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Footnotes; <sup>1,2</sup>

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<sup>1</sup> Alohym (Hebrew) is God in English

<sup>2</sup> [J/GC] Julian/Gregorian calendar

Question; where does one look in the heavens for the beginning of Alohym's calendar? Some will say that the year starts at the vernal equinox, but does it? Let's explore some definitions and information that rule out the possibility that the equinox is the start of Alohym's calendar year.

### ➤ Man's Equinox

When [Julius Caesar](#) established the [Julian calendar](#) in 45 BC, he set March 25<sup>th</sup> as the date of the spring equinox. Because the Julian year (365.25 days) is slightly longer than the [tropical year](#), the calendar "drifted" with respect to the two equinoxes — such that in [300 AD](#) the spring equinox occurred on about 21 March. By 1500 AD, it had drifted backwards to the 11<sup>th</sup> of March.

This drift induced [Pope Gregory XIII](#) to create a modern [Gregorian calendar](#). The Pope wanted to continue to conform to the edicts concerning the [date of Easter](#) of the [Council of Nicaea](#) of AD 325, which means *he wanted to move the vernal equinox to March 21<sup>st</sup>*, which is the day allocated to it in the Easter table of the Julian calendar. However, the leap year intervals in his calendar were not smooth (400 is not an exact multiple of 97). This causes the equinox to oscillate by about 53 hours around its mean position. This in turn raised the possibility that it could fall on 22 March, and thus Easter Day might theoretically commence before the equinox. *The astronomers chose the appropriate number of days to omit so that the equinox would swing from the 19<sup>th</sup> to 21<sup>st</sup> of March* but never fall on the 22nd (although it can in a handful of years fall early in the morning of that day in the Far East). (Reference: Wikipedia)

Another factor that rules out the Equinox from having anything to do with Alohym's true calendar is the ruling star is called Hamal, (HamEl), in constellation Aries. This star is the Gregorian calendar's "Equinox Star," which gives a year 365 days and gives a day 23 hours, 56 minutes and about 5 seconds in its circuit. Later in this study guide you will learn what a "sidereal day" is and that the star Hamal replaced the sun as the perfect time keeper.

Here again we see the influence of Satan working through man, thinking they can do things better than our Creator leading those who are truly seeking Alohym down another path of deception. Our adversary is a counterfeiter; he portrays himself as a light deceiving the whole world. (Rev 12:9) Since our adversary hates the light it is interesting that the word "Nox" means night and is the Roman goddess of the night of which came from its Greek counterpart Nyx.

### ➤ Alohym's Equilux

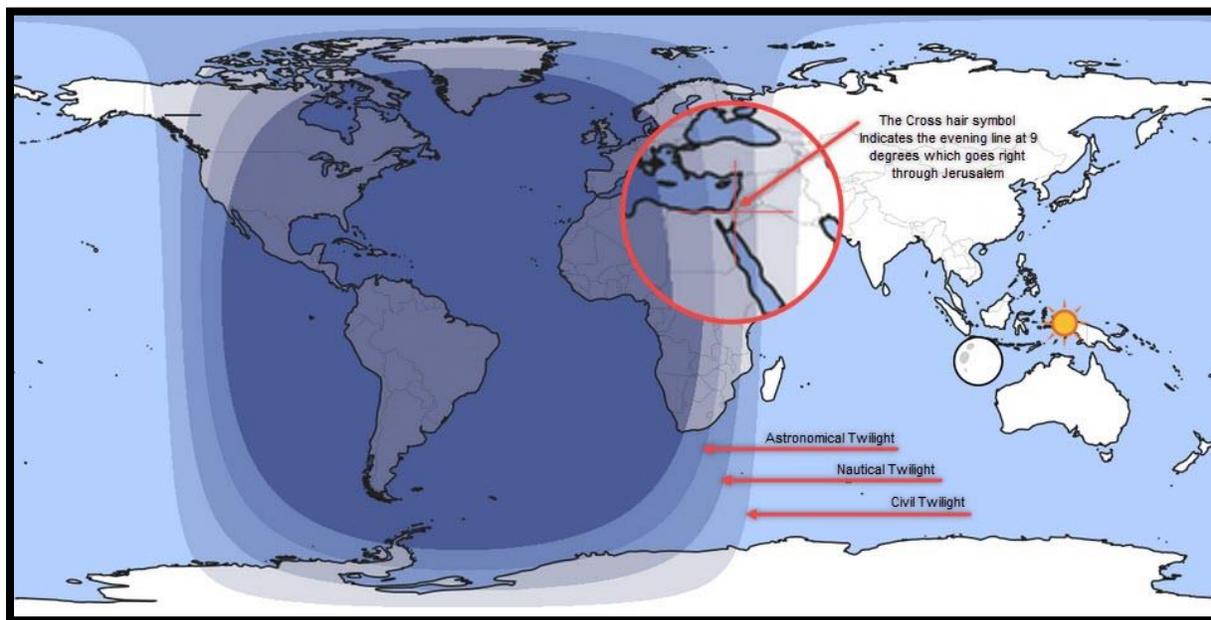
Our Creator is perfect and Yahusha came into this world as a light as scripture states in the Book of John, 8:12, and 12:46. As believers we are to seek the light of our Messiah, this has both a physical and a spiritual implication that we are to follow. So just what is this sign in the physical world, one that is perfect from year to year and never floats like the equinox, "the Equilux". This is an astronomical event of the sun that happens twice a year, on the [J/GC] <sup>2</sup> March 15<sup>th</sup> and Sept 25<sup>th</sup>. These are the true days of equal day and equal night as talked about in the Book of Enoch. The spring and fall Equilux happen

## 2 CHAPTER 6: ALOHYM'S CALENDAR STRUCTURE

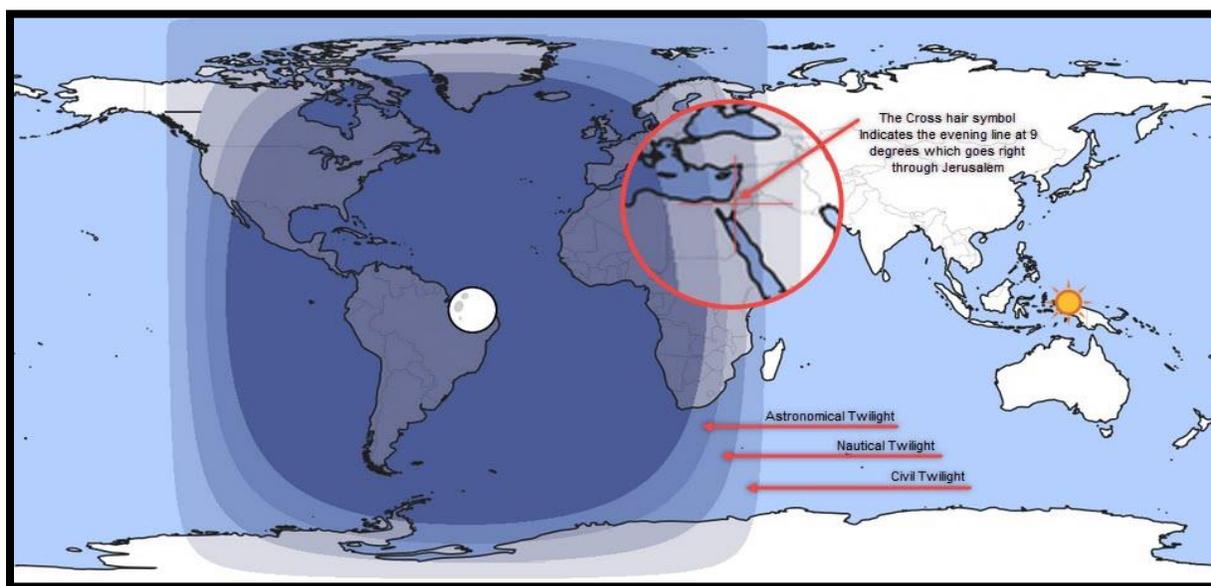
perfectly every year without the intervention of man's calculation. The Equinox unlike the Equilux which is calculated by man, swings 2 days in the spring and fall seasons, is this truly Alohym's perfection? The word "Lux" means "illumination" and is a unit of measurement for light intensity. (*See chart "A & B" in the back of this chapter, taken from the website <http://www.timeanddate.com>*)

The maps below show the current position of the Sun and the Moon. It shows which areas of the Earth are in daylight and which are in night on the Equilux days.

UTC time = Thursday, March 15, 2018 at 03:12:00. [Alohym's day "Wednesday, 14<sup>th</sup>"]  
Jerusalem local time = 5:12.00am "Spring Equilux day"



UTC time = Wednesday, September 25, 2018 at 02:50:00. [Alohym's day "Tuesday, 25<sup>th</sup>"]  
Jerusalem local time = 5:50.05am "Fall Equilux day"



*Keep in mind the beginning of the day starts at "evening" in the Middle of Nautical light.*

Now the next day following the spring Equilux, on the morning of the March 16<sup>th</sup> is the fulfillment and misunderstood scripture Job 38:31, which is the beginning morning for the spring *season* due to Earth's motion in orbit around the sun. Let's read Job 38:31-32 from the Interlinear Scriptural Analyzer and get the real meaning of which Job is saying hear.

Job 38:31	WLC	WLC_v	WLC_t	WLC_tm	Strong	CHES
AV	Canst thou bind the sweet influences of Pleiades, <u>or loose the bands of Orion?</u>					
התקשר	מעדנות	כימה	או	משכות	כסיל	תפתח
התקשר	מעדנות	כימה	או	משכות	כסיל	תפתח
ethqshr	modnuth	kime	au	- mshkuth	ksil	thphtch
e · thqshr	modnuth	kime	au	- mshkuth	ksil	thphtch
H7194	H4575	H3598	H176	- H4189	H3685	H6605
? · you-are-making-tie-up luxuries-of Pleiades or attractions-of Orion you-are-unloosing						

Job 38:32	WLC	WLC_v	WLC_t	WLC_tm	Strong	CHES
AV	<u>Canst thou bring forth Mazzaroth in his season?</u> or canst thou guide Arcturus with his sons?					
התציא	מזרות	בעתו	ועיש	על	בניה	תנחם
התציא	מזרות	בעתו	ועיש	על	בניה	תנחם
ethztzia	mzruth	bothu	uoish	ol	- bnie	thnchm
e · thztzia	mzruth	b · oth · u	u · oish	ol	- bni · e	thnch · m
H3318	H4216	H6256	H5906	H5921	- H1121	H5148
? · you-are-bringing-forth zodiac-signs in season-of-him and-Great-Bear on sons-of-her you-are-guiding-them						

[Editor's Note:] Please download the [Interlinear Scriptural Analyzer](#) as a study tool; this will give you better clarity as the English to Hebrew translations do not always match, so let's read the revised scriptures to make it easier to read:

v31; you tie up<sup>H7194</sup> the bonds<sup>H4575</sup> of Pleiades<sup>H3598</sup> or<sup>H176</sup> with draw<sup>H4189</sup> Orion to loosen -

v32: and bring forth<sup>H3318</sup> the zodiac (sign)<sup>H4216</sup> in his season<sup>H6256</sup> and the Great Bear<sup>H5906</sup> on<sup>H5921</sup> guiding<sup>H5148</sup> her sons<sup>H1121</sup>

Here Job **thirty-eight** (38) shows us that Orion brings forth his season and that season is spring. Now let's couple scripture with scientific evidence to see if this is true. On March 15<sup>th</sup> from the constellation Orion (*the light bringer*) the stars begin to shift westward due to Earth's position in its orbital rotation around the sun. The equator of the heavens passes nearly through the middle of Orion bringing the sun between Orion and Earth; this is the true seasonal shift day and has nothing to do with man's Equinox. This perfect seasonal shift happens on the night of March 15<sup>th</sup> every year perfectly without fail. Isn't it interesting that the first day of our Creator's calendar March 16<sup>th</sup> is the first day on the front side of this westward shift of the stars which is the first Sabbath day of the New Year? (**New Beginnings**)

One very important thing to note about March 16<sup>th</sup> and September 26<sup>th</sup> is the hourly structures of the seasons change at this time in the year. On March 16<sup>th</sup> which is first day of the year, is also the first day light exceeds over 12 hours and on September 26<sup>th</sup> the first day within the year that declines under 12 hours. These times again are due to the Earth's motion and rotational angle around the sun.

### ➤ The Law is brought forth!

In obeying the word of Alohym the question arises where does one begin the observance of His calendar? It is always the simplicity of the gospel that makes the most sense. Alohym gave Abraham and his descendants the land of Israel as their inheritance, within this land a Holy Mountain called Zion (*tziun in Hebrew*).

Now in Psalms, David talks allot about mount Zion and states in Psalms 2:6 "Yet have I set my king upon my holy mountain of **Zion**". Let's see what the bible says about mount Zion and the relevance it has to His law, starting in Isaiah two.

**Isaiah 2:3**; And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: **for out of Zion shall go forth the law**, and the word of the LORD from Jerusalem.

**Micah 4:2**; And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: **for the law shall go forth of Zion**, and the word of the LORD from Jerusalem.

**Jubilee's 1:28**; And God will appear to the eyes of all, and all shall know that I am the Sovereign Ruler of Yisrael and the ABBA of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be kodesh.'

**Jubilee's 4:26**; For God has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which you are this day, Mount Sinai, **and Mount Zion will be sanctified** in the new creation for a sanctification of the earth; through it will the earth be sanctified from all guilt and its uncleanness throughout the generations of the world.

**Jubilee's 8:19**; And he knew that the Garden of Eden is the kodesh of kodeshim, and the dwelling of God, and Mount Sinai the centre of the desert, **and Mount Zion the centre of the navel of the earth**: these three were created as kodesh places facing each other.

Now in reading these scriptures wouldn't you say they are straight to the point that the law (torah) of the Creator springs forth from Mount Zion to the rest of the Earth? Isn't it here on mount Zion that salvation is brought forth? Ecclesia, do not put your faith in man's doctrines and man's doings for there are those who claim they are worshiping our Creator on His time but deceive many.

Now there is one last issue to discuss in the section and that is the 24hr time zones. Man is the one that instituted the time zones around the Earth and well as the longitudinal and latitudinal lines. Now the "**International Date Line**" puts certain countries one day ahead of the Jerusalem date, (countries between 180° East Longitude to 36° East Longitude), which is from Eastern Russia to New Zealand, from Western Russia to Kenya. All the countries that are between these longitudes areas will end the

year on March 16<sup>th</sup>, (*the first day of the year*), which would lead to March 17<sup>th</sup> which is New Year's Day. The 7th Day Sabbaths and Holy Days in this region are one day after the Jerusalem dates. If the International Date Line would be changed to 35° East Longitude and the Prime Meridian would be changed to Jerusalem instead of Greenwich, then all the countries on earth would be keeping the same dates beginning from Jerusalem.

### ➤ Alohym's Exalted Sabbath day!

What day did Alohym start his calendar, on the first day of creation? Now that sounds like a funny question to be asking and most people will say, "HIS calendar started on day one", but is that really true? The Sabbath day the only calendar day mentioned in the Ten Commandments has significant meaning in the eyes of our Alohym. Did you get that, not the first day or any other day but the Sabbath day? Could it be that the Sabbath day was instituted before the foundation of the world?

Most believers will agree that Alohym created the universe and over the eons of time rested from all He created. There is a duality in universe, what happens in Heaven happens on Earth and this reality is expressed in scripture many times. Alohym in Genesis establishes a seven day cycle starting after counting from the previous Sabbath day. Now scripture talks about an **eighth day**, a day that is classified as one of **new beginnings**, a day of resurrection and new life but how does this fit into Alohym's calendar? The Sabbaths of Alohym are the focal and starting points of each year, each season, each weekly festival and each Jubilee. We as believers are to look toward our rest in the Messiah Yahusha as our focal point.

Let's read a few inspired scriptures from the Book of Jubilee's starting in verse nine of chapter two and moving than to verse thirty.

**Jubilee's 2:9;** And God appointed the *sun to be a great sign* on the earth for days and [for Shabbats](#) and [for months](#) and [for feasts](#) and [for years](#) and [for Shabbats of years](#) and *for jubilees* and [for all seasons of the years](#).

**Jubilee's 2:30;** And they shall not bring in nor take out from house to house on that day; for that day is more kodesh and blessed than any jubilee day of the jubilees; [on this we kept Shabbat in the heavens before it was made known to any flesh to keep Shabbat thereon on the earth](#).

Notice that verse nine of Jubilee's chapter **two** is a parallel account of Genesis 1:14, but here in verse **thirty** we learn that Shabbat was kept in the Heavens before it was known on Earth. That means that before the first day on creation i.e. Genesis 1:1-5, there was a Sabbath day observed in the Heavens. So when you look at the weekly cycle which do you see, Example "A" or Example "B"?

Example: A

<i>Sabbath</i>	<i>Day One</i>	<i>Day Two</i>	<i>Day Three</i>	<i>Day Four</i>	<i>Day Five</i>	<i>Day Six</i>	<i>Sabbath</i>
1	2	3	4	5	6	7	8

(See John 12:1, "6 days before the Passover is the 8<sup>th</sup> of Abib, a weekly Sabbath, so that would mean that 8 days before would be the first 1<sup>st</sup> Sabbath of the year)

Example: B

<i>Sabbath</i>	<i>Day One</i>	<i>Day Two</i>	<i>Day Three</i>	<i>Day Four</i>	<i>Day Five</i>	<i>Day Six</i>	<i>Sabbath</i>
7	1	2	3	4	5	6	7

Have you ever stopped to think that Alohym's creation count "*Example B*" starts on the day after the Sabbath? Now most believers will say they are familiar with Example "B" and that Example "A" doesn't fit the calendar mold, but is this the truth of the matter? Let's examine "*Example A*" first and see some incredible information that will make you think hopefully a little different about the structure of the calendar you observe. If we count from one Sabbath to the next, "*Example A*" this is an eight (8) day cycle not a seven day cycle, it only becomes a seven day cycle if you count from the day after the Sabbath. Let's look into the number eight (8) in scripture as it has great significance to Alohym and means "*New Beginnings and Resurrection*"; below are just a few examples of what is associated with the number eight in scripture.

1. The eight day circumcision of the heart and mind is a sign of those walking with Alohym. (*New Beginnings and Resurrection*)
2. The *eight* persons who were saved from the Flood in Noah's Ark. (Genesis 7;13) (*New Beginning*)
3. Eight is the number of perfection, the infinity. In mathematics the symbol of the infinity is represented by an  $\infty$  (8) laid down  $\infty$ . (8) Is the first cubic number (*perpetual*)
4. The eight beatitudes of the sermon on the mountain. (Matthew 5;3-11)
5. There were *eight* miracles of Elijah as told in the bible. And Alohym made eight covenants with Abraham.
6. The end of counting of days, it is the place all Alohym's promises find their fulfillment. For those that have received Christ have this entitlement to walk in the eighth day as a now experience. (*New Beginnings*)
7. Enoch spoke of the 8th week, a week of righteousness (*Book of Enoch, Ethiopic Bible Chapter 91:12*)

The number eight (8) is significant to Alohym's calendar and exalts Him from beginning to end (Aleph-Taw) (Alpha-Omega). The Sabbath day is the most important day on Alohym's calendar wouldn't you think He would put it first in order as the New Beginning of his year? Let's see if this truth holds water in Alohym's inspired word, the truth is stranger than fiction.

### ➤ Alohym's Given Structure

Starting on March 14<sup>th/15th</sup> (data) which is the Spring Equilux is the 364<sup>th</sup> day of the year; it is the 6<sup>th</sup> day in the weekly count or the preparation day before the coming Sabbath. Now with that being said, this means a solar calendar year is exactly 364 days long. We will start our investigation starting in the Book of Enoch working our way through the Book of Jubilee's and ending up in the Tanakh.

✚ **From the Book of Enoch**, (*Reference; Ge'ez Interlinear, all three translations in one place*)

*Chapter 72 and 82*

**72:31;** On that day the sun, departing from this second gate and setting in the west, returns to the east and rises through the third gate for thirty one days, and sets in the western heavens (*Editor's Note:* The 31<sup>st</sup> day in this scripture is the last day of the 12<sup>th</sup> month, the 364<sup>th</sup> day of Alohym's calendar.)

**72:32;** And on that day the night shortens and becomes nine parts and the day nine parts. Then the night becomes equal with the day, and the days of the year add up to exactly three hundred sixty four days.

**82:6;** Truly, they are recorded forever: one in the first gate, one in the third, one in the fourth, and one in the sixth. The year is completed in three hundred and sixty four days. (*Editor's Note:* With having a 364<sup>th</sup> day calendar the seven day weekly cycle fits perfectly  $364 \div 7 = 52$  weeks of Sabbaths) Now let's move to the 6<sup>th</sup> chapter of Jubilees and see what Moses has to say on this subject.)

Toward the end of this study we will get more into the understanding of the four divisionary or intercalary days that Alohym instituted between the seasons.

 **From the Book Of Jubilee's** (Reference; From the Ethiopic Bible)

Chapter 6

**v27;** And they were raised into the tablets of heaven: thirteen sabbaths to each, from one to another their remembrance, from the *first to the second*, from the *second to the third*, from the *third to the fourth*. (*Note: four seasons in total, 91 days per season – 13 x 7=91*)

**v30;** And all the days of the commandment will be fifty two weeks of days, and (these will make) the entire year complete. Thus it is engraved and ordained on the heavenly tablets.

**v31;** And there is no neglecting (this commandment) for a single year or from year to year.

**v32;** And command you the children of Yisrael that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

 **From the Tanakh**

Unfortunately in the tanakh there are no scriptures that state the year is exactly 364 days long or that a year is completed in 52 weeks of days. One such scripture we are given about the beginning of Alohym's calendar year is Exodus 12:2; "This month unto you the beginning of months: it the first

[month of the year to you](#)". There are a few other scriptures like Deuteronomy 16:1," observe the month of Abib, (shorted version) but no real specific scripture pointing to any day as a marker for time frame reference.

Now since we have no point of reference the best method for proving the calendar is mathematically. Now since we are going to use the mathematically calculation, we will begin at the Feast of Trumpets. Some may ask why the Feast of Trumpets, because this day has a dual purpose, it is the first day of the 7<sup>th</sup> month, a Sabbath and a holy convocation, Leviticus 23:24 and in Numbers 29:1. ([Editor's Note: I have found that many believers do not take Alohym's word when it comes to what is a Sabbath and what is a holy convocation, or both in one day. More on this later](#))

Here is just a little history about the 7<sup>th</sup> month you may or may not know. The 7<sup>th</sup> month of the year named Tishri comes from the Assyrian word, "tasri-tu", which means "Beginning", of month or year in ancient times. The Babylonians incorporated this belief from the Assyrians and the year was split into two six month periods of which the second part of the year (autumn) started at the 7<sup>th</sup> month. The Jews returning from captivity brought with them this belief system and that is how the Jews of today start their year in the autumn instead of in the spring. ([Now back to the Math lesson](#))

The calculations go like this:

1. There are 52 weeks of Sabbaths completing a full year:  $52 \times 7 \text{ days} = 364 \text{ days}$
2. There are 12 months in a year each having 30 days each:  $12 \times 30 \text{ days} = 360 \text{ days}$
3. There are 4 intercalary or Leader days, one just before the season begins giving the 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> and 12<sup>th</sup> months 31 days in each particular month.
4. The Feast of Trumpets (*day 183*) is the first day of the 7<sup>th</sup> month:  $6 \times 30 \text{ days} = 180 \text{ days} + 2 \text{ Leader days} = 182 \text{ total days}$  prior to the first day of the 7<sup>th</sup> month.
5. Then we divide 182 total days divided by 7 days of the week,  $182 \div 7 = 26$ . So now we can see that there are 26 Sabbaths prior to the Feast of Trumpets.

After reading the above information we can plainly see that there are 26 Sabbaths prior to the Feast of Trumpets. This also means that there are 26 Sabbaths after the Feast of Trumpets making a total of 52 weeks of Sabbaths. ([Editor's Note: Outside of the weekly Shabbats there are three holy convocations and they are Passover \(Second Passover if needed\), Pentecost and Atonement. Now out of the three days, Atonement is a Sabbath day, a holy convocation and we are to do no servile work.](#))

### ➤ Alohym's 12 Month Structure

In this section we will look at the monthly and seasonal structures as given in the Books of Enoch and Jubilee's and then finishing up in the Tanakh. Starting in the Book of Enoch chapters 72 through 82, better known as the "The Book of Heavenly Luminaries" expounds on the monthly structure of the calendar. Let's get started; Chapter 72:7, Starting with the first month.

✚ *From the Book of Enoch, Chapter 72*

v7; By this fourth gate through which the sun rises during the first month there are twelve open windows (the months) from which a flame flows, when they are opened at the appropriate time.

v9; During those thirty days the day daily becomes longer and the night nightly shorter, for thirty days. (Editor's Note: month one has thirty day)

v11; The sun rises from that fourth eastern gate and sets in the fourth western one, and then it turns and comes into the fifth gate of the east for thirty days, through which it rises, and sets in the fifth gate (Editor's Note: month two has thirty day)

v13; It then returns to the east and comes into the sixth gate, rising and setting through that sixth gate for thirty one days, according to the principle of the gate.

**Editor's Note:** Month three has thirty one days making a total of 91 days for this seasonal period called "Spring". In this scripture you have one extra day added to the monthly count, the 91<sup>st</sup> day of this season, it is a special day, a placement day, a preparation day, an Intercalary day meaning; inserted into a calendar. (*Reference; <http://www.dictionary.com>*) Now "according to the principle of the gate" the sun is at the end of the horns in the Taurus constellation every 14<sup>th</sup> of June the sign of the Leader day.

Now continuing on in the Book of Enoch this same 91 day seasonal structure happens three more times. I have shortened the content of the scriptures to give you and overall understanding but have provided the reference material in the back of the Study guide.

v15; rising and setting through it for thirty days.

v17; rises through the fifth gate for thirty mornings

v19; rises in the fourth gate for thirty one days according to the principle of the gate, and sets in the west.

Here again in these verses we see the same 91 day seasonal structure along with the intercalary day called "Summer".

v21; through the third gate for thirty days,

v23; second gate in the east for thirty days

v25; Then the sun, departing on that day from that second gate and setting in the west in the second gate, returns to the east and rises in the first gate for thirty one days, and sets on that day in the western sky.

v26; And on that day the night lengthens and becomes twelve parts, whereas the day shortens and becomes six parts.

In verse 21 thru 26, we once again have a 91 day season, this is “autumn”. I added verse 26 to show you that the 91<sup>st</sup> day is astronomically significant. This is the shortest day of the year but is not the winter solstice. Now let’s look at the last few scriptures describing the “winter” structure moving into the “New Year”.

[v27](#); through all the openings for [thirty days](#)

[v29](#); resumes its appearances for [thirty mornings](#)

[v31](#); On that day the sun, departing from this second gate and setting in the west, returns to the east and rises through the third gate for [thirty one days](#), and sets in the western sky.

[v32](#); On that day the night shortens and becomes nine parts and the day nine parts. Then the [night becomes equal with the day](#), and the days of the [year add up to exactly three hundred sixty four days](#).

Here in chapter 72:31, we are told this month has 31 days, when added to the previous two scriptures we have a totaled 91 day season. Now, verse 32 expounds about the 31<sup>st</sup> day and the great significates of this day. This day is the last day of the calendar year; it is the 364<sup>th</sup> day and is the day of equal day and equal night, the Equilux day. (*See Chart “A” in the back of this chapter*)

Now moving into the Book of Jubilee’s starting again in Chapter 6, Moses talks about the four seasons

#### ✚ **From the Book Of Jubilee’s** (*Reference; From the Ethiopic Bible*) Chapter 6

[v21](#); And at the [new month of the first month](#), and in the [new month of the fourth month](#), and in the [new month of the seventh month](#), and in the [new month of the tenth month](#) are the [days of remembrance](#) and the [days of the festivals \(seasons\) in the four divisions of the years](#): written and ordained they are for a testimony until eternity.

Here in verse twenty one, Moses states that there are four seasonal divisions starting in the 1st, 4th, 7th and 10th months of the year. Now in the third sentence he makes reference to the “days of remembrance” and the “days of the festivals (seasons)” in the four divisions of the year. Now the days being expounded on in verse *twenty one* of chapter *six* are the Sabbath day and the intercalary days. Let’s read on;

[v22](#); And Noah ordained them for himself as festivals for future generations, for on them there was to him a remembrance.

[v23](#); At the [new month of the first month](#) it was said to him that he should make for himself an ark, and on it the earth became dry, and he opened [the ark] and saw the earth. And at the [new month of the fourth](#) month the mouth of the flood-gates of the lowest deep was closed.

v24; And at the [new month of the seventh month](#) all the mouths of the flood-gates of the earth were opened and the waters began to descend into the depth beneath. (Parallel account: Genesis 8:4)

v25; And at the [new month of the tenth month](#) the tops of the mountains appeared, and Noah became glad. (Parallel account: Genesis 8:5)

v26; And on this account he [ordained them as festivals of remembrance](#) unto himself unto eternity, and thus they are ordained.

v27; And they were [raised into the tablets of heaven: thirteen sabbaths to each](#), from one to another their remembrance, [from the first](#) to the [second](#), from the [second to the third](#), from the [third to the fourth](#).

v28; And all the days of this [commandment are fifty-two sabbaths of days, and the whole year is completed](#).

Now in verses 23 thru 25 we are given information on the progression of the flood from the first to the tenth month. In verse twenty six, Noah ordains the festivals of remembrance and in verse twenty seven it is stated that there will be [thirteen Sabbaths](#) (remembrance) to each season, from the 1<sup>st</sup> to the 4<sup>th</sup> seasons. Now in verse twenty eight a commandment is stated "[fifty-two weeks of Sabbath](#)" and a year is complete. (More on the 52 week Sabbath status in this study guide)

### **From the Tanakh**

Here again when it comes down to definitive answers in the tanakh about monthly structure this takes a little bit of time to investigate, one way is mathematical and the other is harmony of scripture. In other words, if we can match scripture in Jubilee's and Jasher with scripture in the tanakh then the structure of the calendar is sound. We will start this exercise with the events of Noah in both Book of Jubilee's and the Tanakh.

A number of scriptures in the Bible discuss the length of a month in God's calendar. This is another important aspect of the calendar that must be understood, as Alohym directs us to piece together this most important subject. Let us begin this part of the study in Genesis 7:1:

v1; And the LORD said unto Noah, Come thou and all thy house [into the ark](#); for thee have I seen righteous before me in this generation

A parallel account of the above scripture is given in Jubilee's 5:20, here we are given more specific timing as to the exact day they entered the ark, let's read.

v20; And Noah made an ark in everything as he had commanded him in the [twenty-seventh] jubilee, in [the fifth week](#), in the [fifth year](#).

v21; And he entered on the [sixth thereof, in the second month](#), in the [new month of the second month](#): until the sixteenth thereof he entered and all that we brought to him into the ark, and the Lord locked it from without on the [seventeenth, at eve](#).

**v22;** And the Lord opened seven flood-gates of heaven and the mouths of the fountains of the great deep, seven mouths in number.

Here in the fifth chapter of Jubilee's we are given a little bit more information about Noah entering into the ark. In verse twenty we are told that in the fifth year the fifth week of the 27<sup>th</sup> Jubilee, Noah as commanded built the ark. In the sixth year the second month Noah enters the ark on the 16<sup>th</sup>, loads provisions on the ark and at sunset-evening and on the 17<sup>th</sup> the ark was closed up. (**Editor's Note: the beginning day of the fifth week in Alohym's calendar is the 30<sup>th</sup> day of the month/year and is the 1<sup>st</sup> day of that week**) Now below is the condensed parallel account in Genesis 7:11.

**v11;** In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Now in verse twenty four of Genesis seven, we are told that when Noah was in the ark it started raining on the 17<sup>th</sup> day of the second month and that it rained for 150 days. Notice:

**v24;** And the waters prevailed upon the earth an hundred and fifty days.

We are told that it started to rain on the 17<sup>th</sup> day of the second month and it rained for 150 days till the 17<sup>th</sup> of the seventh month. This means that in the time of Noah, five months consisted of 150 days; each month having 30 days. If Noah had been using the Jewish (or Gregorian) calendar, he would have reached the 17<sup>th</sup> day of the 7<sup>th</sup> month in about 148 days, not 150! Now let's go to the end of the story in Genesis chapter 8:3 and 4.

**v3;** And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

**v4;** And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. (**Parallel, Jubilee's 5:21**)

Now the three scriptures above give us enough information to calculate the total days between Genesis 7:11 and Genesis 8:3, according to Alohym's calendar. Alohym's calendar is 364 days long; the 17<sup>th</sup> of the 2nd Month (Gen. 7:11 is the 47<sup>th</sup> (*Day of the year*) the 17<sup>th</sup> of the 7th month (Gen. 8:3 is the 199<sup>th</sup> (*Day of the year*) which is actually 152 days but only 150 monthly calendar days. Remember that the four intercalary days or Leader days are only counted within the year (*placeholders*) and not a part of the monthly count.

Let's now move on through rest of the story starting in Genesis 8:5.

**v5;** And the waters decreased continually until the tenth month: in the tenth [month], on the first [day] of the month, were the tops of the mountains seen. (**Parallel, Jubilee's 5:27, 28**)

We read here that the waters decreased until the first of the tenth month, in Alohym's calendar that is the 274<sup>th</sup> day of the year. Let's move on now to verse *six*.

**v6;** And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

Here Noah opened the window after 40 days from the 274<sup>th</sup> day of the year, the first day of the tenth month and the 314<sup>th</sup> day of the year. Let's move on to verse ten.

**v10;** And he stayed yet other seven days; and again he sent forth the dove out of the ark;

Here we see that after seven more days Noah sends out a dove from the ark, this now brings us to 321<sup>st</sup> day of the year. Now on to verse twelve;

And he stayed yet other seven days; and sent forth the dove; which returned not again unto him anymore.

Here Noah sends the dove out one more time but does not come back; this day is the 328<sup>th</sup> day of the year. On to the last two verses to finish up this section, let's read verse thirteen and fourteen.

**v13;** And it came to pass in the six hundredth and first year, in the first [month], the first [day] of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. (Parallel, Jubilee's 5:29)

**v14;** And in the second month, on the seven and twentieth day of the month, was the earth dried. **v15;** And God spake unto Noah, saying, **v16;** Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. (Parallel, Jubilee's 5:30)

In verse thirteen it plainly states the first month and first day of the month the waters dried up off the earth. Now in verse fourteen of Genesis we have come full circle as to the yearly cycle. From Genesis 7:11 which says "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month" through Genesis 8:14 which says "And in the second month, on the seven and twentieth day of the month, was the earth dried.

The calculations go like this:

- The six hundredth year on Noah, 2<sup>nd</sup> month the 17<sup>th</sup> day (the 47<sup>th</sup> day of the year) Gen 7:11
- The six hundredth first year of Noah, 2<sup>nd</sup> month the 27<sup>th</sup> day (the 57<sup>th</sup> day of the year) Gen 8:14
- Total number of days equals 374 total days – 10 = 364 days in the year (27<sup>th</sup> – 17<sup>th</sup> = 10)
- Twelve 12 months, 30 days each plus four 4 intercalary/leader days

Interesting enough the 27<sup>th</sup> day of the second month is a Sabbath day in Alohym's calendar. I want to bring to the reader's attention that eight Sabbaths before the 27<sup>th</sup>, (2<sup>nd</sup> month) is the first day of the year! It can be no coincidence that the twenty seventh of the second month is a Sabbath day and the 8<sup>th</sup> Sabbath day from the beginning of the New Year, eight (8) meaning; new beginnings. This cycle is repeated so many times throughout scripture and we just roll right over them not realizing there significant meaning.

Let's look at just one more verse but in the New Testament before we move on to the next section. Notice: Rev. 11:2-3

v2; "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under [foot forty and two months](#). v3; And I will give power unto my two witnesses, and they shall prophesy [a thousand two hundred and threescore days](#), clothed in sackcloth"

The above two verses are discussing the duration of the Great Tribulation, which is prophesied to last for 42 months or 1260 days. A simple math equation determines that a month is 30 days long!

### ➤ Alohym's Seasonal Separation Days

In this section we will investigate the understanding and placement of the four seasonal division days and their unique placement in Alohym's calendar. In starting this section, we need to learn the meaning of a few words which are; Epagomenal and Reckoning

1. [Epagomenal](#) – intercalation days are days within a solar calendar that are outside any regular month, or you could call them placeholder days. (Reference: Wikipedia) These are the four days of the year that do not move and are not counted in the month.
2. [Reckoning](#)- count; computation; calculation.

In the Book of Enoch, Chapters 75 and 82, we read about the four seasonal division days and their important role in the computation of a year. Let's read what Enoch has to say about these days starting in Chapter 75:1 and 2.

v1; These are the leaders of the chiefs of the thousands, those which preside over all creation, and over all the stars; [with the four days which are added and never separated from the place allotted them](#), according to the complete calculation of the year.

v2; (1821): And these [serve four days](#), which are [not calculated in the calculation of the year](#). Respecting them, [men greatly err](#), for these luminaries truly serve, in the dwelling place of the world, [one day in the first gate](#), [one in the third gate](#), [one in the fourth gate](#), and [one in the sixth gate](#). And the harmony of the world becomes [complete every three hundred and sixty-fourth stations](#).

Enoch conveys here not to add the four leader days in the calculation of the year; and what is a year, 360 days, 12 months 30 days in each month. The added four seasonal division days cannot be placed anywhere else in the yearly cycle except in their correct positions and that would be the 91<sup>st</sup> day of each season. In the Book of Enoch as well as Jubilee's explains the importance and placement of these days in Alohym's calendar but man would err not understanding their true seasonal positions. Let's now move on to chapter 82 to bring this point home.

v4; Happy are all the just, happy all those who walk in the paths of justice and have no sin like sinners, in the counting of all their days, in which the sun goes through the heavens, entering and departing from the gates, each time [thirty times](#), together with

the heads of the thousands of this order of the stars, together with the four that are added and separate between the four portions of the year, which they lead enter with them four days.

v5; And on their account men will be at fault, and will not count them in the reckoning of the whole year; but men will be mistaken and will not know them exactly.

v6; For they belong to the reckoning of the year and are exactly marked forever, one in the first portal and one in the third and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.

Here once again, Enoch gives us clarification on the four added interval days that are between the seasons. In verse five, Enoch stresses the fact that men will fault and not recognize the four divisional days of the year and add them to the counting of the months in the year. [Editor's Note: *These four leader days are preparation days for the beginning Sabbath day of the next season; which would be the first Sabbath of that season.*]

Here in Chapter 82:11, sums up the issue on just what the leader days are, let's read, (1882 Ref;)

v11; Their four leaders who divide the four portions of the year enter first; after them the twelve leaders of the orders, who separate the months and the year into three hundred and sixty-four days, together with the heads of the thousands who divide the days; for the four intercalary days these are the leaders who separate the four parts of the years. Note: the four leader days are the separation days for the seasons only!

### ➤ Alohym's Separation Days by the numbers

When it comes to Alohym's cycles of time the numbering of the Epagomenal or Leader days are perfect in their position. Let's review each seasonal yearly placement of these four special days in Alohym's calendar and what you are about to see is the perfection of our creator.

Yearly Number (Day)	Orbital Angle	Seasonal Epagomenal Day	Seasonal Sabbath Order (Day)	Seasons
91	90°	1 <sup>st</sup>	92 = 2	Summer
182	180°	2 <sup>nd</sup>	183 = 3	Fall
273	270°	3 <sup>rd</sup>	274 = 4	Winter
364	360°	4 <sup>th</sup>	1 = 1	Spring

Here you can see how the placements of the seasonal division days are set in the year. Notice in column one (Yearly Number Days) and notice how each number can be divided by 9. The number nine (9) has very specific meaning in scripture and that is "divine

completeness" or conveys the meaning of "finality". In other words these four leader days are seasonal ending days. These days are not considered part of the thirty day monthly count, and are always placed in a 6<sup>th</sup> or preparation day position for the beginning seasonal Sabbath day.