

vailed upon the earth from the seventeenth day of the 2nd month* (Gen. vii. 11,) until the 17th day of the 7th month (ib. viii. 4) which would make five full months. We also find from Gen. vii. 24, that the waters prevailed upon the earth one hundred and fifteen days. Now $150 \div 5$, leaves 30 for the number of days contained in each of the 5 months. It has been objected with force on the other side, however, that this would not be proof sufficient,† since in these 5 months there would be about 2 days deficient of the right time;—thus, $12 \times 30 = 360$, and not 365; as required for the solar reckoning. Our limits, however, suffer us not to dwell longer upon this question;‡ but be it as it may, it is clearly established, and generally admitted, that from the period of the command to elect Nisan as the beginning of months (Ex. xii. 2) the Jewish months have ever been lunar, being either *חמשים* full, containing thirty days, or *חמשים* deficient containing 29 days. This distinction became necessary, because of the synodical lunar month being about $29\frac{1}{2}$ days; what one month would be deficient of this time, was made up by the periodic use of the other. For further testimony the reader is referred to the book of Ecclesiasticks xliii. 6, the books of Maccabees, Josephus Ant. lib. iii. 10. and Philo. Vit. Mos. lib. iii. By the command Lev. xxiii. 10, 11, to bring an omer of first fruits to the priest on the morrow of the Passover, a system of intercalation arose affecting the number of months, to which we have to refer hereafter. The next important institution having reference to months we find in Numbers x. 10, where the beginnings of the months *ראשי חודשים* are directed to be observed with due solemnity. Now the beginning of the month, strictly speaking, is when the moon comes into conjunction with the sun, the moment of which conjunction can only be known through an amount of astronomical knowledge and calculation which there is no evidence to show the Israelites possessed so soon after their departure from Egypt. The commencement of the festi-

* According to R. Eliezer Marcheshvan; according to R. Jehudah Iyar.

† The reader is referred particularly to the Commentary of Aben Ezra, on Gen. viii., 3, where this objection is stated.

‡ Sufficient has been advanced, however, to show from the one fact that the months consisted of thirty days, the utter groundlessness of the assertions made by those who, although generally from pious motives, attempt to explain away the long lives of the antediluvians, by making their years consist of months, &c., &c. Apart from the stigma they attach to the Bible narrative as one not to be depended upon, since when it states one thing another is meant, the incorrectness and absurdity of their thesis is evident by taking first the case of Adam. He begat Seth when he was 130 years old, which, the years taken as months, would make him some ten years old when Seth was born. Seth being younger than Cain and Abel, he would according to this computation be about six years old when Eve was brought to him, a gross contradiction of Scripture, which speaks of the woman being taken from the man. Peleg and Serug according to this system must have had children when about three years old! others at five!—*Sed Jam satis est. Nonnulli sibi magna proponunt.*

§ The Vulgate has *calende*, "*si quando habebitis epulum et dies festos et calendas*, &c.