384 (regular), or 385 (perfect, or abundant) days. The calendar is complicated by various rules providing for the harmonious arrangement of festivals, etc. (see JEWISH HOLIDAYS), so that no simple perpetual calendar can be constructed. The following table gives the months in order, with the number of days assigned to each. Only three months vary in length. They are: Heshvan, which has 30 days in perfect years; Kislev, which has 30 days in regular and perfect years; and Adar, which has 30 days in leap years. The ecclesiastical year commences with Nisan and the civil year with Tishri....

MONTHS OF THE JEWISH YEAR

“1 Tishri	30	5 Shebat .	30	7 Nisan ...	30
2 Heshvan ..	29 (<i>r. & d.</i>)	6 Adar	29 or	8 Iyar	29
	or 30 (<i>p.</i>)		30 (<i>l.</i>)	9 Sivan ...	30
3 Kislev	29 (<i>d.</i>) or	Veadar .	29	10 Tammuz	29
	30 (<i>r. & p.</i>)	<i>(occurring only</i>		11 Ab	30
4 Tebet	29	<i>in leap years)</i>		12 Elul	29"

In the original Lord's calendar, the beginning of a new month

was determined by observations made of the new moon, but this is not always now true of the present-day Hebrew calendar. Because of changes made by Hillel II and others over the centuries, the beginnings of the months for the present-day calendar were to be determined by other means. Consequently, the months in the present-day calendar often begin a day or two later than originally. These changes have caused a loss of the historical patterns which were in the original calendar and prevent the locating of those earlier patterns. In order to return the present-day calendar to its original Old Testament form, one must delete the alterations of Hillel II and others and begin the months with the new moons. Then, and only then, can one locate the Lord's true calendar code.

The following symbols are used on the charts.

- Vernal Equinox (V.E.) and Nisan 1 fall on the same day or within 24 hours of each other.
- ⊗ Vernal Equinox occurred after sunset.
- * Vernal Equinox, New Moon and Nisan 1 fall on same day or within 24 hours of each other.

Acknowledgements

I want to thank my son, David, for the many hours he spent typing and retyping the manuscript. Mark, also, who spent countless hours checking and rechecking the dates, calculations, etc., with me, deserves special recognition for his effort. Michael, Stephen, and Jonathan also deserve recognition for assisting me when called upon. My wife, Ann, and daughter, Elizabeth Ann, certainly should be recognized for their patience because of the many hours I spent away from them in the writing and preparation of this work.

A special thanks goes to Miss Nathalie Alward, who unselfishly took time to read and reread the manuscript, making many helpful suggestions.

Finally, I would like to thank the Lord, the One who is the originator and determiner of the calendar code and controller of all happenings, for guiding me by His Spirit in the writing and completing of this work.

Donald L. Morse

TABLE OF CONTENTS

	Page
Preface	iii
Notes	v
I Wars	3
II Natural Disasters	28
III The Crucifixion and Resurrection	45
IV Documents	64
V Discoveries and Inventions	72
VI Explorers	85
VII Religions	104
VIII Conclusion	131
Predictions	139
Chapter Notes	141
Bibliography	154
Sources	164
Index	171

Heavenly Designs
in
Earthly Patterns

Chapter I

WARS

Does God exist? Of all the questions with which man has been confronted, this truly is one of the most baffling and enigmatic. From the earliest of times man has searched and struggled to find its answer. Scholars and philosophers have pondered over it. Even great religions have formed because of it, yet even today no tangible evidence of a Creator God has been offered. The question, "Does God exist?" is as perplexing and as challenging today as it was millennia ago.

Perhaps today it is even more challenging for one to locate God than in the past. In earlier times what one believed depended on the culture in which one lived. Today one is surrounded by countless numbers of religions and beliefs, and it is truly difficult for one to know where to turn. Should one turn to the ancient religions of the Far East with their many gods in earth and sky or look to the Middle East for the God of Eden?

It seems that nearly everyone has an opinion of God, whether believer or non-believer. The atheist states that there is no God. The agnostic says that we cannot know of God, yet the polytheist acknowledges many gods. The pantheist searches for a god in nature. The Jews and Muslims look heavenward to a monotheistic god, while the Christians acknowledge a triune God.

With the proliferation of these many beliefs and opinions, one would think that by now one way or the other the issue of God's existence would be settled. But it is not. Many today, as have many throughout history, still ask, "Does God exist?" The no-God concept which has deceived and confused many into believing that no heavenly Ruler exists is not a recent movement. It did not begin in the nineteenth century with atheism and develop into Communism with its many adherents. The idea that there is

no God is not new. The Psalmist, nearly four thousand years ago, exclaimed, “The fool hath said in his heart, there is no God.” (Ps. 14:1)

The question, “Does God exist?” is a legitimate one and demands an answer. If God exists, then we should know of it. If, on the other hand, He does not, we should know of that also. It is absurd for one to spend a lifetime worshiping and trusting in a non-existent God just as it is a folly for one to live a lifetime ignoring God if in fact He exists.

At one time in history such confusion over the existence of God did not exist. Adam and Eve knew their Maker well, for He often visited their Edenic homeland and conversed with them (Gen. 3:8-19). It was not until after their sin and fall from favor that the Lord ended His garden visitations, and man’s loss of knowledge of God began to appear. To fill the void left by this lack of knowledge, man began to develop his own ideas of God, which became the foundation for the earliest religions. As centuries melted into millennia, additional ideas of God were formed and incorporated into these evolving religions.

To prevent mankind from being totally misled and misguided by these man-made religions and to prevent a further erosion of man’s belief in Him, the Lord at selected times in history sent forth men, such as Noah, Abraham, and Moses as guiding beacons of truth. Moreover, the Lord Himself became incarnate in the form of Jesus Christ to share additional truths with mankind. Unfortunately, however, the truths have not been well received. Many prefer to follow their own beliefs and ideas of God rather than accept instruction from the Lord. Thus, we find today, as has been so true in the past, many ideas, concepts, and beliefs of God but very little truth of God. It is no wonder that many still ask, “Does God exist?”

Since the religions of the world cannot answer clearly and satisfactorily the nagging question, “Does God exist?” can any source do so? Yes, a source does exist which not only contains

God's words but also gives us information which makes it possible for us to see clearly God's working in history even to the present day. That source is the Bible.

To begin our quest to locate this revealing information of God, we must turn in the Bible to the creation story in the book of Genesis. At the end of the creation week, something special happened which has largely been ignored by the world. That special happening was the Lord's blessing and sanctifying of the seventh day and selecting that day to be a holy day or Sabbath. He made the seventh day special because it was the day on which He rested from His creative work. The Bible relates this as follows:

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.¹

By consecrating the Sabbath, the Lord has granted to that day a special recognition which the other days of the week do not have. This recognition sets the Sabbath apart for a unique purpose. That purpose is to reveal God in history. Thus, if substantive evidence of God's involvement in history is to be located, it will be found by means of the Sabbath and not by any other means. Because many have rejected the Sabbath as a day special to the Lord, they have rejected this unique revelation from God and thus have failed to find evidence of Him within the historical context.

Many, many years after the consecrating of the Sabbath at the end of the creation week, the Lord again made use of that day as a means of revelation. This special use of the Sabbath happened shortly after the Exodus had occurred. The Israelites, while wandering in their journey through the wilderness, lacked adequate food for their sustenance. To prevent the Israelites from perishing in the wilds, the Lord provided daily a special food called

manna. This food was to be gathered early each morning with a double portion taken on the sixth day of the week. A part of this double portion was to be held over for the seventh day, or Sabbath, for no food would be provided on that day. By withholding the manna from the Sabbath, the Lord was revealing to Israel His special recognition of that day.

Another significant happening with the Sabbath at that time was the including of that day in the Ten Commandments. The Bible relates the Sabbath commandment as follows:

Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day and hallowed it.²

The fact that the Sabbath was included in the Ten Commandments is additional evidence of the Lord's special recognition of that day. In the Sabbath commandment the Lord again makes reference to the creation week and the special blessing He had bestowed on the Sabbath at that time. If the Sabbath had meant nothing to the Lord after the creation week, no evidence would have appeared in support of the Sabbath. Because evidence did appear by means of the withheld manna and the Sabbath commandment, it is apparent that the Lord recognized that day in a special way.

Sometime later, after the giving of the Law, the Lord again comments about the Sabbath to the nation of Israel. He not only asserts that they should observe the Sabbath but that they also recognize it as a sign between them.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.³

The weight of evidence makes clear that the Sabbath has a special meaning to the Lord, and He does not give the other six days that recognition. Because the Sabbath has been set apart by Him in this fashion, additional evidence of this Sabbath recognition can be found. That is why we find on constructing the Bible calendar for the years of the prophet Ezekiel's first two major visions (Ezek. 1:1-28; 8:1), we discover that those visions occurred on Sabbath days, something that is also true of a significant vision that occurred several years later (Ezek. 40:1).

These three Sabbaths on which these visions occurred are a beginning for deciphering the calendar code. From them we not only can construct the full calendar years for the years of the visions but also locate the actual historical years in which the visions occurred. Usually it is difficult if not impossible to locate accurately a year of an Old Testament happening because often a happening or event occurs in a single year. That is not so here, however, for the Lord has provided for us three separate happenings that have occurred in three separate years. For each of these three Sabbath happenings we can extend the calendar back to the beginning of the year in order to find the day of the week on which Nisan 1, the New Year's Day occurred. We do this to locate the New Year's Day pattern for these three years. Now the Bible record indicates that Nisan 1 for the year of the first vision occurred on a Thursday, that for the second a Monday, and that for the third another Thursday, which gives a Thursday-Monday-Thursday pattern for the years of the visions.

With the knowledge of these patterns and the knowledge that

the Bible calendar is luni-solar, it is possible to locate these years with tables of equinoxes and moons recently produced by astronomers and scholars. Using these tables, we find that Ezekiel's first vision, and we are considering, here only his significant visions, occurred in 593 B.C.

593 B.C.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
JAN	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M
FEB	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T		
MAR	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	1 T	2 F
APR	3 S	4 S	5 M	6 T	7 W	8 T	9 F	10 S	11 S	12 M	13 T	14 W	15 T	16 F	17 S	18 S	19 M	20 T	21 W	22 T	23 F	24 S	25 S	26 M	27 T	28 W	29 T	30 F	1 S	2 S	
MAY	3 M	4 T	5 W	6 T	7 F	8 S	9 S	10 M	11 T	12 W	13 T	14 F	15 S	16 S	17 M	18 T	19 W	20 T	21 F	22 S	23 S	24 M	25 T	26 W	27 T	28 F	29 S	1 S	2 M	3 T	4 W
JUN	5 T	6 F	7 S	8 S	9 M	10 T	11 W	12 T	13 F	14 S	15 S	16 M	17 T	18 W	19 T	20 F	21 S	22 S	23 M	24 T	25 W	26 T	27 F	28 S	29 S	30 M	1 T	2 W	3 T	4 F	
JUL	5 S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M
AUG	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T
SEP	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
OCT	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T
NOV	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	
DEC	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S

VERNAL EQUINOX: MARCH 27

NISAN 1: MARCH 30

This calendar for 593 B.C. shows us that the New Year's Day, Nisan 1, and the day of the vision, Tamuz 5, fell on a Thursday and Saturday (Sabbath day) respectively just as the Scriptures had indicated.

The following year, 592 B.C., the year of his second vision, also supports the Scriptures, for Nisan 1 occurred on a Monday and the day of the vision, Elul 5, was a Sabbath.

592 B.C.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
JAN	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W
FEB	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	X	X	X
MAR	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	1 HEB	2 T	3 W	4 T	5 F	6 S	7 S	8 M	9 T	10 W	11 T	12 F	13 S
APR	14 S	15 M	16 T	17 W	18 T	19 F	20 S	21 S	22 M	23 T	24 W	25 T	26 F	27 S	28 S	29 M	30 T	1 W	2 T	3 F	4 S	5 S	6 M	7 T	8 W	9 T	10 F	11 S	12 S	13 M	X
MAY	14 T	15 W	16 T	17 F	18 S	19 S	20 M	21 T	22 W	23 T	24 F	25 S	26 S	27 M	28 T	29 W	1 T	2 F	3 S	4 M	5 T	6 W	7 T	8 F	9 S	10 S	11 M	12 T	13 W	14 T	15 F
JUN	16 F	17 S	18 S	19 M	20 T	21 W	22 T	23 F	24 S	25 S	26 M	27 T	28 W	29 T	30 F	1 S	2 M	3 T	4 W	5 T	6 F	7 S	8 S	9 M	10 T	11 W	12 T	13 F	14 S	15 M	X
JUL	16 S	17 M	18 T	19 W	20 T	21 F	22 S	23 S	24 M	25 T	26 W	27 T	28 F	29 S	1 M	2 T	3 W	4 T	5 F	6 S	7 S	8 M	9 T	10 W	11 T	12 F	13 S	14 M	15 T	16 W	17 T
AUG	18 W	19 T	20 F	21 S	22 S	23 M	24 T	25 W	26 T	27 F	28 S	29 S	30 M	1 T	2 W	3 T	4 F	5 S	6 M	7 T	8 W	9 T	10 F	11 S	12 S	13 M	14 T	15 W	16 T	17 F	18 S
SEP	19 S	20 S	21 M	22 T	23 W	24 T	25 F	26 S	27 S	28 M	29 T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	X
OCT	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W
NOV	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	X
DEC	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M

VERNAL EQUINOX: MARCH 27

NISAN 1: MARCH 19

In Ezekiel's vision of 573 B.C., Nisan 1 occurred again on a Thursday, and Nisan 10, the day of the vision, was a Sabbath.

573 B.C.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
JAN	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F
FEB	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	X	X
MAR	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	1 HEB	2 T	3 F	4 S	5 M	6 T	7 W	8 T	9 F	10 S	S	M	T
APR	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	X
MAY	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S
JUN	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	X
JUL	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F
AUG	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M
SEP	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	X
OCT	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
NOV	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	X
DEC	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T

VERNAL EQUINOX: MARCH 27

NISAN 1: MARCH 19

These calendar records verify the accuracy of the Holy Scriptures and reveal the Lord's involvement in the historical context.

Of especial interest is the fact that the Lord has not limited His involvement in history to just Old Testament times. Once we have deciphered the calendar code by means of the Sabbath, we can find evidence of His involvement in all of history, even in our time. For example, one of the major historical happenings in the twentieth century was World War I, and yet unbelievable as it sounds, the Lord had connected the beginning of that war to the date of Ezekiel's first vision.

Now the event that precipitated the world into World War I was the assassination of the Archduke Franz Ferdinand, heir to the throne of the Austria-Hungary empire. In June, 1914 the Archduke with his wife, Sophie, Dutchess of Hohenberg, paid a visit to Sarajevo, the capital of the Austrian province of Bosnia. It was on June 28 that they motored down the Appel Quay, which paralleled the Miliaca river. Large crowds lined the Appel Quay to watch the royal motorcade. As the car carrying the royal couple crossed a bridge, someone in the crowd hurled a grenade at the Archduke's automobile. It missed its mark and exploded near several spectators injuring a number of them.⁴

After the explosion, the motorcade hurriedly departed for the Town Hall. Although the festivities had been dampened by the attack, the speeches were given and the program completed about noon.

Again, the motorcade moved out. As it proceeded along the Appel Quay, Gavrilo Princip, one of seven assassins located at strategic positions on the Appel Quay, who had vowed to kill the Archduke, watched the oncoming procession with burning hatred in his eyes. As the procession drew abreast of him, he bolted past police and cavalry guards and leaped upon the running board of the royal touring car. He yanked a Browning automatic from his pocket and fired directly at the royal couple. One bullet pierced the Archduke's jugular vein, and another struck Sophie. The rest

of the fusillade went wild. Police and cavalrymen leaped for the killer and beat him with their fists until he was nearly senseless. Before they could handcuff him and remove him from the scene of his ghastly deed, the Archduke and Dutchess were already dead.⁵

Princip later died of tuberculosis in an Austrian prison. But the shots he fired were the spark that set off the explosion of World War I.

The date of the assassination, June 28, corresponded with Tamuz 5 in the Lord's calendar. This can clearly be seen in the 1914 calendar.

A.D. 1914

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
JUNE	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	1 W TAMUZ	2 T	3 F	4 S	5 S	M	T

Tamuz 5, the date of the Archduke's assassination, was the identical date on which the Lord appeared to the prophet Ezekiel in 593 B.C. By means of these identical dates, the Lord is revealing to us His continuing involvement in major world affairs. Although the Old Testament period is replete with examples showing the Lord's involvement in the affairs of that time, His involvement is not limited to that time period. He is as involved today in the affairs of the world as He ever was. That is why the Archduke's assassination occurred on a special date, Tamuz 5, and not on just any chance calendar date.

Another date in World War I that also reveals the Lord's influence in history was April 6, 1917. On April 6, the Congress of the United States declared war on Germany. In A.D. 30, Nisan 17, Jesus' resurrection day, occurred on April 8, but since the vernal equinox of today occurs two days earlier than in A.D. 30, the date today which most nearly corresponds to the anniversary

date of the Resurrection is April 6. It is obviously of some significance that the United States Congress should declare war on the Central Powers on the anniversary of Jesus' resurrection.

World War II also contained significant patterns, for in the year 1939, the year the war began, the new moon for the New Year's Day (Nisan 1) occurred within twenty-four hours of the vernal equinox. This identical pattern occurred in A.D. 30, the year of Jesus' crucifixion and resurrection. In addition to this pattern World War II also contained a year having an identical New Year's Day with a year in World War I. That year was 1941, the year the United States entered the war. In that year the New Year's Day (Nisan 1) fell on a Friday just as happened in 1914, the year signaling the beginning of World War I.

Another war associated with a Friday New Year's Day pattern was the Manchurian War of 1931. Louis L. Snyder in his book, *The War*, tells of the attack as follows:

In early September 1931 came the first of the China "incidents." Several Chinese bandits exploded a small bomb on the tracks of the Japanese-controlled South Manchurian Railway. The damage was small. . . .

But this was enough for Tokyo's hotheads. This was "banditry" and it would be settled by force. On September 18, 1931, without consulting the legal Reijiro Wakasuki cabinet, Japanese forces struck, and quickly captured Mukden with its barracks of 10,000 Chinese soldiers. . . .

Meanwhile, the Japanese went ahead with the conquest of all Manchuria, which they completed in January 1932. Then the Nipponese forces turned southward to strike at the heart of the Chinese dragon. Here they were opposed by the Chinese Nineteenth Route Army, which took orders from the radical Leftist government at Canton, not from the Nationalists at Nanking. A five-week

battle cost 23,000 lives, 20,000 of them Chinese.

The soil of China was drenched in blood. Infuriated by Chinese resistance, the Japanese destroyed and pillaged the countryside, slaughtered prisoners of war, raped women and killed children. It was an exercise in cruelty that shocked the world.⁶

Some scholars consider the Manchurian War to be the true beginning of World War II. Whether this is true or not is not important here. What is significant is that the war began in a year in which the New Year's Day fell on a Friday.

The Friday New Year's Day pattern is evidently one of several year patterns that the Lord associates with significant wars.

Another pattern that emerges to a position of some prominence as we extend our research to other wars in history is the Saturday (Sabbath) New Year's Day pattern. The China-Japan War that began in 1937 began in a year having a Saturday New Year's Day.

Snyder describes the beginning of this war in the following excerpt.

On July 7, 1937, the curtain was rung up again in China, this time at the Marco Polo bridge near the village of Lukouchiao, 20 miles west of Peiping. The Japanese commander in the area reported that the Chinese had attacked his troops first. "We came to teach the Chinese a lesson. They are getting too bold."

The Japanese war minister agreed: "China must be chastised for her insincerity." The cabinet of Prince Fumimaro Konoye, the Japanese premier, urged caution. But it was too late.

Japanese troops streamed into North China. One after another the leading cities of China were overrun: Nanking (December 1937), the great port of Canton (Oc-

tober 1938), and Hankow (October 1938). The Chinese, led by organized Chinese resistance had virtually ceased.⁷

About 1900 years prior to these twentieth century wars, the Lord, shortly before His death in A.D. 30, foretold of an impending destruction of Jerusalem and the temple. This destruction occurred in the fortieth year after His crucifixion. In A.D. 66 the Jews rebelled against Rome in hopes of establishing their own nation. Josephus, who lived at the time of this rebellion tells us that King Agrippa

. . . attempted to persuade the multitude to obey Florus, until Caesar should send one to succeed him; but they were hereby more provoked, and cast reproaches upon the king, and got him excluded out of the city; nay, some of the seditious had the impudence to throw stones at him. So when the king saw that the violence of those that were for innovations was not to be restrained, and being very angry at the contumelies he had received, he sent their rulers, together with their men of power, to Florus, to Cesarea, that he might appoint whom he thought fit to collect the tribute in the country, while he retired into his own kingdom.

And at this time it was that some of those that principally excited the people to go to war made an assault upon a certain fortress called Masada. They took it by treachery, and slew the Romans that were there, and put others of their own party to keep it. At the same time Eleazar, the son of Ananias the high priest, a very bold youth, who was at that time governor of the temple, persuaded those that officiated in the Divine service to receive no gift or sacrifice for any foreigner. And this was the true beginning of our war with the Romans; . . .⁸

New Year's Day in the year A.D. 66, the year the rebellion started, fell on a Saturday, exactly as happened in the year 1937.

Four years later in A.D. 70, Titus attacked Jerusalem and destroyed both the city and the temple. Once again a calendar pattern appears, for in A.D. 70 the New Year's Day again fell on a Saturday. Josephus describes this destruction in the following manner:

. . .two of the legions had completed their banks on the eighth day of the month Lous (Ab). Whereupon Titus gave orders that the battering rams should be brought, and set over against the western edifice of the inner temple; for before these were brought, the firmest of all the other engines had battered the wall for six days together without ceasing, without making any impression upon it; but the vast largeness and strong connexion of the stones were superior to that engine, and to the other battering rams also. Other Romans did indeed undermine the foundations of the northern gate, and after a world of pains removed the outermost stones, yet was the gate still upheld by inner stones, and stood still unhurt; till the workmen, despairing of all such attempts by engines and crows, brought their ladders to the cloisters. Now the Jews did not interrupt them in so doing but when they were gotten up, they fell upon them, and fought with them; some of them they thrust down, and threw them backwards headlong; others of them they met and slew; they also beat many of those that went down the ladders again, and slew them with their swords before they could bring their shields to protect them; nay, some of the ladders they threw down from above when they were full of armed men; a great slaughter was made of the Jews also at the same time, while those that bear the ensigns fought hard for them, as deeming it a terrible thing, and what would tend

to their great shame, if they permitted them to be stolen away.⁹

After this slaughter and unsuccessful advance, the Romans withdrew and debated how best they might penetrate the walls. They finally decided to set fire to the large wooden gates and wait until these portals were either sufficiently weakened or burned through, so that the soldiers might force their way in. While waiting for this conflagration to subside, the Romans consolidated their position by advancing and encamping near the walls and also clearing the road of large stones and rubble. These actions made it possible for a lightning advance by the legion before the Jews could make adequate preparations to defend themselves. By the end of the second day all was in readiness, and the Romans battered their way through the fire-weakened gates. Many of the Jews stood their ground and fought bravely to the end. Other Jews who had battled for several hours and who had no replacements retired to the inner court of the temple to gain a much-needed rest. On hearing of this, Titus, the Roman commander, resolved to storm the temple early the next day with his entire army.

But as for that house, God had, for certain, long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages, it was the tenth day of the month Lous, (Ab,) upon which it was formerly burnt by the king of Babylon; although these flames took their rise from the Jews themselves, and were occasioned by them; for upon Titus's retiring, the seditious lay still for a little while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning the inner (court of the) temple; but these Romans put the Jews to flight, and proceeded as far as the holy house itself. At which time one

of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward, the Jews made a great clamour, such as so mighty an affliction required, and ran together to prevent it; and now they spared not their lives any longer, nor suffered any thing to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it.¹⁰

Thus was the temple destroyed and with it many historic records burned.

About four hundred years prior to this temple destruction, a series of battles by Alexander the Great also reveals the Lord's involvement. Alexander's father, Philip II, was assassinated in 336 B.C. at which time Alexander ascended to the throne. Because he was only twenty years old at the time of his accession and was considered by many but a youth, Alexander quickly executed his enemies and rivals in order to consolidate his power.

New Year's Day in 336 B.C., the year of Alexander's accession to power, fell on a Friday. Because the Lord chose Alexander to be a great military leader, this calendar pattern, of course, would be consistent with those associated with the great wars of history.

In 335 B.C., a year in which the New Year's Day fell on a Tuesday, Alexander advanced into Thrace. From here, he crossed the Danube and put to flight a coalition of Illyrians who had invaded Macedonia.

In 334 B.C., a year in which the New Year's Day fell on a Saturday, Alexander set out to conquer the Persians. It was in this year that the well-known battle of Granicus occurred. Al-

though Alexander's army was much smaller than that of his Persian opponents, he quickly set them to flight.

In the 331, B.C., a year beginning with a Sunday New Year's Day, the battle of Gaugamela was fought. Many historians consider this to be not only the most important battle of Alexander's career, but also the greatest battle of the ancient world. Benjamin Wheeler, in his book *Alexander the Great*, gives us an insight of this battle.

On the morning of October 1 (331 B.C.) the two armies stood arrayed against each other. The Macedonian force numbered about forty thousand infantry and seven thousand cavalry. It sufficed only to oppose the centre of the enemy's line. Far out beyond either wing, ominously menacing the flanks, this line extended. Not by force of numbers, however, nor by weight of masses was this battle to be won, but by disposition of troops and direction of the thrust. . . .

To protect his line from being surrounded, Alexander set a reserve column in the rear of each flank, so that by facing about it could meet an attack on the flank or rear. He prepared as usual to open his attack by a charge of the picked cavalry, the *hetairoi*, against the left of the enemy's centre. The question was one of finding precisely the point to strike, and he watched his opportunity with the eye of a hawk until the point developed. He began by a sidewise movement of his line to the right. The Persians followed suit, shifting toward the left and keeping their left wing still far beyond his right. . . .

The shifting of the Persian line to the left had opened a gap in their front. Alexander saw his opportunity at a glance. Massing his attacking force, a part of the phalanx, headed by the *hetairoi* cavalry, by a quick manoeuvre, into a flying wedge, he turned sharply with an ob-

lique movement to the left, smote at the opening, and burst into the midst of the very centre of the host, straight toward the spot where the Shah was posted... The Shah, whose charioteer was pierced by a spear, turned and fled for his life. The first rank reeled back upon the second, which in the sudden panic gave it no support, but was instantly in confusion and directly in flight. The whole centre and the left, struck by the cavalry of the right wing, melted away. . . . A few moments of standstill, then came the break and turn, and before Alexander had reached the scene the Persian right had joined the rest of the vast army in furious, confused, disgraceful flight. . . .¹¹

The young Alexander succeeded not only because of his military ability but also because the Lord determined that he should succeed. The calendar patterns within which Alexander made his conquests are the evidence which support this fact. Alexander, himself, believed that a Divine Being was assisting him.

There was, finally, evidence that God was on their side, for He had put it into Darius's mind to move his forces to a place where his vast multitude would be useless, whereas the Macedonian phalanx had room enough to display its full power.¹²

Eight hundred and sixty years after Alexander's rout of the Persians at Gaugamela, another young general, Belisarius, was also engaged in battle with a Persian army. Belisarius was twenty-five years old at the time, and this was to be his first major confrontation. Earlier he had been honored by having had bestowed on him by the Emperor Justinian I, the title: *General of the East*, and it was imperative that he win this battle in order to be worthy of such a designation.

The Emperor Justinian I now conferred upon Belisarius the title of *General of the East*. Thereupon Belisarius assembled an army of twenty-five thousand men at Daras, consisting of Romans and allies, the latter being mainly Massagetæ. He was soon confronted by a Persian army of forty thousand men under Perozes the Mihran, who sent an insolent message to Belisarius, asking him to have his bath prepared for the morrow, as he would need that kind of refreshment after taking Daras. .

The Persian reinforcement arrived the next morning; and after some exchange of messages with Belisarius, Perozes placed his infantry in the center and his cavalry upon each wing, as the Romans had also done, and arranged his infantry so that one-half should from time to time relieve the other half, after which he assailed the Romans with a shower of darts and arrows. The Romans replied with their missile weapons; but the Persians had the advantage of numbers, and were protected by huge wattled shields, while they were also more accustomed to this style of warfare than the Romans. The Romans continued their resistance; and when the missile weapons on both sides became exhausted, and a closer fight began along the entire line with swords and spears, the Romans fought to more advantage. . . .

Then the Persian corps of the Immortals and other troops furiously charged the Roman right and forced it to a hasty retreat, but the pursuing Persian column was cut in two by an impetuous charge of the barbarian cavalry in the Roman army, thus deciding the battle in favor of the Romans. Those Persians who advanced farthest were completely surrounded and slain. The fall of the standard-bearer of Baresmanes, the commander of the Persian left, increased the general confusion; and the Persian column vainly attempted an orderly retreat. The Romans

attacked it in front and on both flanks, and a frightful carnage ensued. Baresmanes was slain by Sunicas, the Massa-Goth; whereupon the entire Persian army broke and fled, leaving five thousand dead, among whom were many of the Immortals.¹³

New Year's Day in the year A.D. 530, the year of this battle, fell on a Saturday.

After the Nika revolt in 532, Justinian began to extend the boundaries of his empire westward. Some scholars feel that he had visions of restoring Rome to her ancient glory. Others dispute this by saying that he wanted simply to conquer the Vandals in Africa. Be that as it may, Belisarius again assembled his troops and in June 533,

. . .when the stone piers of the Hagia Sophia were rising within the scaffolding, the Patriarch and the Emperor went in procession down to the shore at the tip of the palace point. Icons were carried behind them above waving myrtle branches. Marching choirs joined their voices in the refrain, . . .

Then the robed Patriarch Epiphanius gave his blessing to the war galley moored close in shore. When the men on the galley shouted response and ran up the square sail, the upper part of the sail was seen to be painted scarlet. Atop the short mast a great lantern was secured. This vessel, carrying Count Belisarius and his staff and navigators, would guide the convoy of ships to Africa. The scarlet-tipped sail would mark it in daylight, the mast-head light in darkness.¹⁴

After departing from Constantinople with great fanfare, the fleet anchored briefly off Sicily and finally reached Africa in the beginning of September. Because Gelimer, the Vandal King, had

not prepared for this assault, the landing of the troops went unopposed. With such good fortune bestowed on him, Belisarius wasted no time in assembling his troops. He marched rapidly towards Carthage and on September 13, defeated Gelimer. The next day he entered Carthage and partook of the feast that had been prepared for the Vandal King.

Two years after this conquest, Belisarius was sent forth to take over the island of Sicily from the Goths. His fleet was well outfitted for the trip, and his troops were in high spirits.

Again Belisarius had been given overriding authority as Autocrater. And the councilors had weighed the risks with him. "Land where you landed before," they told him, "as if some accident made you put in to Sicily. There the Goths will suspect nothing. Occupy the island if you can do so without trouble. If you run into trouble, forget it, and go on to Africa. . . ."

Belisarius carried out his part perfectly. Landing again at Catana, he sent detachments of his soldiers sight-seeing, and in doing so they seized the weapons of the scattered Gothic outposts. He took over Syracuse from its surprised commander. . . .

With zest the diligent Procopius relates how Belisarius paraded into Syracuse on the last day of his year as Consul. He rode in with a silver organ sounding, tossing gold coins to the inhabitants. It was a bloodless and resounding victory.¹⁵

In 536 Belisarius stormed Naples and in 536-37 he took Rome. The conquests of Belisarius in the years 533-537 occurred in a similar patterns as other wars.

Many centuries after the battles of Belisarius had faded into history, one of the smallest yet most significant wars in history began. This was the American Revolutionary War. For many

years the new American settlements, which were scattered along the East Coast, were friendly with their mother country. However, over a period of time a series of acts developed by the British were imposed on the new colonists. At first these acts were a mere annoyance, but as one act followed another in rapid-fire succession, the colonists' smoldering concepts of revolution turned into flames of war.

The first important act was the British decision in 1763 to keep a standing army in North America. The colonists were not consulted about this move.

To make matters worse, in October of 1763, the British drew up a proclamation which recognized the Indians as the sole owners of the colonists' land. This was bitterly opposed by many colonists.

Several other acts legislated by the British, which were certain to increase tension were the Navigation Acts, the Revenue or Sugar Acts, the Quartering and Stamp Acts, and the Townshend Acts.

In 1770 the Boston Massacre occurred, and in 1773 the Tea Act was passed. It was because of this latter act that the well-known Boston Tea Party was formed.

By 1774 when the Intolerable or Coercive Acts were passed the die was cast and war was inevitable. It was not long before a move could be made which would precipitate the revolution. This move came as a result of a decision drafted by the British Cabinet and sent to Lt. Gen. Thomas Gage, Commander in Chief in North America. On Apr. 14, 1775, Gage received orders to use force in Massachusetts.

The date, April 14, 1775, is a significant date in history because in the year 1775 that date and Nisan 14 coincided. In the year A.D. 30, Nisan 14 was the date on which the Lord Himself was crucified, and seventeen centuries later on the anniversary of that date, General Gage received his marching orders! This consistency in dates reveals with a certainty the Lord's involvement in the American Revolution.

In addition to this evidence showing the Lord's involvement in the revolution, the following day, April 15, coincided with Nisan 15, the Passover Feast Day. The Passover Feast Day was one of the holy convocation days that the Lord set apart in the year of the Exodus. It was on this day in 1775 that the Patriot leaders in Boston learned of General Gage's preparations and took steps to counter them. New Year's Day in 1775 was wholly consistent with the New Year's Days for the years in which other major wars began, for New Year's Day in 1775 fell on a Saturday.

The dust had barely settled from the American Revolution before another revolution began, this time in the Old World. Over the years in western Europe subtle changes were occurring which contributed to the removal of the feudal regimes. Nowhere was this more apparent than in France. As the eighteenth century was drawing to a close, a rapidly expanding unrest was building among the people of France. This increasing unrest exploded into a great revolution.

Several factors contributed to this violent upheaval. One was the fact that France had the largest population in Europe and could not feed it adequately. Two, the peasants were tired of supporting the old feudal system. Three, the peasants observing the successes of the American colonists against the British Empire were encouraged to revolt and bring down their own system of government.

The American Revolution had been costly to the French, and in 1787 the king's treasury was empty. An assembly was convened under the direction of the Controller General in hopes that additional taxes could be levied. The plan failed, however, and eventually led to a revolt of the so called "aristocratic bodies." During the spring and summer of 1788 there was unrest in many cities of France, including Paris and Grenoble.

The Lord was involved in the beginning of the French Revolution. New Year's Day in the year 1788 fell on a Sunday, and in 1789, when the people of Paris stormed the Bastille, New Year's

Day fell on a Friday.

It was not long after the French Revolution had begun that the British and Americans were again battling one another. This was in the War of 1812, which was declared by the United States in June of that year. Significantly, New Year's Day in 1812 fell on a Saturday.

After the War of 1812 had ended, peace reigned for nearly a half century before the American Civil War erupted. On February 8, 1861, seven southern states set up the Confederate States of America. Consistent with other significant wars, this action was taken in a year in which the New Year's Day fell on a Friday.

Throughout all of history major wars have occurred in special patterns in the Lord's calendar. These wars have been associated with special patterns because the Lord has intended that they do so. Although the Lord has considered a variety of patterns in determining war beginnings, it appears from a study of His calendar that He favors one pattern in particular. That is the Friday-Saturday pattern. A sampling of wars reveals this pattern in both the Old and New Testament periods.

Wars & Battles

Year	Event	V.E.	Nisan 1
B.C. 334	Battle of Granicus (May/June)	Mon. March 26	Sat. March 17
B.C. 333	Battle of Issus (Autumn)	Tue. March 25	Fri. April 4
A.D. 66	Jewish War began	Sat. March 22 ⊗	Sat. March 15
A.D. 70	Temple Destroyed	Thu. March 22	Sat. March 31
A.D. 476	Odoacer proclaimed king (Aug. 23)	Fri. March 19	Fri. March 12

Wars & Battles (cont.)

Year	Event	V.E.	Nisan 1
A.D. 489	Theodoric conquered Odoacer.	Sun. March 19 *	Sun. March 19
A.D. 527	Justinian became sole emperor (Aug. 1)	Fri. March 19 ○	Fri. March 19
A.D. 535	Belisarius subdues Italy	Mon. March 19 *	Tue. March 20
A.D. 1775	American Revolutionary War began	Mon. March 20 ⊗	Sat. April 1
A.D. 1812	War of 1812	Fri. March 20 ⊗	Sat. March 14

Of this sampling of wars, several began with a Friday or Saturday pattern. The two years that did not do so, A.D. 489 and A.D. 535 contained a different pattern, one in which the vernal equinox, new moon, and New Year's Day in each year occurred within 24 hours. In both instances the Lord was involved in major events in history. In the book of Jeremiah the Lord Himself tells us of His involvement in these events. "Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: . . ." ¹⁶ Again, He says, "Hear O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." ¹⁷

The special and consistent patterns in the Lord's calendar in which the major wars have occurred throughout history are clearly the evidence of the Lord's involvement in the affairs of the world. From this we can deduce that the Lord has been and is involved in significant world events.

The fact that the Lord has been involved in major wars, however, does not necessarily mean that major wars must always occur. In the book of Leviticus the Lord promises that the nations and peoples who obey Him shall dwell in peace.

If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: . . .¹⁸

*Chapter II***NATURAL DISASTERS**

Of all the natural disasters with which mankind must contend, none can be more frightening than the earthquake. The hurricane and cyclone signal their approach by their whistling winds. Even the fast-moving tornado with its silhouetted black funnel screams a warning for all to seek safety. This is not often so with the earthquake, for the earthquake often gives no warning and frequently strikes its death blow in the still of night.

Many scientists have worked long hours trying to locate the cause of earthquakes. Some seismologists theorize that changes in the earth's magnetic field may cause the tectonic plates to shift. Others believe that the gravitational pull of the moon on the earth's surface may contribute to a shifting of these plates. Others feel that the continental drift builds up tremendous pressures deep within the crust causing the edge of one plate to slip past another which may cause a violent shaking at the earth's surface.

Other phenomena that seem to precede tremor or quake activity are the electrical conductivity of the earth's surface rocks, an increase in radon in deep well water, and increased water pressure within the earth.

The Chinese have noted that shortly before a large earthquake strikes, dogs tend to whine and bark, and farm animals show unusual behavior patterns. Is it possible that sounds and vibrations that are imperceptible to humans are being sensed by these animals and account for their strange behavior? Milk maids, when drawing water from a well have noted a marked change in the level of the well water shortly before a large tremor or quake.

Frank W. Lane in *The Elements Rage* relates that "Millennia ago the ancients, who knew nothing of scientific investigation, developed a number of theories to account for earthquakes. The Algonquin Indians believed that a great tortoise supported the

earth and that when the earth shook he was shuffling his feet. The Mongolians believed that earthquakes were caused by a pig. Early Japanese believed that quakings in the earth were caused by a spider. Later Japanese theorists thought a giant catfish was responsible for the quaking.”¹

A quite different view of earthquakes was held by those who lived in the Middle East. They believed in a Creator God and attributed major earthquakes and other disasters to Him. Support for such an idea came about because of the Great Flood of Noah’s day and the later destruction of Sodom and Gomorrah.²

The belief in Divine retribution was reinforced centuries after these happenings when Moses, the leader of the Exodus, was challenged by a band of rebels led by Korah, a Levite. The Scriptures tell us that the Lord caused a violent earthquake to split open a part of their wilderness habitat and swallow the malcontents.

And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.³

The earthquake was not always used by the Lord to destroy people’s lives and property. Sometimes the earthquake was a display of His mighty power when something of especial significance to Him was taking place here on earth. When He descended to the peak of Mount Sinai to give His law, the Ten Commandments, to the world, the mount shook violently.

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.⁴

Another momentous event to the Almighty was the death of His Son, Jesus Christ, on the cross. The Scriptures record that at the very moment of Jesus' death "...the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; . . ."⁵

Again at Jesus' resurrection, "...there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."⁶

Has the Lord truly played a role in the earthquakes that overthrew the cities of Sodom and Gomorrah and for the earth's quaking at Sinai and Golgotha? If so, has His involvement been limited to only those long ago quakes, or has He been involved in quakes of recent times?

An answer to these questions can be gleaned from a study of several large earthquakes beginning with the mighty Alaska quake. The Alaska earthquake of March 27, 1964 was the most powerful American earthquake ever recorded. It began at 5:36 *p.m.* and lasted about four minutes. During this period of time, as the earth heaved and rolled, giant fissures formed, landslides occurred and the water in the bays and harbors violently sloshed about. A giant earthslide destroying seventy-five or more houses occurred in Anchorage's Turnagin Heights. In many of these homes, families had just begun their evening meal when they felt the steep bluff give way and their homes slipping and sliding toward the sea.

Probably the most poignant response to the battering from the earthquake was given by a 16-year-old girl. She and her mother rushed from their home, and as the ground heaved under them, she broke into a mumbled prayer: "Lord, that's enough now. Please stop it."⁷ Evidently the girl was correct in attributing this earthquake to the Lord, for the earthquake occurred near sunset on March 27 (Nisan 13), which, at Jerusalem time was Nisan 14, the day of Jesus crucifixion.

Another earthquake that apparently did not happen by chance

but occurred because the Lord intended it to happen was the Chihli, China quake of September 27, 1290.⁸ In that year in the Lord's calendar, three significant alignments occurred. One, the new moon that began the Bible calendar for that year occurred within twenty-four hours of the vernal equinox. Two, the New Year's Day itself fell on the day of the equinox, and three, the date of the earthquake, September 27, coincided with Tisri 22, the last day of the Feast of Tabernacles.⁹

One of the most written about earthquakes in the United States is the great San Francisco quake. No alarm clocks were needed on that fateful April morning in 1906. At precisely 5:13 *a.m.* on April 18, sleeping San Franciscans were jolted awake by a mighty shock which announced the arrival of the big one. For six minutes San Francisco rocked and swayed as wave after wave of seismic shocks assaulted the city. Countless explosions rent the air and flames spread rapidly as gas lines burst and kerosene lamps toppled onto hot woodstoves. Screams and groans from trapped and injured victims pierced the dawn. No military assault in those days could have destroyed a city so quickly. What had been just a few moments before a peaceful haven quickly became a hell on earth.

April 18, the date of this quake was Nisan 24 in the Lord's calendar. It was on Nisan 24 that the prophet Daniel received a vision in 536 B.C.

This monstrous earthquake in San Francisco was followed in the same year by another huge quake in Valparaiso, Chile.¹⁰ The Chile quake which happened on August 16 was responsible for the loss of 20,000 lives. A significant aspect of these two quakes is that they took place 120 days apart. The number 120 is alluded to in Genesis 6:3 where the Lord says that "his (mankind's) days shall be an hundred and twenty years." The number 120 also contains three consecutive 40-day periods.

The 40-day periods are frequently set apart by the Lord and appear often in His Word. The Lord caused the rain for the Great

Flood to last a full 40 days and nights (Gen. 7:17). He retained Moses on the summit of Mount Sinai for a period of 40 days and 40 nights (Ex. 24:18). An angel commanded the prophet Elijah to journey to Mount Horeb to receive a message from the Lord. That journey took 40 days (1Ki. 19:8), and Jesus' temptation in the wilderness lasted 40 days (Matt. 4:2).

In addition to being locked into these 40-day periods, the San Francisco earthquake was also tied in to another special number, the number 153, for the earthquake occurred on the 153rd day before September 18. September 18 was the day of the new moon for Tisri 1. Tisri 1 was the New Year's Day for the civil calendar year. In an earlier incident in the Lord's use of this same number, the Lord in 592 B.C. made a second appearance to the prophet Ezekiel. This appearance occurred on the 153rd day after Nisan 1.¹¹ This number also appears in the Gospel of John in a story relating to Jesus' meeting with His disciples at the Sea of Galilee.

John relates that sometime after the Lord had risen, His disciples discovered that their provisions were nearly depleted.¹² Because of this, they went to the Sea of Galilee and entering into a boat cast forth their nets. They fished throughout the night but did not catch anything. As the soft light of dawn lightened the sky, they saw Jesus standing on the shore, but, perhaps because of the distance, they did not recognize Him. Shortly, Jesus called to them inquiring about the size of their catch. They informed Him that they had not caught any fish. On hearing this, Jesus commanded them to cast the net from the other side of the vessel, which they did. Almost instantly the net was filled to the breaking point. Later, after drawing the net to the shore and emptying it, they found that it held 153 fish.¹³

In all three instances, Ezekiel's vision, the netting of the fish, and the San Francisco quake, the Lord used the number 153 as a means to reveal His power over nature. In the book of Ezekiel, He demonstrated His power in the heavens by a miraculous appearance to that prophet on the 153rd day after Nisan 1. In John,

He revealed His power over the sea by determining that 153 fish should be netted by His disciples as He stood on the shore after His resurrection, and in the San Francisco earthquake He displayed His power over the land by causing that quake to occur on the 153rd day prior to Tisri 1. These three happenings cannot be attributed to mere coincidences, for they not only were unrelated but also were many centuries apart.

Another earthquake that reveals signs of the Lord's involvement was the great Japan earthquake of September 1, 1923.¹⁴ This monstrous quake of magnitude 8.3 wiped out at the very least the lives of 100,000 people and quite possibly double that number. The quake struck at noon and rocked the city for about six minutes. During this period of violent shaking, gas lines burst setting ablaze in a matter of minutes the city of Tokyo.

Simultaneously with the first shock many buildings collapsed killing and trapping startled and frightened inhabitants. Because in many homes the noon meals were being prepared over open flames, the collapsing tinder-dry bamboo structures contributed greatly to the spread of the inferno. The scorching flames not only produced gale force winds which raged across the city, but also consumed much of the oxygen, suffocating large numbers who could not escape.

The intense heat drove many to seek refuge in Tokyo Bay, but this safe haven was short-lived. The quake had triggered a tsunami which rose its ugly head and swept the struggling survivors back over the land from which they had escaped. Many were killed instantly when the wave slammed them into trees and structures in its path.

This disastrous rampage of the elements cannot be solely attributed to nature. Obviously, nature played a role here, but this role was one that was subservient to the will of the Creator. The Lord decreed that this earthquake should occur in a significant pattern in His calendar, and it did so, for it occurred on the 153rd day after the Passover Feast Day.

The Passover Feast Day commands a role in yet another major earthquake; the Peruvian quake of May 31, 1970. That quake devastated parts of Peru on the seventieth day after the Passover Feast Day. The number seventy often stands out in the Scriptures. In the book of Jeremiah, the Lord informs Jeremiah that He intends to punish Judah for a seventy-year period. “And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.”¹⁵

In the book of Daniel this number represents a time period which contains clues denoting when the Messiah should appear. “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, . . . and to anoint the most Holy.”¹⁶

It is no coincidence that the Peru earthquake struck on the seventieth day after the Passover Feast Day. It happened on that day because the Lord intended that it do so.

Early news reports indicated that hundreds and perhaps thousands died in the quake. Huaras, a city of 22,000, 175 miles north of Lima, reported 140 dead. Ninety percent of the homes and commercial buildings were destroyed in the quake and the accompanying aftershocks.

On June 3, the public health ministry said floods triggered by Peru’s devastating earthquake may have killed more than 17,000 persons in the Andes city of Yungay.

Final estimates indicate that the death toll was nearly 67,000. It was certainly a destructive quake.

Another large and violent earthquake that destroyed much property and took many lives was the great Lisbon, Portugal quake. This earthquake struck on November 1, 1755, which was All Saints Day. Because it was a special holy day, the churches were filled to capacity. About the midst of the services came the first shock, hurling timbers, beams, roof trusses, and walls onto the worshipers. Many were trapped and mangled while others were killed outright. Over three-fourths of the buildings in the city

were destroyed, causing tens of thousands of lives to be lost. A second shock a short while later destroyed many additional buildings and killed thousands more.

To escape the rapidly spreading flames, many fled to the quay area of the River Tagus. This was no safe haven, for shortly after they had arrived a seismic sea wave forty or more feet in height rolled over the quay killing additional thousands.

Although the Richter Scale was not in use at that time, scientists speculate that the Lisbon quake was of magnitude 8 or greater.

The shock waves from this quake spread over an area of a million or more square miles. They were felt as far south as the West Indies and as far west as the New England states.

Because the Lisbon earthquake was followed by a dark day in 1780 and a meteor shower in 1833, some feel that it was to this quake that the book of Revelation was referring in the sixth chapter.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.¹⁷

The Lisbon earthquake occurred 80 days, two 40-day periods, after Elul. 5. Elul 5 was the anniversary date of Ezekiel's second vision in 592 B.C.

In addition to earthquakes, other forms of disasters have also occurred on significant Bible calendar dates. In the year 1932, for example, a series of more than twenty violent tornadoes swept through Alabama, destroying property and taking many lives. This series of deadly tornadoes began on March 21, which in 1932 was the date Nisan 14, which was the anniversary date of Jesus' crucifixion. Moreover, the tornadoes continued into the next day, Nisan 15, as well, which was the date of the Passover Feast Day.

These tornadoes were extremely powerful and wreaked much havoc. Radio and press reports indicated that much of Northport was destroyed. National guardsmen patrolled the ruins and no one was allowed to enter without a permit. Rescuers worked long into the night to extricate trapped victims. Often superhuman effort was required to lift the heavy timbers from the injured. It was of utmost importance to work with speed, yet the workers were forced to work agonizingly slowly lest in removing a weight, a much heavier structure should shift a few inches and crush those trapped. Whenever possible, tow trucks or even automobiles assisted in lifting or skidding heavy framework aside. Electricians worked feverishly to restore electrical services, and temporary telephone lines were draped over tree limbs or large bushes. Other workers joined firemen in controlling fires. University students cut classes to assist in helping the injured and to return the area to some form of normalcy.

The fact that these tornadoes were associated with meaningful dates in the Lord's calendar would appear to indicate that the Lord Himself played a role in their development. The book of Nahum tells us that “. . .the Lord hath his way in the whirlwind and in the storm, . . .”¹⁸

In April 1936, four years after the Alabama tornadoes, another series of tornadoes ripped through the South. These storms slammed into Tupelo, Mississippi, and Gainesville, Georgia. A most significant fact is that these tornadoes struck on Nisan 14, the anniversary date of Jesus' crucifixion.

Again, many deaths and considerable damage were the result of the deadly twisters which slashed through these cities. Reportedly, the storm first struck LaCrosse, Arkansas, then rolled east into Tupelo, in northeast Mississippi. In Tupelo, many fires ignited and burned intensely, being force-fed by the many twisted and broken gas lines. These fires seriously hampered rescue workers. No one will ever know the number of trapped victims who could have been saved but succumbed to the flames.

Only a few hours after the Tupelo disaster, a vicious tornado snaked its way through Gainesville, Georgia. Gainesville's business district was devastated by the tornado and accompanying fires which trapped workers just after they had reported for duty.

City fireman G. M. Loggins estimated from 80 to 100 persons were killed, at least 700 injured and damage in excess of \$5,000,000.

To make matters worse, on April 7, the devastated area was threatened by rain-swollen rivers.

One of the most destructive American tornadoes of all time occurred in the spring of the year 1925. At about 1 p.m. on March 18, this storm formed and blasted its way through southeast Missouri. It continued on a rampage through Illinois and into Indiana.

The toll of this great tristate tornado was: 689 people killed, 1,980 injured, and property losses of some 17 million dollars. Some 3,000 houses were destroyed or damaged and four small towns practically wiped out.¹⁹

Its forward speed was reported to be nearly 60 miles per hour. This high forward speed would account for the tornado catching so many people unprepared. Like a fast-moving freight train, it had entered and departed a town before the inhabitants could perceive what had happened. Many, of course, never knew what had struck them.

Billye and Walter Brown in their book *Hurricanes and Tornadoes* relate that more than 150 of 200 city blocks were destroyed in Murphysboro, Illinois, in a matter of minutes. Two hundred and thirty-four people were killed and another 800 injured. Eleven huge steam locomotives were flipped onto their sides in the railroad yard.²⁰

Forty years after this monster had completed its deadly work, a series of more than three dozen tornadoes ripped through the midwest. It was impossible to keep an accurate record of the

number of twisters that actually formed. Some sources list a low of thirty-seven, while others record that as many as forty-five appeared.

It was on Palm Sunday, April 11, 1965, that the frightful attack began. After attending church, many homeowners took advantage of the balmy, spring-like weather to wash windows and install screens. Others prepared back yard plots for spring planting. Boating enthusiasts struck out for nearby lakes and ponds for relaxation. Friendly neighbors gossiped over white picket fences as children wobbled unsteadily on their bikes on nearby streets. As the day wore on, ominous black clouds formed overhead and short powerful wind gusts rattled windows and shook wood-frame houses. Powerful lightning bolts blasted earthward accompanied by loud claps of thunder. Suddenly, at about 1:20 p.m. the first funnel dipped down near Dubuque, Iowa. It raced across open farmland zigzagging here and there striking farm after farm. It smashed barns and houses alike snapping timbers and beams as if they were matchsticks. Many farm animals were destroyed by this onslaught.

About two hours after the first attack, several twisters formed to the east in Illinois. They raced through Rockford, Dixon, and Algonquin. At Crystal Lake, the hardest hit Illinois town, a tornado ripped through the Fox River Valley uprooting trees, snapping off electric light poles and smashing houses.

From Illinois the tornado system bore down on Indiana. By now many in Indiana had seen and heard news reports on television and radio of the devastation in Illinois. When they saw the sky darken, many tossed their luggage into their cars, packed in their families and headed south. But it was too late for some. The twisters bore down on the slower moving vehicles and blew several off the highways. Other vehicles were lifted and thrown aside injuring or killing the occupants. Neither homes, factories, filling stations nor churches were spared.

After charging through Indiana, the mass of twisters split up;

one group assaulting northern Ohio and the other battering Michigan. In a brief ten-hour period, more than 250 people were killed, thousands were injured, and countless numbers were left homeless. Property damage estimates ranged as high as \$200,000,000.

These three dozen or more tornadoes slashed through the midwest in a special year. Nisan 1, in 1965 fell on April 3, which in the Gregorian or new style calendar is the anniversary of Jesus' crucifixion. In the Julian calendar of Jesus' day the crucifixion date was April 5, but since the equinox occurs two days earlier in the new style calendar of today, then April 3 is the date which now represents the anniversary of Jesus' crucifixion.

Another type of storm equally as destructive as the tornado, and at times even more destructive than the twister, is the hurricane. The tornado usually cuts a narrow path of destruction, often less than a hundred yards wide. Usually its forward travel is limited to a few miles or less, though there have been some notable exceptions to this. The hurricane, in contrast to the tornado, often travels hundreds of miles in distance and devastates an area of fifty or more miles in width. Moreover, the hurricane in coastal areas can cause extensive flooding and be accompanied by giant sea waves.

A death-dealing hurricane of exactly this type pounded Galveston, Texas, unmercifully in the year 1900.

Galveston is an island located off the Texas coast. It is twenty-eight miles long and about three miles across at its widest point. In 1900, the year the hurricane struck, the highest point of land on the entire island was not more than fifteen feet above sea level. In many places the land elevation was five feet or less above the high water mark. These extremely low elevations made the island vulnerable to much flooding and damage should a heavy storm hit.

The city of Galveston was located on the northeast end of the island. Many of the buildings were low, one-story structures having slate roofs. This heavier roofing material replaced light-weight

wooden shingles following a fire which years earlier had raced through the city.

The inhabitants of Galveston felt secure on their island in 1900. Seasonal storms would come and go, and they appeared to pose no threat. Often during the height of a storm hundreds would stroll to the beaches to watch and listen to the pounding of the surf. Barefooted children would frolic on the wet-packed sand often racing a wave as it rushed shoreward.

The month of September, 1900 was ushered in with several pleasant, balmy days. It was ideal weather for swimming and picnicking, and scores headed for the beaches before the cold, rainy weather of fall settled upon them. Families from the mainland hitched up their wagons, rode to the beaches, and joined in the pleasantries.

Few Galvestonians paid much attention to the hurricane off to the east until Saturday, September 8. On arising that morning the islanders could see ominous black clouds bearing down on them and hear the angry pounding of surf in the distance. As the day wore on the wind gusts increased in intensity and a heavy downpour soaked those who dared venture outside.

By early evening hurricane winds were approaching one hundred miles an hour, and angry surging waters were swirling into homes. Frightened and screaming throngs of people struggled to escape the horror. But there appeared to be no escape. All bridges to the mainland had either been washed out or flooded.

To make the raging storm even more terrifying, if that were possible, dusk melted into darkness and brilliant stabs of lightning accompanied by booming thunder illuminated the dreadful scene. Wind-driven torrential rain added to the misery.

The hurricane turned the island into bedlam. By mid-evening the storm surge sent a succession of giant waves across the island. These waves swept entire families into the gulf. These people were never to be seen or heard of again. Others were badly mutilated as they were repeatedly slammed into trees and

buildings. In the darkness, boards, planks, and timbers became deadly weapons as they were flung by wind and wave into many who were trying to escape the storm's fury.

In the city of Galveston there appeared to be no escaping death. As the wind approached hurricane strength, it ripped the slate tiles from the roofs and spun them through the air like rotating knives cutting down all in their paths. Several people had either legs or arms slashed by these lethal weapons. Several others were nearly decapitated. Because of the darkness and the driving rain, it was impossible to see these missiles coming.

While the benumbed residents struggled to keep from being struck by these death-dealing tiles, monstrous waves rushed shoreward and crashed upon the hapless victims. It seemed that the storm was determined to destroy them.

Meanwhile, Isaac Cline, head meteorologist at the Galveston weather station, and Joseph his brother, made a number of trips during the day to the bay and then to the gulf to observe conditions in those areas. At 3:30 P.M., Cline records that gulf waters had overflowed half the city. By that hour all telegraph wires were down and only one phone line was operating. Joseph returned to the weather station, and Isaac went home for lunch, having been on duty since 5:00 A.M. He found the water waist deep around his residence. Because his house was on a slightly higher elevation than those of his neighbors, many of his neighbors took refuge in the Cline homestead.

At about 7:30 P.M., Cline looked through the open doorway at the raging water swirling about his home, when all of a sudden a four-foot surge of water nearly engulfed him. He realized at that moment that many on Galveston Island would never live to see the light of day.

Later in the evening other huge waves carrying all sorts of broken timbers and debris rolled across the island and slammed into his house. Before this onslaught the house disintegrated and its inhabitants were dumped into the angry waters. Cline, clutch-

ing tightly his wife and child managed in the blackness of the night to grasp onto a part of a wall. Throughout much of the night they stayed together, but in the early hours of the morning, a large timber carried on the crest of a huge wave struck his wife and knocked her from the make-shift raft. For a brief time, Cline himself was knocked unconscious by it as well, but on reviving he discovered that he still clutched the child tightly. During the horror of the night hours that followed he clung to the baby tormented by the belief that they were being swept out into the gulf.

As dawn filtered through the blackness of night and the storm began to abate, Cline found his make-shift raft settling down on a strip of high ground near the center of the island. What was more unbelievable was that his brother and his two daughters grounded but a short distance away.

He later found his wife's body, but he never knew whether she died from being struck by the timber or had drowned.

Once the storm had ended, the grim task of clean-up began. Thousands of tons of debris were strewn about the island. Intermingled with the debris were the remains of thousands of the dead. Many bodies were mutilated beyond recognition. As dazed survivors searched for their loved ones, work crews loaded wagons with the grisly remains and dumped them miles out into the gulf. To speed up the process of removing the dead and to prevent an occurrence of the plague hundreds of bodies were stacked one upon the other and set afire. The stench from these burning funeral pyres overspread much of the gulf coastal area.

This powerful storm, which battered Galveston on September 8-9, 1900, did so 153 days after Nisan 9-10. Nisan 9 was the date on which the Lord entered the town of Bethany in preparation for His triumphal entry into the Holy City, and Nisan 10 was the actual date on which the triumphal entry occurred.

Nearly sixty-nine years after the Galveston disaster, another powerful hurricane whalloped the gulf-coastal region. This was hurricane Camille, which slammed into the Mississippi coast on

the night of August 17, 1969.

Camille charged inland with its center just west of the city of Gulfport. Shrieking winds with gusts of up to 200 miles an hour devastated coastal and inland regions. Trees and light poles were snapped off as easily as one might break a wooden toothpick. All electric power was lost and roads became impassable because of downed wires. Those who chose to ride out the storm in their homes and not flee inland before the storm's arrival were subjected to an indescribable night of terror.

The homes in the coastal region, as in the Galveston storm, received a double punch. What the winds could not destroy the tidal surge could. And it did.

In Pass Christian, twenty-three people lost their lives because they rejected two different warnings from police to leave the Richelieu Apartment house. They chose to stay and hold a hurricane party. It was their last party. Sometime during that night of terror, a giant wave or series of waves slid over the seawall and destroyed the apartment complex. All lives were lost.

As the storm moved inland, the hurricane winds abated, though the torrential rain continued. Much flooding occurred in the Virginias because of this.

Richard M. DeAngelis of the Environmental Data Service and Elmer R. Nelson of the United States Weather Bureau wrote the following summary of Camille.

Hurricane Camille ranks high as one of the most destructive killer storms ever to hit the U.S. Total damage has been estimated at \$1.42 billion with 258 deaths and 68 additional persons missing. . .²¹

This killer hurricane pummeled Pass Christian on Elul 5. This date was the anniversary date of the prophet Ezekiel's second vision. Interestingly enough, the Lord tells Ezekiel in that vision that "Therefore will I also deal in fury: mine eye shall not spare,

neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.”²²

Is it possible that this Old Testament warning to Israel on Elul 5 also applied to the Gulf Coast when Camille smashed into that area on the identical date?

*Chapter III****THE CRUCIFIXION AND
RESURRECTION***

The Lord works within selected calendar patterns when controlling the major events in history. He works in this fashion because He is a highly intelligent and organized being. He does not permit the events and happenings here on earth and in the universe to occur by chance or in a slipshod manner. He plans carefully and executes His will accordingly. The book of Genesis reveals that the Creation itself was composed of a series of consistent sequential steps, each step occurring at a higher level than the preceding and culminating in the creation of the progenitors of mankind, who were made in the very image of the Eternal Himself.¹

A second reason for the Lord's working within these calendar patterns is to make it possible for us here on earth to understand more fully His deep involvement in the affairs of mankind. The Lord's calendar enlightens one's understanding of events in history. It is one thing to consider that World War II began because of a sequence of events that made it possible for a madman, Hitler, to become a leader who desired to conquer the world. It is wholly another concept to understand that the sequence of events that led up to Hitler's ascendancy and the beginning of World War II were happenings determined not by chance or accident but by the Almighty Himself.

In keeping within the consistency of His calendar patterns the Lord made it a point in His earthly visitation nearly two millennia ago not to depart from the patterns He had founded in the beginning but to function within them. That is why He rode triumphantly into Jerusalem in A.D. 30 on the identical date on which the Paschal Lambs were set aside in Old Testament times.

That date was Nisan 10 and is supported fully in the triumphal entry passages in the Gospel of John.

Then Jesus six days before the passover came to Bethany, . . . On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.²

Each year on Nisan 14, the chosen lambs were slaughtered, and in A.D. 30 on that same date, Jesus died on the cross. Because Jesus, through His perfect and sinless life, represented the most complete and absolute sacrifice possible, it was entirely fitting that His triumphal entry on Nisan 10 and His crucifixion on Nisan 14 should have occurred on these very significant dates.

Because of recent rapid advances in technology and knowledge in general, it is now possible for us, with the aid of the calendar patterns, to locate the precise date of the crucifixion though nearly two millennia have passed. This is not as incredible as it sounds. Many years ago the Arizona Indians may have stumbled upon dinosaur skeletons, and if they considered them at all, they probably assumed they were the remains of oversized bison. Today, of course, paleontologists know better. These experts not only can distinguish the differences between a bison's skeleton and a dinosaur's skeleton, but can often reassemble these skeletons with little difficulty.

Realizing that the Lord's calendar is a luni-solar calendar, we in the twenty-first century are indeed fortunate to have at our disposal the most complete and up-to-date series of calculations of the phases of the moon ever produced. In the year 1973, Dr. Herman Goldstine of the advanced study at Princeton, with the assistance of an IBM 360 computer, printed a set of tables giving the dates of all new and full moons from 1001 B.C. through A.D.

1651. His book, which is titled *New and Full Moons 1001 B.C. to A.D. 1651*, is an exceptionally accurate record of these moon phases for that period.

To complement Dr. Goldstine's book, Dr. Owen Gingerich and Barbara L. Welther of the Harvard-Smithsonian Center for Astrophysics in 1983 published a book titled *Planetary, Lunar, and Solar Positions New and Full Moons A.D. 1650 - 1805*. This book continues the calculations from the point at which Dr. Goldstine's work ended and lists the new moons to the beginning of the nineteenth century.

The United States Naval Observatory completes the task with circulars Nos. 112 and 119. Circular 112 gives phases of the moon from the year A.D. 1800 through the year 1959. Circular 119 continues these phases from A.D. 1960 through 2003.

One of the most recent and extensive records listing the new and full moons is that produced by Z2 Computer Solutions of Bend, Oregon. This is a software program for IBM PC/AT compatible computers, which covers a range of 12,000 years from 4001 B.C. to A.D. 8000.

For centuries many have tried to pinpoint the true date and year of Jesus' crucifixion but have failed. They have failed for a number of reasons. One reason for failure is that they have tried to locate the crucifixion year by using the Jewish calendar of today. This will not work. The Jewish calendar, though originally the true Bible calendar, does not now fulfill that role. As time has passed alterations have been made in that calendar by Hillel II and others that destroy its reliability for locating the times and dates of ancient happenings. Because of these alterations, the present-day Jewish calendar instead of beginning with the new moon as in the distant past now often begins two to three days after the occurring of the new moon. If we are to truly locate the true crucifixion year, we must use the original Old Testament calendar and not one that was altered centuries later.

In Jesus' day certain rules and procedures were adhered to in

the constructing of the Bible calendar. The Bible calendar was a luni-solar calendar which means that its very structure was determined by the movements of the sun and moon. It was lunar in that each month began with the new moon. The determining of the new moon and the establishing of the first day of the month was performed by members of the Sanhedrin, the Jewish council. Late in the old month, the Sanhedrin sent forth expert observers to hill or mountain tops to watch the waning of the old moon until they could sight the thin crescent of the new moon in the twilight sky. On observing the new moon, these observers returned quickly to Jerusalem and reported to the council the hour at which they had first located the crescent. The Sanhedrin was then able to locate the first day of the new month and proclaim it by fire-signals sent from mountain tops.

On the thirtieth day of the month a council would meet to receive the testimony of witnesses that they had seen the new moon. If two trustworthy witnesses had made deposition to that effect on that day, the council proclaimed a new month to begin on that day, that is, the day on which the testimony was given became the first day of the new month instead of the thirtieth day of the old month. If no witnesses appeared, however, the new moon was considered as beginning on the day following the thirtieth. Once the council had proclaimed the new month, announcement was made far and wide by means of fire-signals to inform the communities outside of Jerusalem.³

At times inclement weather prevented visual observation of the moon. When this happened, the council determined that the lengths of the months should alternate between twenty-nine and thirty days.

From before the destruction of the temple certain rules were in existence. The new moon can not occur before a

lapse of 29 1/2 days and 2/3 of an hour. If the moon could not be exactly determined, one month was to have 30 days and the next 29. The full months were not to be less than 4 nor more than 8, so that the year could not be less than 352 days nor more than 356.⁴

The Bible calendar is solar as well as lunar. Because this is so, there is one last rule to be considered prior to establishing a true and accurate first-century calendar. Cyrus Adler, a noted Jewish historian, explains how the Bible calendar is controlled by the position of the sun.

If the month of Nisan arrived and the sun was at such a distance from the vernal equinox that it could not reach it by the 16th of the month, then this month was not called Nisan, but Adar Sheni (second).⁵

What is meant here is that if winter fell as late into the month of Nisan as the 16th day, then that month became a leap-year month for the present year, and the new year would not begin until the following new moon.

In addition to the error of using today's Jewish calendar in place of the Bible calendar, another reason accounting for the fact why many fail to locate the true crucifixion year is their attempt to locate that year with absolutely no knowledge of God's calendar patterns. A clear understanding and knowledge of how these patterns are used by the Lord in history is essential if one is to locate accurately the many significant years, including the crucifixion year, contained within the pattern code. Nothing but failure can come from ignoring that code. That, perhaps more than any other reason, accounts for why the true crucifixion year has not up to this point been found.

A third reason to account for the crucifixion year not being located is that far too many rely on tradition in place of the Bible

and calendar records. Tradition tells us that Jesus was crucified on Good Friday and that He rose on Easter Sunday. However, this belief is not on as solid a footing as some seem to think. Nearly a century ago, the evangelist, R. A. Torrey, in 1907, published a booklet titled *Difficulties in the Bible*. In discussing the day of crucifixion, even without the help of the latest astronomical and calendrical data, Dr. Torrey, by means of the Scriptures only, discovered that the crucifixion day was not a Friday but a Wednesday. He relates:

There is absolutely nothing in favor of Friday crucifixion, but everything in the Scripture is perfectly harmonized by Wednesday crucifixion. It is remarkable how many prophetic and typical passages of the Old Testament are fulfilled and how many seeming discrepancies in the Gospel narratives are straightened out when we once come to understand that Jesus died on Wednesday and not on Friday.⁶

With the aid of a list of vernal equinoxes and new moons calculated for Jerusalem time, it is now possible to locate the year of Jesus' crucifixion.

Year	Vernal Equinox	Nisan 1	Nisan 14
A.D. 28	Monday	Tuesday	Monday
A.D. 29	Tuesday	Sunday	Saturday
*A.D. 30	Thursday	Thursday	Wednesday
A.D. 31	Friday	Tuesday	Monday
A.D. 32	Saturday	Sunday	Saturday
A.D. 33	Sunday	Friday	Thursday

It is of interest to note that in no year did Nisan 14, the Crucifixion day, fall on a Friday. This shows that there was no Friday crucifixion, and that there could not have been one because the

Bible calendar as determined by these accurate astronomical computations reveals the impossibility of such an occurrence. If a Friday crucifixion had truly occurred, then support for such a happening would have appeared in the foregoing tables. The fact that no supporting evidence appears here clearly explains why scholars have been unable to locate the crucifixion year. They have been so certain that the crucifixion had occurred on a Friday that they have refused to believe that it could not have done so. As a consequence, they have been on a fruitless search hunting for that which never took place.

The tables reveal that the crucifixion of Jesus, instead of occurring on a Friday, actually occurred on a Wednesday as Dr. Torrey and others have suggested. A Wednesday crucifixion is consistent with the Scripture record and supports fully the events that transpired during the crucifixion week. The Wednesday of the crucifixion was Nisan 14 in A.D. 30. The Julian calendar date for the crucifixion was April 5.

Because Jesus' crucifixion and resurrection were so meaningful to God, God made certain that those events could only happen in a special year. The year A.D. 30 was that special year, for the vernal equinox and the new moon that determined the beginning of the year for God's calendar occurred in the same night - the night of March 22-23. Moreover, the New Year's Day also began with that date. Thus we discover that both the year and month of the crucifixion began with a new moon that occurred within twenty-four hours of the equinox. This pattern which does not happen on a yearly basis clearly reveals the involvement of the Almighty in determining the dating of the crucifixion.

Once the date of Jesus' crucifixion is located it is an easy task to find the correct date of the resurrection, for Jesus Himself in one of His discourses indicated that He would be locked in death's grip for a three-day and three-night period.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.⁷

This three -day and three-night period to which the Lord referred equalled seventy-two hours. It fitted precisely into the calendar of the year A.D. 30. On Wednesday, April 5, the Lord was crucified. Late that day after His death, His body was removed from the cross and placed in the tomb. Three days and three nights later on Saturday, April 8, Jesus rose. Early the next morning (Sunday) the women visited the tomb and found it empty.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.⁸

Tradition would have us believe that the Lord was crucified on Good Friday and resurrected on Easter Sunday. This idea, however, appears to contradict the Lord's statement that He would be in the grave for a period comprised of three days and three nights, for it is not possible for one to compute a literal three-day and three-night or seventy-two-hour period from a late Friday crucifixion to an early Sunday resurrection. At the very best this span would cover about thirty-six hours. In explaining this discrepancy some scholars say that the Lord did not actually intend to convey to His listeners a seventy-two-hour period when He used the expression of "three days and three nights" but He was

actually referring to a much shorter length of time. These scholars consider this passage to be a synecdoche -- a figure of speech in which a part is representative of the whole. That is to say, they consider that a part of a day represents a whole day. They do this because they are aware that the Jews in Jesus' day sometimes did treat periods of time in this manner. The weakness in this argument is that time spans were *not always* treated as a figure of speech. It was not unusual for a three-day and three-night period to be treated as a literal seventy-two hour span.

Another argument that weakens the idea that Jesus may have been expressing a synecdoche is His referral to Jonah's three day and three night entombment in the huge fish. ". . . Jonas was three days and three nights in the whale's belly;..."⁹

It is apparent here that Jesus accepted as literal the Old Testament account of Jonah 1:17, that Jonah was in the fish's or whale's belly a full three-day and three-night period. There is nothing in this passage to indicate otherwise. The Jewish historian, Josephus, who lived about the time of Jesus, also supported this time span when writing of Jonah's entombment. "It is also related that Jonah was swallowed down by a whale, and that when he had been there three days, and as many nights, he was vomited out upon the Euxine sea, . . ." ¹⁰

If in fact Jonah's account is literal, and Jesus, as Lord, knew it to be so, then by referring to Jonah's account, Jesus was expressly conveying to us that the three-day and three-night period of His own entombment should be understood in a literal sense as well.

Additional Bible passages which have been misunderstood are those relating to a third-day resurrection. Examples of these passages are Matt. 16:21 ". . . and be raised again the third day," Matt. 20:19, ". . . and the third day he shall rise again," and Mark 9:31 which records that ". . . he shall rise the third day."

Those who accept the Sunday resurrection interpretation believe that Jesus died and His body was placed in a tomb on a

Friday, commonly referred to as the first day, that His body lay in a sepulchre on a Saturday, the second day, and that He rose on a Sunday, the third day. Because the expression “the third day” aligns itself with a Sunday in this interpretation, it is therefore concluded that Sunday must have been the day on which the Resurrection occurred. The weakness in this interpretation is that these third-day passages apply equally as well to the idea of a Wednesday crucifixion -- Saturday resurrection. For example, if Jesus’ body were placed in the tomb late Wednesday just prior to sunset, then Wednesday night and Thursday would have been the first night and first day of the entombment, Thursday night and Friday would have been the second night and second day, and Friday night and Saturday would have been the third night and third day. Thus, a Saturday resurrection is completely harmonious with a third-day resurrection.

The Bible strongly supports a Wednesday crucifixion. It is only by misreading or misinterpreting a passage that we might arrive at a conclusion differing from this. It is said that Jesus was crucified on a Friday because it was “. . .the day before the sabbath.”¹¹ It is reasoned that since the Jews observed the Sabbath every Saturday beginning at Friday sunset, then Friday must have been the day of crucifixion. What was not realized was that the Jews observed several sabbaths throughout the year in addition to the Saturday Sabbaths. These additional sabbaths, called convocations differed from the Saturday Sabbath. The Saturday Sabbaths were a weekly institution. The convocation sabbaths were yearly institutions and fell on specific dates within the months and each year on different days of the week. One such day as this was the Passover sabbath which yearly occurred on Nisan 15, and was also called the first day of the feast of unleavened bread.

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have

an holy convocation: ye shall do no servile work therein.¹²

Since the Passover sabbath fell on a different weekday each year and since the Jews also observed on a weekly basis the seventh-day Sabbath, which always fell on a Saturday, the seventh day of the week, it was not uncommon for two sabbaths to fall within one week -- one sabbath being the yearly convocation or Passover sabbath and the other the seventh-day Sabbath. This actually happened during the crucifixion week, for in that week fell both the Passover sabbath and the seventh-day Sabbath. In addition to this, two preparation days also fell within that week. One was the preparation for the weekly Sabbath which always fell on a Friday. The other was the preparation for the Passover. This day could fall on any weekday, the day being determined by the calendar each year.

Now the Bible is very clear on which preparation day the Crucifixion occurred. It specifically states that it was on the preparation for the Passover. Nowhere does it say that it was the preparation for the seventh-day Sabbath.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.¹³

The Passover sabbath, Nisan 15, in A.D. 30, the crucifixion year, fell on Thursday, April 6. The preparation day, Nisan 14, for that yearly sabbath was Wednesday, April 5. Thus, the crucifixion date can be precisely pinpointed by both the Bible and calendar records.

Jesus could not have been crucified on Friday, April 7, for that

was the preparation for the weekly Sabbath. The Bible clearly refers to the yearly preparation day when it says: “And it was the preparation of the passover, . . .” Moreover, Friday, April 7, was Nisan 16, the anniversary of the wave sheaf offering, and there is no evidence to support the idea that Jesus was crucified on that date.

Another reason the evidence weighs in favor of a Wednesday instead of a Friday crucifixion is that the year of the Wednesday crucifixion fits properly into the calendar puzzle while a Friday crucifixion year does not. A Wednesday crucifixion year has a Thursday New Year’s Day. A Friday crucifixion year has a Saturday New Year’s Day. A Thursday New Year’s Day pattern is representative of years having a special or religious significance to the Lord, such as the Exodus, the Jordan crossing and the birth of Jesus. A Saturday New Year’s Day pattern, on the other hand, is not related to these types of happenings.

On studying column A below one can see how well the Thursday New Year’s Day for A.D. 30, the year of the Wednesday crucifixion, fits into place. From the Exodus to the forming of the Jewish state in 1948, one can see a consistent Thursday New Year’s Day pattern.

Column B, on the other hand, shows how misplaced a Saturday New Year’s Day, a New Year’s Day representing a Friday crucifixion year, is in a Thursday calendar pattern code. It is incompatible with the Thursday pattern and does not belong with it.

Year	Event	New Year’s Day A	New Year’s Day B
B.C.1486	The Exodus	Thursday	Thursday
B.C.1446	The Jordan crossing	Thursday	Thursday
B.C.1006	Temple foundation laid	Thursday	Thursday
B.C. 986	Temple dedication	Thursday	Thursday
B.C. 759	Isaiah's vision	Thursday	Thursday

Year	Event	New Year's	New Year's
		Day A	Day B
B.C. 5	Birth of Jesus	Thursday	Thursday
*A.D. 30	Crucifixion, Resurrection and Ascension of Jesus	Thursday	Saturday
A.D.1776	Declaration of Independence	Thursday	Thursday
A.D.1948	Jewish nation established	Thursday	Thursday

If eons ago God had planned a Friday crucifixion for Jesus, then the New Year's days in the above chart would all be Saturdays and not Thursdays. Because they are Thursdays and not Saturdays verifies that Jesus was crucified on a Wednesday and not on a Friday.

This clearly explains why those who hold to the traditional view of a Friday crucifixion have never been able to locate the year of the Lord's crucifixion. They have been trying to force a year which begins with a Saturday into a Thursday pattern and it simply cannot be done. Only a year having a Thursday New Year's Day can be inserted into a Thursday New Year's Day pattern.

Another passage that might be worthwhile to consider so as to remove any doubts in the reader's mind as to the true day of crucifixion is Mark 16:9. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Through a quick reading of this passage it is possible to conclude that Jesus rose on the first day of the week. However, we

must remember that in the original Greek, commas were not used, and the comma following the word “week” was placed there by translators who were in favor of a Sunday resurrection. This practice is not an uncommon one with Bible translators, for in some of the latest translations the word “Sabbath” is referred to as Saturday in the New Testament regardless of whether it is a yearly or weekly Sabbath. In several cases this is an incorrect use of the word Sabbath and can easily mislead those who are unaware of such a practice. Because the King James translators believed in a Sunday resurrection, it seemed reasonable to them to place a comma after the word “week” in Mark 16:9. Actually it would be better to read this passage with all commas removed so that the ambiguity of this passage may be seen. When we read this passage without commas, we have a choice of either hesitating after the word “risen” or the word “week.” If we hesitate after “week,” we get the impression He rose on the first day of the week. On the other hand, if we hesitate after “risen,” we find that sometime after He had risen, the time being indefinite, He appeared to Mary Magdalene early on the first day of the week. This second interpretation will support the fact that Jesus rose late Saturday and several hours later met Mary early on the first day of the week. Because a double meaning can be gotten from this passage, it cannot be used as a support for either the Saturday or Sunday resurrection interpretations.

Another factor to be considered here is that Mark 16:9 and the remainder of the chapter are not included in the two oldest manuscripts. Because of this, many scholars believe that these passages are not a part of the original inspired Scriptures. With this questionable authenticity in addition to the double meaning contained within it, Mark 16:9 is of little value to the Bible scholar.

Once all the facts have been gathered and compiled, it can clearly be seen that there is absolutely nothing, neither scripturally nor historically, to support the traditional view that the Lord was crucified on a Friday and resurrected on a Sunday. Both the Scriptures and the

historical record as revealed by the Lord's calendar support the idea of a Wednesday crucifixion and Saturday resurrection.

For centuries it has been taught that the assembling on Sunday for worship is a commemorative event in honor of Jesus' Sunday resurrection. Since the facts now reveal that the Resurrection did not occur on that day but on a Saturday, then would it not appear reasonable for one to worship on Saturdays instead of Sundays if one intended to commemorate the true day of resurrection? Saturday meetings would honor the Lord in two ways. They would not only honor the true day of His resurrection, but also would honor the original weekly Sabbath of the Ten Commandments.

It is unfortunate that the truth of the Saturday (Sabbath) resurrection was lost so soon after the Lord's Ascension, for it causes one to wonder whether additional truths may have been lost during the course of church history. There are a number of reasons to account for the loss of the Saturday (Sabbath) resurrection so early in Christian history. Although some of the reasons we will never know, it is clear that certain factors contributed to the loss. One is the fact that the gospel writers, instead of recording the events as they happened while fresh in their minds, apparently waited for years to chronicle these events. Possibly these writers were so busy at the beginning of the emerging church that they simply did not have or could not take the time to compile a written record of what actually happened as it occurred. By the time they recorded the happenings related to Jesus' life and ministry thirty or more years later, many important details may have been omitted. Thus, at a most important time in the early church, the years directly after the Ascension, the church was left without a written record and had to depend on word of mouth and hearsay.

Another factor that contributed to the loss of the true resurrection day can be attributed to the lack of eyewitnesses to the Resurrection event. As best can be determined, no one other than the angel who rolled the stone from the tomb entrance actually

saw Jesus return to life. The soldiers, who were guarding the tomb, apparently became unconscious before this happened. The Scriptures say they “. . . became as dead men.”¹⁴

The women who followed Jesus certainly did not see His Sabbath resurrection, for the Scriptures disclose that they “. . . rested the sabbath day according to the commandment.”¹⁵ After the Sabbath had ended, they visited the tomb. This was on the first day of the week. They soon discovered that Jesus was missing and relayed this information to His disciples. The disciples apparently had not seen the resurrection either, for they disbelieved the women’s story.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.¹⁶

Because it appears that no one observed Jesus’ Saturday resurrection other than the angel, and because much activity by Jesus’ followers occurred on the following day, the first day of the week, it evidently was assumed by many in the early church that the Lord rose on the first day and not on the seventh day of the week.

A third factor which contributed to the loss of the true crucifixion and resurrection days was the fact that it was not possible to verify these happenings even a few years after they had occurred. The knowledge did not exist on how to calculate accurately the lunations into the past. Moreover, any records that may have been available showing earlier significant calendar dates had been destroyed in the great temple fire as a result of Titus’ attack on the Holy City in A.D. 70. Because of the loss of these

temple records and the lack of knowledge on how to proceed in thorough scholarly research, the true dates of the Lord's crucifixion and resurrection were soon lost to history. Tradition, then, with much of it based on hearsay, soon determined that which should be accepted as fact concerning these happenings. As a consequence, by the time of Constantine, early in the fourth century, errors relating to the days and dates of Jesus' crucifixion and resurrection were well entrenched within the church.

Because all these factors contributed to the loss of the true crucifixion and resurrection days, the early church soon became divided as to when these events may have taken place. An especially sharp division arose between Christians of Jewish and Gentile descent. The *Encyclopaedia Britannica* relates:

But though the observance of the Paschal Festival at a very early period became the rule in the Christian church, a difference as to the time of its observance speedily sprang up between Christians of Jewish and Gentile descent, which led to a long-continued and bitter controversy, and an unhappy severance of Christian union. No rule as to the date of the Easter festivals having been laid down by authority, Christians were left to follow their own instincts. These were naturally different in the Jewish and Gentile churches. the point at issue really was the date of the termination of the Paschal fast. With the Jewish Christians, whose leading thought would be the death of Christ as the true Paschal Lamb, this fast would end at the same time as that of the Jews, on the 14th day of the moon, at evening, and the Easter festival would immediately follow, entirely *irrespective of the day of the week*. With the Gentile Christians, on the other hand, unfettered by Jewish traditions, the first day of the week would be identified with the Resurrection festival, and the preceding Friday would be kept as the commemoration of the Cruci-

fixion, *irrespective of the day of the month*, the fast continuing with increasing strictness till the midnight of Saturday.¹⁷

The dissensions and heated arguments in the early church over the days and dates of the crucifixion and resurrection are simply more evidence showing the early loss of the true times of these events. As time progressed the idea of an Easter Sunday resurrection began to be accepted, though the early Christians did have considerable difficulty in settling on which Sunday Easter should be observed each year.

We learn from St. Ambrose (*Epist.* 23) that in 387 the churches of Gaul kept Easter on March 21, while the churches of Italy postponed it to April 18, and those of Egypt a week later still, to April 25; and it appears from an epistle of Leo the Great (*Epist.* 64 *Ad Marcian.*) that in 455 there was eight days' difference between the Roman and Alexandrine Easter.¹⁸

It was not until the seventh century that the Easter dispute was finally settled in England.

The record from history reveals that the early church was not on as sure footing concerning the dates of the Crucifixion and Resurrection as the church today would like us to believe. As a matter of fact, the church today is not certain of these dates either. That is why no church, whether from the past or present day, has yet been able to locate the true dates of these momentous events.

The Lord's calendar code, on the other hand, has enabled us to remove the shroud of hoary tradition and finally reveals to us the true days and dates of the Crucifixion and Resurrection. This code has given us a means by which we can observe the Crucifixion, Resurrection, and other events in a new perspective. This new perspective should be of especial benefit to the church, for it gives the church the opportunity to cleanse itself of past errors and rededicate itself to the truths which the Lord so desires for it.

If this is done, the church then, as one mighty and pure spiritual force, could move forward in fulfilling its lofty purpose of serving both God and man, and the Great Commission of Matthew 28, instead of being something that should be completed, will become that which has been completed.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.¹⁹

Chapter IV

DOCUMENTS

The Lord's involvement in major happenings in history can be seen in many areas. His involvement is not limited merely to major wars and natural disasters. A study of the dates associated with the writing or implementing of several significant documents in history makes clear this fact.

On June 15, 1215, at Runnymede, King John, with an assemblage of barons observing, placed his seal upon a set of proposals called the Articles of the Barons. These Articles soon came to be known as the Magna Carta or the Great Charter. The Magna Carta granted to the barons and merchants and eventually to the populace rights and liberties of which they had been deprived.

John did not of his own volition choose to sign the Great Charter. It was in the face of open rebellion by his barons that he was forced to do so.

The benefit of this magnificent document was that it not only placed King John but also all succeeding English kings under the law of the land and granted to the populace certain freedoms and rights that they never before had. Moreover, from the Magna Carta evolved the many freedoms that the Democracies of western civilization now enjoy.

The dating of the approval of the *Articles of the Barons* reveals to us a new type of calendar pattern. In 1215, June 15 fell on Tamuz 16, a date of no particular significance. We find, though, that when we transfer the Bible calendar year for the year 1215 to the year 30, the year of the Lord's crucifixion, and realign the months to that year, we then discover that the Articles were approved on the anniversary date of the prophet Ezekiel's first vision!

The signing of the Magna Carta did not end the struggle between John and the barons. Actually neither side fully intended

to abide by the Articles completely. Nevertheless, after John died in 1216, other English kings in the years that followed agreed to the terms of the charter. It eventually came to be recognized as part of the fundamental law of England.

As English emigrants colonized America, they carried with them these ideals of freedom which were embodied in the English law. Because they cherished and believed in these ideals, many of these ideals eventually became part of the framework of the Constitution of the United States.

Early colonists in the New World enjoyed an air of freedom never before felt. Perhaps this feeling came when they first conceived the idea of leaving their homeland for a new world over the horizon. Perhaps it came during their long voyage across the vast Atlantic, or as they trudged the muddy roads and streets of Boston, or Philadelphia. They may not have known when the idea of freedom first bathed their souls, but they knew that it had done so, and they had no intention of losing it.

The British Parliament under King George III having not lived in the New World, had no perception of the colonists' feelings. The colonists were their subjects, so they thought, and they were to obey all laws enacted, and pay all taxes levied. The demands of the Parliament were most annoying to the colonists. In order to make clear to the mother country their position on these matters, a delegation of colonial leaders was selected, and they met in Philadelphia on September 5, 1774 in the First Continental Congress.

The date September 5, 1774, the date of the First Assembly, was the 153rd day after Nisan 24. Nisan 24 was the anniversary date on which an angel communicated with the prophet Daniel (Dan 10:4-14).

Because Britain ignored the resolutions drawn up by the colonial leaders, matters soon worsened. By the following spring fighting had erupted between the colonials and English troops at both Lexington and Concord, Massachusetts. Congress acted

swiftly, and voted to organize an army and navy. George Washington was appointed Commander in Chief.

At first, many colonials hoped that the war would cause Britain to reverse its stand on what appeared to them to be unacceptable policies. But as the war continued, the idea of complete independence from Britain began to be nurtured in their hearts. One who best exemplified this change in thought was Richard Henry Lee of Virginia. At first he felt that a policy of economic pressure was the best means of retaliating against the British. However, by 1776 he began to think in terms of complete independence and introduced a resolution:

... these united colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British Crown; and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved.¹

The date June 7, 1776, the date Lee introduced this resolution in Congress, is significant, for that was the 70th day (ordinal count) after Nisan 10, the anniversary date of Jesus' triumphal entry into Jerusalem.

Three days later on June 10, Congress voted to name a committee to write a declaration of independence. Included on this committee were Benjamin Franklin and Thomas Jefferson. Jefferson was asked by the other committee members to draw up a first draft of the document. He completed this task in about two weeks.

Early in July, the Congress approved the Lee resolution, and then began to debate Jefferson's draft. The delegates removed a few passages and made minor changes in its style, but other than that, the document was kept intact. On July 4, the 40th day after Pentecost, the Congress adopted the final draft of the Declaration of Independence.

Following the adoption of the Declaration, the new nation entered for the next half-dozen years a very critical and unstable period, for it lacked a strong central government. The Articles of Confederation were the cause of this weakness. Under these articles the states retained most of the assigned powers. The Congress had the powers of conducting war, issuing money, and carrying on foreign relations, but lacked the powers of drafting troops or regulating trade. The states, on the other hand, were guaranteed sovereignty and independence and were given all powers not specifically granted to Congress.

Under this arrangement the central government was

. . . always dependent on the willingness of the states to accept its measures, and in many cases they refused to do so. Many states ignored or annulled the acts of Congress. Without the power to tax, the government was in constant financial difficulty. Lacking the power to regulate foreign commerce it could not establish a uniform commercial policy for the country.²

It was becoming apparent to many that a stronger central government was needed if the new nation was to succeed. Consequently, at a meeting of delegates at Annapolis in 1786, Alexander Hamilton recommended that Congress call a convention of special delegates from all the states to meet in Philadelphia in the spring of the following year.

The convention was supposed to begin on May 14, 1787, but few of the fifty-five delegates had arrived by that date. Eleven days later it formally opened in Independence Hall.

From the beginning the delegates had intended to revise the Articles of Confederation. However, after struggling for weeks and making no apparent progress in the revisions, they set the articles aside. They then set about writing a completely new constitution. Often as the summer drew on with little or no progress

being made, they despaired of ever completing the task. But knowing full well that the future of the tiny nation depended on them, they persevered and slowly began to make headway. Step by step and little by little the bits and pieces began to come together until finally on September 17 the Constitution was finished. That very day thirty-nine signatures were affixed to the document that was to become the Constitution of the United States.

It is significant to note that the New Year's days for the years 1776 and 1787 occurred within twenty-four hours of the vernal equinoxes in their respective years.

In the following year, 1788, New Hampshire was the ninth state to ratify the Constitution putting it into effect on June 21, a day within 24 hours of the summer solstice and a Sabbath day. Also, June 21 was the 40th-day (ordinal count) after Sivan 7 (May 13) the day of Pentecost. Moreover, by placing an overlay of A.D. 30, Jesus', crucifixion year, on 1788, we find that Tamuz 5, on the overlay, falls on June 21.

Once the signing and ratifying of the Constitution had been completed, the leaders of government could then devote their time to solving other pressing matters. One problem that concerned them dealt with the storing of produce and other goods at New Orleans. At that time, the western boundary of the United States ended at the Mississippi River, while the southern boundary extended to the thirty-first parallel north latitude. Florida and the Louisiana Territory belonged to Spain. Farmers who lived west of the Appalachian Mountains shipped much of their produce down the Mississippi to the Port of New Orleans. Because this port came under Spanish jurisdiction, many knew that the Spanish could close this port if they so desired. To prevent that from happening a treaty between the two nations was signed in 1795 which gave the Americans the right to store for shipment duty-free goods at New Orleans.

This plan worked well until the year 1800. In that year Spain returned a part of her New World possessions to France by the

secret Treaty of San Ildefonso. This was land which France had ceded to Spain at the end of the Seven Years' War. This action alarmed Thomas Jefferson, who was then President, for he feared that if the French acquired New Orleans they might close the Mississippi River entirely to the Americans. This action not only could destroy westward expansion but also lead to another war. Because of this, he instructed Robert Livingston, Minister to France, to make an attempt to persuade France to transfer the Floridas, especially West Florida, to the United States.

The negotiations between the two nations extended into the spring of 1803. By then the Americans had adopted the strategy of trying to purchase the land from France. Napoleon, who was feeling a financial pinch because of his military expenditures, finally agreed to accept the Americans' offer. With a declaration of despair he stated, "I renounce Louisiana . . . It is not only New Orleans that I cede; it is the whole colony without reserve . . ."³ The Americans truly received a bargain which would not be fully appreciated by them for many years.

The Louisiana Purchase Treaty was signed in a Thursday New Year's Day year.

A recent significant event that occurred in a Thursday New Year's Day year was the founding of the nation of Israel. In May 1948, the Jews in Palestine announced the forming of a new, independent state.

On May 14, 1948, the day preceding the end of British rule, the People's Council convened in the Tel Aviv museum and approved the Proclamation of Independence, which declared the establishment of the State of Israel.... At midnight, a few hours later, the last British high commissioner, Sir Alan Cunningham, left Haifa on board a British destroyer. The Mandate was over.⁴

The Associated Press in May 1948 wrote:

The Jewish state will be proclaimed sovereign at mid-

night Friday, the 13-man “cabinet” decided early today.

The British have announced they will terminate their mandate at 12:01 a.m. Saturday.

The “cabinet” made its decision after a nine-hour discussion behind closed doors. Religious dignitaries had granted the political leaders exemption from the Orthodox law which prohibits even writing on the Jewish sabbath. The sabbath begins at sundown Friday and ends at sundown Saturday.⁵

The British mandate ended Friday at midnight. This was a Sabbath. In the Lord’s calendar it was the date, Sivan 7. This date is significant because it was on Sivan 7, 1486 B.C., also a Sabbath, that the Lord made His Sinai visitation and gave to the world His law, the Ten Commandments. In A.D. 30, the Lord again set apart Sivan 7 for a special purpose, for on that date, which was also a Sabbath, the Holy Spirit descended from heaven.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.⁶

The establishment of the State of Israel was no accident in history. The fact that it was established on the anniversary of the

date of the giving of the law and the gift of the Holy Spirit is absolute evidence of the Lord's involvement in the forming of that nation.

As we delve deeper into the events in history and study history in the light of God's calendar code, we continually discover evidence of the Lord's involvement in the significant affairs of the world. This is as it should be, for the Scriptures clearly attest to the sovereignty of the Almighty.

By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the LORD: Let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.⁷

The calendar code is the result of the Lord's involvement in worldly affairs and a confirmation of the truths contained in the Holy Scriptures.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might;...⁸

*Chapter V****DISCOVERIES AND INVENTIONS***

Sometimes great happenings in history take place with very little fanfare. It is not until years later that the importance of an event can be fully appreciated. One such event was the successful drilling for oil in Titusville, Pennsylvania by Edwin Drake in 1859.

For millennia man had used oil, but not in the quantities that would be required by today's world. In early times, man skimmed crude oil from oil pools that had seeped to the surface from underground springs. This collected oil, or pitch, was then forced into the cracks and seams of boats and larger vessels to make them watertight. Possibly, the patriarch Noah, the builder of the ark, used large quantities of this residue, for he was to “. . . pitch it within and without with pitch.”¹ As far back as 1000 B.C. the Chinese, while drilling for salt, found natural gas and used it for fuel. The Egyptians coated their mummies with oil during the process of embalming, and a millennium later King Nebuchadnezzar used pitch to pave the streets of Babylon.

American Indians discovered that oil was useful both as a fuel and medicine hundreds of years before the white man came. They not only scooped petroleum from surface pools, but also dug wells searching for oil that was not accessible to them. The remains of these wells can be found in Pennsylvania, Ohio, and Kentucky.

By the mid 1800's kerosene became available as a fuel. As improvements occurred in the kerosene lamp and more homes used it for lighting, the demand for kerosene increased rapidly. Because of the improved lighting provided by this new lamp, people no longer were confined to dimly-lit rooms and flickering candles and were much more able to enjoy the evening hours.

About the time of the invention of the oil lamp, George Bissell,

a businessman from New Haven, Connecticut, became interested in developing oil as a fuel. He joined with a partner, Jonathan Eveleth of New York City, and formed the Pennsylvania Rock Company. They hired a man named Edwin Drake to go to Pennsylvania to oversee the oil procuring operation. Drake soon discovered that the method of collecting oil by hand was much too slow and laborious. He set about to improve the collecting of oil by having the men dig a well by pick and shovel in a manner similar to that of an 18th century farmer digging for water. This method also proved unsatisfactory.

After considerable experimentation and failure, Drake finally conceived of drilling a well using a six-horse-power steam engine. This engine was to operate a drill which had been placed within an iron pipe or casing. The casing was to keep the earth from caving in as the drill pierced deeper and deeper into the earth and to let the oil rise to the surface once the drill bit had been removed. This plan worked well, for Drake had devised a much easier and faster means for procuring oil. Soon others, in other parts of the nation, not wanting to be bypassed by the coming oil boom, set up their own drill rigs for oil production.

The development of the oil well could not have happened at a more opportune time. Whale oil and animal fats were adequate for lubricating the axles of slow-moving horse drawn buggies and wagons of the day but were entirely unsatisfactory for the speedy railroad trains. The trains' high speed axles required a high-quality, long-lasting lubricant that would withstand the heat generated by long, hot, dusty trips. Almost paralleling the discovery of a new well was the laying of another hundred miles of track which caused an increased demand for the lubricant.

In the early 1860's the U.S. government proposed that a trans-continental railroad bed be laid. It was to extend from Omaha, Nebraska to Sacramento, California. A roadbed was also to be completed between Chicago and Omaha. To entice developers to accept such a difficult project, the government offered gener-

ous land grants and loans ranging from \$16,000 to \$48,000 a mile. It was agreed, finally, that two companies would lay the roadbed. The Central Pacific was to push eastward from Sacramento and the Union Pacific was to strike westward from Omaha.

Both companies faced a gigantic task. The Central Pacific had to cross the jagged Sierra Nevada Mountains in Eastern California. The Union Pacific had to cross the rugged Rockies. All supplies had to be transported long distances. To increase their workforce, the Central Pacific hired thousands of Chinese laborers, while the Union Pacific hired thousands of European immigrants. As each railroad worked toward the other, the work became a contest to see which could lay the most track in the shortest time.

As May 10, the date of the rail-joining approached, excitement throughout the nation increased. Parties, the pealing of church bells, and cannon salutes were a part of the celebrations planned for the great day.

At Promontory Point, Utah, the place chosen where the last spike was to be driven, gaily-decked trains rumbled in from the east and the west. Throngs of spectators and dignitaries poured from the cars to observe the driving of the Golden Spike which would link the nation from coast to coast.

When the moment arrived for the driving of the last spike, major telegraph lines were opened to record the momentous event. The signal to announce the commencement of the hammer blows was three dots. At 2:47 P.M., Washington time, the word "Done" flashed across the wires signaling that the spikes had been driven and the nation linked by rails of iron.

May 10 in 1869, fell on Yiar 28, which was the 70th day (ordinal count) before Ab 10. Ab 10 was the anniversary date of the burning of the first temple by Nebuzaradan.

During the years that Edwin Drake was attempting to improve on oil recovery methods and the railroads were struggling to link the East and West, Thomas Edison, a young genius, was beginning to make a name for himself.

Edison was born in Milan, Ohio, on February 11, 1847. He was the seventh and last child of Samuel and Nancy Edison. Even as a young child Edison revealed evidence of his exceptionally inquisitive mind. He constantly asked questions at home, and on entering school, he so annoyed a teacher by his incessant questioning that the teacher called him “addled.” His mother, angered by this comment, removed him from school after only three months of formal schooling. Being a former teacher herself, she began to instruct him at home. He advanced rapidly under her tutelage because she made his lessons fun and exciting and encouraged him to be inquisitive and to search for answers to difficult and perplexing questions. When he was nine years old, she bought him a chemistry book. Because he did not trust the author’s findings, young Thomas, slowly and laboriously performed every experiment to verify the author’s results.

When he was twelve years old, Edison got a job on the Grand Trunk Railway selling newspapers for the *Detroit Free Press*. The newspaper business was especially profitable because the Civil War was in progress. Within a very short time he made enough money from his sales to be able to purchase his own small printing press. Edison’s paper was the first paper to be printed on a moving train.

In his free time on the train Edison enjoyed experimenting with chemicals. This got him into trouble, for one day a stick of phosphorus burst into flames and caught the baggage car on fire. An angry conductor threw him and his equipment off the train at the next stop.

In 1868, Edison filed papers for his first invention, an electric vote-recording machine. This machine tallied the votes of legislators on a big board. Having expended most of his energies on

the perfecting of the machine and very little on the salability of it, he was quite annoyed to discover that no one wanted it. From that day on, he vowed never to create another invention that was not needed.

The following year he moved from Boston to New York. Arriving nearly penniless, he visited the Laws' Gold Indicator Company. The indicator was a machine that transmitted changes in gold prices to subscribers. One day soon after Edison's arrival, the central transmitter broke down. Quickly spotting the trouble, Edison had the machine repaired and operating within two hours. Laws immediately gave him a job.

Edison made a number of improvements on the stock ticker, so many in fact that in late 1870 he was paid the sum of \$40,000. With this money he set up a small business manufacturing tickers.

By 1876 he had tired of manufacturing and moved to Menlo Park, N. J., where he established a factory for the producing of his many inventions. It was at Menlo Park that he began his serious study of the incandescent lamp.

Edison differed from other experimenters in the field of electric lighting in that he believed that the bulb filament should be made of a high-resistant, hair like structure instead of thick, rod-like devices. He reasoned that a thin filament would not only burn brighter but also require much less electricity to illuminate it. He performed thousands of experiments and searched the world over before discovering that a thin, carbonized thread worked successfully. In October 1879 he succeeded in making a lamp burn for more than 40 hours.

October 19, the date of the beginning of Edison's successful experiment was the 40th day after Elul 24, the anniversary date on which the Jews worked to restore the temple in 520 B.C.

During the same period that Edison's laboratory was humming with activity, exciting discoveries were also being made in the world's many scientific laboratories. Sometimes the discoveries would outpace the disseminating of this newly-acquired

knowledge throughout the scientific community and a duplicating of effort would occur.

One of the more significant discoveries of the late 19th century was that of X-rays by the German physicist, Wilhelm Roentgen. In 1895 while experimenting with a Crookes Tube (an evacuated glass tube through which an electric current was passed) he noticed a strange fluorescence on a barium screen that happened to be near. After further investigation he deduced that powerful invisible rays were being beamed from the tube when the current was flowing. These rays he called X-rays.

Additional experimentation revealed to him that the rays would pass through some substances easily, such as flesh, but were stopped by others, such as bone or metal. With this knowledge, Roentgen found that he could photograph bone structures with the rays.

For his outstanding discovery, Roentgen received many honors, including the first Nobel Peace prize in physics.

Roentgen's X-rays fascinated the scientific community. In addition to frequently repeating Roentgen's experiments, scientists also began a search for other substances that might have fluorescent characteristics. One scientist in particular who was stimulated to pursue research in this area was Henri Becquerel, a French physicist.

Becquerel, through a series of experiments, discovered that uranium ore affected photographic plates in the same manner as X-rays. The discovery of these invisible rays given off by the uranium ore spurred him to test other substances to see if they, too, gave off radiation. He found that all substances which contained uranium radiated rays.

Two scientists who were excited by Becquerel's experiments were Pierre and Marie Curie. In order to understand more thoroughly Becquerel's findings, they duplicated many of his experiments. They then concentrated their efforts on pitchblende, the ore from which uranium is obtained. They found that this ore

produced a larger amount of radioactivity than would be expected from it. To locate the source of these rays they slowly and painstakingly analyzed a large quantity of that ore. From this they finally isolated small amounts of two highly radioactive new chemical elements, and named them *radium* and *polonium*. For this work they received, along with Becquerel, the 1903 Nobel prize for physics.

From the discovery of X-rays by Roentgen, and the experiments of Becquerel and the Curies, European physicists were beginning to gain an insight into the structure of the atom.

One physicist of that period who contributed greatly to our present-day knowledge of the atom was Ernest Rutherford. He was born in New Zealand in 1871. By 1893 he had taken his M.A. degree in mathematics and physics. In 1895 Rutherford won the coveted 1851 exhibition scholarship for study at Cambridge University in England.

Shortly after his arrival in England, he began serious research at the Cavendish laboratory. At first, his younger colleagues in the laboratory ignored him, but he soon won their respect as well as that of Sir J. J. Thomson, the director. Rutherford's earliest product was a detector for electromagnetic waves. Shortly after its completion, J. J., as Professor Thomson was affectionately known, asked Rutherford to join him in the study of X-rays. Sarah Riedman tells us in her book *Men and Women Behind the Atom*:

A number of important results came out of these experiments: they found that the longer the column of gas that was exposed to X-rays, the greater its conductivity--an effect opposite to that seen in a copper wire; X-rayed gases lost their conductivity when blown through porous plugs; the gas could take up only a certain amount of current, and once saturated, regardless of how high the voltage, it could not take up any more current.

These effects fitted into the theory that the X-rays produced a definite quantity of positive and negative ions in the gas. . . .

Using the same methods, Rutherford next became interested in other forms of radiation, the type Becquerel had observed emanating from uranium salts. He found that uranium radiations ionized gases in the same way as X-rays.²

Later, when working at McGill University in Montreal, Rutherford made even more startling findings. During tests on the element thorium, he and a young chemist, Frederick Soddy, observed that the radioactive emanations discharging from the thorium appeared to disintegrate and become lost. While observing this happening, Rutherford and Soddy also noticed that the remainder of the thorium recovered its original properties at the identical rate it was discharging the radioactive particles. As Riedman relates: "This discovery, that radioactivity consists of the spontaneous transformation of atoms, was the first major result of Rutherford's research."³

From these and other tests, it began to dawn on Rutherford that within the tiny atom was locked an enormous amount of energy. Rutherford wrote:

There is no reason to assume that this enormous store of energy is possessed by the radio-elements alone. It seems probable that atomic energy in general is of a similar, high order of magnitude, although the absence of change prevents its existence being manifested. . . .⁴

In the spring of 1907, Rutherford returned to England, accepting a vacancy at the University of Manchester. With the help of fifteen assistants in a well-equipped laboratory, he intensified his study of atoms. One of his goals was to compute the number

of alpha particles given off each second by a single gram of radium. With Dr. Hans Geiger assisting, Rutherford devised a series of tests to make such an accomplishment possible. The results were astounding, for they found that one gram of radium ejected thirty-four billion alpha particles every second. As Riedman relates:

This experiment, by which Rutherford, for the first time, detected a single atom was one of the great landmarks in the history of physics. It was another leap in the direction of establishing modern atomic theory.⁵

By his many experiments Rutherford was able to deduce that the atom was composed of a central core or nucleus of protons around which revolved a proportionate number of electrons. He eventually succeeded in splitting an atom of nitrogen by bombarding it with alpha particles and separating the protons from its nucleus. It can truly be said that Ernest Rutherford is one of the great immortals of atomic physics.

In the thirties a number of discoveries were made which gave scientists additional knowledge of the atom's structure. In 1931 Harold Urey discovered deuterium, a heavy isotope of hydrogen. The following year James Chadwick discovered the neutron. Four years later Otto Hahn and Fritz Strassman bombarded uranium with neutrons and produced two separate elements, barium and krypton. In the spring of 1939 after studying the results of the Hahn and Strassman experiments, two Austrian physicists, Lise Meitner and Otto Frisch concluded that Hahn and Strassman had actually produced a fission reaction.

Word soon spread throughout the scientific community of the Meitner-Frisch hypothesis which led quickly to confirmatory experiments in many of the world's leading laboratories.

The scientists' achievement in producing fission was another step toward releasing the enormous power contained in the atom.

Because World War II was imminent, a number of scientists who feared that this power might be developed by unfriendly nations approached the U. S. government in the spring of 1939 in an attempt to get federal support for further research.

Their first attempt to acquire aid was unsuccessful. However, President Franklin D. Roosevelt on receiving a letter from Albert Einstein promptly appointed an advisory committee on uranium. Shortly thereafter an initial allotment of government funds (\$6,000) was made for the purchase of uranium oxide.

As work progressed, government aid and interest in the project sharply increased. By December 2, 1942, leading scientists, headed by physicist Enrico Fermi, produced the world's first man-made chain reaction. This achievement made possible the development of the atomic bomb.

December 2, 1942, the date of this great happening, fell in the Lord's calendar on Kislev 24. It was on this date millennia ago, that the prophet Haggai spoke for the Lord.⁶

Once a chain reaction had been achieved, work began in earnest on atomic bomb development. The U. S. government poured enormous sums of money into the project. Large engineering and chemical firms such as Stone and Webster, Inc., and E. I. duPont de Nemours & Company became involved in construction and plutonium production. The United States Army Corps of Engineers joined the project to help in the construction of full-scale plants for the production of fissionable materials. Both Canadian and British scientists worked jointly with the Americans to produce the super bomb. The development of the bomb was truly an all out effort by free peoples to produce a weapon that would quickly bring to an end the largest war in history.

Working around the clock, relays of scientists, engineers, and laborers finally completed the task, for on July 16, 1945, occurred the first atomic bomb blast in history. Brigadier General Thomas F. Farrell, an eyewitness, describes the instant of explosion.

The lighting effects beggar description. The whole

country was lighted by a searing light with the intensity many times that of the midday sun. It was golden, purple, violet, gray and blue. It lighted every peak, crevasse and ridge of the near-by mountain range with a clarity and beauty that cannot be described but must be seen to be imagined. It was that beauty the great poets dream about but describe most poorly and inadequately.

Thirty seconds after the explosion came first the air blast pressing hard against the people and things, to be followed almost immediately by the strong, sustained, awesome roar which warned of doomsday and made us feel that we puny things were blasphemous to dare tamper with the forces heretofore reserved to the Almighty. Words are inadequate tools for the job of acquainting those not present with the physical, mental and psychological effects. It had to be witnessed to be realized.⁷

As the first searing rays of blazing light assaulted their eyes, the scientists felt a surge of pride tempered by the chilling fear that they may have unwittingly made available a means by which the human race could annihilate itself.

In that blinding instant thoughts of fragments from the Hindu epic, Bhagavad-Gita flashed into J. Robert Oppenheimer's mind.

*If the radiance of a thousand suns
Were to burst at once into the sky,
That would be like the splendor
of the Mighty One . . .
I am become Death,
The shatterer of worlds.*

This monstrous explosion occurred in a Thursday New Year's Day year — a year identical to A.D. 30, Jesus' crucifixion year.

July 16, the date of the explosion was the 80th day (two 40-day periods) after Yiar 14. It was on Yiar 14, in the second month that the Paschal Lambs were slain for those who were unable to participate in the Passover of Nisan.

Seven years after the atomic bombing of Japan and the end of World War II, scientists succeeded in exploding the world's first thermonuclear device. This enormous blast occurred in the Central Pacific on November 1, 1952. This was the brightest light ever seen on earth. If spacemen had been walking on the moon at that time, they could have observed the flash. The intense heat generated turned millions of gallons of water into steam and removed the island of Elugelab forever.

President Truman in his last State of the Union message in January, 1953 warned mankind of the terrible results if such power were ever unleashed.

From now on, he said, man moves into a new era of destructive power, capable of creating explosions of a new order of magnitude, . . .

The war of the future would be one in which man could extinguish millions of lives at one blow, demolish the great cities of the world, wipe out the cultural achievements of the past--and destroy the very structure of a civilization that has been slowly and painfully built up through hundreds of generations.

November 1, 1952, the date of this awesome blast is significant, for it is the 153rd day prior to April 3, 1953, the anniversary date of Jesus' crucifixion.

Nine months after this historic happening the Russians exploded their first megaton class thermonuclear weapon. This occurred on August 12, 1953, another significant date in history. This date, August 12, was the 120th day (ordinal count), or three 40-day periods after Yiar 1. It was on Yiar 1 millennia ago that

the Lord spoke to Moses and commanded him to count the Israelites who were able to bear arms.

And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.⁸

Many today question whether the development of thermonuclear weapons is a step forward for humankind. It is understandable why they so reason, for they realize that a bad judgment or miscalculation on the part of a nation that possesses such weapons could bring to an end the world as we now know it.

Chapter VI

EXPLORERS

Thousands of years ago, when men went in search of new lands, the regions they explored were fairly near their homeland. As men became more knowledgeable in the art of shipbuilding and the handling of sailing vessels, they traveled to more distant lands. Even then, the distances traveled were not great when compared to those of our day. The maps of Strabo and others of but two thousand years ago show that the known world covered but a small portion of the earth's surface. It has been only within the past five hundred years that man's knowledge of the earth's land areas has become anywhere near complete.

Although we now know that the Vikings may have visited parts of the East Coast of North America, it was not until after Columbus' voyages that an intense interest in these lands was shown. Because of the significance of his voyages, Columbus is recognized as one of the great explorers in history.

Many historians believe that Columbus was born in the late summer or early autumn of the year 1451 in Genoa. Although little is known of his youth, it is believed that he often frequented the nearby quay and watched the graceful caravels entering and leaving the harbor. This pleasantry surely contributed to his love for the sea and his longing to explore distant lands.

His first seafaring adventure came when he was about twenty years old. He shipped aboard a war galley to battle the Barbary pirates. On a later voyage he nearly drowned. His ship, the *Bechalla*, formed part of a convoy bound for England. As the convoy swept along the coast of Portugal, it was suddenly attacked by a hostile fleet. Christopher's vessel caught fire and sank. Grabbing an oar, he leaped into the blood-stained sea. Using the oar to stay afloat, he struggled to shore.

As a young man, Columbus became interested in the East Indies trade. The gold, gems, and spices of the Eastern trade were much desired by the Europeans. Columbus reasoned that there must be a faster and easier way to acquire these items than by caravan. The caravans required many months to make the round trip and could carry very few items compared to what a ship could carry. Some Portuguese attempted to sail around Africa to reach the Eastern trade, but not Columbus. He was convinced that the shortest route to the Indies was by sailing westward.

Columbus' task to acquire ships and items for the voyage seemed to him insurmountable at times. He was rejected more than once. His rejections came because of what seemed to be unreasonable demands. He wanted three ships to be fully equipped and maintained at the king's expense. He demanded the governorship of any and all lands he might discover. He expected to have bestowed on him the title "Admiral of the Oceans". He demanded a large percentage of the profits that might come because of his discoveries, and he requested a title of nobility. Moreover, he expected these privileges to be passed on to his sons! Needless to say, he was rejected by King John II of Portugal in 1482.

Not overwhelmed by this rejection, he later traveled to Spain and made his requests known to King Ferdinand and Queen Isabella. It was not until they had conquered the last Moorish stronghold in Spain early in 1492 that they could seriously contemplate Columbus' plan. After much discussion, King Ferdinand and Queen Isabella gave Columbus all that he requested, and he prepared for his historic voyage.

It was early in the morning of August 3, 1492, when the three tiny caravels slipped away from Palos, Spain. The fleet headed directly for the Canary Islands, where the remaining provisions would be placed aboard. Minor adjustments and repairs were made at that time. On September 6, the fleet weighed anchor,

and on September 9 the last land was sighted.

Columbus headed due west. Once the excitement of departure had left and the crew had settled into their daily routine, they had a chance to enjoy their voyage. Often the sea was calm with gently rolling swells and the weather delightful. An abstract of the Admiral's diary written by Bishop Las Casas records that on September 16 they arrived at the Sargasso Sea; "and thenceforth, writes the Admiral, they had most temperate breezes, the sweetness of the mornings being most delightful, the weather like an Andalusian April, and only the song of the nightingale wanting."¹

The main concern of the crew at this point in time was not that they were fearful of dropping off the edge of the world, but that the wind might not reverse itself so as to enable them to return home. To assuage this fear, Columbus carried two log books. His secret log book recorded the true distances the ships traveled each day. The second book contained false figures indicating a shorter distance of travel. By giving the crew the coordinates from this false log, Columbus lulled them into thinking that the distance traversed was not as great as it truly was.

Weeks passed and no land was sighted. By October 10, all agreed that if no land appeared within three days they would turn homeward. At 10:00 p.m. the night of October 11, Columbus saw a speck of light bobbing in the distance. But it was so distant and dim that no one could affirm that it came from land. They sailed onward. About 2:00 a.m., October 12, a lookout sighted the faint outline of an island in the moonlight and shouted his discovery to the captain. Columbus ordered the sails reefed and altered his course to run parallel to the island until daybreak.

In the morning as the sun slid over the horizon, Columbus, bearing the royal banner of Spain and accompanied by his two captains and many of the crew, went ashore. After they all had given thanks to God for a safe passage, Columbus named the island and took solemn possession of it in the name of Ferdinand and Isabella. Those members of the crew who had been doubtful

of the success of the voyage and had urged the Admiral but a few days before to return home sought his pardon for the error of their ways.²

Christopher Columbus departed on his historic voyage August 3, and discovered the New World the night of October 11-12. He stepped ashore and claimed the land for his sovereigns on the morning of October 12. The entire voyage from his August 3 departure at Palos to his proclamation on October 12 at San Salvador covered a period of seventy days. Because the seventy-day period is a significant Bible span, the use of this period in Columbus' voyage reveals the Lord's involvement in that event.

Columbus' voyages opened the way for the settlement of the Western Hemisphere. It seemed that ships were shuttling between the two hemispheres almost daily. Though many settlements were established shortly after his discoveries, none was of more consequence than the Jamestown settlement of 1607. From this tiny colony came the United States of America.

It was late in December 1606 that the ships *Sarah Constant*, *Godspeed*, and *Discovery* weighed anchor and headed down the Thames River. Stormy weather hindered their passage, and it was not until March 1607 that they reached the West Indies. After replenishing their supplies they sailed northward to Chesapeake Bay, discovering land on April 26. After several weeks of exploring the coastal area and the James River they, on May 13, located a suitable site for their settlement. Because the water was deep, they were able to secure their vessels to the trees lining the shore. Before leaving their vessels, they chose E. M. Wingfield to be their first president.³

In the year 1607, the year in which the Jamestown explorers discovered and named Cape Henry, the date, Yiar 10, fell on April 26. The date, Yiar 10, in Bible times was the date on which the paschal lamb was to be chosen for those unable to observe the Passover in the month of Nisan.

May 13, the arrival date at the site which was named

Jamestown, was the 40th day after Nisan 17. Nisan 17 in that year was the anniversary date of the Lord's resurrection.

About two and a half centuries after Jamestown was settled, the well-known Arctic explorer, Robert Peary was born. It was on May 6, 1856, that his birth occurred at Cresson, Pennsylvania. When Peary was three years old his father died, and he and his mother moved to Maine, her native state. During his school years he was an avid reader and especially enjoyed books on Arctic exploration.

On graduating from high school, he majored in engineering at Bowdoin College. After graduation, he became a draftsman for a period of time before working as a civil engineer for the United States Navy. As time passed, his interest in polar exploration, instead of waning, became more intense.

In 1886 with a companion, Christian Maigaard, he journeyed inland from Disko Bay over the Greenland ice sheet. This trek was difficult. One cause for its difficulty was that it was Peary's first attempt at cold-weather exploration. He was an amateur who was entering unexplored territory for the first time. Though he had designed lightweight sledges, they still needed to be hauled by him and his companion. He had made no provision for dog teams on that trip. To make matters worse, the explorers were forced to work these sledges with their loads up to a 2000-foot elevation in order to arrive only at the top edge of the ice-cap. This task by itself took nearly four days.

After arriving at the top of the ice plateau, Peary and his companion began to push inland. Though the ascent at the top of the plateau was not as steep as the earlier climb, it was still difficult to make headway. Moreover, a strong headwind hampered their efforts. Often heavy sleet, rain, or snow would bring their exploration to a standstill. Peary describes one such storm as follows:

At six p.m., the clouds growing blacker and blacker every moment, and every indication pointing to a pro-

tracted storm, I decided to take the instruments and go back to the tent and await more favourable weather. At the level of the brink of the ice-tongue overlooking the ragged descent through the crevasses, and gulches to the ice-foot, rain had fallen, instead of snow, and the edges of the crevasses, the sides of the gullies, and the hard blue pinnacles were like oiled steel, utterly impracticable. We could do nothing but climb over the crest of the mountain dam and down the cliffs to the valley. Here we forded the glacier river, and at midnight reached the tent, the rain falling in sheets, the wind dashing first up and then down the valley, threatening every moment to level the tent, and the glacier river a roaring torrent. Truly, the Inland Ice had given us a savage welcome, but we were not yet done with it.⁴

During another storm he relates:

When we resumed our march on the 15th, the wind had settled down to a south-easterly gale loaded with snow; and against this we advanced with goggles on, hoods pulled up, and heads down, keeping our course by the wind, until the sinking of the sledges in the soft snow, and the continual clogging of our snow-shoes, compelled us to stop and wait the cessation of the storm at an elevation of 7525 feet. Too tired and sleepy from our struggle with the storm to build a hut, even had the loose snow rendered it possible, we lay down behind our sledges and fell asleep.

When I awoke we were completely snowed under, and here we lay for forty-eight hours, with the wind and snow driving in one incessant, sullen roar across the drift above us.⁵

On this first reconnaissance Peary and Maigaard managed to

explore inland about 100 miles. They were prevented from exploring farther because of a diminishing food supply. Fortunately, the return trip was much less arduous. Peary took advantage of the now steady tail wind by rigging sails onto the sledges. With this boost Peary discovered that he could skim along at a fast pace for hours on end.

Peary returned from this trip with copious notes and photos. His objectives had been fulfilled, and his first-hand experience of Arctic exploration prepared him for his later expeditions.

Between 1891 and 1897, he returned several times to the Arctic region for further explorations. These trips with the help of scientific instruments greatly broadened our knowledge of Arctic conditions.

In 1898 Peary announced his intention of sledging to the North Pole. During the next four years, to prepare for this difficult trip, he directed a number of exploratory probes from bases at Etah in Inglefield Land and Fort Conger on Ellesmere Island. As his knowledge and expertise in Arctic exploration increased, an organized plan of assault of the polar region began to develop in his mind. He would need a specially made ship--one that could withstand the crushing and grinding forces of the ever-changing ice floes. Also required would be relays of dog teams led by hardy souls who could withstand the rigors of the north to break trail and set up camps far ahead of the main assault force. Once these forward teams had completed their tasks, they were to back-track to the ship and await the return of Commander Peary after he had reached the pole.

The ship, *Roosevelt*, which was built to Peary's specifications was designed specifically for use in the Arctic region. It was a small vessel, 184 feet long, of shallow draft which could maneuver around constantly changing ice fields or floes. The sides of the vessel were of steel-sheathed heavy oak and curved outwards and upwards from the keel, giving a bowl-shaped appearance below the water line. The purpose of this odd shape

was to prevent the ship from being crushed. The force generated by two large ice fields when shoved together by wind and tide can build up to thousands of tons of pressure. When trapped between two such merging ice fields, the *Roosevelt*, instead of being crushed, was forced upward and ended up resting on the combined ice floes.

The *Roosevelt* encountered the crushing force of most ice fields with comparative ease. However, one encounter with extra thick ice closing in on his vessel had even Commander Peary concerned about the ship's ability to last. The commander was standing on the bridge and in the following account describes his observations.

About 10 p.m. of the 16th, as I was on the bridge taking a look about before turning in, a large floe moving on the flood-tide pivoted around the point of Sheridan and crashed into the smaller ice about the ship, driving it bodily before it. At the first shock the *Roosevelt* reeled and shook a bit, then heeled slightly toward the crowding ice and turned it under the starboard bilge. . . . This continued until a corner of the floe itself, some portions of which were higher than the rail, came full against the *Roosevelt*'s starboard side amidships, with no intervening cushion of smaller ice and held the ship mercilessly between its own blue side and the unyielding face of the ice-foot. Its slow resistless motion was frightful yet fascinating; thousands of tons of smaller ice which the big floe drove before it, the *Roosevelt* had easily and gracefully turned under her sloping bilges, but the edge of the big floe rose to the plank sheer and a few yards back from its edge, was an old pressure ridge which rose higher than the bridge deck. This was the crucial moment. For a minute or so, which seemed an age, the pressure was terrific. The *Roosevelt*'s ribs and interior bracing cracked like the discharge of mus-

ketry; the deck amidships bulged up several inches, while the main rigging hung slack and the masts and rigging shook as in a violent gale. Then with a mighty tremor and a sound which reminded me of an athlete intaking his breath for a supreme effort, the ship shook herself free and jumped upward till her propeller showed above water. The big floe snapped against the edge of the ice-foot forward and aft and under us, crumpling up its edge and driving it in-shore some yards, then came to rest, . . .”⁶

In 1905, Peary on his ship *Roosevelt* steamed to Cape Sheridan, Ellesmere Island. After wintering on the ice-locked vessel, Peary spearheaded a drive northward attaining 87° 06' north latitude. A diminishing food supply, constantly changing ice conditions, and adverse weather forced him to turn back at this point. He returned to the ship bitterly disappointed at his failure to reach the pole.

After returning home and enjoying a brief respite, the commander prepared once again to make one final journey north in an attempt to reach the pole. He modified his earlier plans so that on this next trip his sledges would be in the vicinity of the pole earlier in the year. His purpose in arriving sooner was to provide as much ice as possible between him and his goal. He had discovered on his previous explorations that as the polar days lengthened, the sun not only made slush traps three and four feet deep but also melted the thinnest ice thus forming serpentine channels or leads. It was impossible to traverse these leads by sledge and much time was lost skirting them.

In July, 1908, the *Roosevelt* slipped out of her berth at the foot of East Twenty-Fourth Street, New York, and to the encouraging cheers of thousands of spectators headed north. The staunch vessel steamed to Sydney, Cape Breton. At Sydney, Peary loaded the vessel with coal and completed his roster of supplies.

On July 17, the pioneers departed Sydney and not long there-

after began battling ice floes to Ellesmere Island. By early September they had achieved their goal and had moored at Cape Sheridan.

Much of the winter was spent in preparing for the difficult march to the pole in the spring. Supplies needed to be unloaded from the *Roosevelt*, and storage buildings on shore had to be built. Thousands of pounds of supplies needed to be transported to Cape Columbia, the point from which Peary would strike out for the pole. Rather than send each dog team the full distance to the cape, Peary used a shuttle system:

The plan was to establish stations along the route, instead of sending each party through Cape Columbia and back. The first party was to go to Cape Belknap, about twelve miles from the ship, deposit their supplies, and return the same day. The second party was to go to Cape Richardson, about twenty miles away, deposit their supplies, return part way and pick up the supplies at Cape Belknap, taking them forward to Cape Richardson. The next station was Porter Bay, the next at Sail Harbor, the next at Cape Colan, and the final station at Cape Columbia itself. Parties would thus be going back and forth the whole time, the trail would constantly be kept open, and hunting could be done along the way.⁷

By late winter all was in readiness for the polar dash. The long winter night was ending, the supplies were cached, and the dog teams were chafing to return to work.

On February 28, the commander sent forth the vanguard team of Bartlett and Borup to cut a trail for the main body of the expedition. They also were assigned the task of building igloos at designated points along the path to be used as way stations by Peary and his crew.

Early the next morning before daylight, the commander arose.

He first peered out through the tiny peep-hole in the igloo to observe the weather conditions. It was clear, for he could see the stars shimmering against the black sky. But it was biting cold, for the mercury hung at -50° , and the wind whistled in strong gusts about the camp. It was no day to challenge the elements. To Peary, though, the toughened old explorer who had become inured to such weather, it was but another work day. He directed the loading of the sledges and as the first traces of light appeared, he signaled the lead team to head north. The trip was very slow and difficult. The ice was not smooth and level as ice usually is when frozen on lakes. Because of heavy winds and constantly changing polar tidal currents, huge ice fields, often stretching many miles in length would collide and create monstrous pressure ridges. These jagged ice ridges would shove upwards as high as fifty feet. When several of these ridges were encountered in a day, fifteen-hour work days were required in order for the party to reach the next camp.

Day after day Peary shoved onward, until by April 1 he was within one hundred and fifty miles from the roof of the world. Bartlett, the trail breaker, turned back at this point. The remaining skeleton crew, which was to make the final dash to the pole, was composed of Peary, Matthew Henson, and four Eskimos. After making final adjustments to their sledges and resting briefly, this tiny crew made the final spurt to the pole arriving there in the morning of April 6, 1909. Peary records this historic moment in his diary. "The Pole at last. The prize of three centuries. My dream and goal for twenty years. Mine at last! I cannot bring myself to realize it. It seems all so simple and commonplace."⁸

Commander Peary probably would have been somewhat surprised had he learned that after twenty-three years of heartache, frostbite, and struggle, he had arrived at his destination on the anniversary date of Jesus' resurrection. Peary, no doubt, felt that he had achieved his goal wholly by his own struggles. Little did he realize that the Lord had been involved in his achievement

and had already determined the date on which he should arrive at the pole.

Forty-nine years after Peary's successful assault on the Pole, another epochal trip to that region was achieved. This second trip was made in 1958 by Commander William Anderson, U.S.N., and the crew of the nuclear submarine *Nautilus*. Though this later trip was no less dangerous than Commander Peary's trek, it was much more comfortable.

While gliding through frigid Arctic waters beneath a huge ice field, the *Nautilus* maintained an inner temperature of about 70°F. The greatest danger of the *Nautilus* trip was the possibility that a malfunction could occur and trap the ship and its crew beneath the impenetrable ice pack.

In late July 1958, the *Nautilus* slipped silently from Pearl Harbor and headed for the Aleutian Islands. By July 26 it was plowing through the channel between Yunaska and Herbert Islands in the Aleutian chain. From here it set a course to pass just west of St. Lawrence Island to enter the Bering Strait. According to Commander Anderson, the *Nautilus* had made a record run from Honolulu to the Strait, for it had covered 2,900 miles in just over six days.

After traversing the Strait, the submarine cut through the Chukchi Sea and worked its way along the ice pack in the Arctic Ocean to a point just east of Point Barrow, Alaska. Anderson was searching for the Barrow Sea Valley, a deep-water channel leading to the North Pole.

After several disappointing probes along the ice pack, the Sea Valley Gateway was found. Commander Anderson relates:

Just north of Point Franklin, Alaska, we established our position by quick radar sweeps. They showed that we had rounded the corner of the pack and were, at last, aimed directly toward the Barrow Sea Valley, our deep-water gateway to the western Arctic Basin.⁹

A few hours later, they arrived at deep water and swung the bow of the *Nautilus* northward, along the Sea Valley, and sent the submarine down well below the ice pack. Once in the channel a final course correction was made and speed increased to 18 knots.

The submarine, according to Anderson, performed flawlessly under the ice pack and on August 3 at 11:15 P.M. Eastern Daylight Saving Time, the submerged *Nautilus* cut through the North Geographic Pole.

Two days later the *Nautilus* exited the ice pack north east of Greenland and completed the first transpolar voyage in history.

This transpolar voyage was an historic happening, and it appears in the Lord's calendar as such. In that calendar the date of the Pole crossing was Ab 19 (August 4, Jerusalem time). This date was the one hundred twentieth day after April 6, the anniversary date of Jesus' resurrection. What makes these dates especially important is that Commander Peary arrived at the North Pole on April 6, and the *Nautilus* many years after Peary's achievement arrived at the Pole on the one hundred twentieth day or three forty-day periods *after* that identical date. In other words, both achievements, that of Peary's and that of Anderson's, were tied directly to the same date, the anniversary date of Jesus' resurrection!

Although Commander Anderson's transpolar voyage was an historic achievement, that voyage did not long hold the public's attention, for nearly a year earlier that attention had been arrested by the launching of the *Sputnik* satellite. Though undersea exploration was significant, it could not match the ushering in of the Space Age. This truly captivated the public. Of course, it had not always been this way, for thirty years earlier many people scoffed at the idea of moonwalks and orbiting satellites. Robert Goddard, the father of American rocketry, received much ridicule for his vision of interplanetary travel, so much so that he became very close-mouthed and secretive about his experiments. When questioned about his plan to send a rocket to the moon, he

would evade the issue by stating that he was only interested in probing the earth's upper atmosphere.

Ignoring the ridicule, Goddard pressed on in his work, and by World War I had developed several types of military rockets that could be launched successfully from a lightweight hand launcher. After the Armistice was signed he returned with vigor to the designing of rockets for lunar exploration and probing deep space. In this, he progressed slowly but steadily and on March 16, 1926, he successfully launched the first liquid fueled rocket. In his diary, Goddard jotted the following brief but pertinent information about the flight:

March 16, Went to Auburn with Mr. Sachs in a.m. E and Mr. Roope came out at 1 p.m. Tried rocket at 2:30. It rose 41 ft. & went 184 ft., in 2.5 secs, after the lower half of nozzle had burned off. Brought materials to lab. . . .¹⁰

Robert Goddard's liquid-fueled rocket was the forerunner of the mighty rockets which carried the astronauts to the moon. It also is the grandfather of the many rockets that now frequently shuttle men and women to and from earth orbits. Because of this, Goddard's flight of March 16 was an important flight in the annals of history.

The date of March 16, 1926 was a special date because it was the 70th day before May 25. May 25 in the new-style calendar is the anniversary date of Pentecost which occurred on May 27, A.D. 30. Dr. Goddard's successful flight took place at 2:30 P.M. at Auburn, Massachusetts. For Bible calendar calculation, the flight occurred after sunset Jerusalem time, indicating that the 70-day (ordinal) count begin with March 17.

Less than a score of years after Goddard launched his first liquid-fueled rocket, the German war machine blasted its first operational V-1 rocket to England in June of 1944.

The following account mentions these deadly missiles attacking London.

...Hitler opened a new age in air warfare. On June 13, he sent the first flying bombs over London. The Germans called their new secret weapon the *Vergeltungswaffe* (Vengeance Weapon), or V-1. The British called it the buzz bomb.¹¹

In 1944, June 13 was the 80th day after Nisan 1, the New Year's Day.

Nearly three months after this attack, the Germans struck Paris with a much larger rocket, the V-2, on September 6. This date, September 6, was the 153rd day after April 6, the anniversary date of Jesus' resurrection. Two days later, September 8, the 153rd day after Nisan 15, was the beginning of many missile attacks on London with V-2 rockets.

After World War II ended, interest in rocket development increased greatly. The military in many of the free nations had been much impressed by the speed of delivery, precision and destructive power of the V-2 missile. The major powers recognized that a new weapon had been developed, and they intended as quickly as possible to adapt it to their arsenals. Billions of dollars were fed into missile development and soon the world was introduced to a new vocabulary. The Bomarc, Golem, Hawk, and Nike-Ajax were but a few of the many types of missiles being developed. Soon IRBM (Intermediate Range Ballistic Missile) and ICBM (Intercontinental Ballistic Missile) became household words.

As development of the ICBM progressed, scientists realized that the orbiting of earth satellites was not a dream to be fulfilled a generation later but a happening that was already within their grasp. The world was awakened to this fact in October 1957 when the Soviet Union announced its successful launching of the *Sputnik I* satellite. This launching was followed in rapid-fire suc-

cession by the orbiting of *Sputnik II* in November and the United States' *Explorer I* satellite early in 1958. Man had not gingerly entered the unexplored regions of space. He had boldly charged into the unknown.

On April 12, 1961, the Soviet Union rocketed the first human, Yuri Gagarin, into an earth orbit. Soviet news reported that the five-ton Vostok space craft was launched at 9:07 a.m. (Moscow time). At 9:22 a.m., Gagarin radioed that the flight was proceeding normally and that he was feeling well. At 10:55 a.m., Major Gagarin safely landed in a pre-arranged area of the U.S.S.R.

April 12, 1961, the date of the historic launching and return to earth of the first human in space, is a special date in history. The late Dr. Werner Von Braun, a German rocketry pioneer and director of the United States' Marshall space flight center when speaking of Gagarin's achievement said that "This date will be long remembered in history, equaling or excelling many of the other momentous steps in world progress." It would appear that the Lord was involved in determining the date of Major Gagarin's flight, for April 12 was the 70th day before the summer solstice.

The following month on May 5 the American astronaut Alan Shepard was also rocketed into space in the Mercury space ship, *Freedom 7*. Shepard's flight, unlike Gagarin's, was sub orbital lasting only fifteen minutes. Though Shepard's flight was not as impressive as that of the Soviet cosmonaut's, it nevertheless was another step in man's space venture.

It is of interest to note that even in Shepard's brief jaunt into space, the Lord's involvement can be seen. In 1961, May 5 corresponded to the date Yiar 20, in the Lord's calendar. Yiar 20 is the anniversary date of the Lord's removing of the cloud from the tabernacle (Num. 10:11) and His guiding the Israelites through the Sinai wilderness. Yiar 20 is also the 40th day after Nisan 10, the anniversary day of Jesus' triumphal entry into Jerusalem.

Seven years after these epochal flights, mankind was again on the threshold of a great space adventure. This time, though,

the journey was not a simple orbital path around the earth but a trail-blazing path to the moon. The year was 1968, and the Apollo 8 astronauts Frank Borman, James A. Lovell, Jr., and William A. Anders were assigned the task to chart a path to the moon, orbit it several times and successfully return to earth. They were to be the first humans to give up earth's gravity for that of another object.

Apollo 8 was a forerunner for the Apollo 11 moon landing. It would be a critical test of the rocket and all its components. Millions of manhours and billions of dollars had been spent preparing for the great moon journey and Apollo 8 was a critical test and a rehearsal of all the maneuvers required for such a mission.

The mammoth rocket stood poised on the launch pad early the morning of December 21. As a shaft of light from the rising sun danced on the frosted skin of the space vehicle, tiny rainbows slowly and gracefully performed a quadrille down the giant's glistening side. At precisely 7:51 a.m. tongues of brilliant flame blasted from the monster's tail. Sound waves in an ever increasing crescendo of ear-splitting noise rumbled across the flatlands and beat upon the eardrums of the onlookers. For an instant the bird stood poised, then leaped upwards on a blinding tail of flame to boost its precious cargo to a frontier yet unexplored.

After completing nearly two orbits, the spacecraft struck out for the moon from a point over the Pacific Ocean near Hawaii. At the time the area was in predawn darkness. Many people arose early to watch the firing of the Saturn third-stage rocket.

"You're on your way," Chris Kraft, director of flight operations radioed. "You're really on your way now."

"Roger, we look good here," Borman, the commander told the control center.

The rocket lifted off its launch pad on December 21, 1968, at 7:51 a.m. Eastern Standard Time. About six hours later at 2:00 P.M., the winter solstice occurred.

The Lord's calendar is closely tied in with the seasons of the

year because of its dependence upon the vernal equinox, the first day of spring, to keep the calendar in its proper alignment. Thus, it was no coincidence that this rocket began its historic flight on the day of the winter solstice.

The astronauts themselves in keeping with the solemnity of the occasion, acknowledged the power and greatness of the Almighty by reading excerpts from His holy book, the Bible. On Christmas eve while the camera scanned a cratered, desolate moon close up, Anders read the first words from the book of Genesis: "In the beginning God created the heaven and the earth. And the earth was without form, and void; the darkness was upon the face of the deep. . . ." Lovell continued with verse 5, "And God called the light Day, and the darkness he called Night." Frank Borman ended the presentation with verse 10, "And God called the dry land earth; and the gathering together of the waters called he Seas: and God saw that it was good."

Seven months after this trail-blazing moon flight, Neil Armstrong, Edwin Aldrin, Jr., and Michael Collins, blasted out of an earth orbit for man's first moonwalk. The giant Apollo 11 lifted off launch pad 39A at Cape Kennedy, Florida, on July 16, 1969, at 8:32 a.m. (E.S.T.). In the Lord's calendar this was Ab 2. July 16 was the 70th day after Yiar 20 (cardinal count), and the 120th day after Nisan 1 (ordinal count).

Four days later on the night of July 20-21, astronaut Armstrong stepped onto the moon. This was Ab 7, the anniversary of the date on which King Nebuchadnezzar's troops arrived at the gates of Jerusalem in preparation for the destroying of the great city.

"And in the fifth month, on the seventh day of the month, . . . came Nebuzaradan, captain of the guard, a servant of the King of Babylon, unto Jerusalem: . . ." ¹²

On July 22, after the lunar lander had returned to the command ship, *Columbia*, the *Columbia's* engines were fired in order to send the astronauts homeward.

On July 24, the astronauts returned safely to earth. This was Ab 10, the anniversary date of the destruction of Jerusalem and of the first (Solomon's) temple.

Now in the fifth month, in the tenth day of the month, . . . came Nebuzaradan, captain of the guard, . . . into Jerusalem, And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, . . . ¹³

According to Josephus, it was also on Ab 10, though many years after the destruction of this first temple, that the second temple was destroyed.¹⁴

In addition to this, the prophet Ezekiel received a vision from the Lord on this date.

And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me. Then came the word of the LORD unto me, . . .¹⁵

As in so many of the other major events in history, the daring moonwalk adventure also happened on special dates in the Lord's calendar. This consistency in special dates again reveals the Lord's continued involvement in the affairs of mankind.

*Chapter VII***RELIGIONS**

Through the revelations of the calendar patterns we have seen the involvement of God in several major events in history. By means of special patterns and dates and the exercising of His will on world events, the Lord has made clear to us His interest in and His control over earthly affairs. Because He has chosen the Bible calendar as the means of revealing His presence and the Bible as the source of His words, we should look then to the Bible as our main source of knowledge of this Divine Being.

Not all religions have this divine spark of inspiration which can only come from the Creator. Some religions, such as Buddhism and Hinduism, evolved merely from the ideas or ideals of men living millennia ago.

Buddhism

Buddhism, tradition tells us, was founded about the sixth century B.C. by a young man named Siddhartha Gautama. Siddhartha was born in northeastern India near the town of Kapilavastu in what is now Nepal. His father, Suddhodana, was a ruling noble of the Gautama clan. This position enabled him to acquire much wealth, and it was into this life of luxury and splendor that Siddhartha was born. Later in life, when reflecting on his youth Siddhartha related that he had three palaces, one for the winter season, one for the summer and one for the season of rains. He wore the finest of silk clothing and palace attendants daily administered to his needs. While yet a young man he married a neighboring princess named Yasodhara, who bore him a son whom they called Rahula.

Suddhodana's goal by surrounding his son with luxuries and luxurious living was to protect Siddhartha from the evils of the

world. Despite his father's plan this was not to be the case, for venturing forth in his chariot Siddhartha observed an old man, a sick man, a decomposing corpse and an ascetic. He returned to his palace greatly troubled by the misery that lay around him. As time passed, he became more and more agitated over what he had seen, whereupon he resolved to search out the meaning of life.

One night in his twenty-ninth year he slipped quietly from his palace leaving both wife and son and plunged into the forest. Siddhartha resolved to live the life of an ascetic as a monk. For six long years he subsisted on a starvation diet searching for enlightenment. At one point "He ate so little, one bean a day during one of his fasts, that 'when I thought I would touch the skin of my stomach, I actually took hold of my spine.'"¹ He often practiced holding his breath for long periods and also not bathing until the dirt grew so thick upon his body "that it fell off of its own accord."² Siddhartha nearly died from being an ascetic, yet he received no enlightenment.

After this experience, he withdrew from practicing asceticism and chose a more moderate lifestyle. He recognized that the extremes of asceticism on the one hand and indulgence on the other were not the paths to the enlightenment for which he was seeking. As Huston Smith in *The Religions of Man* relates "Having turned his back on mortification, Gautama devoted the final phase of his quest to a combination of rigorous thought and mystic concentration along the lines of *raja yoga*."³

One evening, according to legend, while Siddhartha was sitting under a fig tree (bo tree) in concentrated meditation, a wave of knowledge permeated his being and illuminated his mind with the enlightenment he had sought. His discovery was that human suffering came from craving due to ignorance, and that the path to its removal came from right living and mental discipline. "Thus he became Buddha, or the Enlightened One."

It appears that Siddhartha's enlightenment evolved from his

past experiences with life. He had lived both a life of luxury and deprivation and had found no solace in either. He then adopted a more moderate lifestyle and deduced that this was the path humans should take to alleviate pain and suffering. This was a path devoted to self-reliance and self-improvement. No outside help or supernatural force was involved. Kenneth Morgan in *The Path of the Buddha* relates:

All through the Buddha's teaching, repeated stress is laid on self-reliance and resolution. Buddhism makes man stand on his own feet, it arouses his self-confidence and energy. The Buddha again and again reminded his followers that there is no one, either in heaven or on earth, who can help them or free them from the result of their past evil deeds. . . .⁴

The Buddha's teaching that "no one, either in heaven or on earth" could free humans from their past evil deeds is very different from the words of the Lord as revealed in the Bible. From the beginning of Genesis through the book of Revelation, runs an unbroken thread of truth describing how sinful humans cannot by themselves remove their sins and escape the Great Judgment which will occur at an appointed future date. For mankind, the only means of escape from this great day of retribution has been provided not by humans, but by the Lord Himself when He gave His life as a sacrifice on the cross.

Because the Buddha rejected the supernatural, he shut out the very source which could have enlightened him the most. Consequently, his conclusions and goals for mankind are not in harmony with those of the Eternal. Since the Lord is the Creator and most fully understands life, it is to Him humans should turn and not just to self-inspection if they are to learn the true meaning and purpose of life.

Hinduism

Hinduism is a religion from which Buddha received inspiration and is today a major religion of India. The Hindu religion is a very old religion, for traces of present-day Hindu forms of worship have been found in the religion of the Harappan civilization which four thousand years ago inhabited the Indus River valley. Recent excavations have unearthed a large bath in Mohenjo-Daro which may have been used for spiritual as well as physical cleansing. Even today Hindus believe in the purifying power of water and consider bathing a means of purifying the soul. Large numbers of pilgrims flock daily to bathe in the nearby rivers and streams and especially so in their most sacred river, the Ganges, for spiritual cleansing.

Other excavations have unearthed a large number of seals. Engraved in the seals, along with Indus writing are figures of animals and gods. Perhaps these seals were used during religious exercises, for a few of the figures resemble the gods worshiped in India today.

Around 1500 B.C. migrating bands of light-skinned Aryans arrived in India. These warlike tribesmen struggled through high Himalayan mountain passes to reach the Indus River valley. Over the years as their numbers increased and they spread throughout the valley, they overpowered the earlier dwellers and usurped the land for their own use. Some dwellers managed to escape the onslaught and fled southward.

Unlike the earlier valley dwellers, the Aryans were not city dwellers. They preferred to live in tiny villages near the banks of the Indus River. The rich soil deposited by the Indus provided them with adequate farm and pasture lands. Nevertheless, frequent clashes over land rights occurred between neighboring villages. It was not until many, many years had passed that the Aryans could live peacefully with their neighbors.

From the very beginning the Aryans considered themselves better than the native people they found living in India. In spite

of this, these early invaders often intermarried with the natives and even adopted some of the superior aspects of their urban culture. Later, in order to maintain their racial and cultural identity while being greatly outnumbered, the Aryans developed a caste system prohibiting such intermarriage. Jean Bothwell in *The Story of India* says that the idea of the caste system “originated with the Hindu priests, who, historians think, had become alarmed about the races intermingling. They thought that by dividing the people into classes and making laws to prevent marriage between them, it would keep the races apart.”⁵

In the beginning four major castes were formed. The highest caste, the *Brahmans*, was made up of priests and scholars. They were supposed to establish and preserve the ideals of the nation. The next caste in line, the *Kshatriyas*, was composed of rulers and warriors. Merchants and farmers belonged to the third order, the *Vaisyas*. The lowest order, the *Sudras*, was made up of unskilled workers. All others who did not belong to any of these groups were called *Pariahs*, or outcasts.

In India today the separation of the castes is not as clearly defined as it once was. The struggle of Mahatma Gandhi to achieve for India independence from Britain and his goal to weaken the distinct divisions in the caste system contributed considerably to the reduction of the discriminatory nature of that system. In 1950 and 1955 laws were passed granting full social status to outcastes and making discrimination against them a punishable offense.

One reason the caste system may have lasted so long is the Hindu belief in reincarnation, or rebirth. Hindus believe that when a person dies, he or she is born again as another living creature. If a person lives properly and faithfully carries out all duties in this present lifetime, then he may be reborn in a higher form. A beggar may be reborn as a farmer, a farmer may be reborn as a merchant, and so on. Thus, a Hindu of low caste by faithfully fulfilling his duties has the hope of moving to a higher level in

the next life. There is always the possibility, of course, that if a person fails to fulfill that which is expected of him in this lifetime, he may be reborn in a lower form, possibly as an animal or insect.

Hindus also believe that if a person over many lifetimes lives properly and continually moves upward after each rebirth, he finally will reach the ultimate level called Nirvana. Nirvana is a state of bliss or happiness free from all earthly cares and problems.

Hindus believe in a supreme spirit called the Brahman. Below this supreme spirit or being are a trio of gods: Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer. Brahma as a creator is not as important to the Hindu of today as to the Hindus of long ago. Perhaps his diminished importance comes from the fact that the creation occurred eons ago and this act has little effect on the twentieth-century Hindu. Vishnu, on the other hand, as more of a god of compassion and love is still regarded as an important deity. Hindus believe that one of Vishnu's attributes is his ability to become incarnate in order to overcome evil in the world. According to legend, he has already experienced nine chief incarnations.

Shiva (Siva), the third deity in the triad of Hindu gods is a more remote figure than Vishnu. Unlike Vishnu, he apparently does not incarnate himself for the salvation of the world, but only to appear occasionally in visions to his more devout worshipers. Hindu mythology records that he lives on Mount Kailas in the Himalayas where he meditates while sitting on a tiger's skin. To the Shavites, Hindus who worship him, he is recognized as a very powerful god who maintains order in both the world and universe.

In addition to the great gods, Hindus worship many lesser gods. Some scholars suggest that the number of gods honored may approach a million or more. It is incredible that any religion would need as many gods. The truth of the matter is that Hindu-

ism, like Buddhism, is a man-made religion. If the Spirit of the Almighty had been the inspiration behind the Hindu scriptures, then those scriptures would have contained the Sabbath and the calendar code. Because they do not contain that code those scriptures can neither verify the existence of the Almighty, nor verify the existence of the pantheon of gods that Hindus worship. Since the Bible is the only source that contains that revelatory code of the Almighty, then it is to that source Hindus should turn if they desire to be in contact with the true creator of heaven and earth.

Confucianism

While Hinduism was evolving in India, changes were also occurring in the Far East, in China. In the year 551 B.C. a great Chinese philosopher was born. His name was Ch'iu K'ung. As Ch'iu K'ung grew into manhood, he became a great teacher and was called K'ung-Fu-Tze which means the philosopher. Master Kung as he was also called is known to millions as Confucius.

Very little is known of Confucius' ancestry. We may glean from legends that his father's name was Shuh-Liang (Heih) whose family name was K'ung. Shuh-Liang Heih lived in the state of Lu and was a military man renowned for his feats of strength and daring. When he was in his seventies he married a much younger woman who became the mother of Confucius.

When Confucius was three years old, his father died, which left mother and child nearly destitute. Though it was a strain on the young mother to rear him with limited resources, she succeeded and trained him well, for at age fifteen he set his mind on learning. He loved music, singing, and studying the sacred and classic books. In later years in reflecting on different periods during his life he relates the following:

At fifteen years I longed for wisdom. At thirty my mind was fixed in the pursuit of it. At forty I saw clearly certain principles. At fifty I understood the rule given by

heaven. At sixty everything I heard I easily understood. At seventy the desires of my heart no longer transgressed the law.⁶

When Confucius was nineteen years old, he married and set up a home of his own. In order to provide for his family, he worked at a local granary. He was a dependable worker and was soon promoted to the position of superintendent of parks and herds in the district of Tsow.

Although his daily duties kept him very busy, he still managed to set aside time to visit the capital. It was here that he acquired much knowledge from the ancient texts. He especially enjoyed studying books on history and government. It was these books in particular that helped him develop ideas on how people and governments should get along.

When Confucius was twenty-four his mother died. He was so moved by her death that he gave up his job and went into mourning for three years. During this period, he continued his studies in the sacred books. He became so absorbed in these books that by the time the mourning period had ended, he had decided not to return to his government position but to begin teaching.

As time passed, word of his knowledge and wisdom spread far and wide. People of all walks of life visited him. Some came for the sake of curiosity; others hoping to gain some new insight into life. He willingly accepted whoever attended his presentations, but he preferred those who sincerely wished to learn. "When I have presented," he said, "one corner of a subject, and the pupil cannot of himself make out the other three, I do not repeat my lesson."⁷

Over the years, Confucius attracted a large group of disciples. Most of them were devoted followers and attended to his every need. After his death a number of them labored to compile his sayings so they would not be forever lost. It was mainly due to

their efforts that an accurate record of his teachings were passed on.

Off and on, Confucius served under a number of rulers in minor government positions. Though he would like to have obtained a high government office, for he believed he could have made a significant change if he had but three years in office, he was not given one. Why this is so, we do not know. Perhaps the rulers felt that he lacked the flexibility needed for one of high standing.

Although to many, Confucius may appear to have been overly austere when passing judgment on his generation, conditions during that period may have warranted just such a condemnation. China in his day was composed of various feudal states which were constantly at war. The result was constant misrule and misery to the masses of the people. Rising taxes, forced labor, and starvation were partners in oppressing and destroying the populace.

Confucius was deeply distressed by this misery and dedicated his life to alleviate the sufferings of the people. He believed that a fundamental change in the government must occur; a reform that would make its objective not the pleasure of the rulers but happiness for their subjects. He pressed for a reduction of taxes, a lessening of severe punishments, and an avoidance of war.

Confucius had hoped that he would be given a high government position so that he could put his ideas into practice. However, as years passed, and he began to realize that such would not happen, he talked more earnestly to younger men about his principles in order to prepare them for positions of authority. A number of these pupils who eventually received important positions did well because they were more compromising than their teacher. Thus, the principles they had learned from him had little practical effect in his day.

Confucius did not desire to concentrate on developing new ideas. His aim was to impart knowledge from the ancient texts,

for he believed that these texts contained many of the answers for solving the problems in society. His goal was to search through these texts, locate that which was most pertinent, and disseminate that knowledge during his discourses.

Confucius urged humans to live by high standards and to shun evil. It mattered little what their place was in society. If all would live according to the laws of heaven and earth, peace and happiness would reign throughout the land.

Confucius regarded the human race as one large family. One of his disciples echoed this theme when he said that "...within the four seas all men are brothers." Sincerity and reciprocity, then, should be the guiding principles by which all should live. In effect, the truly virtuous man who desires to establish himself should seek to help others as well.

Confucius' teachings have had a profound effect upon the history of China. After his death people from all levels of Chinese society came to recognize and live by the ideas and ideals which he espoused. Two millennia of Chinese history are a testament to the power of the words of this obscure teacher of Lu. He truly must be counted as one of the most influential men in world history.

Judaism

In the very distant past, nearly back to the time of the Flood, lived Abraham, another of the great men of history. Abraham's distinction as a great historical figure arises from his faith and trust in the Lord. When it comes to these qualities, few in history can equal this noted patriarch.

Abraham was born in or near the city of Ur in the lower Mesopotamian valley. His father was Terah and his brothers, Nahor and Haran. When Abraham was about 70 years of age, the Lord spoke to him and asked him to depart from his homeland. The Lord promised that if he would do so, He would make of his seed great nations and multitudes of people. So Abraham, in

obedience to the Lord's request, departed. Journeying with him were Sarah, his wife, Terah, his father, and Lot, his nephew. After a period of time had elapsed they arrived in Charran (Haran) where they remained until Terah died.⁸

After his father's death in Haran, the call to Abraham was renewed.

Now the LORD had said unto Abram (Abraham), get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; . . .⁹

Abraham and his entourage departed Haran and journeyed southward to Moreh in Canaan. Here they settled until a severe famine drove them into grain-rich Egypt. During their stay in Egypt the Pharaoh desired to have Sarah, because of her beauty, enter his harem. The Lord, however, prevented this evil by bringing some form of plague upon the Pharaoh and his house. Because of the plague, the Pharaoh quickly returned Sarah to Abraham and ordered them out of Egypt.

Back in Canaan, a quarrel broke out between Abraham and Lot over grazing land. Not wishing to become enemies, they decided to split up. Lot chose the southern Jordan valley for his flocks while Abraham moved into the uplands near Hebron.

Abraham was getting on in years and became concerned that if he died childless, his servant Eliezer of Damascus would inherit all his property. But God appeared and repeated His promise and, in a fiery night vision, disclosed to Abraham what was to happen to his progeny--four centuries of servitude in an alien land, and thereafter dominion over Canaan.¹⁰

After abiding ten years in Canaan, and being seventy-five years old, Sarah despaired of ever providing an heir for Abraham. She urged him, therefore, to visit Hagar, her handmaiden, a concu-

bine, if he desired a child. From this union his son, Ishmael, was born. Thirteen years later, Sarah herself conceived and Isaac, one of the special ancestors of the Hebrews, was born.

It was through Isaac that the Lord put Abraham's faith and trust to the test. The Lord requested of Abraham that he offer his son as a sacrificial offering to Him. Abraham did not waver in this matter. He arose early one morning, gathered wood for the offering, and with Isaac and two helpers departed for the land of Moriah. On the third day of their journey, the mountain of sacrifice came into view. At this time Abraham asked his servants to remain at a base camp until he returned. He and Isaac pushed on up the rugged slope to the place of sacrifice. After building an altar, Abraham bound his son tightly and placed him on it. He prepared then to plunge a knife into Isaac's body. At that moment the Lord spoke and commanded Abraham not to harm Isaac. Moreover, the Lord commended Abraham for his great faith and promised Abraham that bounteous blessings would be given to him and his descendants.

. . .By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.¹¹

Abraham lived many years after this trial and finally died at a very old age.

The centuries following Abraham's death witnessed a significant increase in the Hebrew population. By the 15th century B.C. the Hebrews, now called Israelites, numbered into the hundreds of thousands. Because at that time the Israelites lived in

Egypt, this rapid population increase alarmed the Egyptians. The Egyptians could foresee being overrun and conquered by them. To curb this alarming population growth and to keep the Israelites under control, the Pharaoh commanded that all newborn Hebrew males be slain. "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."¹²

About this time the child Moses was born. To protect his life his mother, Jochebed, kept him hidden. When she found that she could no longer conceal him, she made a small boat or basket of papyrus and placed the infant in it. She then deposited the tiny craft among the reeds of the Nile, and left his sister to observe the result.

Not long thereafter, the daughter of the Pharaoh, accompanied by several young maidens, arrived at the shore to bathe. She saw the basket and had it brought to her. The cover was removed, and the cry of the child moved her to compassion. She determined to keep the infant and rear it as her own. Moses' sister being near by was able to recommend as Hebrew nurse the child's mother, who was hired by the princess. Later, the princess adopted Moses and he was brought up as an Egyptian.

When Moses was grown, he went out to the fields to observe the Hebrew slaves at work. He saw an Egyptian overseer flogging a worker, which moved him to slay the Egyptian and bury the body. Because others knew of this deed, he feared for his own life and fled to Midian. There he lived with Jethro, a priest, and tended Jethro's flocks. He also married Zipporah, one of Jethro's daughters.

In the solitude of this shepherd life, Moses received his call from the Lord. On one of his travels throughout the pasture, he led his flock to the back of the desert near Mount Horeb. There, while watching over the flock, he noticed a most unusual sight. A bush burned brightly, but was not consumed. He decided to investigate this phenomenon, but as he neared the bush, a voice,

that of the Lord's, commanded him to halt. The Lord then, after identifying Himself, addressed Moses directly and commissioned him to deliver the Israelites from Egyptian bondage and lead them as a nation into the wilderness of Sinai. At first, Moses balked at this request but later acquiesced to the Lord's will.

Moses returned to Egypt with his brother, Aaron, and set about to deliver the Israelites. The Pharaoh would hear of no such plan and stood solidly against it. A series of harsh judgments and plagues from the Lord were finally required to force the Pharaoh to give in to Moses' demands. This he did with deep misgivings, and Moses and the Israelites set forth on a journey to the Promised Land. Not many days thereafter they arrived at the Red Sea (Sea of Reeds) , and by means of Divine assistance were able to cross over on the bed of the sea to the other shore. The Egyptians, meanwhile, who were now in hot pursuit of the Israelites because of the Pharaoh's change of heart, attempted to cross on the sea bed in like manner but were drowned in the tumultuous waves formed when the huge walls of water came crashing together. The Israelites were finally freed of the bondage which they had so long endured.

The Lord's Word reveals that this noted event happened about the middle of the first month. "And they departed from Rameses in the first month, on the fifteenth day of the first month; . . ." ¹³

On the identical date in the second month, Yiar 15, the Israelites arrived at an area called the wilderness of Sin.

And they took their journey from Elim, and all the congregation of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. . . . ¹⁴

It was here that the Lord spoke to Moses about providing a special food, manna, for the people. As a test of their obedience to His law, the Lord promised to provide manna on a daily basis

excepting on His holy day, the seventh-day Sabbath. On that day no manna would appear. That day was to be a sabbath of rest. So that the people would not lack food on the Sabbath, the Lord produced a double portion every sixth day. A part of this double portion was set aside for the Sabbath meals. The Scriptures tell of this ingathering as follows:

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. . . .

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. . . . [The following day] Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.¹⁵

Not long after the introduction of the manna, the Israelites again set forth on their journey. They arrived in the vicinity of Mount Sinai on a Thursday, which was the identical weekday on which they had departed Rameses in the first month. “In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.”¹⁶

On this date of arrival, Thursday, Sivan 5, the Lord spoke to Moses and commanded him to prepare the Israelites for the third day following, for upon that day He intended to descend upon the summit of Mount Sinai.

And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.¹⁷

On the morning of Saturday, Sivan 7, a shroud of darkness enveloped Sinai and brilliant stabs of lightning and deafening rumbles of thunder were seen and heard. Accompanying this frightful sight was a long, loud blast from a trumpet. At some point during these proceedings, the Lord Himself descended to the summit of the mount. The Scriptures graphically relate these happenings.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: . . .¹⁸

It was on this glorious occasion that the Lord gave to Israel and the world, His law, the Ten Commandments. These commandments are as follows:

And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt,

out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.¹⁹

It is significant to note that the Lord, in order to impress on the Israelites the importance of the Sabbath, made it a special point to recognize and honor it by descending to Sinai and giving His law to mankind on that special day. Also of significance is

that the date of the giving of the law, Sivan 7, later came to be recognized as the day of Pentecost, a special date in Israel and later also in the church. Theodore Brash in his book *The Judaic Heritage* tells us that “What began with Passover was concluded at Pentecost by the revelation on Mount Sinai and the giving of the Ten Commandments. Shavuot is the birthday of the Jewish religion.”²⁰

Now after the giving of the law, the Lord remained on the Sinai summit for a lengthy period. On the following Sabbath, the fourteenth day of Sivan, He commanded Moses to ascend the mount. This Moses did, and he remained there forty days.

And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. . . . And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.²¹

During the 40-day period, the Lord wrote the Ten Commandments on stone tablets. After the forty days had ended, Moses, descended the Sinai slopes carrying with him the newly engraved tablets. Upon arriving at the base of the mountain, he discovered that the Israelites had transgressed the law by worshiping a golden calf. He therefore destroyed the tablets and for 40-days entreated the Lord to spare the Israelites from death.²²

At the end of his 40-day fast, Moses was commanded to prepare two new stone tablets, and on the following morning, he was to again ascend Mount Sinai.

And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these

tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.²³

The Lord again wrote the Ten Commandments (Decalogue) while Moses was on the summit; and after 40 days had passed, Moses descended with the two new tablets.

In the year 1446 B.C., the 40th year after the Exodus, and a year having a Thursday New Year's Day, the Lord separated the waters of the Jordan River, thus making it possible for the Israelites to safely cross on the riverbed to the land of Canaan. This event happened on Nisan 10. "And the people came up out of Jordan on the tenth day of the first month, . . ."²⁴ In the year of the Jordan crossing the date Nisan 10 fell on the Sabbath, the identical day of the week on which the Decalogue was given.

In the year 1006 B.C., centuries after the Jordan crossing and another year having a Thursday New Year's Day, the foundation of the first temple was laid. The year of this happening was exactly one millennium prior to 6 B.C., the year of the Lord's conception.

Additional Old Testament happenings occurring in Thursday New Year's Day years are the year of the temple dedication in 986 B.C., the year of Isaiah's vision in 759 B.C., and king Hezekiah's rededication of the temple in 725 B.C. What we find significant about 725 B.C. was that their worship service occurred on Nisan 17, the identical date and Sabbath on which Jesus rose from death many centuries later.

As can be seen here, the Lord in Old Testament times has caused a number of significant events to occur in years having Thursday New Year's Days. It is because of this consistent Thursday pattern as well as with a variety of other patterns that we have been able to decipher the calendar code and acquire a glimpse

of the Lord's involvement within the historical context. From this, we can say truly that the Bible is the Word of God and is the only source to which humans should look for spiritual enlightenment.

Islam

Another religion, we are told, which has its roots extending far back into Old Testament history is Islam. Though its roots may extend into the distant past, the religion of Islam really began in the seventh century A.D. with Muhammad.

Muhammad was born about A.D. 570. Of his parents little is known, for they died while he was a child. He was cared for by his grandfather and later by an uncle. He was kindly treated, but shared the hardships of a poor family. He often herded sheep and gathered wild berries in the desert. It was not until he became a young man and entered the caravan business that he was able to provide for himself.

At the age of twenty-five, he was employed by a wealthy widow, named Khadija. She sent him on several caravan trips to other regions and soon discovered that he was very dependable and trustworthy. As time passed they began to show a mutual interest in each other and eventually married. As they began to prosper, Muhammad had more time to contemplate on the problems in the world and ways to solve them. Frequently his thoughts would turn to religion and the differing faiths in the region.

While sitting in a cave in one of these contemplative moods, an angel appeared and commanded Muhammad to "recite" the word of God. Either because he misunderstood the request or failed to respond with alacrity, the angel grasped him by the throat and compelled him to speak. Badly shaken by this experience, he promptly returned home and informed his wife, Khadija, of the vision. She listened intently as he related his strange encounter and became convinced that he had truly received a heavenly revelation. Although her comforting words were an encourage-

ment to him, he still had lingering questions and doubts about the angelic encounter. For a time the doubts concerned him, but as time passed he was seized by the conviction that he had a message to convey and he began preaching.

At the beginning of his ministry, Muhammad gained but few converts. His cousin, Ali, who later became a leader (caliph) in the movement, was the first male convert. Abu Bakr, his first caliph, also accepted his message. It was not until some time had passed and he had gained fifty or more converts that he began to speak sharply against the idols of the Kaaba, a cube-shaped shrine in Mecca. His attack on the sacred idols alarmed the Meccans, and they began to persecute Muhammad and his followers. A number of his party fled the city.

In 619 Khadija died. She evidently exercised great control over Muhammad, for it was not until after her death that he began the practice of polygamy.

In 620 some visitors from the town of Yathrib, later called Medina, heard Muhammad preach and twelve of them accepted his message. The following year seventy-three additional members were added to his group. Since most of his converts appeared to be coming from Yathrib, he and his followers decided to move there in 622. A number of his followers

. . . preceded him to Yathrib, on July 16, 622. He himself, accompanied by Abu-Bakr, followed, arriving there September 24, 622. Yathrib was hence called Medina (al-Madinah, the city [of the prophet]). The migration was termed Hegira (hijrah). It constituted a turning point in the career of Mohammed, indeed in the history of Islam.

This date, July 16, 622, became the earliest fixed point in Moslem chronology, and was chosen as the starting point of the new calendar.²⁵

Most of the inhabitants of Medina welcomed Muhammed. It

was here that he gained a large number of converts and began to exercise considerable political influence. It was also from here that he would send out bands of followers to attack caravans and bring back the spoils. As additional converts embraced Islam the more able-bodied joined the attackers which increased the force to a small army.

A significant number of the Medina population were Jews. At first they were sympathetic with Muhammad's goals because they felt that he would be a stabilizing influence in that city of unrest. Furthermore, what little they had heard of his doctrines seemed to be compatible with their own beliefs. When they finally discovered that he not only claimed to have had fresh revelations but also considered himself to be the sole prophet of that period in history, they turned against him. He later massacred several hundred of them, for he believed that many were secretly working with the Meccans in an attempt to overthrow him.

In A.D. 629 Muhammad and the Meccans settled their disputes with a truce. This agreement contained a paragraph granting to the Muslims the right to enter Mecca and to visit the Kaaba for a thirty-day period that year.

The truce did not last, however, and the following year, 630, Muhammad and his forces advanced upon the city and captured it. Muhammad went immediately to the Kaaba and circled it seven times. He then entered the structure and touched with his staff a black stone that is located therein and which, we are told, is sacred. On exiting the cubicle he led his followers in the noon-day prayer in the name of Allah. He then commanded that all the idols in the Kaaba be removed and destroyed. Later he returned to Medina and lived there.

Two years later, in 632, on Monday, June 8, Muhammad died. Tradition says that Abu Bakr, the newly elected khalifah (caliph, successor), said to the sorrowing faithful: 'If you are worshipers of Mohammed, know that he is dead. If

you are worshipers of God, know that God is living and does not die.' Thus Mohammed's life ended as his preaching had begun, in the absolute devotion, amounting to self-effacement, of the man to the mission.²⁶

Most scholars who study the life of Muhammad are in agreement that he was an able military leader and administrator. By means of a number of effective military thrusts he was able to acquire large tracts of land and many diverse tribes of people within a short period of time. He subdued any thoughts of rebellion by treating the conquered tribes fairly and by redirecting their attention from a plethora of obscure gods to the one god, Allah.

During this period of conquest, Muhammad asserted that he frequently received visions from the Angel Gabriel. At first he had concerns about the source of the visions, but after a number of visitations accepted the visions and the messenger as reliable. After his death, a number of his followers compiled all of the angelic sayings into the Koran, which became the sacred scriptures of Islam. Muslims believe that these scriptures are the last and most revealing of the words of the Almighty and that wherever they disagree with the scriptures of other religions, they supersede these other writings.

In some areas the Koran parallels the Judeo-Christian Scriptures, though in places it does not. In the Koran, frequent mention is made of the creation story as well as of Noah, Abraham, Moses, and Jesus.

Disturbing questions arise concerning the portions of the Koran that are not in agreement with the Judeo-Christian Scriptures. The Judeo-Christian Scriptures were written centuries before Muhammad's birth and the writing of the Koran. If the Judeo-Christian Scriptures were originally written under Divine impetus and are representative of the words of the Almighty, then it is inconceivable that either He or His messenger should appear at a later time in history and contradict that which had been previ-

ously revealed as truth. To do so would not only bring into question the integrity and motive of the messenger, but also that of the Almighty Himself.

One area in which the Koran differs from the Judeo-Christian Scriptures is in the calendar. The Bible indicates that at the time of the Exodus the Lord revealed and gave to Isreal His calendar.

And the LORD spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: It shall be the first month of the year to you.²⁷

This calendar was a lunisolar calendar. It was lunar in that each month began with a new moon. It was solar by the fact that the first month of the year, Nisan (Abib) was linked to the vernal equinox so that a retrogressing of the months to other seasons could not happen.

The calendar of the Koran, on the other hand, is lunar only. Because it is not linked to the vernal equinox, a continual retrogressing of the months occurs so that a full cycle of the months through all the seasons of the year takes place in about thirty-two and a half years.

It is apparent from these facts that these two calendars are not the same. Because this is so, we ask, Why are they different? Has the Lord adopted a new calendar in place of the old? There certainly is no evidence to support such an idea, for the Lord's calendar patterns appear only in the earlier calendar. They do not appear in the calendar of Islam. For example, the Lord's calendar shows us a relationship between the date of Ezekiel's first vision and the date of the assassination of Franz Ferdinand. Can the Islamic calendar do the same? No, it cannot. The Lord's calendar reveals that a millennial span separated the year 1006 B.C., the year beginning the constructing of Solomon's temple,

from 6 B.C., the year of Jesus' conception. Can the Islamic calendar show us that span? No, it cannot. The Lord's calendar reveals that King Hezekiah and the Israelites, after cleansing the temple, entered that edifice for worship on Nisan 17, which centuries later was the identical date on which Jesus rose from the grave. Can the Islamic calendar reveal that to us? No, it cannot. The Lord's calendar reveals that the Apollo 8 moon venture began within 7 hours of the winter solstice. Can the calendar of Islam reveal that to us? No, it cannot.

Many additional facts could be given but are certainly not needed to support the Bible calendar as the true calendar of the Almighty. One other fact, though, that must be included and should be of especial interest to the Muslims as regards the revelatory nature of the Bible calendar and the non-revelatory nature of the Islamic calendar concerns the year A.D. 622, the year of the Hegira itself. The Hegira, which occurred on July 16, is regarded as the beginning of the Muslim era. Many Muslims consider the Hegira to be the most important happening in Muslim history. Of interest here is that the calendar of the Koran, for the year 622 reveals no significant pattern, while on the other hand, the Bible calendar does so. In the year 622 the new moon for Nisan 1, the New Year's Day in God's calendar, occurred within twenty-four hours of the vernal equinox as also happened in A.D. 30, the year of Jesus' crucifixion and resurrection, and in 1939, the year in which World War II began. The Bible calendar also reveals for 622 that the Hegira occurred on the 120th day after the vernal equinox. Now if the calendar of the Koran, is truly the calendar of the Almighty, then why does it not reveal these consistent patterns to us? Why is it that only by means of the Bible calendar we can make these discoveries?

Another disturbing question that arises is, why did Muhammad and his companions, who lived in the seventh century not make

note of the vernal equinox - new moon pattern of March 18 in the year 622 and recognize it as a part of God's calendar code? Why would they begin a calendar in July which does not contain God's calendar code in place of accepting the Lord's calendar which began with Nisan in March of that year and one which does contain that code. If they were truly representing the Lord, they should have recognized God's calendar code and have adopted God's calendar for the Islamic nation.

God's lunisolar calendar begins in the spring season. It was revealed to Israel at the Exodus and extends from that time to the present day. It has not been changed, altered or supplanted by the lunar calendar of the Koran or any other calendar. It is only through the calendar patterns of God's calendar, and not by any other calendar, that we can observe His involvement in history.

Another question of concern that arises here is that concerning the seventh-day Sabbath. Both the Koran and the Judeo-Christian Scriptures acknowledge that the Almighty in six days prepared the earth for Adam and Eve's habitation. The following day, the seventh day, the Lord rested from His labors, and because of this rest, He blessed and sanctified that day.

Why did Muhammad recognize the six days of Creation but reject or ignore God's blessing and sanctifying of the Sabbath? Because he failed to make this recognition and because the Sabbath is an integral part of God's calendar, Muhammad cast away the very means by which he could have deciphered God's calendar code.

Because the Bible calendar brings into focus serious questions concerning the calendar of the Koran and their understand-

ing of the Sabbath, Muslims should make a reassessment of their beliefs in the light of God's Word, the Bible. It is, after all, the calendar of the Bible, and not the calendar of the Koran, that is revealing God's involvement in the historical context, and since this is so, it is to the Bible we must turn if we are to learn of God. We invite Muslims, as well as those in other religions, to turn to the words of the Bible and live by them, for it is by God's sacred promises in that Holy Book that we have an assurance of our fellowship with Him now as well as in the life hereafter.

*Chapter VIII***CONCLUSION**

The Lord has chosen to reveal His involvement in history by the use of special dates and selected patterns in His calendar. By exercising His control over the major events in history and making them occur on special dates and in selected patterns, the Lord makes clear to us not only His interest in but also His ability to govern earthly happenings. One area in which His involvement can clearly be seen is that of wars. The following table which lists a number of the significant wars in history reveals a repetitive use of a Friday-Saturday New Year's Day pattern.

Wars & Battles

Year	Event	V.E.	Nisan 1
B.C. 336	Philip Murdered (Summer)	Fri. March 25	Fri. April 8
B.C. 334	Battle of Granicus (May/June)	Mon. March 26	Sat. March 17
B.C. 333	Battle of Issus (Autumn)	Tue. March 25	Fri. April 4
B.C. 168	Maccabean Revolt (December)	Thu. March 24	Sat. March 12
A.D. 66	Jewish War began	Sat. March 22 ⊗	Sat. March 15
A.D. 70	Titus attacked Jerusalem	Thu. March 22	Sat. March 31
A.D. 476	Odoacer became King (Aug. 23)	Fri. March 19	Fri. March 12
A.D. 489	Theodoric conquered Odoacer	Sun. March 19 *	Sun. March 19

Wars & Battles (cont.)

Year	Event	V.E.	Nisan 1
A.D. 527	Justinian became sole Emperor (Aug. 1)	Fri. March 19 ○	Fri. March 19
A.D. 535	Belisaruis subdued Italy	Mon. March 19 *	Tue. March 20
A.D. 1066	Battle of Hastings (Oct. 14)	Wed. March 15	Wed. March 29
A.D. 1099	Jerusalem captured (First Crusade (July 15))	Tue. March 15	Fri. March 25
A.D. 1291	Acre conquered	Tue. March 13	Sat. March 3
A.D. 1429	Joan of Arc's victory over England	Sat. March 12	Sun. March 6
A.D. 1588	Spanish Armada defeated (Aug. 8, July 29 O.S.)	Sun. March 20 (March 10:O.S)	Mon. March 28 (March 18:O.S)
A.D. 1775	American Revolutionary War began	Mon. March 20 ⊗	Sat. April 1
A.D. 1789	French Revolution	Fri. March 20	Fri. March 27
A.D. 1914	World War I began	Sat. March 21	Fri. March 27
A.D. 1939	World War II began	Tue. March 21 *	Wed. March 22
A.D. 2001	Destruction of World Trade Center	Tue. March 20	Mon. March 26

Another type of year often used by the Lord for special occasions was the year in which the New Year's Day fell on a Thursday. It was in this type of year that such special events as the Exodus, Jesus' birth, Jesus' resurrection, and the recent establishing of the nation of Israel occurred.

A listing of these and other happenings are included in the following table.

Thursday Pattern
Significant Events

Year	Event	V.E.	Nisan 1
B.C. 1916	Jacob entered Egypt	Tue. April 6 ⊗	Thu. April 15
B.C. 1486	The Exodus	Fri. April 4 ○	Thu. April 3
B.C. 1446	The Jordan Crossing	Fri. April 3	Thu. April 9
B.C. 1006	Temple Foundation laid	Sat. March 31	Thu. March 25
B.C. 986	Temple Dedication	Wed. March 31	Thu. March 25
B.C. 759	Isaiah's vision	Fri. March 29	Thu. April 4
B.C. 593	Ezekiel's first vision	Mon. March 27	Thu. March 30
B.C. 573	Ezekiel's vision	Fri. March 27	Thu. March 19
B.C. 536	Daniel's vision	Tue. March 27	Thu. March 29
B.C. 5	Jesus' Birth	Wed. March 22 ⊗	Thu. March 9
A.D. 30	Jesus' Crucifixion, Resurrection & Ascension	Thu. March 23 *	Thu. March 23
A.D. 1431	Joan of Arc burned at the stake	Mon. March 12	Thu. March 15
A.D. 1776	Declaration of Independence	Wed. March 20 *	Thu. March 21
A.D. 1948	Jewish Nation established	Sat. March 20 ⊗	Thu. March 11

Special repetitive numerical spans were also a part of the Lord's calendar patterns. One of several periods which appeared frequently was one composed of forty days.

40-day and 40-year periods

Year	Event	Span
B.C. 1486	Moses' first visit to Sinai summit.	40 days and 40 nights.
B.C. 1486	Moses' second visit to Sinai summit.	40 days and 40 nights.
B.C. 45	Julian calendar began.	40 years to 5 B.C.
A.D. 26	Jesus' temptation.	40 days and 40 nights.
A.D. 30	Jesus' crucifixion and resurrection	40th year prior to A.D. 70.
A.D. 337	Constantine died	40th day after Nisan 24
A.D. 1607	Jamestown settlement (arrived May 13 O.S.).	40th day after Nisan 17.
A.D. 1776	Declaration of Independence (July 4).	40th day after Pentecost.
A.D. 1906	San Francisco and Valparaiso, Chili quakes (April 18, August 16).	120 days (three 40-day periods) apart.
A.D. 1945	First atomic blast in history (July 16).	80 days (two 40-day periods) after Yiar 14
A.D. 1958	Submarine <i>Nautilus</i> ' transpolar voyage (Aug. 4, Jerusalem time).	120 days (three 40-day periods) after April 6.
A.D. 1961	Alan Shepard's sub-orbital flight (May 5).	40th day after Nisan 10.

A seventy-day period also appeared in the calendar patterns.

70-day periods

Year	Event	Period
B.C. 593	Ezekiel's first vision (Tamuz 5)	70th day after Nisan 24.
A.D. 1492	Columbus' discovery of New World	70 days from Aug. 3 to Oct. 12.
A.D. 1776	Lee resolution	70th day after Nisan 10.
A.D. 1789	French Revolution (July 14)	70th day after Yiar 10.
A.D. 1869	Linking of transcontinental railroad	70th day before Ab 10
A.D. 1914	World War I began (June 28)	70th day after Nisan 24
A.D. 1926	First liquid propelled rocket flight (March 16)	70th day prior to May 25, Pentecost
A.D. 1961	Yuri Gagarin's historic flight	70th day before summer solstice.
A.D. 1970	Peruvian earthquake (May 31)	70th day after Nisan 15.
A.D. 2001	World Trade Center (Sept 11)	70th day after July 4 (ordinal count)

Another span which appeared frequently was one composed of one hundred fifty-three days.

153-day periods

Year	Event	Period
B.C. 592	Ezekiel's vision	153rd day after Nisan 1 (ordinal count)
B.C. 606	Nebuchadnezzar attacked Jerusalem (3rd year of Jehoiakim)	153 years after 759 B.C. (Isaiah's vision)
A.D. 30	Jesus' miracle	153 fish netted by disciples
A.D. 1774	First Continental Congress	153rd day after Nisan 24
A.D. 1906	San Francisco earthquake	153 days prior to the new moon (Sept 18) for Tisri 1
A.D. 1923	Japan earthquake	153 days after Nisan 15
A.D. 1939	World War II began (Sept. 3)	153 days after Nisan 14 (April 4)
A.D. 1944	First V-2 rockets launched against Paris (Sept. 6)	153 days after April 6
A.D. 1944	First V-2 rocket attack on London (Sept. 8)	153 days after Nisan 15
A.D. 1945	End of World War II (Sept. 2)	153rd day after April 3 (ordinal count)
A.D. 1952	First thermonuclear explosion (Nov. 1)	153 days <i>prior to</i> April 3, 1953
A.D. 2001	World Trade Center Destruction	153rd day after Nisan 17

The repetitive consistency of these calendar patterns reveals clearly the Lord's working within the historical context. By the patterns' very simplicity and clarity, even a grade school child can see God's handiwork. This does not mean, of course, that all

patterns are simple and easy to understand. Nothing could be farther from the truth, for many complex patterns appear in the calendar code. Yet, in spite of this, the Lord has included a sufficient number of the easy-to-understand patterns so that even a child studying the code can see evidence of the Lord's involvement in history.

Something we all can learn from these patterns is that God does truly exist. We need no longer listen to the theories of the atheists and "no God" theorists. The calendar code puts to rest once and for all time the arguments supporting a "no God" concept. God does exist because His well designed calendar patterns confirm that He does, and that ends the matter.

Because we are now aware that God exists, we now know that the Bible is truly God's Word, for God's calendar and calendar code came from the Bible only. No other book, no other scriptures, and no other source contains God's calendar code. The Bible and only the Bible is the source of that code and the source of God's words.

Realizing that God exists and the Bible is His means of communicating with us makes the words of that book all the more meaningful. This is especially true of the words and works of Jesus, for Jesus made it unmistakably clear that He, as a member of the Godhead, visited Earth to ransom His life in order to give life and hope to humans. Because of the sin of Adam and Eve, all humans have been cut off from God and condemned to a fiery end. In order to give us a hope for a future life, Jesus, by visiting Earth, taking on the nature of man, living a sinless life, and dying took upon Himself the sins that separate us from God. Because He rose from the grave after three days as He promised, He has the power to forgive and remove all sins of those who repent of their past and accept Him as their savior.

The Bible also tells us of God's special day, the seventh-day Sabbath. On the seventh day of the week of Adam's creation, God rested from His creative activity. Because of that rest, He

set apart the seventh day as a special day. As the Scriptures say “And God blessed the seventh day and sanctified it...”³

This special recognition of the seventh day by the Lord has never been changed or altered. It extends through all of history even to our day. This fact is confirmed by the calendar code, for this calendar code, of which the seventh-day Sabbath is an integral part, has itself never been changed. The identical patterns of the Old Testament times extend through the New Testament times as well.

If God had replaced the seventh-day Sabbath with the first day of the week (Sunday) at Jesus’ resurrection as is claimed by the church, then a change in the patterns would have taken place, for a change in the day would have made a change in the patterns since the seventh day was an integral part of the pattern code. The fact that no change in the patterns has ever occurred settles the issue once and for all time as to the validity of the seventh day being God’s special day. It always has been, is, and always will be special to Him.

The calendar code is another of God’s means of revealing Himself to mankind. It is truly an exciting and fascinating code, for it covers all the periods of history whether past, present, or future. It also is another means by which we can learn of God’s awesome infinite knowledge and being. There is so much more we can learn from God. Since the calendar code is of the Bible, it points us directly to the Bible as the true source of knowledge of the Almighty. Since this is so, let us turn to that Holy Book to learn of our Creator and of the One who determines the number of our days, not only in this life, but also of a future life as well.

Predictions

Since the calendar code reveals God's involvement in history, could we locate years for future events by extending that code forward? Extending the code into the future is not difficult. What makes our task difficult is our partial knowledge of the code and sub-codes. For example, Ezekiel received a vision in a Thursday New Year's Day year on the fifth day of the fourth month, a Sabbath in the fifth year of Jehoiakin. Daniel, many years after Ezekiel had received his vision, also received a vision. His vision also occurred in a Thursday New Year's Day year on a Sabbath but on the 24th day of the first month. Now why did both visions occur on their respective dates? The answer is because they were 70-days apart, and a 70-day period is significant to the Lord. However, this only gives us a partial answer, for other periods in nearby years were also 70-days apart and Sabbath days. Why were they not chosen by the Lord for the visions? We do not have an answer to this because we have but a partial knowledge of the code.

One instance in which we have a fuller knowledge of the code is revealed in Ezekiel's second vision (Ezek. 8:1). That vision, which occurred on the fifth day of the sixth month, was also a Sabbath, but since there are 52 Sabbaths in a year, why was that particular day selected. The answer appears to be because it was the 153rd day (ordinal count) after Nisan 1, the New Year's Day. The number 153 was mentioned only once in the Scriptures and that occurred after Jesus' resurrection, but it has appeared several times in the code throughout history. The Lord, by tying the date of Ezekiel's second vision to the New Year's Day, makes that code more understandable than that of his first vision.

From this, we can see the difficulty in applying the code to future events. Our lack of knowledge of a part of the code prevents us from being able to predict all future events accurately.

As an example of this, back in 1962, during the Cuban Missile crisis, many people became frightened that World War III, was about to begin. Even with my limited knowledge of the code, I felt that a third world war would not begin in 1962 but would begin three years later in 1965. History shows that I was right in one situation and wrong in the other. In the 70's, though, I achieved another success, for I located beforehand a year in which a major earthquake should occur, and it did so.

To answer the question, can we predict events with the calendar code? With careful study we can achieve moderate success in it, and that is about the best we can do at the present time.

Chapter Notes

Chapter I

1. *The Holy Bible*, King James Version, Gen. 2:2-3.
2. *Ibid.*, Ex. 20:8-11.
3. *Ibid.*, Ex. 31:16-17.
4. Irving Werstein, *The Many Faces of World War I*, New York: (Julian Messner, 1963), p. 17.
5. *Ibid.*, p. 18.
6. Louis L. Snyder, *The War*, (New York: Julian Messner, 1960), p. 26.
7. *Ibid.*, p. 38.
8. William Whiston, A. M., (Josephus) *Antiquities of the Jews*. (New York: Virtue, Emmins, and Co.), p. 693.
9. *Ibid.*, p. 820.
10. *Ibid.*, p. 822.
11. Benjamin Ide Wheeler, *Alexander the Great*, (Freeport, New York: Books for Libraries Press, 1900), pp. 365-368.
12. Wheeler, p. 284.
13. "New Persian Empire of the Sassanidea," *Library of Universal History* (New York: Union Book Co., 1906), Vol. 5, pp. 1689-1690.
14. Harold Lamb, *Constantinople*, (New York: Alfred A. Knopf, Inc., 1957), pp. 115 and 118.
15. Lamb, pp. 143-144.
16. *The Holy Bible*, King James Version, Jer. 5:15.

17. *Ibid.*, Jer. 6:19.

18. *Ibid.*, Lev. 26:3-6.

Chapter Notes

Chapter II

1. Frank W. Lane, *The Elements Rage*, (Philadelphia: Chilton Books, 1965), p. 201.
2. *The Holy Bible*, King James Version, Gen. 6:13-14, Gen. 19:24-25.
3. *Ibid.*, Num. 16:32-33.
4. *Ibid.*, Ex. 19:18
5. *Ibid.*, Matt. 27:51.
6. *Ibid.*, Matt. 28:2.
7. Bryce Walker and the editors of Time-Life Books, paraphrased from *Planet Earth: Earthquake*, (Alexandria, Virginia: © 1982 Time-Life Books, Inc.) p. 23.
8. "Major Earthquakes," *The World Almanac and Book of Facts 1984*, (New York: Newspaper Enterprise Association, Inc., 1983), p. 698.
9. *The Holy Bible*, King James Version, Lev. 23:39.
10. "Major Earthquakes," *The World Almanac and Book of Facts*, p. 698.
11. *The Holy Bible*, King James Version, Ezek. 8:1.
12. *Ibid.*, John 21:1-10.
13. *Ibid.*, John 21:11.
14. "Major Earthquakes," *The World Almanac and Book of Facts*, p. 698.
15. *The Holy Bible*, King James Version, Jer. 25:11.
16. *Ibid.*, Dan. 9:24.

17. *The Holy Bible*, King James Version, Rev. 6:12-13.
18. *The Holy Bible*, King James Version, Nahum 1:3.
19. Lane, p. 61.
20. Billye Walker Brown and Walter R. Brown, *Hurricanes and Tornadoes*, (Reading, Massachusetts, Addison-Wesley Publishing Co., 1972), p. 157.
21. Richard M. DeAngelis and Elmer R. Nelson, *Hurricane Camille*, U.S. Department of Commerce, ESSA's Climatological Data, National Summary, Vol. 20, No. 8, 1969.
22. *The Holy Bible*, King James Version, Ezek. 8:18

Chapter Notes

Chapter III

1. *The Holy Bible*, King James Version, Gen. 1:1-31.
2. *Ibid.*, John 12:1-13
3. "Calendar," *The Universal Jewish Encyclopedia*, (New York: Isaac Landman, 1940), Vol. 2, p. 632.
4. "Calendar," History of, *The Jewish Encyclopedia*, (New York: KTAV Publishing House, Inc., 1925) vol. III, p. 499.
5. *Ibid.*, Vol. III, p. 499.
6. R.A. Torrey, *Difficulties in the Bible*, (Chicago: The Moody Press, 1907), p. 106.
7. *The Holy Bible*, King James Version, Matt. 12:39-40.
8. *Ibid.*, Luke 24:1-3.
9. *Ibid.*, Matt. 12:40.
10. William Whiston, A.M. (Josephus), *Antiquities of the Jews*, (New York: Virtue, Emmins, and Co.), Vol. 1, p. 293.
11. *The Holy Bible*, King James Version, Mark 15:42.
12. *Ibid.*, Lev. 23:6-7.
13. *Ibid.*, John 19:14-16.
14. *Ibid.*, Matt. 28:4.
15. *Ibid.*, Luke 23:56.
16. *Ibid.*, Luke 24:10-12.

17. "Easter," *Encyclopaedia Britannica*, 9th Ed., (New York: Charles Scribner's & Sons, 1878), Vol. VII, p. 614.
18. *Ibid.*, p. 615.
19. *The Holy Bible*, King James Version, Matt. 28:19-20.

Chapter Notes

Chapter IV

1. "Lee, Richard Henry," *The World Book Encyclopedia*, (Chicago: World Book Inc., 1985), Vol. 12, p. 154.
2. "Articles of Confederation," *Encyclopedia Americana*, (Danbury, Connecticut: Grolier Inc., 1974), Vol. 2, p. 413.
3. "Louisiana Purchase," *Encyclopedia Americana*, Vol. 17, p. 800.
4. "Israel, State of," *Encyclopedia Judaica*, (Jerusalem, Israel: Keter Publishing House Ltd., 1971), Vol. 9, pp. 364-365.
5. *Portland (Me.) Press Herald*, May 13, 1948, p. 1, Col. 5.
6. *The Holy Bible*, King James Version, Acts 2:1-6.
7. *Ibid.*, Psalm 33:6-9.
8. *Ibid.*, I Chron. 29:11-12

Chapter Notes

Chapter V

1. *The Holy Bible*, King James Version, Gen. 6:14.
2. Sarah R. Riedman, *Men and Women Behind the Atom*, (London: Abelard-Schuman Limited). pp. 71-72.
3. *Ibid.*, p. 75.
4. *Ibid.*, p. 76.
5. *Ibid.*, p. 79.
6. *The Holy Bible*, King James Version, Hag. 2:10-20.
7. *The New York Times*, August 7, 1945, p. 99, Col. 1.
8. *The Holy Bible*, King James Version, Num. 1:1-3.

Chapter Notes

Chapter VI

1. "Christopher Columbus," *Encyclopaedia Britannica*, 9th Ed., (New York: Charles Scribner's & Sons, 1878), Vol. VI, p. 172.
2. *Ibid.*, p. 173.
3. "John Smith," *Encyclopaedia Britannica*, 9th Ed., (New York: Charles Scribner's & Sons, 1878), Vol. 22, p. 175.
4. Robert E. Peary, *Northward Over the Great Ice*, (New York: Frederick A. Stokes Company, 1898), p. 10.
5. *Ibid.*, p. 14.
6. Robert E. Peary, *Nearest the Pole*, (New York: Doubleday, Page and Company, 1907), pp. 58-59.
7. Robert E. Peary, *The North Pole*, (New York: Frederick A. Stokes Company, 1910), pp. 134-135.
8. *Ibid.*, p. 288.
9. Commander William R. Anderson, *Nautilus 90 North*, (Cleveland: The World Publishing Company, 1959), p. 208-209.
10. Goddard Library, Dr. Goddard's Diary. Worcester, MA: Clark University, March 16, 1926.
11. "World War II", *The World Book Encyclopedia*, (Chicago: World Book Inc., 1985) Vol. 21, P. 395
12. *The Holy Bible*, King James Version, II Ki. 25:8.
13. *Ibid.*, Jer. 52:12-14.

14. William Whiston, A. M., (Josephus) *Wars of the Jews*, (New York: Virtue, Emmins, and Co.), p. 822.
15. *The Holy Bible*, King James Version, Ezek. 20:1-2.

Chapter Notes

Chapter VII

1. Huston Smith, *The Religions of Man*, (New York: The New American Library, 1958), p. 93.
2. *Ibid.*, p. 93.
3. *Ibid.*, p. 93.
4. Kenneth Morgan, *The Path of the Buddha*, (New York: The Ronald Press Company, 1956), p. 76.
5. Jean Bothwell, *The Story of India*, (New York: Harcourt, Brace and World, Inc., 1952), pp. 44-45.
6. "Confucius and His Religion," *Library of Universal History*, (New York: Union Book Company, 1906), Vol. II, p. 687.
7. "Confucius," *Encyclopaedia Britannica*, (New York: Charles Scribner's Son's, 1878), Vol. VI, p. 260.
8. *The Holy Bible*, King James Version, Acts 7:2-4.
9. *Ibid.*, Gen. 12:1-2.
10. *Ibid.*, Gen. 15:2-18.
11. *Ibid.*, Gen. 22:16-18.
12. *Ibid.*, Ex. 1:22.
13. *The Holy Bible*, King James Version, Num. 33:3.
14. *Ibid.*, Ex. 16:1.
15. *Ibid.*, Ex. 16:4-26.

16. *Ibid.*, Ex. 19:1.
17. *Ibid.*, Ex. 19:10-11.
18. *Ibid.*, Ex. 19:16-20.
19. *Ibid.*, Ex. 20:1-17.
20. Theodore Brash, *The Judaic Heritage*, (New York: David McKay Company, Inc., 1969), p. 56.
21. *The Holy Bible*, King James Version, Ex. 24:16-18.
22. *Ibid.*, Deut. 9:15-18.
23. *Ibid.*, Ex. 34:1-2.
24. *Ibid.*, Josh. 4:19.
25. "Mohammad," *Encyclopedia Americana*, (Danbury, Connecticut: Grolier Inc., 1974), Vol. 19, p. 293.
26. "Mohammed," *Encyclopaedia Britannica*, 1966, Vol. 15, p. 643.
27. *The Holy Bible*, King James Version, Ex. 12:1-2.

Chapter Notes

Chapter VIII

1. "Chronology," *Encyclopaedia Britannica*, (New York: Charles Scribner's Son's, 1878), Vol. 5, pp. 725, 730, 733, 735, 744, and 745.
2. "History," *The Volume Library*, (New York: Educators Association, 1938), pp. 268 and 272.
3. *The Holy Bible*, King James Version, Gen. 2:3.

Bibliography

- “Alexander.” *Encyclopaedia Britannica*. Chicago: Encyclopaedia Britannica, Incorporated, 1966.
- Anderson, Cmdr. William R. *Nautilus 90 North*. Cleveland: The World Publishing Company, 1959.
- “Articles of Confederation.” *Encyclopedia Americana*. New York: Americana Corporation, 1974.
- Baldwin, Hanson W. *World War I*. New York: Harper and Row, 1962.
- Barnes, Charles R. *The People’s Bible Encyclopedia*. New York: Eaton and Mains, 1900.
- Beard, Charles A. and Mary R. *A Basic History of the United States*. New York: The New Home Library, 1944.
- Bothwell, Jean. *The Story of India*. New York: Harcourt, Brace and World, Incorporated, 1952.
- Brash, Theodore. *The Judaic Heritage*. New York: David McKay Company, Incorporated, 1969.
- Brinton, Crane, Christopher, John B., and Wolfe, Robert Lee. *A History of Civilization*. New Jersey: Prentice-Hall, Incorporated, 1960.
- Bronson, William. *The Earth Shook, The Sky Burned*. New York: Doubleday and Company, Incorporated, 1959.
- Brown, Billye Walker and Walter R. *Hurricanes and Tornadoes*. Reading, Massachusetts: Addison-Wesley Publishing Company, 1972.
- Burnett, Edmund Cody. *The Continental Congress*. New York: Macmillan, 1941.
- Butler, Hal. *Nature at War*. Chicago: Henry Regnery Company, 1976.
- Canning, John. *Great Disasters*. New York: Gallery Books, 1976.

- “Caste.” *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.
- “Christopher Columbus.” *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.
- “Chronology.” *Encyclopaedia Britannica*. New York: Charles Scribner’s Sons, 1882.
- Churchill, Winston S. *The Island Race*. New York: Dodd, Mead and Company, 1964.
- Collison, Robert. *Newnes Dictionary of Dates*. London: Morrison and Gibb Limited, 1962.
- “Confucius.” *Encyclopaedia Britannica*. Chicago: Encyclopaedia Britannica, Incorporated, 1966.
- Cornell, James. *The Great International Disaster Book*. New York: Charles Scribner’s Sons, 1976.
- “Curie.” *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.
- “Declaration of Independence.” *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.
- Dolan, Edward F. Jr. *White Battleground: The Conquest of the Arctic*. New York: Dodd, Mead, and Company, 1961.
- “Easter.” *Encyclopedia Americana*. Danbury, Connecticut: Grolier Incorporated, 1981.
- “Easter.” *Encyclopaedia Britannica*. Chicago: Encyclopaedia Britannica, Incorporated, 1966.
- Eckles, Robert B. and Hale, Jr. Richard W. *Britain, Her Peoples and the Commonwealth*. New York: McGraw-Hill, 1954.
- EGgenberger, David. *A Dictionary of Battles*. Thomas Y. Crowell Company, 1967.

- “Emancipation Proclamation.” *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1974.
- Freeman-Grenville. *Chronology of World History*. Southampton: The Camelot Press Limited, 1975.
- “French Revolution.” *Encyclopaedia Britannica*. Chicago: Encyclopaedia Britannica, Incorporated, 1966.
- Gaer, Joseph. *How the Great Religions Began*. New York: Dodd, Mead and Company, 1959.
- “Gautama Buddha.” *Encyclopaedia Britannica*. Chicago: Encyclopaedia Britannica, Incorporated, 1966.
- Gilfond, Henry. *Disastrous Earthquakes*. New York: Franklin Watts, 1981.
- Godechot, Jacques. *The Taking of the Bastille*. New York: Charles Scribner’s Sons, 1970.
- Golden, Frederic. *The Trembling Earth*. New York: Charles Scribner’s Sons, 1983.
- Grun, Bernard. *The Timetables of History*. New York: Simon and Schuster, 1979.
- Gurion, David Ben. *Israel, A Personal History*. New York: Funk and Wagnalls, Incorporated, 1971.
- Hayes, J. Gordon. *The Conquest of the North Pole*. New York: Macmillan, 1934.
- Helm, Thomas. *Hurricanes: Weather at its Worst*. New York: Dodd, Mead and Company, 1967.
- Herzog, Chaim. *The Arab Israeli Wars*. New York: Random House, 1982.
- Hibbert, Christopher. *The Days of the French Revolution*. New York: William Morrow and Company, Incorporated, 1980.
- “Hinduism.” *Encyclopaedia Britannica*. Chicago: Encyclopaedia Britannica, Incorporated, 1966.

- “Hinduism.” *The New Book of Knowledge*. Grolier, Inc., 1985.
- “History.” *The Volume Library*. New York: Educators Association, 1938.
- Israel, Fred L. *The State of the Union Messages of the Presidents*. New York: Chelsea House, 1966.
- “Israel, State of.” *Encyclopedia Judaica*. Jerusalem, Israel: Keter Publishing House Limited, 1971.
- James, E. O. *Christianity and Other Religions*. Philadelphia: J. B. Lippincott Company, 1968.
- Jennings, Gary. *The Killer Storms*. Philadelphia: J. B. Lippincott Company, 1970.
- Jones, William Devereaux and Montgomery, Horace. *Civilization Through the Centuries*. Boston: Ginn and Company, 1960.
- Kane, Robert S. *Asia A to Z*. Garden City: Doubleday and Company, Incorporated, 1963.
- Kelen, Betty. *Confucius in Life and Legend*. New York: Thomas Nelson, Incorporated, 1971.
- Lamb, Harold. *Constantinople*. New York: Alfred A. Knopf, Incorporated, 1957.
- Lamont, Lansing. *Day of Trinity*. New York: Athenum, 1965.
- Landstrom, Bjorn. *Columbus*. New York: The Macmillan Company, 1966.
- Lane, Frank W. *The Elements Rage*. Philadelphia: Chilton Books, 1965.
- LaTourette, Kenneth Scott. *The History of Japan*. New York: Macmillan, 1957.
- “Lee, Richard Henry.” *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.
- Lehman, Milton. *This High Man*. New York: Farrar, Straus and Company, 1963.

- "Lenin, V. I." *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.
- Liston, Robert A. *By These Faiths*. New York: Julian Messner, 1977.
- "Louisiana Purchase." *Encyclopedia Americana*. New York: Americana Corporation, 1974.
- "Louisiana Purchase." *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.
- Ludlum, David M. *Early American Hurricanes*. Boston: American Meteorological Society, 1963.
- Lukacs, John. *1945: The Year Zero*. New York: Doubleday and Company, Incorporated, 1978.
- MacMillan, Donald B. *How Peary Reached the Pole*. Boston: Houghton Mifflin Company, 1934.
- "Magna Carta." *Encyclopedia Americana*. New York: Americana Corporation, 1974.
- "Magna Carta." *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.
- "Major Earthquakes." *The World Almanac and Book of Facts 1984*. New York: Newspaper Enterprise Association, Incorporated, 1983.
- "Manhattan Project." *Encyclopedia Americana*. New York: Americana Corporation, 1974.
- Mann, Golo. *The History of Germany Since 1789*. New York: Frederick A. Praeger, 1968.
- Meeus, Jean. *Astronomical Tables of the Sun, Moon, and Planets*. Richmond, VA: William-Bell, Inc., 1983.
- Miers, Earl Schenk. *Blood of Freedom*. Williamsburg: Colonial Williamsburg, Incorporated, 1958.

- Miller, John C. *Origins of the American Revolution*. Boston: Little, Brown and Company, 1943.
- Mirkin, Stanford M. *What Happened When*. New York: Ives Washburn, Incorporated, 1966.
- Mitchell, Joseph B., and Creasy, Edward S. *Twenty Decisive Battles of the World*. New York: Macmillan, 1964.
- “Mohammad.” *Encyclopedia Americana*. New York: Americana Corporation, 1974.
- “Mohammad.” *Encyclopaedia Britannica*. Chicago: Encyclopaedia Britannica, Incorporated, 1966.
- Morgan, Kenneth. *The Path of Buddha*. New York: The Ronald Press Company, 1956.
- Morison, Samuel Eliot and Obregon, Maurice. *The Caribbean as Columbus Saw It*. Boston: Little, Brown and Company, 1964.
- Moss, Norman. *Men Who Play God*. New York: Harper & Row, 1968.
- Nathan, Adele. *The First Transcontinental Railroad*. New York: Random House, 1950.
- Navarra, John Gabriel. *Nature Strikes Back*. New York: The Natural History Press, 1971.
- “New Persian Empire of the Sassanidea.” *Library of Universal History*. New York: Union Book Company, 1906.
- Nish, Ian. *A Short History of Japan*. New York: Frederick A. Praeger, 1968.
- North, Sterling. *Young Thomas Edison*. Boston: Houghton Mifflin Company, 1958.
- Ogburn, Charlton. *Railroads: The Great American Adventure*. Washington, D.C.: The National Geographic Society, 1977.
- Oliver, John W. *History of American Technology*. New York: Ronald Press, 1956.

Parrinder, Geoffrey. *The Faith of Mankind*. New York: Thomas Y. Crowell Company, 1964.

Peary, Robert E. *Northward Over the Great Ice*. New York: Frederick A. Stokes Company, 1898.

_____. *Nearest the Pole*. New York: Doubleday, Page and Company, 1907.

_____. *The North Pole*. New York: Frederick A. Stokes Company, 1910.

“Petroleum.” *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.

Pickthall, Mohammed Marmaduke. *The Meaning of the Glorious Koran*. New York: The New American Library, 1959.

Portland (Me.) Evening Express, April 6, 1936, pp. 1 and 3.

Portland (Me.) Evening Express, April 7, 1936, p. 1.

Portland (Me.) Evening Express, August 18, 1969, p. 1.

Portland (Me.) Evening Express, June 1, 1970, p. 1.

Portland (Me.) Evening Express, June 3, 1970, p. 1.

Portland (Me.) Evening Express, March 22, 1932, p. 13.

Portland (Me.) Evening Express, March 23, 1932, p. 9.

Portland (Me.) Press Herald, May 13, 1948, p. 1.

“Railroads.” *Encyclopedia Americana*. New York: Americana Corporation, 1974.

“Railroads.” *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.

“Revolutionary War in America.” *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.

- Rice, Edward. *Ten Religions of the East*. New York: Four Winds Press, 1978.
- Riedman, Sarah R. *Men and Women Behind the Atom*. London: Abelard-Schuman Limited.
- “Rockets and Guided Missiles.” *Encyclopaedia Britannica*. Chicago: Encyclopaedia Britannica, Incorporated, 1966.
- “Roentgen, Wilhelm Konrad.” *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.
- Ross, Frank Jr. *Storms and Man*. New York: Lothrop, Lee and Shepard Company, 1971.
- _____. *Superpower: The Story of Atomic Energy*. New York: Lothrop, Lee and Shepard Company, 1960.
- Schoeps, Hans-Joachin. *The Religions of Mankind*. New York: Doubleday and Company, Incorporated, 1966.
- Scott, A. F. *Every One a Witness: The Plantagenet Age*. New York: Thomas Y. Crowell Company, 1976.
- Seeger, Elizabeth. *Eastern Religions*. New York: Thomas Y. Crowell Company, 1973.
- Shelton, William. *Soviet Space Exploration the First Decade*. New York: Washington Square Press, Incorporated, 1968.
- “Shiva.” *Merit Students Encyclopedia*. New York: Macmillan Educational Corporation, 1980.
- Smith, Bradford. *Captain John Smith His Life and Legend*. Philadelphia: J. B. Lippincott Company, 1953.
- Smith, Huston. *The Religions of Man*. New York: The New American Library, 1958.
- Smith, Page. *A New Age Now Begins*. New York: McGraw-Hill, 1976.
- Snyder, Louis L. *The War*. New York: Julian Messner, 1960.

- Steinberg, S. H. *Historical Tables*. New York: St. Martin's Press, 1967.
- Sukhanov, N. N. *The Russian Revolution 1917*. London: Oxford University Press, 1955.
- Sutton, Ann and Myron. *Nature on the Rampage*. Philadelphia: J. B. Lippincott Company, 1962.
- Tannehill, Ivan Ray. *The Hurricane Hunters*. New York: Dodd, Mead and Company, 1955.
- Tenney, W. J. *The Military and Naval History of the Rebellion in the United States*. New York: D. Appleton and Company, 1865.
- The Holy Bible*. King James Version.
- The New York Times*, April 13, 1961, p. 14.
- "The Path of Buddhism." *The World's Great Religions*. New York: Time Incorporated, 1957.
- "Thomas A. Edison." *The World Book Encyclopedia*. Chicago: Field Enterprises Educational Corporation, 1976.
- Torrey, R. A. *Difficulties in the Bible*. Chicago: The Moody Press, 1907.
- Trager, James. *The People's Chronology*. New York: Holt, Rinehart and Winston, 1979.
- "Truth Behind a Veil." *The World's Great Religions*. New York: Time Incorporated, 1957.
- Tufty, Barbara. *1001 Questions Answered about Natural Land Disasters*. New York: Dodd, Mead and Company, 1969.
- Usher, Abbott Payson. *A History of Mechanical Inventions*. London: Oxford University Press, 1954.
- U.S. News and World Report. *U.S. on the Moon What it Means to Us*. Washington: Macmillan, 1969.

- “Vandals.” *Encyclopaedia Britannica*. Chicago: Encyclopaedia Britannica, Incorporated, 1966.
- Waley, Arthur. *The Analects of Confucius*. New York: Vintage Books, 1938.
- Walker, Bryce, et. al. *Earthquake*. Alexandria, Virginia: Time-Life Books, 1982.
- Ware, James A. *The Sayings of Confucius*. New York: The New American Library, 1955.
- Werstein, Irving. *The Many Faces of World War I*. New York: Julian Messner, 1963.
- Wheeler, Benjamin I. *Alexander the Great*. New York: Books for Libraries Press, 1900.
- Whiston, William. *Antiquities of the Jews*. New York: Virtue, Emmins, and Company.
- Wilford, John Noble. *We Reach the Moon*. New York: W. W. Norton and Company, Incorporated, 1969.
- Williams, Neville. *Chronology of the Expanding World*. New York: David McKay Company, Incorporated, 1969.
- _____. *Chronology of the Modern World*. New York: David McKay Company, Incorporated, 1967.
- Wirsing, Robert and Nancy. *Ancient India and its Influence in Modern Times*. New York: Franklin Watts, Incorporated, 1973.
- Wright, Hamilton, Wright, Helen, and Rapport, Samuel. *To the Moon*. New York: Meredith Press, 1968.
- Wright, Helen and Rapport, Samuel. *The Great Explorers*. New York: Harper and Brothers, 1957.

Sources

- B.C. 2046 *The Holy Bible*, Gen. 25:24-26
- B.C. 1916 *Ibid.*, Gen. 45:6, Gen. 47:9, Ex. 12:40-41
- B.C. 1899 *Ibid.*, Gen. 47:28, Gen. 49:33
- B.C. 1566 *Ibid.*, Ex. 2:1-10
- B.C. 1486 *Ibid.*, Ex. 12:31-42
- B.C. 1446 *Ibid.*, Josh. 3:14-17, Josh. 4:1-24, Josh. 4:19
- B.C. 1080 *Ibid.*, II Sam. 5:4-5
- B.C. 1009 *Ibid.*, I Ki. 2:10-12
- B.C. 1006 *Ibid.*, I Ki. 6:1, II Chron. 3:2
- B.C. 986 *Ibid.*, II Chron. Chs. 5-7
- B.C. 968 *Ibid.*, I Ki. 12:31-33, Ezek. 4:1-7
- B.C. 783 *Ibid.*, II Ki 14:23-25, Jonah 1:1
- B.C. 759 *Ibid.*, Isa. 6:1-3
- B.C. 722 *Ibid.*, II Ki. 17:3-6, II Ki. 18:9-11
- B.C. 712 *Ibid.*, Isa. Chs. 36 & 37
- B.C. 606 *Ibid.*, Dan. 1:1-2, Jn. 21:11, Dan. 10:1-6
- B.C. 597 *Ibid.*, II Ki. 24:8
- B.C. 593 *Ibid.*, Ezek. Ch. 1, Dan. 10:1-6
- B.C. 592 *Ibid.*, Ezek. 8:1

- B.C. 573 *Ibid.*, Ezek. 40:1-4, Josh., 3:14-17, Josh. 4:1-24
- B.C. 539 "Cyrus", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 6, P. 960
- B.C. 538 *Ibid.*, P. 960, *The Holy Bible*, Ezra 1:1-4
- B.C. 536 *The Holy Bible*, Dan. 10:1-6
- B.C. 516 *Ibid.*, Ezra 6:15
- B.C. 515 *Ibid.*, Ezra 6:19-22
- B.C. 486 "Darius", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 7, P. 76
- B.C. 486-485 "Xerxes", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 23, P. 840
- B.C. 465 *Ibid.*, P. 840, *The Holy Bible* Dan. 10:1-6
- B.C. 458 *The Holy Bible*, Ezra 7:8-28, Dan. 9:20-26, Mt. 4:1-17, Mk. 1:9-11
- B.C. 336 "Philip II", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 17, P. 839
- B.C. 334 "Alexander III", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 1, P. 571-575
- B.C. 333 *Ibid.*, P. 573
- B.C. 168 "Maccabees, Books of", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 14, P. 497-498
- B.C. 100 "Caesar, Gaius Julius", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 4, P. 573
- B.C. 46 *Ibid.*, P.615
- B.C. 45 *Ibid.*, P. 616

- B.C. 6 *The Holy Bible*, Lk. 1:26-38
- B.C. 5 *Ibid.*, Lk. 2:4-7
- A.D. 26 *Ibid.*, Mt. 3:15-17, Mt. 4:1-25
- A.D. 30 *Ibid.*, Mt. 28:1-20
- A.D. 64 C.H. Steinberg, *Historical Tables*, 58 BC- AD 1978, (New York: St. Martin's Press, 10th Ed. 1979), P.2
- A.D. 66 "Jews", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 11, P. 100
- A.D. 67 "Vespasian", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 20, P. 274
- A.D. 70 William Whiston, A.M., *The Works of Flavius Josephus*, (New York: Virtue, Emmins & Co.) Vol. 2, P. 822
- A.D. 98 *The Holy Bible*, Rev. Chs. 1-22
- A.D. 269 "Claudius II", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 5, P. 887
- A.D. 306 "Constantine", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 6, P. 384
- A.D. 307 *Ibid.*, P. 384
- A.D. 310 *Ibid.*, PP. 384-385
- A.D. 313 *Ibid.*, P. 385, *The Holy Bible*, Ezek., Ch. 1, Dan. 10:1-6
- A.D. 330 S.H. Steinberg, *Historical Tables 58BC-AD 1978*, New York: St. Martin's Press, 10th Ed., 1979), P. 5
- A.D. 337 "Constantine I", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol. 6, P. 386

- A.D. 387 Carl E. Purinton, *Christianity and its Judaic Heritage*, (New York: The Ronald Press Company, 1961), P. 283
- A.D. 410 S.H. Steinberg, *Historical Tables 58 BC-AD1978*, (New York: St. Martin's Press, 10th Ed., 1979), P. 6
- A.D. 476 "Odoacer", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol. 16, P. 864
- A.D. 489 "Odoacer", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 14, P. 510
- A.D. 493 "Theodoric", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 22, P. 58
- A.D. 527 "Justinian", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 13, P. 163
- A.D. 535 "History", *The Volume Library*, (New York: Educators Association, 1938), P. 259
- A.D. 565 "Justinian", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 13, P. 165
- A.D. 622 "Hegira", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 11, P. 304
- A.D. 630 "Mohammed", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 15, P. 642
- A.D. 660 "Mu'a Wiya", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 4, P. 645
- A.D. 732 S.H. Steinberg, *Historical Tables 58 BC- AD 1978*, (New York: St. Martin's Press, 10th Ed., 1979) P. 13
- A.D. 751 "Merovingians", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 15, P. 197
- A.D. 800 S.H. Steinberg, *Historical Tables 58 BC- AD 1978*, (New York: St. Martin's Press, 10th Ed., 1979) P. 14

A.D. 843 *Ibid.*, P. 14

A.D. 987 "Hugh Capet", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 11, P. 812

A.D. 1001 S.H. Steinberg, *Historical Tables 58 BC- AD 1978*, (New York: St. Martin's Press, 10th Ed., 1979) P. 22

A.D. 1054 *Ibid.*, P31

A.D. 1066 "The Battle of Hastings", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 11, Pp. 155 & 156

A.D. 1071 "Alp Arslan, Mohammed Ibn Da'ud", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 1, P. 662

A.D. 1099 S.H. Steinberg, *Historical Tables 58 BC- AD 1978*, (New York: St. Martin's Press, 10th Ed., 1979) P. 36

A.D. 1101 *Ibid.*, P. 36

A.D. 1171 *Ibid.*, P. 46

A.D. 1187 *Ibid.*, P. 50

A.D. 1215 "Magna Carta", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 14, P. 577

A.D. 1291 S.H. Steinberg, *Historical Tables 58 BC- AD 1978*, (New York: St. Martin's Press, 10th Ed., 1979) P. 66

A.D. 1420 *Ibid.*, P. 92

A.D. 1429 "Joan, Saint, of Arc", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 13, P. 3

A.D. 1431 *Ibid.*, P. 6

A.D. 1453 "Constantinople", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 6, P. 390

- A.D. 1480 H.G. Wells, *The Outline of History*, (New York: Garden City Publishing Co., Inc. 1949), P. 1211
- A.D. 1492 "Columbus, Christopher", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 6, P. 112
- A.D. 1517 "Luther, Martin", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 14, P. 438
- A.D. 1520 S.H. Steinberg, *Historical Tables 58 BC- AD 1978*, (New York: St. Martin's Press, 10th Ed., 1979), P. 111
- A.D. 1521 Luther, Martin, *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 14, P. 440
- A.D. 1588 "Spanish Armada", *The World Book Encyclopaedia*, (Chicago: World Book, Inc., 1985), Vol. 18, P. 592
- A.D. 1607 "Smith, John", *Encyclopaedia Britannica*, 9th Ed., (New York: Charles Scribner's Sons, 1878) Vol. 22, P. 175
- A.D. 1704 "Blenheim, Battle of", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 3, P. 774
- A.D. 1774 "Continental Congress, The", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 6, P. 419
- A.D. 1775 "American Revolution", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 1, Pp. 776 & 777
- A.D. 1776 "Lee, Richard Henry", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 12, P. 154
- A.D. 1787 "Constitution of The United States", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 4, P. 798B
- A.D. 1789 "French Revolution", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 7, P. 450
- A.D. 1803 "Louisiana Purchase", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 14, P. 358

- A.D. 1812 "War of 1812", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 21, Pp. 26-31
- A.D. 1859 "Petroleum", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 15, P. 309
- A.D. 1861 "Civil War", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 4, P. 476
- A.D. 1865 *Ibid.*, P. 476
- A.D. 1869 "Railroad", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 16, P. 115
- A.D. 1914 "World War I", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol. 23, P. 752
- A.D. 1917 S.H. Steinberg, *Historical Tables 58 BC- AD 1978*, (New York: St. Martin's Press, 10th Ed., 1979) P. 228
- A.D. 1918 *Ibid.*, P. 230
- A.D. 1939 "World War II", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol 23, P. 791D
- A.D. 1941 *Ibid.*, P. 792S
- A.D. 1942 "Atomic Bomb", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 1, P. 846
- A.D. 1944 "World War II", *The World Book Encyclopedia*, (Chicago: World Book, Inc., 1985), Vol. 21, P. 395
- A.D. 1945 "World War II", *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, Inc., 1966), Vol. 23, Pp. 793G & 793H
- A.D. 1948 "Israel, State of", *Encyclopedia Judaica*, (Jerusalem, Israel: Keter Publishing House, Ltd., 1971), Vol. 9, PP 364 & 365
- A.D. 1948 "Associated Press", *Portland (ME) Press Herald*, May 13, 1948, P. 1, Col. 5

Index

A

Ab (Fifth Month)
 Second Day, 102
 Seventh Day, 102
 Tenth Day, 16, 74, 103, 135
 Nineteenth Day, 97
 Abraham, 4, 113, 114, 115, 126
 Adam, 4, 129, 137
 Alaska, 30, 96
 Aldrin, Edwin, Jr., 102
 Alexander The Great, 17, 18, 19
 Almighty, 30, 45, 51, 71, 82, 102,
 110, 126, 127, 128, 129, 138
 Anders, William A. 101, 102
 Anderson, William, U.S.N., 96, 97
 Apollo 8: 101, 128
 Apollo 11: 101, 102
 April,
 Third Day, 39, 83, 136
 Fifth Day, 39, 51, 52, 55
 Sixth Day, 11, 12, 55, 95, 97,
 99, 134, 136
 Seventh Day, 37, 55, 56
 Eighth Day, 11, 52
 Eleventh Day, 38
 Twelfth Day, 100
 Fourteenth Day, 23
 Fifteenth Day, 24

Eighteenth Day, 31, 62, 134

Twent-fifth Day, 62

Twenty-sixth Day, 88

Armstrong, Neil, 102

Articles

 of the Barons, 64, 65

 of Confederation, 67

August

 Third Day, 86, 88, 97, 135

 Fourth Day, 97

 Twelfth Day, 83

 Seventeen, 43

B

Bastille, 24

Becquerel, Henri, 77, 78, 79

Belisarius, 19-22, 26, 132

Bible (Lord's) Calendar, 7, 8, 25,
 26, 31, 35, 36, 45, 47, 48, 49,
 50, 51, 59, 62, 64, 70, 71, 81,
 97, 98, 100, 101, 102, 103,
 104, 127, 128, 129, 130

Borman, Frank, 101, 102

Buddhism, 104, 106, 110

C

Calendar, Islamic, 124, 127
 Calendar, Jewish, 47, 49
 Calendar Code, 7, 15, 17, 19, 33,
 45, 49, 51, 104, 110, 122, 127,
 129, 134, 136, 137, 138
 Camille, Hurricane, 42, 43, 44
 Collins, Michael, 102
 Columbia 102
 Columbus, Christopher, 85, 86, 87,
 88, 135
 Confucius, 110, 111, 112, 113
 Congress, First Continental, 65, 66,
 67, 136
 Constantine, 134
 Constitution, United States, 65, 68
 Crucifixion, 12, 14, 30, 35, 36, 39,
 46, 47, 50, 51, 55, 57, 61, 62,
 64, 83, 128, 133, 134
 Crucifixion, Friday, 50, 51, 52, 54,
 56, 57, 58
 Crucifixion, Wednesday, 50, 51,
 52, 54, 56
 Crucifixion, Year, 47, 49, 51, 55,
 68, 82
 Curie, Pierre and Marie, 77, 78

D

Daniel, 31, 34, 133
 Dates
 B.C. 4001: 47
 B.C. 1916: 133
 B.C. 1486: 56, 70, 133, 134
 B.C. 1446: 56, 122, 133
 B.C. 1006: 56, 122, 127, 133
 B.C. 1001: 46, 47
 B.C. 1000: 72
 B.C. 986: 56, 122, 133
 B.C. 759: 56, 122, 133, 136
 B.C. 725: 122
 B.C. 606: 136
 B.C. 593: 8, 9, 11, 133, 135
 B.C. 592: 8, 9, 32, 35, 136
 B.C. 573: 8, 9, 133
 B.C. 536: 31, 133
 B.C. 520: 76
 B.C. 336: 17, 131
 B.C. 335: 17
 B.C. 334: 17, 25, 131
 B.C. 333: 25, 131
 B.C. 331: 18
 B.C. 6: 122, 128
 B.C. 5: 57, 133, 134
 A.D. 26: 134
 A.D. 28: 50
 A.D. 29: 50

A.D. 30: 11, 12, 14, 23, 45,
46, 50, 51, 52, 55, 56, 57, 64,
68, 70, 82, 98, 128, 133, 134,
136

A.D. 31: 50

A.D. 32: 50

A.D. 33: 50

A.D. 66: 14, 15, 25, 131

A.D. 70: 15, 25, 60, 131, 134

A.D. 337: 134

A.D. 387: 62

A.D. 455: 62

A.D. 476: 25, 131

A.D. 489: 26, 131

A.D. 527: 26, 132

A.D. 533: 21, 22

A.D. 535: 26, 132

A.D. 536: 22

A.D. 537: 22

A.D. 620: 124

A.D. 622: 124, 128, 129

A.D. 629: 125

A.D. 630: 125

A.D. 632: 125

A.D. 1066: 132

A.D. 1099: 132

A.D. 1215: 64

A.D. 1216: 65

A.D. 1290: 31

A.D. 1291: 132

A.D. 1429: 132

A.D. 1431: 133

A.D. 1492: 86, 135

A.D. 1588: 132

A.D. 1607: 88, 134

A.D. 1755: 34

A.D. 1763: 23

A.D. 1770: 23

A.D. 1773: 23

A.D. 1774: 23, 65, 136

A.D. 1775: 23, 24, 26, 132

A.D. 1776: 57, 66, 68, 133,
134, 135

A.D. 1780: 35

A.D. 1786: 67

A.D. 1787: 24, 67, 68

A.D. 1788: 24, 68

A.D. 1789: 24, 132, 135

A.D. 1795: 68

A.D. 1800: 47, 68

A.D. 1803: 69

A.D. 1805: 47

A.D. 1812: 25, 26

A.D. 1833: 35

A.D. 1859: 72

A.D. 1861: 25

A.D. 1868: 75

A.D. 1869: 74, 135

A.D. 1870: 76

A.D. 1879: 76

A.D. 1895: 77

A.D. 1900: 39, 40, 42

A.D. 1906: 31, 134, 136
 A.D. 1907: 50, 79
 A.D. 1909: 95
 A.D. 1914: 10, 11, 12, 132,
 135
 A.D. 1917: 11
 A.D. 1923: 33, 136
 A.D. 1925: 37
 A.D. 1926: 98, 135
 A.D. 1931: 12, 80
 A.D. 1932: 35
 A.D. 1936: 36
 A.D. 1937: 13, 15
 A.D. 1938: 13, 14
 A.D. 1939: 12, 81, 128, 132,
 135, 136
 A.D. 1941: 12
 A.D. 1942: 81
 A.D. 1944: 98, 136
 A.D. 1945: 81, 134, 136
 A.D. 1948: 56, 57, 69, 133
 A.D. 1952: 83, 136
 A.D. 1953: 83, 136
 A.D. 1957: 99
 A.D. 1958: 96, 100, 134
 A.D. 1959: 47
 A.D. 1960: 47
 A.D. 1961: 100, 134, 135
 A.D. 1964: 30
 A.D. 1965: 38, 39
 A.D. 1968: 101

A.D. 1969: 43, 102
 A.D. 1970: 34, 135
 A.D. 1973: 46
 A.D. 1983: 47
 A.D. 2001: 132, 135, 136
 A.D. 2003: 47
 A.D. 8000: 47

Day

Third, 53, 54, 118, 119
 Fortieth, 66, 68, 76, 89, 100
 Seventieth, 34, 66, 74, 88, 98,
 100, 102, 135
 Eightieth, 99
 Eighty, 134
 One Hundred Twentieth, 31,
 83, 97, 102, 128

Days

Six, 6, 7, 118, 120, 121, 129
 Forty, 31, 32, 35, 37, 83, 97,
 121, 122, 134
 Seventy, 34, 66, 74, 88, 98,
 100, 102, 135
 One Hundred Twenty, 31, 83,
 97, 102, 128, 134

December

Second Day, 81
 Twenty-First Day, 101

Declaration of Independence, 57,
 66, 133, 134

Drake, Edwin, 72, 73, 75

E

Earthquake, 28, 29, 30, 31, 32, 33,
34, 35, 134, 135, 136

Easter (Festivals), 61

Easter Sunday, 50, 52, 62

Edison, Thomas, 75, 76

Egypt, 84, 114, 116, 117, 118, 119,
127, 133

Elul, (Sixth Month)

Fifth Day, 8, 35, 43, 44

Twenty-four, 76

England, 62, 65, 79, 85

Eve, 4, 129

Exodus, 5, 24, 29, 56, 122, 127,
129, 132, 133

Ezekiel, 7, 8, 9, 11, 32, 35, 43, 64,
103, 127, 133, 135, 136

F

February, 25, 75

Ferdinand, Franz, 10, 127

First Day of the Week, 58, 60, 61,
63

Fortieth Day, 66, 68, 76, 89, 100,
134

Fortieth Year, 14, 122, 134

Forty-day & Year Periods (Spans),
31, 35, 37, 83, 97, 121, 122,
134

Forty Days and Nights, 32

Friday, 12, 13, 17, 25, 26, 50, 51,
54, 55, 56, 57, 61, 70, 131,
132, 133

Friday Crucifixion, 50, 51, 52, 54,
56, 57, 58

G

Gagarin, Yuri, 100, 135

Gage, Thomas, Gen., 23, 24

Galilee, Sea of, 32

Galveston, 39, 40, 41, 42

Gautama, Siddhartha, 105

God(s), 3-5, 16, 19, 29, 49, 51, 57,
63, 71, 87, 102, 104, 114, 119,
120, 122, 123, 126, 129, 130,
136, 137, 138

Goddard, Robert, 97, 98

Good Friday, 50, 52

Gulfport, 43

H

Hagar, 114

Haggai, 81

Hegira, 124, 128

Hezekiah, 122, 128

Hinduism, 104, 107, 109

Hurricanes, 28, 39, 40, 42, 43

I

Isaac, 115
 Isaiah, 122, 133, 136
 Ishmael, 115
 Islam, 123, 124, 125, 126, 127, 128
 Islamic Calendar, 127, 128
 Israel, 6, 7, 44, 46, 69, 84, 103, 117,
 119, 121, 127, 129
 Israel, State of, 57, 69, 70, 132, 133
 Israelites, 5, 84, 100, 115, 117, 118,
 122, 128

J

Jamestown, 88, 134
 Jeremiah, 26, 34
 Jerusalem, 14, 15, 30, 45, 46, 48,
 66, 70, 97, 98, 100, 102, 103,
 131, 132, 136
 Jesus, 4, 11, 12, 30, 32, 35, 36, 39,
 46, 47, 50, 51, 52, 53, 54, 55,
 56, 57, 58, 59, 60, 61, 66, 68,
 82, 83, 95, 97, 99, 100, 126,
 128, 136, 137
 Jesus, Birth of, 56, 57, 132, 133
 Jesus, Crucifixion of, 12, 14, 30,
 35, 36, 39, 46, 47, 50, 51, 55,
 57, 61, 62, 64, 83, 128, 133,
 134

Jesus (Lord), Resurrection of, 11,
 12, 30, 51, 52, 54, 57, 59, 61,
 62, 89, 95, 97, 99, 122, 128,
 132, 133, 134, 138
 Jews, 3, 14, 16, 17, 53, 54, 55, 61,
 70, 76, 125
 Joan of Arc, 132, 133
 Jordan (River), 56, 122, 133
 Josephus, 14, 15, 103
 June

Third Day, 34
 Seventh Day, 66
 Eighth Day, 125
 Tenth Day, 66
 Thirteen, 99
 Fifteenth Day, 64
 Twenty-one, 68
 Twenty-eighth Day, 10, 11,
 135

July

Fourth Day, 66, 135
 Seventh Day, 13
 Sixteenth Day, 81, 82, 102,
 124, 128, 134
 Twenty-Second Day, 102
 Twenty-Fourth Day, 102

K

Khadija, 123, 124

Kislev (Ninth Month)

Twenty-Fourth Day, 81

Koran, 126, 127, 128, 129, 130

L

Law, 6, 29, 70, 71, 117, 119, 120,
121

Lord(s), 4-7, 10, 11, 13, 14, 17, 19,
23-26, 29, 30, 31, 32, 33, 34,
35, 36, 42, 43, 45, 46, 48, 49,
52, 53, 54, 56, 57, 58, 59, 60,
61, 62, 64, 70, 71, 81, 84, 88,
89, 95, 100, 103, 104, 106,
113, 114, 115, 116, 117, 118,
119, 120, 121, 122, 123, 127,
131, 132, 136, 137, 138

Lord's (Bible) Calendar, 7, 8, 25,
26, 31, 35, 36, 45, 47, 48, 49,
50, 51, 59, 62, 64, 70, 71, 81,
97, 98, 100, 101, 102, 103,
104, 127, 128, 129, 130

Louisiana Purchase, 69

Lovell, James A., Jr., 101, 102

M

Magdalene, Mary, 57, 58, 60

Magna Carta, 64

Manna, 6, 117, 118

March

Sixteenth Day, 98, 135

Seventeen, 98

Eighteenth Day, 37, 129

Twenty-First Day, 35, 62

Twenty-second Day, 51

Twenty-third Day, 51

Twenty-seventh Day, 30

May

Fifth Day, 100, 134

Tenth Day, 74

Thirteenth Day, 68, 88

Fourteenth Day, 67, 69

Twenty-fifth Day, 98, 135

Twenty-seventh Day, 98

Thirty-first Day, 34, 135

Mecca, 124, 125

Medina, 124, 125

Meteor Shower, 35

Millennium, 122

Monday, 7, 8, 25, 26, 50, 125, 131,
132, 133

Month, First (Nisan)

First Day, 7, 8, 9, 12, 32, 39,
99, 102, 128, 136

Ninth Day, 42

Tenth Day, 9, 42, 46, 66, 100,
122, 134, 135

Fourteenth Day, 23, 30, 35, 36,
46, 50, 51, 55, 136

- Fifteenth Day, 24, 25, 35, 54,
55, 99, 117, 135, 136
- Sixteenth Day, 49, 56
- Seventeenth Day, 11, 89, 122,
128, 134, 136
- Twenty-Fourth Day, 31, 65,
134, 135, 136
- Month, Second (Yiar)
- First Day, 83, 84
- Tenth Day, 88, 135
- Fourteen, 83, 134
- Fifteenth Day, 117
- Twentieth Day, 100, 102
- Twenty-eighth Day, 74, 78
- Month, Third (Sivan)
- Fifth Day, 118
- Seventh Day, 68, 70, 119, 121
- Fourteenth Day, 121
- Month, Fourth (Tamuz)
- Fifth Day, 8, 11, 68, 135
- Sixteenth Day, 64
- Month, Fifth (Ab)
- Second Day, 102
- Seventh Day, 102
- Tenth Day, 16, 74, 103, 135
- Nineteenth Day, 97
- Month, Sixth, (Elul)
- Fifth Day, 8, 35, 43, 44
- Twenty-four, 76
- Month, Seventh, (Tisri)
- First Day, 32, 33, 136
- Twenty-second Day, 31
- Month, Ninth, (Kislev)
- Twenty-fourth Day, 81
- Moses, 4, 29, 32, 84, 116, 117, 118,
119, 121, 122, 126, 127
- Mount Sinai, 29, 30, 32, 70, 84,
100, 117-122
- Muhammad, 123, 124, 125, 126,
128, 129
- Muslims, 3, 125, 126, 128, 130
- N**
- Napoleon, 69
- Nautilus, 96, 97, 134
- Nebuchadnezzar, 72, 102, 103, 136
- Nebuzaradan, 74, 102, 103
- New Moon(s), 12, 26, 31, 32, 47,
48, 49, 51, 127, 128, 129, 136
- New Year's Day(s), 7, 8, 12-18, 21,
24, 25, 26, 31, 32, 51, 56, 57,
68, 69, 82, 99, 122, 128, 131,
132
- Nisan (Abib, First Month)
- First Day, 7, 8, 9, 12, 32, 39,
99, 102, 128, 136
- Ninth Day, 42
- Tenth Day, 9, 42, 46, 66, 100,
122, 134, 135
- Fourteenth Day, 23, 30, 35, 36,
46, 50, 51, 55, 136

Fifteenth Day, 24, 25, 35, 54,
55, 99, 117, 135, 136

Sixteenth Day, 49, 56

Seventeenth Day, 11, 89, 122,
128, 134, 136

Twenty-fourth Day, 31, 65,
134, 135, 136

Noah, 4, 29, 72, 126

North Pole, 91, 93, 94, 95, 96, 97

November

First Day, 34, 83, 136

O

October

First Day, 18

Eleventh Day, 87, 88

Twelfth Day, 87, 88, 135

Nineteenth, 76

One Hundred Fifty-third Day, 32,
33, 65, 83, 99, 136

One Hundred Fifty-three, 32, 33,
42, 135, 136

One Hundred Twentieth Day, 31,
83, 97, 102, 128, 134

P

Palos, Spain, 86, 88

Paris, 24, 99, 136

Passover, 24, 33, 34, 35, 46, 55,
56, 83, 88, 121

Passover Sabbath, 54, 55

Peary, Robert, 89, 90, 91, 92, 93,
94, 95, 96, 97

Pentecost, 66, 68, 70, 98, 121, 135

Preparation Day(s), 55, 56

Promontory Point, 74

R

Railroad, 73, 74, 75

Resurrection, 11, 12, 30, 51, 52, 54,
57, 59, 61, 62, 89, 95, 97, 99,
122, 128, 132, 133, 134, 138

Rocket, 97, 98

Rocket V-2, 99, 136

Roentgen, 77, 78

Roosevelt (Ship), 91, 92, 93, 94

Rutherford, Ernest, 78, 79, 80

S

Sabbath, 5-10, 13, 54, 55, 56, 58,
59, 60, 68, 70, 110, 118, 120,
121, 122, 129, 130, 131, 137,
138

Sabbath, Passover, 54, 55

Sabbath (Saturday) Resurrection,
54, 58, 59, 60

Sarah, 114, 115

Saturday(s), 8, 13, 15, 17, 21, 24-26,
 40, 50, 52, 54, 55, 56, 57, 58, 59,
 62, 70, 119, 131, 132, 133

Sea of Galilee, 32

September

- First Day, 33, 135
- Third Day, 136
- Fifth Day, 65
- Sixth Day, 86, 99, 136
- Eighth Day, 40, 42, 99, 136
- Ninth Day, 42, 87
- Thirteenth Day, 22
- Seventeenth Day, 68
- Eighteenth Day, 12, 32, 136
- Twenty-fourth Day, 124
- Twenty-seventh Day, 31

Seventieth Day, 34, 66, 74, 88, 98,
 100, 102, 135

Seventy-two-hour Period, 52, 53

Seventy-two Hours, 52

Seventy Weeks, 34

Seventy-year (Day) Period, 34, 88,
 98, 134, 135

Shepard, Alan, 100, 134

Sinai, Mount, 29, 30, 32, 70, 84,
 100, 117-122

Sivan (Third Month)

- Fifth Day, 118
- Seventh Day, 68, 70, 119, 121
- Fourteenth Day, 121

Solstice, Summer, 68, 135

Solstice, Winter, 101, 102, 128

Sputnik, 97, 99, 100

Sunday, 18, 24, 26, 38, 50, 52, 54,
 59, 131, 132, 138

Sunday Resurrection, 50, 52, 53,
 58, 59

Synecdoche, 53

T

Tamuz (Fourth Month)

- Fifth Day, 8, 11, 68, 135
- Sixteenth Day, 64

Temple, 14-17, 25, 48, 56, 60, 61,
 74, 76, 103, 122, 127, 128, 133

Ten Commandments, 6, 29, 59, 70,
 119, 120, 121, 122

Three Days and Three Nights, 51,
 52, 53

Thursday, 7, 8, 9, 25, 50, 54, 55,
 56, 57, 69, 82, 118, 122, 131,
 132, 133, 137

Tisri, (Seventh Month)

- First Day, 32, 33, 136
- Twenty-second Day, 31

Titus, 15, 16, 60, 131

Tornadoes, 28, 35, 36, 37, 38

Torrey, R. A., 50, 51

Tuesday, 17, 25, 26, 50, 131, 132, 133

V

Vernal Equinox, 8, 9, 11, 12, 26,
31, 39, 49, 51, 68, 102, 127,
128, 129

Vision, Isaiah's, 56

Visions, (Major) Ezekiel's

First, 7, 8, 10, 64, 127, 133, 135

Second, 7, 8, 9, 35, 43, 136

Third, 7, 9, 10, 133

V-2 Rocket, 99, 136

W

War(s)

Jewish (A.D.70), 25, 131

American Revolution, 22, 23,
24, 26, 132

French Revolution, 24, 25,
132, 135

War of 1812: 25, 26

American Civil, 25

World War I, 10, 11, 12, 98,
132, 135

World War II, 12, 13, 45, 81,
83, 99, 128, 132, 135, 136

Wednesday, 50, 51, 52, 54, 55, 57,
132, 133

Wednesday Crucifixion, 50, 51, 54,
56, 59

World Trade Center, 132, 135, 136

X

X Rays, 77, 78, 79

Y

Yiar (Second Month)

First Day, 83, 84

Tenth Day, 88, 135

Fourteen, 83, 134

Fifteenth Day, 117

Twentieth Day, 100, 102

Twenty-eighth Day, 74, 78