

NOAH AND MOSES REVEALED GOD'S CALENDAR

Ask yourself these questions. When did God create Adam and Eve? When did He destroy all living beings except those on the ark? When did these historical events take place? Is there an unbreakable mathematic principal that God used to establish time?

God's Word contains many historical dates which take on a greater meaning when they are shown to validate the creation week. This article will explain how God tracks time and how He set His Sacred calendar for all mankind to understand. His calendar is not determined by what is observed in the present skies. **It was set at creation by the seven-day week.**

Genesis 1:14-18. *"Then God said, 'Let there be light in the firmament of heaven to divide the day from the night; and let them be for signs and seasons, (appointments – high day Sabbaths) and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth;' and it was so. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. **God set them** in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good."*

God's calendar is determined by the astronomical cycle which is 19 years and is known to astronomers as THE METONIC CYCLE. This cycle is composed of one rotation of the earth, a day, while the earth traverses one cycle about the sun, which is a solar year. That is, 365 and not quite a quarter rotation of the earth, making up the solar year. It takes 13 of these 19-year cycles to make a complete series of Metonic cycles.

The following is a quotation from The International Standard Bible Encyclopedia, page 305. "Meton, the Athenian, won immortal fame by announcing it. The evidence of these Syene papyri renders it probable that Meton did not himself discover the cycle but learned it from Jewish sources."

As the earth circles the sun, the moon is circling the earth. On average it takes twenty-nine and a bit greater than one half of a rotation of the earth for the moon to circle the earth once. This is known as THE SYNODIC CYCLE. For example: the shortest Synodic month in the one hundred years, 2001 to 2100, is 29 days, 6 hours and 35 minutes, and will occur in the latter part of June and the beginning of July 2053. The longest month of 29 days, 19 hours and 45 minutes occurred in December 2017 to January 2018, giving a maximum variation of only 13 hours and 12 minutes. What this means is that the variation cannot be more than one day in the count of the sacred calendar (it is either 29 or 30 days). Reference: Astropixels.com.

In the Gregorian calendar which we presently use we say twelve months equals one year. Beginning at creation, God's calendar of twelve rotations of the moon about the earth is the first year (six months of 30 days and six months of 29 days). However this first cycle is eleven days short of the 365 day solar year. As the earth continues moving around the sun on its second trip, which is year two, after 24 cycles of the moon about the earth, it is now 21 days short in its second trip around the sun or the second solar year.

On the third trip of the earth around the sun the moon has enough time to make 13 cycles, or moon (lunar) months. At that point it is still one day short of the solar year. This clearly shows that it is the travel time of the earth and moon orbiting the sun that dictates the addition of a 13th month. Again, it is the travel time that dictates the 13th month and not the use of the spring equinox or some celestial phenomenon. This would include the search for the green ears spoken of in Exodus 12. This 13th month year results in a length of 383, 384, or 385 days.

As the earth continues to circle the sun it never regains its original position until after 19 years. At the end of 19 years the moon, earth and sun come back into alignment as at the start of creation. The problem is that this alignment point does not fall on the same day of the week that it began on at creation, which was a Sunday. It takes 13 of these 19-year cycles, or 247 years for the first day of the 248th year to be the first day of that year, a Sunday, which was the same day of the week on which the creation began. Regardless of what one might see in the sky the Passover will occur on a Saturday of the 248th year, the 14th day of that year.

It is clear that the 247th year cycle is tracking the seven-day week, which must be maintained. This is because it marks the start of man's life, yet is also the factual count of the revolutions of the earth, beginning with day one of the creation week.

This means that every weekly Sabbath and each Holy Day Sabbath was set at creation, and would not be set by the vagaries of men sighting the moon, but are set by the mathematical process of the METONIC CYCLE, which track the movements of the earth, moon and sun. Throughout this process the seven-day creation week is always maintained. It is the first rule of God's calendar and **cannot be broken**.

Because each Sabbath is repeated in the same order in each of the 247-year cycles, it also means that every High Day Sabbath will fall on a fixed day in those 247 years. That is precisely what this work of the sacred calendar proves. All Sabbath days, weekly or high days, are fixed by this mathematical process, and are not dependent on the vagaries of men sighting the moon. These sightings are affected by where the sighting takes place, weather conditions and industrial smog present. These varying conditions result in a variety of days that do not agree depending on who makes them and where they are made. God is not the author of confusion (I Corinthians 14:33). He gives us a single mathematical formula to designate His holy days, which has, at its foundation, the seven-day week. The day that celebrates man's creation and the beautiful world God created for him to live in.

God's calendar tracks time beginning with the week of creation, and continues on to show the present days of the week perfectly fitting into the METONIC CYCLE. This proves that the day we presently call Saturday is the repetition of the original seventh day of creation and is the one constant that cannot be moved. All other numbered dates are subject to this prime number seven. **There are no exceptions!**

Often not recognized is an important feature of the flood account in Genesis which has a 13-month year. How was Noah able to account for the eleven- and one-half months he spent enclosed in the ark, unable to see the sky, yet correctly placing the days of the months, which also determined the correct length of each month?

CONSTRUCTION FEATURES

The construction of the ark reveals important facts on how he correctly determined the passage of time in days, weeks, and months, and also the correct ending day of the flood year while confined in the ark.

Before looking at the details of the ark's construction it is necessary to understand the outer shape of the ark. Noah did not build a BOAT, but a rectangular shaped box which is defined by Strong's #8392. THE THEOLOGICAL WORD BOOK OF THE OLD TESTAMENT has the following definition on page 964: "In Genesis 6-9, the word is used 26 times to denote the huge, rectangular, box shaped vessel which Noah, his family and the animals entered to escape the judgement of the flood."

Keeping the outer shape in mind there are three facets of the ark's construction that impact the correct understanding of how Noah was able to accurately designate the passage of time by what he could or could not see.

Two of the three facets deal with the word translated as "window." The problem presented by these translations is that the translators used the single English word "window" in both instances, and neither word gives the correct idea of what is being described. The first is found in Gen. 6:16. "*You shall make a window for the ark, and you shall finish it to a cubic from above.*" The word for window here is number 6672 in Strong's, and should be translated "an opening." This window space is often thought of like a modern window made of glass in the side of the ark that could be opened. This could not be possible for the following reasons. If Noah were able to open a window in the side of the ark there would be no reason to send out any birds to make the determination that the flood was over. Noah would only have to look down through the open window to see if the flood had ended. This fact determines two other important construction details.

The second use of the word "window" is found in Gen. 8:6. "*So it came to pass, at the end of forty days, that Noah opened the window of the ark which he made.*" Here the word for window is Strong's number 2474 and is described in THE COMPLETE WORD STUDY DICTIONARY OF THE OLD TESTAMENT as a lattice work with a place that could be opened.

Gen. 8:7. "*Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth.*" The raven is a rather large bird and was able to leave the ark once released by Noah, leaving the ark but not being able to return to the inside. Why? Because the raven lacked the same flying agility as the dove and it was unable to get back into the ark. Therefore it roosted on the top of it.

MEANING OF DRIED

In the flood account there are two different words translated as dried. The second word for "dried" is 3001 in Strong's, and is used only after Noah remained in the ark for two months beyond his initial determination that the waters had dried. Gen. 8:13..... "*and indeed the surface of the ground was dry.*" Number 2717 means "no standing water." The number 3001 means the ground dried to a point of being firm, allowing

animals and people to walk on it. The ark was not stuck on a mountain top, but settled into a valley, leading to a plain. Noah released the birds on the 12th day of the 11th month (Shev), a Monday, which explains that he did not have prior knowledge of how long the flood would remain on the earth; thus his log of the passage of time for the flood year.

This second window was different and reveals that it was an internal part of the ark; a lattice work that ran around the interior allowing the birds to fly about, but restraining them from leaving its confines.

In verse 9 of Genesis 8 Noah put out his hand through a small opening to retrieve the dove. He did this to prevent any other birds from escaping. Also, this places Noah inside the restricted area where the birds were housed, preventing him from going to the edge of the ark and looking down. This means there was no provisions in the construction of the ark that allowed him to do so.

THE ARK RESTED

An additional point needing clarification is in Genesis 8, verse 4. *“Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.”*

As a result of this scripture artists draw pictures of the ark settled on top of a mountain range, resulting in searchers looking for this elusive ark on the mountain range of Mt. Ararat. The statement in Gen. 8:4 says something different. The ark, as guided by God, would have been located over a large valley which led out to the plain in which the ark was later to settle.

Genesis 8:4: *“Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.”* This verse gives the impression that the Ark settled down on the mountains of Ararat because the waters had started to decrease. However, for the Ark to rest on the ground would have required the depth of the water to have fallen considerably. The highest mountains were covered to a depth of fifteen cubits - not a great depth until you consider that fifteen cubits of water were above the tallest mountain on earth. As Mount Ararat is only 17,000 feet the amount of water would have been much greater than 15 cubits.

In addition, consider that the date given for this occurrence, the seventh month, the seventeenth day, was only 194 days into Noah’s six hundredth year, (Nisan 1 through Tishri 17 – the biblical account was kept in moon months).

However, the scriptural account records that 236 days of that year had passed before God started to dry up the flood waters: 30 days for the first month, plus 16 days before the flood began, plus 40 days of flooding, plus the 150 days of rain to maintain the flood level, equals 236. If you figure that the forty days of rain were part of the 150 days, (contrary to the scriptural count,) the total would still be 196 days before the waters began to decrease. It was therefore impossible for the Ark to have been lodged on a mountain top on the seventeenth day of the seventh month as the waters had not yet begun to decrease.

THE MEANING OF “RESTED”

What then is the meaning of the word “rested” in Genesis 8:4? The word “rested” is #5117 in Strong’s and is describing a stopping of movement or activity. The same Hebrew word is used in Exodus 20:11: “*God rested on the seventh day.*” His activity or movement ended - rested.

The use of this word in Genesis 8:4 tells us that the Ark remained immobile at a specific location. It was no longer rolling and plunging through churning, turbulent Flood waters. The winds that had driven it ceased to blow, the waves subsided, and the waters surrounding the Ark became calm and placid. The Ark came to a stop as if God had anchored it above the tops of the mountains at its planned location. God maintained the location of the Ark at Mt. Ararat not because it was physically stuck but because God wanted it there. It did not settle upon the ground until after the waters had fully abated. By using the same word designated in the Sabbath command of Exodus 20, it shows the seventeenth day of the seventh month to be a weekly Sabbath, which it was. See the calendar generator for BC 2386 below:

BC AD

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GENERATE

Year the Great Flood Began—Genesis 7 & 8

YEAR 1661 AM (AFTER MAN)

<i>Passover</i>	<i>Mar 23</i>	
<i>Unleavened Bread</i>	<i>Mar 24</i>	<i>Mar 30</i>
<i>Pentecost</i>	<i>May 17</i>	
<i>Feast of Trumpets</i>	<i>Sep 3</i>	
<i>Day of Atonement</i>	<i>Sep 12</i>	
<i>Feast of Tabernacles</i>	<i>Sep 17</i>	<i>Sep 23</i>
<i>Last Great Day</i>	<i>Sep 24</i>	

THE ABOVE DATES ARE OBSERVED THE PREVIOUS EVENING,
AFTER SUNSET

How many 247 Year Cycles: 6

Hebrew Calendar: 385 days
Solar Calendar: 365 days

Which 19 year cycle: Tenth

Difference: 20 days
Last Year: -10 days

Where in 19 year cycle: 8

Differences: 10 days
[See the End Result](#)

Gregorian Calendar
Hebrew Calendar
Solar Calendar

Jan					Feb				Mar				Apr			May			
3	10	17	24	31	7	14	21	28	7	14	21	28	4	11	18	25	2	9	16
Tev	Shev				Adar				Nisan				Iyar			Sivan			
23	1	8	15	22	29	6	13	20	27	5	12	19	26	3	10	17	24	2	9
1660									86614	1661					Iyar 17—Flood Begins				
291	298	305	312	319	326	333	340	347	354	361	2	9	16	23	30	37	44	51	58
		Jun			Jul				Aug					Sep					Oct
23	30	6	13	20	27	4	11	18	25	1	8	15	22	29	5	12	19	26	3
			Tamm				Av			Elul				Tish		Tishri 17—Ark Rested		Chesh	
16	23	30	7	14	21	28	6	13	20	27	4	11	18	25	3	10	17	24	1
		Sivan 27—40th Day																	
65	72	79	86	93	100	107	114	121	128	135	142	149	156	163	170	177	184	191	198
				Nov				Dec			2385 BC	Jan					Feb		
10	17	24	31	7	14	21	28	5	12	19	26	2	9	16	23	30	6	13	20
Chesh				Kis				Tev				Shev				Adar			
8	15	22	29	6	13	20	27	4	11	18	25	3	10	17	24	1	8	15	22
			Chesh 29—150th Day Water Prevailed																86663
205	212	219	226	233	240	247	254	261	268	275	282	289	296	303	310	317	324	331	338
	Mar				Apr					May									
27	5	12	19	26	2	9	16	23	30	7	14	21	28						
	Adar II				Nisan				Iyar				Sivan						
29	6	13	20	27	5	12	19	26	3	10	17	24	2						
		86666	1662										2nd Month, 27th Day						
345	352	359	1	8	15	22	29	36	43	50	57	64	71						

Keep in mind that Noah needed to use the dove to determine if the flood waters were gone, bringing to mind what he could see of the outside world. Gen. 8:5 reveals the third feature of the ark. *“And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen.”* The mountains spoken of here were part of the Ararat mountain range. This pictures the ark settling into a valley between the peaks of the mountains.

THE ROOF

The third construction feature is what allowed Noah to see just the horizon. The covering of the ark was a slanted roof that extended well over its edge. Today it would be called an overhang. The slanted roof with the large overhang was an absolute necessity to insure that no rain could enter the ark. The first window described an opening between its outer wall and the roof. The opening extended all the way around the ark and was necessary to supply fresh air for all on board.

Reading Genesis 8:13 makes it clear why these construction details are important. *“And it came to pass in the six hundredth and first year, in the first month, the first day of the month that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.”* Strong’s number 2717 says “No standing water.”

It is clear from this text that until the roof was removed Noah could not look down to see for himself if the flood had ended, which also means that he could not look up to see the sky for any kind of observation, such as the sighting of the moon for its position. Therefore, the entire calendar recording done by Noah was through calculation, done by predetermined lengths of the months and years. The final control was the seven-day week because he could count the days by being able to see the periods of light and dark. Obviously the day count was not a problem, nor was the weekly Sabbath, as Genesis 8 aptly points out.

WHAT NOAH COULD SEE

Noah could not see the moon and its position once he was enclosed in the ark, including the initial forty days of rain, plus the next one hundred fifty days of rain that God used to maintain the fifteen cubits above the highest mountain, and the last one hundred and fifty days it took for the waters to dissipate. As previously pointed out, he was unable to see the sky until the covering was removed at the end of the flood. Therefore, **it was impossible for Noah to employ the postponement rule requiring the sighting of the moon.** Certainly he was nowhere near Jerusalem as the rule requires.

Once Noah entered the ark all time delineations that referred to months and years were made by calculations only; the only possible way that he could have done it. The three Sabbath days called out in the flood account are the tenth and the seventeenth of the second month, and the seventeenth day of the seventh month. In order to have the correct Sabbath day being observed there had to be an unbroken line of seven days during the flood and from the flood back to the week of creation. Note that it was seven days prior to the start of the flood that God spoke to Noah, giving him his final instructions on the Sabbath day. Also, when following a calendar based on a three hundred- and eighty-five-day year, as was the year of the flood, all the rest of the Sabbaths become obvious. See the Calendar Generator shown on page 5 for 2386 BC, 1661 AM, the year of the flood.

Also, read the article: NOAH'S FLOOD AND GOD'S CALENDAR at: <https://biblicalcalendarproof.net/articles/noahs-flood-and-gods-calendar>

NOAH, A SPECIAL MAN TO GOD

How could Noah know how God wanted this time period recorded? In the list of the patriarchs of Genesis 5 there are two men who stand out; Enoch and Noah. It states that both of these men walked with God. "Walked with God" is a metaphor revealing that God opened up His entire plan of salvation to these two men.

Enoch was taken by God without experiencing the pain of death, and this could only happen if Enoch accepted Christ as his savior. Enoch and Noah are listed in the "Faith Chapter," Hebrews 11, showing they will be in the first resurrection. Likewise Noah was given more than the instructions of the flood and how to build the ark during the time he walked with God and received his special education. Because God had Noah keep an exact record of the flood in days, weeks and months, concluding with the 601st year of his life, he had to know how God tracked

time from its inception. Gen. 2:3. *“Then God blessed the seventh day and sanctified it, because in it He rested from His work which God had created and made.”* The word “sanctified” is number 6942 in Strong’s, and means to be set apart as holy, making it a very special day. Obviously this example was set by God for us to follow by stopping His activities of creation on the seventh day.

GOD’S MEASURING STICK

It is an excellent time to remember that it was God who set the movement of the celestial bodies. God created everything with forethought and planning, and definitely would include the cycle time of the sun, moon and earth. He could have given us a 360-day year with 12 thirty-day months as some have proposed. However, He did not. WHY? He purposely fractionalized the length of the month and year, forcing the recognition of the integrity of the seven-day creation week, as it continues throughout man’s history without a stumble. This alone proves that He is the great creator God who has given life to all.

Ex. 20, verses 8 through 10. *“Remember the Sabbath day, to keep it holy. Six days you shall labor and do all of your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.”*

God chose a specific year for the flood that had the exact number of days so that the year of the flood would be accurately placed in Bible history. If that year had a fixed number of days different from our present solar year of 365.24 days, and Noah’s age is given, it would mean that all previous years would also have a fixed number of days, and would of necessity have had to match, at certain intervals, the time of the solar year length. For further information read the article “HOW GOD SET HIS CALENDAR” <https://biblicalcalendarproof.net/articles/how-did-god-set-his-calendar>

Without Noah having total knowledge of the calendar, a calendar that began with the seven days of creation in year one, he could not have placed his age correctly into the flood year as he did. It becomes clear in two scriptures, Gen. 7:6. *“Noah was six hundred years old when the flood waters were on the earth.”* Gen. 8:13. *“And it came to pass in the six hundred and first year, in the first month, the first day of the month that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.”*

Because Noah knew his age at the beginning and at the end of the flood, it would mean he also knew his birth year. God chose the year of the flood. Why? A year with three hundred- and eighty-five-days places that year in a predetermined position relative to Noah’s age and the year of creation. It was done so the exact year of the flood could be determined.

MOSES, THE COMPILER

Moses the Compiler preserved the flood account of Noah for our benefit. Everything that has been pointed out about the flood he recorded under inspiration of God. It was understood by Moses because the calendar information that he preserved was a record of God speaking as recorded in Exodus 12 to Moses and Aaron.

All that has been pointed out about the exact passage of time during the flood year – Noah’s actions and the important construction details - were understood by Moses. This was because God directed what Moses preserved in His word. Remember that Moses was well-educated in the house of Pharaoh as shown in Ex. 2:10. *“And the child grew, and she brought him to Pharaoh’s daughter, and he became her son. So she called his name Moses, saying, ‘Because I drew him out of the water.’”*

How complete was Moses’ understanding of God’s calendar? Exodus 12 gives the answer in verses 1 through 3. *“Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, ‘This month shall be your beginning of months; it shall be the first month of the year to you. Speak to all the congregation of Israel, saying: On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for the household.’”*

Here God gives Moses and Aaron just one piece of information. He only tells them which month they are in, and does not tell them what day it is or how many days were in the month, or how many months were in the year. Yet Moses tracks time perfectly as shown by what he recorded in Ex. 16:1. *“And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt.”*

MOSES RECORDS SABBATHS

Reading the entire chapter places the Sabbaths for the second month on the 29th, 22nd, 15th, 8th and 1st. It is by understanding the Sabbaths of the first month and how they connect to the second month which determines the number of days in the first month. The seven day rotation of the Sabbath must be maintained. Ultimately it will be seen that there was a special relationship between the first and second years recounted in Exodus.

The Israelites chose the lamb on the tenth and kept it for three days. The lamb would be killed at the beginning of the fourteenth with the celebration of Unleavened Bread taking place on the fifteenth. On the sixteenth they travel and camp on the seventeenth, a day of rest. Ex. 13:20. *“So they took their journey from Succoth and camped at Etham at the edge of the wilderness.”*

Then they traveled **night and day** on Sunday, Monday and Tuesday. Verse 21, *“And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.”* As Tuesday ends they camp on the east side of

the Red Sea. Num. 33:7 & 8. *“They moved from Etham and turned back to Pi Hiroth, which is east of Baal Zephon; and they camped near Migdol. They departed before Hahiroth and passed through the midst of the sea into the wilderness, went three days journey in the wilderness of Etham and camped at Marah.”* They traveled Wednesday, crossing the Red Sea, and continued traveling on Thursday and Friday. The day they camped at Marah was the 24th. It has been shown that the first day of the second month was a Sabbath. Therefore, the first month had to have thirty days.

The Sabbath order breaks down as follows: The Sabbaths of first month were on the 3rd, 10th, 17th and 24th. The Sabbaths of the second month were on the 1st, 8th, 15th, 22nd and the 29th. View Video #7—EXODUS TO THE FIRSTPENTECOST:

<https://biblicalcalendarproof.net/content/video-timeline-7-exodus-first-pentecost>

NEVER IN JERUSALEM

The point of this presentation is to conclusively show that both Noah and Moses tracked time correctly for 2,520 years by using the seventh day Sabbath, without ever sighting the moon from Jerusalem. In the case of Noah, he was unable to sight the moon for the twelve of the thirteen months of the flood year, and he wasn't in Jerusalem! Yet he tracked days, weeks, months and years correctly, leaving only one conclusion. He tracked time by using the seven day Sabbaths, with a predetermined number of days for each month.

The same can be said about Moses. There is no statement in the Bible that leads to any other conclusion. The Bible does say that Moses was desirous to enter the Promised Land and travel in it. Deut. 3:23-26 proves this. *“Then I pleaded with the Lord at that time, saying; ‘Oh Lord God, you have begun to show your servant your greatness and your mighty hand, for what God is there in heaven or on earth who can do anything like your works and your mighty deeds? I pray, let me cross over and see the good land beyond the Jordan, those pleasant mountains and Lebanon.’ But the Lord was angry with me on your account, and would not listen to me. So the Lord said to me: ‘Enough of that! Speak no more to me of this matter: Go up to the top of Pisgah and lift your eyes toward the west, the north, the south, and the east; behold it with your eyes, for you shall not cross over this Jordan.’”*

It can be correctly concluded that if Moses would have already been to Jerusalem he would not have expressed the great desire to see the Promised Land by traveling in it. Therefore, both he and Noah never had the opportunity to enter into the land to see it, or record the sighting of the moon. The only thing Moses gave the priesthood was the mathematical formula for a set number of days per recorded month to set the calendar. And the only constant that the Bible reveals is **the seven day week.**

THE SECOND YEAR

Numbers 1:1 is important as a calendar marker. It tells us that the Sabbaths for the first seven months of the second year fell on the same numbered days of the month as the first year Sabbaths in the year of the Exodus.

Num. 1:1. *“Now the Lord spoke to Moses in the wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt,*” This places the Sabbaths for the second month of the second year on the first, eighth, fifteenth, twenty-second, and twenty-ninth, just as in the year of the Exodus. This occurrence is fundamental in that it does not happen again until the year 2563 AM or 1484 BC, forty-four years later. Also, going back in time it did not happen again until 2492 AM or BC 1555, twenty-seven years prior to the exodus. Both of these dates are well beyond the biblical documentation of time for the exodus of Israel, and are a calendar proof that substantiates the year of the exodus, without question, as 2519 AM or 1528 BC.

There is no biblical record of an observation of Pentecost a second time. The first Pentecost was the giving of the law by God from the mountain, but in the second year a Passover was observed as recorded in Num. 9:1-3. *“Now the Lord spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying: ‘Let the children of Israel keep the Passover at its appointed time. On the fourteenth day of this month, at twilight, you shall keep it at its appointed time. According to all its rites and ceremonies you shall keep it.’”*

The only other high day Sabbath observation recorded as kept was the Day of Atonement in the second year. This is found in Leviticus 16. The first 33 verses are a record of how this date was to be observed. Verse 34 tells that they kept it. Lev. 16:34. *“This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year. And he (Aaron) did as the Lord commanded Moses.”*

Going to Leviticus 23, verses 26-31 the time and how this day was to be observed was given. The tenth day of the seventh month of the second year was a Monday, the first of October in 1527 BC. This becomes an important date because it was the last recorded observation of a high day Sabbath until the first Passover was observed in the Promised Land.

It is known that Israel left the Mount of God by reading Num. 10:11. *“Now it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from above the tabernacle of the testimony.”*

As the Israelites traveled toward the Promised Land they observed the Day of Atonement on the tenth day of the seventh month, a Monday, as shown in Lev. 16.

THE SABBATH DECLARED FIRST

Lev. 23:1-3. *“And the Lord spoke to Moses, saying, ‘Speak to the children of Israel, and say to them: ‘The feasts of the Lord which you shall proclaim to be holy convocations, these are My feasts. Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings.’”*

The first holy day that God instructed the Israelites to keep was the seventh day Sabbath. The dates of all the high day Sabbaths would be subject to the location of this seventh day. This shows that there are just four first Sabbaths of the first month that establish the holy days for any year.

Noah and Moses made no provisions to add a numbered day to the month because of any moon sighting. Since neither was ever in Jerusalem it is clear that they could not change the numbered days of the calendar by sighting the moon. As pointed out in the article mentioned above, the seventh day Sabbath determines all of the holy days for any year from creation to the present.

First Sabbath of the First Month (Nisan) of any Given Year sets all the Holy Days

1 st Sabbath on Nisan	Passover 14 th Nisan	Unleavened B 15 th Nisan (Full Moon)	Pentecost Sunday	Trumpets 1 st Tishri	Atonement 10 th Tishri	Tabernacles 15 th Tishri
7	Sabbath	Sunday	Sun 5 th Sivan	Tuesday	Thursday	Tuesday
5	Monday	Tuesday	Sun 10 th Sivan	Thursday	Sabbath	Thursday
3	Wednesday	Thursday	Sun 8 th Sivan	Sabbath	Monday	Sabbath
1	Friday	Sabbath	Sun 7 th Sivan	Monday	Wednesday	Monday

CALCULATED CALENDAR BIBLICALLY CONFIRMED

There remains an additional, undisputable truth that Moses recorded, inspired by God, that proves the calculated calendar accurately records Bible history.

The record of this Calculated Calendar actually accounts for every day given in Exodus 12:40-42. It is the number, 430 in verses 40 thru 42 that has puzzled men for centuries. *“Now the sojourn of the children of Israel who lived in Egypt was 430 years. And it came to pass at the end of 430 years – on that very same day – it came to pass that all the armies of the Lord went out from the land of Egypt. It is a night of solemn observance to the Lord for binging them out of the land of Egypt.....”* This verse gives the exact ending day of the 430 years, but when did those years begin?

Verse 40 is not saying that the children of Israel lived in Egypt for 430 years, but that the ones presently living in Egypt had been sojourning as a group for that amount of years. The 430 years could not represent the time they spent living in Egypt because their sojourn there began in the latter half of Joseph's generation, followed by the next generation, which produced Moses who led Israel out of Egypt, accounting for about 120 years of slavery there. Moses mother was Jochebed, the daughter of Levi, who was Joseph's brother.

It should be clear that the 430 years marks a special time. As verse 41 states, the 430 years notes a particular day concluding these years; "The very same day." Looking back in scripture it is seen that the nation of Israel had its beginning with Abraham. Just as this night marked the exit of Israel from Egypt to the Promised Land, the very same night marks the beginning of Abraham's journey to the Promised Land. Reference article "430 Years of Exodus & 400 Years of Genesis Clarified/Combined" <https://www.biblicalcalendarproof.net/articles/430-years-exodus-400-years-genesis-clarifiedcombined>

The entire sojourn began with Abraham leaving for the Promised Land at age 75, shown in Genesis 12:4. The 430 years starts here and ends in Exodus 12:40-43; the year he left was 2089 AM/1958 BC. The 400 years of Genesis 15:13 began at the weaning of Isaac, which was the time Hagar and Ismael were sent away: 2119 AM/1928 BC. (Genesis 21:8). The 430 and the 400 years culminate at the same time as the exodus from Egypt. 2519 AM/1528 BC. (Exodus 12:40-43, and Acts 7:6).

The death of Levi at the approximate date of 2399 AM/1648 BC is the earliest point to begin counting the years of Israel's slavery in Egypt. Reference Ex. 6:16. From Abraham leaving Haran at age 75 in 2089 AM/1958 BC to the death of Levi about 2399 AM/1648 BC is 310 years. The remaining 120 years is the maximum number of years of slavery that Israel would spend in Egypt.

GOD'S TWO SYSTEMS

There are two systems God has given for tracking time. One is by moon months, resulting in years of different lengths, as already explained. The other system is the number of revolutions of the earth as it makes one complete trip around the sun. Reference Genesis 1:14-18. This number is 365.242 revolutions of the earth, and is used in calculating one year of the solar system, shown on the blue line of the calendar generator. The calendar generator tracks time using the seven day creation week and comes forward in increments of seven to our present day and beyond by using three distinct calendars.

The Gregorian calendar, shown in black, is our present day calendar. Shown in red is the Hebrew calculated calendar, which marks time in the Bible, and the Solar calendar which tracks time using the year length of 365.242. The three calendars as presented are totally independent of any Jewish rules of postponements, only tracking time by the constant of the seven day creation week. The Bible does not mention the Gregorian calendar; a man-made calendar also using the 365.242 days. This calendar has five major differences from the solar calendar.

The Gregorian calendar calculation was introduced by Pope Gregory in the year 1582 AD. It is figured back to the year of creation by use of the seven-day week. Another difference is that it begins the year in the middle of winter, unlike the Solar or Hebrew calendars which begin in the spring. The third difference is that it starts the day at midnight, unlike the other two calendars which begin the day at sunset.

A fourth difference is the employment of twelve fixed month lengths, not connected to any celestial body movements. Number five is its leap year occurring in a different progression of years.

Despite the fact that these three calendars use different systems to calculate the length of the year they still come into agreement because they are using one revolution of the earth tied to the seven-day week. The system God had Moses record in Exodus 12 was moon based. Because Moses used the term “the exact same day,” it is an extension of the previous counting of time. As Israel left Egypt on the 15th of the first month, so Abraham left Haran on the 15th of the first month 430 moon years before Israel left Egypt.

Therefore, God’s calendar was, and still is, set only by the math that tracks the earth circling the sun, while the moon circles the earth.

It is the seven day week that is God’s measuring stick, accurately placing every event recorded in the Bible. Using the seventh day proves the Bible to be historically accurate – the Word of an All-Knowing God!

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