

# Part 6

## Alohym's Accurate Calendar

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Footnotes: 1, 2, 3, 4, 5

<sup>1</sup> Alohym = God

<sup>2</sup> Yahusha = Christ (Pre-incarnate)

<sup>3</sup> [GC] Gregorian calendar

<sup>4</sup> [JC] Julian Calendar

<sup>5</sup> [J/G] Julian/Gregorian Calendars

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Using the books of Enoch, Jubilees' and the Tanakh, Part 6 will present Alohym's actual calendar structure. These ancient sources reveal harmony throughout history and scripture, weaving together Alohym's original calendar as instituted on the Sabbath day. ([Genesis 2:3-4](#))

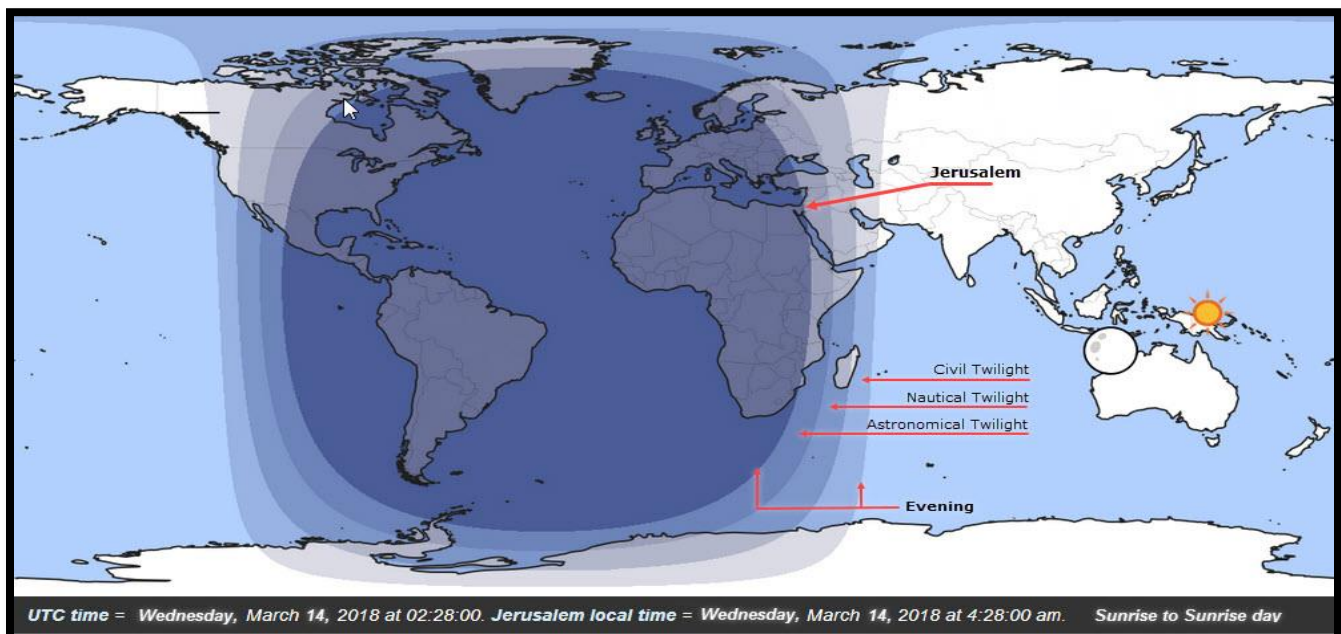
The books of Enoch and Jubilees, once considered lost, were discovered in Ethiopia and written in the Ge'ez language, fully intact. Only fragments survived both in Hebrew and Greek until the Dead Sea Scrolls, where archeologists recovered 16 chapters of Jubilees written in the Hebrew language. The Book of Enoch was also found in Ethiopia by James Bruce in 1773 and later translated into English by R.H. Charles and published in 1895.

### ➤ The Equilux = equal light and equal darkness

The Equilux is an astronomical event when the sun's rays shine (North to South) over 1/2 the Earth's surface, creating a day equal in light and darkness. Meaning "equal illumination," equilux is described in the book of Enoch as the day of equal light and darkness. This day of equal light and darkness happens twice yearly, ushering in the spring and fall seasons. The spring equilux Day (364) is perfect from year to year and never changes

One critical note of information concerning the spring and fall equilux is the light intensity of the seasonal change. On the day after the "spring equilux," which is 1<sup>st</sup> day of the year, light exceeds 12 hours, and on the first day after the "fall equilux," fall begins as light declines less than 12 hours. Again, these times are due to Earth's orbital position and rotational angle around the sun.

UTC time = Wednesday, March 14, 2018 at 04:29:00. Jerusalem local time = "Spring Equilux day"



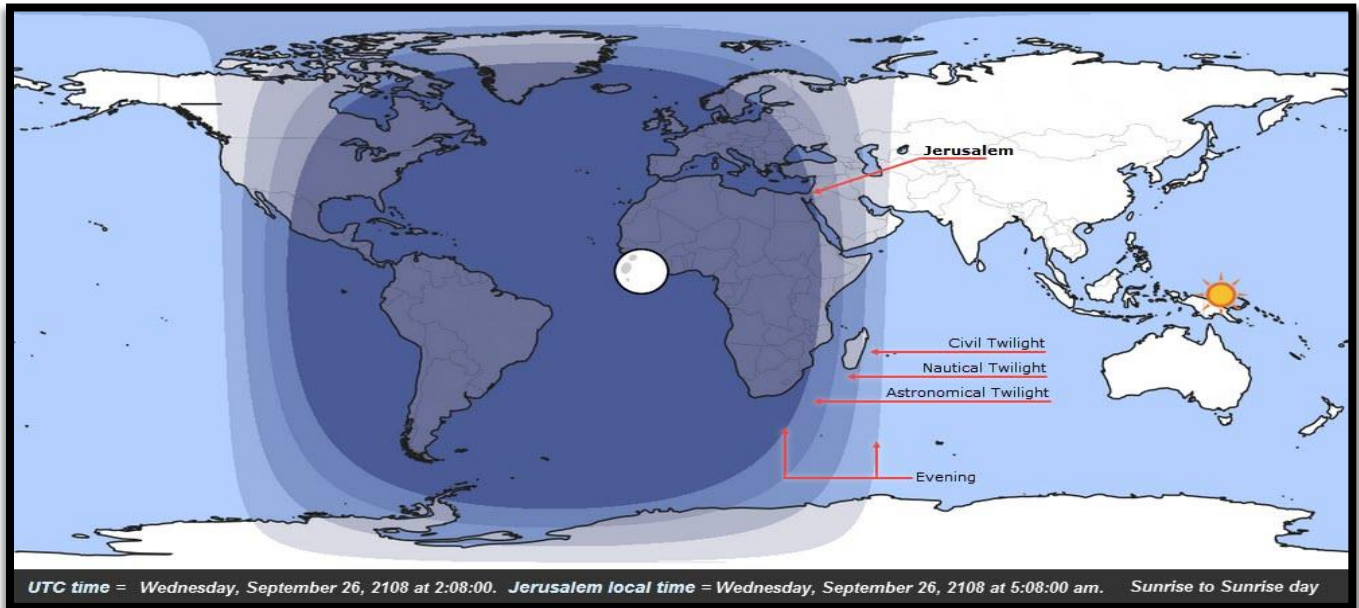
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### ✓ Commentary

Take a moment and review the sun's position in these two diagrams. Notice the sun's exact position for both spring and fall equilux, which are 195 days apart. Alohym's perfection at its finest!

**UTC time** = Wednesday, September 26, 2018 at 02:08:00. Jerusalem local time = 5:08.00 am **"Fall Equilux day"**



*Keep in mind the beginning of the day starts at "morning Sunrise" at the end of Civil Twilight*

Now that you have a visual understanding of the Equilux, can it be proven through yearly astronomical calculations? The answer is; yes, only if you use Gregorian calendar calculations. Since Alohym's calendar is stationary, is it safe to say the Equilux is also? According to the U.S. Naval Observatory, from 2016 through 2030, the Equilux will appear on March 16<sup>th</sup>, except in 2019 and 2027. (Remember to subtract one day due to the additional Equilux day ("365"), making the Equilux always appear on the 15<sup>th</sup>.)

According to the above information, the U.S. Naval Observatory would have you believe the Equilux appears on the 16<sup>th</sup>, but is this true? According to the Gregorian calendar structure for "March," the Equilux would appear on the 18<sup>th</sup>-day position in the 11<sup>th</sup> or 12<sup>th</sup> week. That is, counting from the first Sunday of the month while using the seven-year floating system. Also, remember that Alohym's days begin at sunrise and not at midnight the day prior. Therefore, the counting method above ensures you will always find the Equilux, the 364<sup>th</sup> day of Alohym's year.

Another reason for the time discrepancy in calculating the exact positioning of the Equilux is the inserted Sidereal 365<sup>th</sup> day of the year. This added day in the Gregorian calendar (*covered in previous chapters*) pushes forward all calendar dates 24 hours due to the insertion of Equinox. Beginning on page 200 of this research guide, you will find our new fixed calendar in which you can view the positioning of the Equilux, which is the night before the first day of Alohym's new year. As you browse through the calendar years 2022 through 2029, you will find the Equilux in green on the 364<sup>th</sup> day of the year. According to Alohym's stationary calendar, the Equilux and all of Alohym's Sabbaths and Holy days never move.

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### ➤ The Ordinances of Heaven!

In the Book of Job, scriptural information states that the constellation Orion set in the heavens is the seasonal or beginning time marker for spring. So let's investigate this time marker starting in [Job 38:31-33](#).

interlinear							
Job 38:31, 32, 33							
WLC WLC_v WLC_t WLC_tm Strong CHES							
31; Canst thou bind the sweet influences of Pleiades or loosen the bands of Orion? 32; Canst thou bring forth Mazzaroth in his season or canst thou guide the Great Bear with her sons? 33; Know thou the ordinances of heaven canst thou the dominion thereof in the earth?							
תפתח	כסיל	משכות	או	כימה	מעדנות	התקשר	
thphthch	ksil	mshkuth	- au	kime	modnuth	e-thqshr	
H6605	H3685	H4189	- H176	H3598	H4575	H7194	
you-are-unloosing Orion attractions-of or Pleiades luxuries-of ?you-are-making-tie-up							
תנחם	בניה	על	ועיש	בעתו	מזרות	התציא	
thnch-m	bni-e	- ol	u-oish	b-oth-u	mzruth	e-thtzia	
H5148	H1121	- H5921	H5906	H6256	H4216	H3318	
you-are-guiding-them sons-of-her on and-Great-Bear in-season-of-him zodiac-signs ?you-are-bringing-forth							
בארץ	משטרו	תשים	אם	שמים	חקות	הידעת	
b-artz	mshtr-u	thshim	- am	shnim	chquth	e-idoth	
H776	H4896	H7760	- H518	H8064	H2708	H3045	
in-the-earth superintendence-of-him you-are-placing or heavens statutes-of ?you-know							

Just before sunrise on New Year's Day, Orion slowly disappears from the zodiac due to dawning light bringing forth his season, the fulfillment of [Job 38:31](#). So let's read a revised version of [Job 38:31-33](#) and get the real meaning of what Job is saying here.

v31; you tie<sup>H7194</sup> the chains<sup>H4575</sup> of Pleiades<sup>H3598</sup> or<sup>H176</sup> draw back<sup>H4189</sup> door of Orion<sup>v32</sup>; and bring forth<sup>H3318</sup> zodiac<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> v33; know you<sup>H3405</sup> statues-of<sup>H2708</sup> if<sup>H518</sup> heavens<sup>H8064</sup> domain<sup>H4896</sup> in the earth<sup>H776</sup>

Job 38 reveals that Orion brings forth the season of spring. Scripture, coupled with scientific evidence, proves that this is an actual event. Astronomers state the Orion constellation brings forth the seasonal stars of spring as it travels west through the night sky. This perfect seasonal shift happens on the Spring Equilux every year without fail. Isn't it interesting that the first day of our Creator's calendar is the first day and Sabbath of the New Year? (New Beginnings)

### ➤ Law is brought forth!

In obedience to the word of Alohym, the question arises; where does one start 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

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"Zion" (tziun in Hebrew). In Psalms 2:6, David talks about Mount Zion "Yet have I set my king upon my holy mountain of Zion." The Bible says what else about Mount Zion and its relevance to His law; let's begin in [Isaiah 2](#).

[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.

[Jubilees' 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.'

[Jubilees' 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.

[Jubilees' 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.

After reading the above scriptures, it becomes apparent that our Creator's law (Torah) springs forth from Mount Zion and to all the Earth! The New Testament ties in very nicely, as stated in 1 Peter 2:6, "Zion a chief cornerstone," and [Revelation 14:1](#), "a Lamb stood on Mount Zion and with him a hundred and forty-four thousand."

### ❖ 24 time zones

Next, there is one last issue to discuss in the section: the 24hr time zones. Man is the one that instituted time zones around the Earth and 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), from Eastern Russia to New Zealand, and from Western Russia to Kenya. All the lands between these longitude areas will end the year on March 16<sup>th</sup> (the first day of the year), leading to March 17<sup>th</sup>, New Year's Day. (2017) [Note; Sabbaths and Holy Days are one day after the Jerusalem dates](#). How do we correct inherent flaws built into the imperfect time



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zones? First, the International Date Line would have to change to 35° East Longitude to fix this issue. Also, the Prime Meridian altered to Jerusalem instead of Greenwich; all countries on Earth would keep the exact dates beginning from Jerusalem.

### ➤ The Exalted Sabbath

The Sabbath day is the only “calendar day” mentioned in the Ten Commandments, which has significant meaning in the eyes of Alohym. Did you get that? Not the first day or any other day but the Sabbath day? Could it be the heavens observed the Sabbath before the foundation of the world?

Most believers will agree that Alohym created the universe over eons of time and rested from all He made. There is duality in the universe, which happens in Heaven and on Earth, and this reality is often expressed in scripture. Alohym established a weekly cycle beginning with the Sabbath day, but only after humankind and Earth were in their completed state and not before. Remember, Part 1 of this research points out that the Sabbath, i.e., the seventh day (Ref: [Genesis 2:3 4](#)), was sanctified and established as the beginning generations of Heavens and Earth. Scripture confirms the existence of an eight-day process found in the Feasts of Alohym, beginning with [Leviticus 23:39](#) and [Numbers 29:12-39](#); let's read.

[Leviticus 23:39](#), Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [*shall be*] a Sabbath, and on the [eighth day \[\*shall be\*\] a Sabbath](#).

[Number 29:35](#), [On the eighth day](#) ye shall have a solemn assembly: ye shall do no servile work [therein] [v36](#); But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: [one bullock](#), [one ram](#), [seven lambs](#) of the first year without blemish:

In the above verses, Alohym exhibits an eight-day count between Sabbath days through His word. Here is some simple math to think about, if the 15<sup>th</sup> and 22<sup>nd</sup> are Sabbath days on a weekly cycle, it would mean that the “first day of the year” would be a Sabbath, but is it on the calendar you keep? Next, let's investigate [Jubilees' 2:9](#) and [30](#) and read why Alohym established the sun as a great sign;

[v9](#); 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](#).

[v30](#); 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](#)

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Shabbat in the heavens before it was made known to any flesh to keep Shabbat thereon on the earth.

Notice that [Jubilees' 2:9](#) is a parallel account to [Genesis 1:14](#), but in verse 30, we learn Heaven observed the Shabbat before known on Earth! In other words, before the first day of creation, a Sabbath day was celebrated in the Heavens. Thus, Alohym's weekly cycle would fit the top two rows of Example "A" 1-8, whereas 7-7 favors the [J/G] calendar.

**Example: A** (This model uses the Sabbath Day as the first day of the year, seasons and jubilees')

Sabbath	1 <sup>st</sup> day of work	2 <sup>nd</sup> day of work	3 <sup>rd</sup> day of work	4 <sup>th</sup> day of work	5 <sup>th</sup> day of work	6 <sup>th</sup> day of work	Sabbath
1	2	3	4	5	6	7	8 = 1
<b>Example: B</b>							
[J/GC] day	[J/GC] day	[J/GC] day	[J/GC] day	[J/GC] day	[J/GC] day	[J/GC] day	[J/GC] day
7	1	2	3	4	5	6	7

### ✓ Commentary

It is a custom in linear thought to begin the weekly count starting from the next day (Example: B), whereas, in Hebrew, the weekly count begins on the day you are in. (Example: A)

Notice the example of [John 12:1](#), "6 days before the Passover," which is the 8th of Abib, a weekly Sabbath, meaning that counting from the Sabbath day eight (8) days prior would be the first Sabbath of the year. So let's investigate the number eight (8) in scripture. 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 (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.
6. Alohym made [eight](#) covenants with Abraham.

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7. 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](#))
8. Enoch spoke of the 8th week, a week of righteousness ([Book of Enoch, Ethiopic Bible 91: 12](#))

The number eight (8) is significant to Alohym's calendar and exalts Him from beginning to end (Aleph-Taw) (Alpha-Omega). Therefore, there is NO more perfect day than the Sabbath to Alohym; it is first in order as the New Beginning of his year and seasons.

### ➤ Understanding the Calendar Structure

We begin learning about Alohym's calendar structure, starting with the Spring Equilux, the last (364<sup>th</sup>) day of the year; it is also the 6<sup>th</sup> day of the week and the preparation day for the upcoming 1st Sabbath of the New Year. Our investigation begins in the Book of Enoch, then works through the Book of Jubilees, and ends in the Tanakh.

#### ❖ From the Book of Enoch, [Enoch 72:31, 32](#) and [chapter 82:6](#) ([Reference](#); [Ge'ez Interlinear](#))

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 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.) v32; 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 precisely three hundred sixty-four days.

[Enoch 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: Having a 364-day calendar divided by a seven-day weekly cycle is perfect;  $364 \div 7 = 52$  weeks of Sabbaths) Now let's move to chapter 6 in the Book of [Jubilees](#) and read what is written on this subject.)

Toward the end of this section more information will be brought forth regarding the four divisionary or intercalary days that are instituted between the seasons. Keep in mind that the last day of the year is one of these instituted intercalary days.



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### ❖ From the Book of Jubilees', (Reference; The Ethiopic Bible) Jubilees' 6:27, 30

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

One such scripture referencing to the beginning of Alohym's calendar year is [Exodus 12:2](#),

v2; "This month [shall be] unto you the beginning of months: it the first month of the year to you".

Also, review [Deuteronomy 16:1](#),

v1; "Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night".

Even after reading these scriptures, which point to the month of Abib as the beginning time for Alohym's calendar, it sheds little light on a specific day, or does it? [Deuteronomy 16:1](#) refers to the Passover (14<sup>th</sup>), the week's preparation (6<sup>th</sup>) day. Simple subtraction proves the 1<sup>st</sup> of Abib is a Sabbath!

Let's take another example of simple subtraction by using an already established *Sabbath* and *holyday*, the Feast of Trumpets. Why the Feast of Trumpets? Because this day has dual purpose and meaning, it is the first day of the 7<sup>th</sup> month, a weekly Sabbath, and a holy convocation. ([Leviticus 23:24](#) and in [Numbers 29:1](#)) A year's math consists of 364 days; the 1<sup>st</sup> day of the 7<sup>th</sup> month is a Sabbath, i.e., the Feast of Trumpets the 183<sup>rd</sup> day and a Thursday if you subtract 182 days the 1<sup>st</sup> day of the year a Sabbath! (Note: [No lunar-based calendar counts this day as a Sabbath, could there be an issue?](#))

### -History-

The 7<sup>th</sup> month of the year, Tishri, comes from the Assyrian word "taste-tu," which means "Beginning" of a month or year in ancient times. The Babylonians incorporated this belief from the Assyrians, and the year split into two six-month periods, of which the second part of the year (autumn) started at the 7<sup>th</sup> month. (Now back to the Math lesson)

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### -Math to Remember-

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 each year having 30 days each:  $12 \times 30 \text{ days} = 360 \text{ days}$
3. There are 4 intercalary or Leader days, one just before the seasonal beginning days which were giving in 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 (Sabbath 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 by 7 days of the week,  $182 \div 7 = 26$ . The math adds up to 26 Sabbaths prior to the Feast of Trumpets, meaning the first Sabbath in the 26 week cycle is the first day of the New Year.

The above mathematical information should help you understand how Alohym structured the first 26 weeks of Sabbaths before the Feast of Trumpets. The math proves 26 Sabbaths after the Feast of Trumpets, making 52 weekly Sabbaths. (Editor's Note: Outside of the weekly Sabbaths, there are four holy convocations which are 1.) Passover 2.) Last Day of Unleavened Bread 3.) Pentecost 4.) Atonement's evening Preparation on the 9th (fasting). These four special days are "holy convocations" of which we do no servile work but are not Sabbaths.)

### ➤ The 12 Month Year

This section investigates the monthly and seasonal cycles as given in the Books of Enoch and Jubilees' and then concludes in the Tanakh. Our investigation opens in the Book of Enoch, beginning with chapters better known as "The Book of Heavenly Luminaries," which are chapters 72 through 82. These chapters expound on the day and monthly structure within Alohym's calendar. Let's begin in [Enoch 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)

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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.

### ✓ Commentary

The third month has thirty-one days, making a total of 91 days for the season of "spring." In verse 13, one additional monthly day adds to the count. The 91<sup>st</sup> day of this season is the 6<sup>th</sup> day of the week and always a preparation day, an Intercalary day meaning; inserted into the calendar. (*Reference; <http://www.dictionary.com>*) Note; "*according to the principle of the gate*," these gates/portals are where the sun's position enters the intercalary day.

This same seasonal structure occurs three more times in the Book of Enoch. Therefore, we have shortened the scriptural content for time's sake and provided the reference material at the back of the research.

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.*

In these verses, we see the same 91-day season 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 verses 21 - 26, once again, a 91-day season, "autumn." Verse 26 shows the 91<sup>st</sup> day is astronomically significant. The twelve-part structure is the shortest day but not the winter solstice associated with man's calendar. Review 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.

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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.

In Enoch 72:31, this month has 31 days; when added to the previous two scriptures, we have a 91-day season. Verse 32 states, "the night become equal with the day," the last day of the year, the 364<sup>th</sup>, "The Spring Equilux."

v33; And the length of the day and of the night, and the shortness of the day and of the night — by the course of the sun they are made separated.

v34; On that account the day-course becomes longer daily and the night-course shorter nightly.

v35; And this is the law and the course of the sun and his return when he returns; sixty times he returns and comes out, that is the great, eternal luminary which is called the sun to all eternity.

Verse 34; "the day-course becomes longer daily" (*seen on page 3 please review*) is indeed backed by scientific evidence and astronomical time calculation. Ecclesia, All of the elements of Alohym's calendar are perfect. History, scripture and science together point to the real truth of the matter. Selah!

### ❖ From the Book of Jubilees' Chapter 6 (*Ref; From the Ethiopic Bible*)

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.

Verse 21 states; four seasonal divisions start in the year's 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup>, and 10<sup>th</sup> months. Notice the third scriptural sentence above refers to the "days of remembrance" and the "days of the festivals (seasons)" in the four divisions of the year. Therefore, these days are the beginning Sabbath days for the seasons.

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**)

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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.

In verses 23 – 25, scriptural information states the progression of the flood from the first to the tenth month. Then, in verse 26, Noah ordains the festivals of remembrance and verse 27 states; there will be thirteen Sabbaths to each season, from the 1st to the 4th seasons. Finally, in verse 28, a commandment is said, “fifty-two weeks of Sabbath,” and a year is complete.

### ❖ From the Tanakh

Within the Tanakh, we will seek definitive answers concerning the monthly structure. There are several methods for answering our questions, the first through mathematical calculation and the second through the harmony of scripture. In other words, the calendar structure is sound if matching scripture exists in The Book of Jubilees and the Tanakh (Torah) through the unity of scripture (i.e., two witnesses). (Editor's Note: keep in mind that previous knowledge must be correct) Let's begin our subsequent investigation with the events of Noah in both The Book of Jubilees' and the Tanakh.

Several scriptures in the Bible discuss the length of a month in God's calendar. This essential calendar aspect must be understood, as Alohym directs us to piece together this most important subject. Let's 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 this scripture is Jubilees' 5:20 here, 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 [year] 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.

In Jubilees' 5, scripture divulges more information concerning Noah entering the ark. In verse 20, we are told in the fifth year, the fifth week of the 27<sup>th</sup> Jubilee, Noah built the ark as commanded. In the

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sixth year, the second month, Noah enters the ark on the 16<sup>th</sup>, loads provisions into the ark, and at sunset-evening and on the 17<sup>th</sup>, the ark was closed up. (*Editor's Note: the beginning of the fifth week in Alohym's calendar is the 29<sup>th</sup> day of the month as well as the last Sabbath of the month*) 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.

In Gen 7:24, when Noah was in the ark, it started raining on the 17<sup>th</sup> day of the second month, and it rained for 150 days. Notice:

[v24](#); And the waters prevailed upon the earth an [hundred and fifty days](#).

In review, rain began on the 17th day of the second month for 150 days until the 17th of the seventh month. In Noah's time, five months consist of 150 days, each month having 30 days. So if Noah had been using the Jewish (or Gregorian) calendar, he would have reached the 17th day of the 7th month in about 148 days, not 150! Now let's go to the end of the story in Genesis 8:3-4.

[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, Jubilees' 5:21](#))

The three scriptures above give enough information to calculate the total days between [Gen 7:11](#) and Genesis 8:3 according to Alohym's calendar. Alohym's calendar is 364 days long, the 17th of the 2nd Month ([Gen. 7:11](#) is the 47<sup>th</sup> (Day of the Year), the 17<sup>th</sup> of the 7<sup>th</sup> month ([Gen. 8:3](#)) is the 199<sup>th</sup> (Day of the Year), which is 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 move on through the 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, Jubilees' 5:27, 28](#))

Here 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. So let's move on now to verse 6.

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



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Noah began counting down the 40 days starting on the 274<sup>th</sup> day of the year, the first day, and the Sabbath of the tenth month, bringing us to the 314<sup>th</sup> day of the year. Let's move to verse 10.

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

Hereafter, Noah sends out a dove from the ark; this now brings us to the 321<sup>st</sup> day of the year. Now on to verse 12;

v12; And he stayed yet other seven days; and sent forth the dove; which returned not again unto him anymore.

Again, Noah sends another dove, but it does not return; this day is the 328<sup>th</sup> year. So let's finish this section by reading the last four verses, 13 -16.

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, Jubilees' 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, Jubilees' 5:30**)

Verse thirteen plainly states the first month and "the first" day of the month the waters dried off the earth. We have come full circle to the yearly cycle in verse fourteen of Genesis. 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 **Gen 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 ( $27^{th} - 17^{th} = 10$ )
- Twelve, 12 months, 30 days each plus four 4 intercalary/leader days

Interestingly enough, the 27<sup>th</sup> day of the second month is a Sabbath on Alohym's calendar. I want to inform the reader that eight Sabbaths before the 27<sup>th</sup> (2nd month) is the first day of the year! Therefore, it can be no coincidence that the 27<sup>th</sup> of the 2<sup>nd</sup> 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 many times throughout scripture, and we read through it, not realizing its meaning and significance.

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Let's look at just one more verse 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 discuss the duration of the Great Tribulation, which lasts for 42 months or 1260 days. A simple math equation determines that a month is 30 days long.

### ➤ The Seasonal Separation Days

This section investigates the understanding and placement of the four seasonal division days and their unique arrangement within Alohym's calendar as written in The Book of Enoch. Our investigation begins with the understanding of a few keywords, 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 four special days of the year do not move and are not counted in the month.
2. [Reckoning](#)- count; computation; calculation.

Within the writings of Enoch, chapters 75 and 82 hold a substantial amount of information regarding the four seasonal division days and their essential role in the computation of a year. Let's read what Enoch states these days, starting in chapters 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 the four leader days are calculated within the entire year, i.e., 364 days. Alohym's year is 360 days, 12 months, and 30 days each month. The four intercalation days sit outside the yearly cycle in fixed positions as the 91<sup>st</sup> day of each season. In the Books of Enoch and Jubilee, the importance of these days is a warning: "[Men would err](#)," not understanding their accurate seasonal positions. Let's now move on to [Enoch 82](#) to reinforce this point.

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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 again, Enoch clarifies the four added interval days between the seasons. Enoch stresses in verse 5 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 of the next season, the first Sabbath.*]

Enoch 82:11 sums up the issue concerning the leader days by giving us more reinforcing information, 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!

### ➤ The Separation Day Placement

Regarding Alohym's cycles of time, the numbering of the Epagomenal or Leader days is perfect in their position. So let's review each yearly seasonal 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 the seasonal division days' placement as in the year. In column one (Yearly Number Days), notice how each number can be divided by 9. The number nine (9) has a precise meaning in scripture, and that is "divine completeness" or conveys the definition of "finality." In other words, these four

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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.

### ❖ Sabbath location confirmed through Rev.12 Sign!

Let's return to [Genesis 1:14, 16](#) and [Jubilees' 2:8](#) which states:

[Genesis 1:14](#); And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: [v16](#); And God made two great lights; the greater light to rule the day, and the lesser light to rule the night the stars.

[Jubilees' 2:8](#); And God established the sun as a great sign over the earth and for days and for Sabbaths and for months and for festivals and for years and for jubilees and for all seasons of the years,

In these three verses, Alohym establishes that the Sun is the great sign, the ruling principle for Sabbaths, months, festivals, years, jubilees, and all seasons of the years. According to Alohym's calendar, everything starts with a Sabbath, the years, the seasons, the festivals, and jubilees.

Alohym prophesied through the Apostle John of a tremendous heavenly end-time sign before Messiah returned to the Earth. The celestial event spoken of here is none other than the [Revelation 12:1](#) sign. This sign would reset Alohym's calendar concerning His accurate Sabbath calendar as instituted in [Genesis 2:3-4](#). In Short, the [Revelation 12](#) sign appeared on September 23rd, 2017, the actual Day of Atonement, the 10th day of the 7<sup>th</sup> month, the only Sabbath outside of the yearly 52 weekly Sabbaths. It is the 192<sup>nd</sup> day in Alohym's calendar year, making March 16<sup>th</sup> of 2017, the first Sabbath and day 1 of Alohym's New Year. That stated that Equilux Day was on March 15<sup>th</sup>. Scriptural Research, Scientific data, and historical text have proven the truth.