

# Noah's 365 Days In The Ark

or

## The Jewish Calendar Verified

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- Sections 3.0 and 7.0 home page internet address changed to domain name.

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## Noah's 365 Days In The Ark

### 1.0 Introduction

Noah's Flood is recorded in Genesis chapters 7 and 8 but much of it is poorly understood. No one seems to understand why we are given the detailed date information for some of the Flood's events. For example that Noah entered the Ark on the 17<sup>th</sup> day of the second month – Zif 17 (Gen 7:11), left it on the 27<sup>th</sup> day of the second month - Zif 27 (Gen 8:14), that the Ark came to rest on Mt Ararat on the 17<sup>th</sup> day of the seventh month – Tisri 17 (Gen 8:4), and that the mountain tops were again visible on the 1<sup>st</sup> day of the 10<sup>th</sup> month – Tebeth 10 (Gen 8:5, Est 2:16).

Surely God had a purpose for giving us those detailed dates and other information. This paper shows that the information can be used to verify today's Jewish calendar. This is important, not only to Judaism, but also to Christians who observe the 7<sup>th</sup>-day weekly Sabbath, the Passover day, the seven holy days and the three festivals prescribed in Leviticus chapter 23. Amongst these Christians some have questioned today's Jewish calendar and decided to devise their own 'biblical' calendar; but overlooking that God gave the calendar stewardship only to the Levites among the Jews.

One aspect that has been especially misunderstood is the period of 150 days referred in Genesis 7:24, which is rendered in the King James Version as follows:

Gen 7.24 And the waters prevailed upon the earth an hundred and fifty days.

Many assume that these 150 days denote five 30-day calendar months but a moment's thought should suggest this is wrong. First Genesis does not equate these 150 days to five calendar months and so that assumption takes a liberty with God's Word. Second lunar calendar months must in the main alternate between 30 and 29 days so that their average approximates closely the average time between successive new moons, which is 29 days, 12 hours, 44 minutes and 3 $\frac{1}{2}$  seconds. This error accumulates but is corrected by adjusting for some years the number of days for the 8<sup>th</sup> month (Bul) and/or the 9<sup>th</sup> month (Chisleu) – see also Section 3.0.

Some also speculate that prophetic months and years have respectively 30 days and 360 days and this has given those an added incentive to believe that the 150 days of Genesis 7:24 refer to five successive 30-day months. This too has been a misguided motivation for taking over the calendar stewardship. One justification being the claim that God altered in Noah's day the time between successive new moons. This disregards that God had declared His original creation good for signs, seasons, days and years (Gen 1:14-18).

NOTE: If indeed prophetic years are 360 *days* long, would it not be better to take *day* as a figure for *degree* of arc, so that prophetic years represent a 360-degree orbit of the Earth around the Sun, which is a 365 $\frac{1}{4}$ -day solar year. Similarly if there is a 30-day prophetic month, would it not be better to take this as 1/12th of a solar year or a 30-degree movement of the Earth in its orbit around the Sun? After all a shortened 360-day year does not make sense but a 360-degree (solar) year does.

This paper examines in passing Dr Ethelbert Bullinger's (1837-1913) date claims concerning the Flood year in his side notes to Genesis chapters 7 and 8 in his *The Companion Bible*. I am not aware

of any other authority who like Dr Bullinger claims that Noah's sojourn in the Ark was exactly one solar year. In this Dr Bullinger is correct but he does not support this claim in his notes and he errs in a number of his date claims. Section 3.0 explains to the reader the fundamentals of the Jewish calendar and Section 5.0 explains how to count backwards and forwards in the calendar to uncover what is behind the date details given in Genesis chapters 7 and 8.

Genesis chapters 7 and 8 refer to the years in which Noah's enters and leaves the Ark as Noah's 600<sup>th</sup> and 601<sup>st</sup> year (Gen 7:11; 8:13). It is generally agreed that these are respectively the years 1656 and 1657 AM, where 1 AM was the year of Adam's creation and where AM denotes *Anno Mundi* or Year of the World.

## 2.0 The 150-day Period Examined

Let us examine what Genesis 7:24 actually says about this 150-day period. In this paper this period of 150 days will be defined in terms of calendar dates and for this we need to understand precisely what is meant by it. Genesis 7:24 reveals that the waters *prevailed* on earth for 150 days. Since we are not told that the 150 days are equivalent to five months let us not read this into the Bible but let us instead understand what God's Word means by the waters prevailing for 150 days. For this we need the explanation offered in the passage Genesis 7:19-20, which declares that the waters prevailed even by 15 cubits. In other words, there was no dry land anywhere during these 150 days; and at the peak of the Flood even the tallest mountain peaks were covered by at least 15 cubits of water.

- Gen 7.19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.  
.20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

When the 150-day period was over, the tallest peak was again visible; and so the prevailing of the waters was no longer total. This we see from the passage Genesis 8:2-5:

- Gen 8.2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;  
.3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.  
.4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.  
.5 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.

The 150-day period did not end when the Ark came to rest on the mountain but ended when more water had drained away and the tallest mountain became again visible on the 1<sup>st</sup> day of the 10<sup>th</sup> month (Tebeth). Then by counting back 150 days we can determine the date when the 150-day period began and even the tallest peak became submerged. Figure 1 shows that the 150-day period began on Sunday the 29<sup>th</sup> day of the 4<sup>th</sup> month (Thammuz) and ended the day before Wednesday the 1<sup>st</sup> day of the 10<sup>th</sup> month (Tebeth). Comment 9 to Fig. 1 shows that Tebeth 1 must be excluded from the 150-day period of the waters prevailing because on that day the mountain tops had become visible (Gen 8:5).

The reader should now read through the (KJV) account of the Noachian Flood in Genesis 7:1 to 8:19 but for convenience the key verses relevant to Fig. 1 are quoted next:

- Gen 7.11 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.  
.12 And the rain was upon the earth forty days and forty nights.  
.13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;  
.17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

- .20 Fifteen cubits upward did the waters prevail; and the mountains were covered.
- .24 And the waters prevailed upon the earth an hundred and fifty days.
- Gen 8.1 And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;
- .2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
- .3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.
- .4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
- .5 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.
- .6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
- .7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.
- .8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;
- .9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.
- .10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;
- .11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.
- .12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.
- .13 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.
- .14 And in the second month, on the seven and twentieth day of the month, was the earth dried.
- .15 And God spake unto Noah, saying,
- .16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.
- .18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

### **3.0 Hebrew Calendar Fundamentals**

This paper is not so much about the Noachian Flood but how the Bible's account of the Flood helps verify the Hebrew (Jewish) calendar. For this the reader needs to know the basics of this calendar and understand how to count days, weeks and months in it. This may seem like exploring alien and unfriendly territory and the calculations we need make will seem tedious to many; but all this is necessary so that we may have confidence that we have a valid calendar against which to observe God's commanded holy days and festivals as laid down in Leviticus chapter 23. This paper is not a treatise on the calendar but enough will be shown to inform the interested reader.

The Bible does not reveal the Sacred calendar which God must have given the Levitical priesthood through Moses. We have only the Jewish calendar, which is known to have departed from the Sacred calendar by: (a) Beginning the year on the 1<sup>st</sup> day of the 7<sup>th</sup> month (Tisri 1 – Rosh Hashanah) instead of God's 1<sup>st</sup> day of the 1<sup>st</sup> month of Abib (Exod 12:2, 13:4); (b) Having moved the Passover day from the appointed Abib 14 (Numbers 9:1-3) to Abib 15; and (c) Having moved Pentecost from the biblical Sivan 7 (7<sup>th</sup> day of the 3<sup>rd</sup> month) to Sivan 6 (See my paper, *On Sivan 7 Pentecost Was Fully Come!* – available at [www.rightly-dividing.net](http://www.rightly-dividing.net)).

By removing those three errors from the Jewish calendar, the resulting Hebrew calendar is as close to the original Sacred calendar as can be obtained today. Because God gave calendar stewardship to the Jews we must accept their calendar but without copying their demonstrable departures from the biblical dates for Passover (Pascha) and Pentecost (Shavuot). I have checked all Bible dates and found not one that contradicts today's Hebrew (Jewish) calendar. This paper illustrates this powerfully for the dates of the Noachian Flood. It is shown later in this section that due to the fixed nature of the first

seven months, in which fall the Passover day, the seven holy days and the three feasts; there is no essential difference between the Hebrew and Jewish years.

Bible days and so Hebrew calendar days run from sunset to sunset; unlike our secular days which run from midnight to midnight. Since the Bible names only the 7<sup>th</sup> day of the week (Sabbath) and refers to the other six by number, it is convenient to borrow the secular names to mark Hebrew calendar days. It must be understood when in this context I refer to Tuesday, that the actual time slot is Monday sunset to Tuesday sunset. Similarly for the other days; for example Saturday (Sabbath) is from Friday sunset to Saturday sunset. The borrowed secular day name is the one with greatest overlap (midnight to sunset) with the Hebrew calendar day.

The Hebrew calendar is lunar-solar. It is lunar because its months closely parallel the new-moon cycles. It is solar because its years grouped in 19-year cycles, closely parallel the corresponding group of 19 solar years, which keeps the seasons to their proper times as demanded by Exodus 34:22 (Hebrew ‘at the turn of the year’ rather than ‘at the year’s end’, Strong #8622). To this end the 19-year Hebrew cycle comprises 12 common years of 12-months and 7 leap years with an extra 13<sup>th</sup> month of 30 days.

The 12-month common years have either 353, or 354 or 355 days; and the 13-month leap years have either 383, or 384 or 385 days. Due to certain calendar restrictions, all years must start on an odd-numbered weekday (Sun., Tues., Thurs., Sat.). One such restriction – but which most appear to have forgotten! – is discussed in the NOTE of Section 3.7 of the aforementioned Pentecost paper.

With the 6 calendar types (3 common, 3 leap) and the four possible starting days for the year, it may be expected that there are in total  $6 \times 4 = 24$  calendars. However 9 of these are not possible (they would cause the following year to begin on an even-numbered weekday), so leaving only the 15 possible calendars listed in Table 1.

**Table 1 – Possible Hebrew Calendars**

Ref.	Hebrew Years		
	Number Of Days	First Day (Abib 1)	Last Day
1	353	Thu	Sat
2	353	Sat	Mon
3	354	Sun	Wed
4	354	Tue	Fri
5	355	Tue	Sat
6	355	Thu	Mon
7	355	Sat	Wed
8	383	Tue	Sat
9	383	Thu	Mon
10	383	Sat	Wed
11	384	Sun	Fri
(12)	385	Sun	Sat)
13	385	Tue	Mon
14	385	Thu	Wed
15	385	Sat	Fri

The first seven months of the Hebrew calendar have a fixed number of days, with the odd numbered months having 30 days and the even-numbered ones 29 days. This is shown near top of Fig. 1 of Section 6.0 for the year 1656 AM. The Jewish civil New Year or *Rosh Hashanah* is the 1<sup>st</sup> day of the 7<sup>th</sup> month (Tisri 1). This is always exactly 177 days after the biblical Abib-1 New Year. Therefore in the yearly cycle there is no essential difference between the Hebrew calendar proposed here and the Jewish calendar. This is because the variable-length calendar months occur after this 7-month period.

The variable-length months are the 8<sup>th</sup> month (Bul) and the 9<sup>th</sup> month (Chisleu). The Bul-Chisleu pair have either 29-29, 29-30, or 30-30 days, and determine whether the 12-month common year numbers 353, 354, or 355 days. Leap years have an additional 30-day intercalary (leap) month inserted between the 11<sup>th</sup> month (Shebat) and the 12<sup>th</sup> month (Adar). Here too the Bul-Chisleu pair determine the length of leap years, which may have 383, 384 or 385 days.

It will be seen that 1656 AM had 355 days and so its Bul-Chisleu pair had 30-30days.

## 4.0 Entering God's Rest and Leaving This

Entering God's *Rest* and the Sabbath are closely related (Gen 2:2, Heb 4:1, 4, 10). To understand Bible dates correctly we must relate entering God's *Rest* to the weekly Sabbath. For example, in the aforementioned Pentecost paper it is argued that when Israel entered the Promised Land on Abib 10 (Josh 4:19), they also entered God's *Rest* and that therefore Abib 10 must have been a weekly Sabbath (Saturday). That paper then demonstrates independently from a date given in Deuteronomy that Abib 10 of Conquest year-1 was indeed a weekly Sabbath. As a result Conquest year-1 had a Wednesday Passover (Abib 14), a feature also shared by Exodus year-1 and the Crucifixion year.

When Noah and his family entered the Ark on Zif 17, 1656, they entered God's Rest and so it must have been on the weekly Sabbath. Therefore this paper claims it was Saturday Zif 17, 1656; as indeed does Dr Bullinger through his side note to Genesis 7:4 of his *The Companion Bible*. It is also worth noting that the name Noah means 'Rest' (Strong #5146).

When Noah left the Ark on Zif 27, 1657 he re-entered this world of which Satan is god (2 Cor 4:4). Therefore it is the opposite to entering God's Rest and so instead of Zif 27, 1657 being a Sabbath, it was the 1<sup>st</sup> day of the week (Sunday).

Due to the cyclic nature of the 7-day week, the 1<sup>st</sup> day of the week is like the 8<sup>th</sup> day of the week ( $8 = 7 + 1$ ). Dr Bullinger in Appendix 10 to his *The Companion Bible* suggests that numbers can have spiritual significance. One meaning associated with the number 1 is that of a *beginning* and with 8 a *new beginning*. Noah and family faced a *new beginning* when they left the Ark and re-entered the world and so we must assume this was on Sunday Zif 27, 1657.

## 5.0 Determining Dates, Weekdays And Flood Year Type

The reader should verify the several day and date claims of this paper and for this he needs to know how to count backwards and forwards in the Hebrew calendar without having an actual calendar available to him. For this Fig. 1 of Section 6.0 needs to be used. The reader may find it helpful to familiarize himself with the top of Fig. 1 which gives for each of the 12 months of 1656, the month's number, its name and its number of days.

Let us begin with an example from the secular calendar. Given that March 10, 2005 is *Thursday*, the reader should determine without looking up the calendar, which day of the week is July 9, 2005. For this the total number of days from March 10 to July 9 must be determined. This total comprises the remaining 21 days of March, all days of April, of May, of June; and the first 9 days of July. The total is  $21 + 30 + 31 + 30 + 9 = 121$  days, which is 17 weeks and 2 days. Therefore July 9, 2005 must be 2 weekdays after *Thursday*, which is *Saturday*. The point to remember is that the 17 weeks merely recycle the same weekday (*Thursday*) but the remaining 2 days determine the shift in weekdays. Therefore since we began on *Thursday* March 10, July 9 is 2 days later in its week, which is *Saturday*.

Let us now take two examples that are crucial for determining which type of year was the 1656 AM Flood year. For this we need to know on which week day fell the first day of 1656 (Abib 1) and the last day of 1656 (Adar 29). But instead of finding Adar 29, we will first find the day after this, which is the first day of 1657 (Abib 1). Once we know the 1<sup>st</sup> and last day of 1656 Table 1 will show us the options for that year.

We will now determine in turn the weekday of Abib 1, 1656 and the weekday of Abib 1, 1657. For this we utilize that Noah's entry into the Ark was on a Sabbath day because he entered God's Rest; and that he left the Ark on a Sunday for then he left God's Rest and re-entered this world which is Satan's domain (2 Cor 4:4) – see Section 4.0.

### Example 1 - Tuesday Abib 1, 1656

The task is, Given that Noah entered the Ark on *Saturday* Zif 17, 1656, what day of the week was Abib 1, 1656? Since Abib has 30 days and Zif is the 2<sup>nd</sup> month, Abib 1 and Zif 17 are separated by  $29 + 17 = 46$  days. Therefore Abib 1, 1656 preceded *Saturday* Zif 17, 1656 by 46 days, which is precisely 6 weeks and 4 days. To determine which weekday Abib 1 was, we need to move 4 days backwards from *Saturday* to reach *Tuesday*. Therefore Abib 1, 1656 fell on *Tuesday*.

### **Example 2 - Sunday Abib 1, 1657**

Next, Given that Noah left the Ark on *Sunday* Zif 27, 1657, what day of the week was Abib 1, 1657? This time Abib 1 preceded Zif 27 by  $29 + 27 = 56$  days. Since this is precisely 8 weeks, it follows that Abib 1 too was a Sunday.

Because the first day of 1657, Abib 1, was Sunday; the last day of 1656 (Adar 29) was Saturday. So we know that the year 1656 began on Tuesday and ended on Saturday. Table 1 shows there are only two possible candidates, the 355-day Ref. 5 year and the 383-day Ref. 8 year. It will be argued that it must have been the 355-day Ref. 5 calendar (see Section 6.0, Comment 7 to Fig. 1).

### **Example 3 - Saturday Tisri 17, 1656**

Now a more complicated calculation. Given that Abib 1, 1656 was a Tuesday (see earlier example) and that the Ark came to rest on Mt Ararat on Tisri 17, 1656 (Gen 8:4), which day of the week was Tisri 17? To find the answer we need to count the number of days that separate Abib 1 from Tisri 17. This means counting the number of days remaining in Abib, which is 29 days because Abib had 30 days; then adding the number of days of each of the intervening months of Zif, Sivan, Thammuz, Ab, and Elul; and then adding the 17 days of Tisri. The total is  $29$  (Abib)  $+ 29$  (Zif)  $+ 30 + 29 + 30 + 29 + 17 = 193$  days. This is precisely 27 weeks and 4 days. Again only the 4 days are important and since Abib 1, 1656 was a Tuesday, Tisri 17 must have been a Saturday (Sabbath).

These results will be returned to later but the reader should verify these with the aid of Fig. 1. The other calculations given in this paper will not be detailed but the reader should nevertheless verify these.

In the side notes to his *The Companion Bible* Dr Bullinger makes a number of claims concerning the Flood dates of Genesis chapters 7 and 8. With some I agree but with others I disagree. For example, I disagree with his unsupported claim in the side note to Genesis 7:4, "All the Flood dates are Sabbaths except one (8:5)." He is correct that Zif 17, 1656 was a Sabbath but he errs that Zif 27, 1657 was a Sabbath – See Example 2 above which shows this day was Sunday. Note that if Zif 27, 1657 was indeed a Sabbath as claimed by Dr Bullinger, then so would be Abib 1, 1657 (they are 56 days or exactly 8 weeks apart). In that case the last day of 1656, which is Adar 29, would be a Friday and 1656 would have begun on Tuesday Abib 1 and would have ended on Friday Adar 29. Table 1 shows that the only year that meets this is the 354-day Ref. 4 year. But that means Noah's sojourn in the Ark would have been  $354 + 10 = 364$  days, where the 10 days are the ones from Zif 17 to Zif 27. This is one day short of the solar year claimed by Dr Bullinger in his side note to Genesis 8:14 of *The Companion Bible*. It follows that Dr Bullinger's claim that Zif 27, 1657 was a Sabbath is to be questioned.

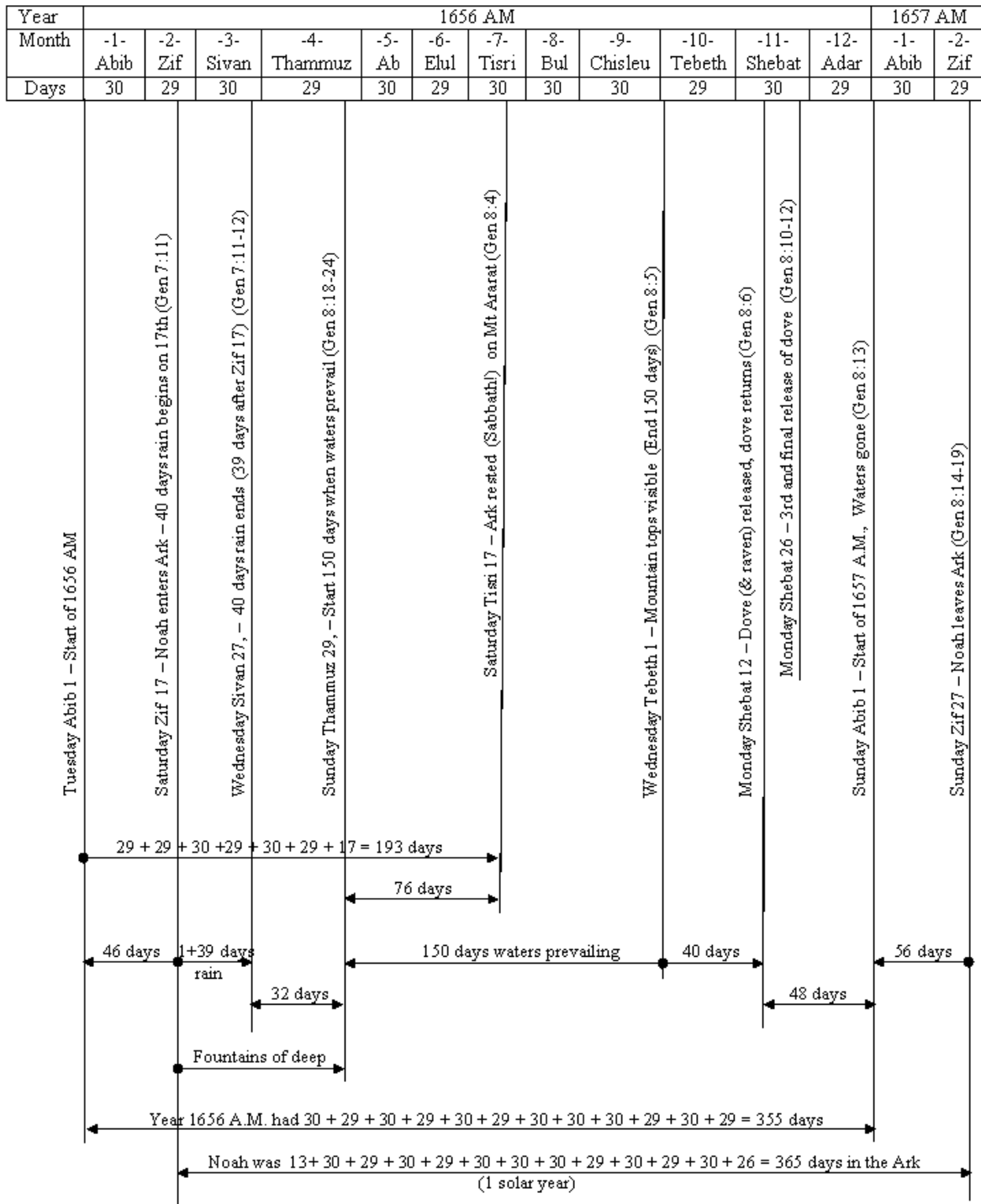
## **6.0 An Overview Of Noah's 365-Day Sojourn In The Ark**

Fig. 1 gives an overview of key events and their dates of the Noachian Flood Year. The three key dates from which the other dates are determined are:

- Saturday Zif 17, 1656 – the day on which Noah entered the Ark
- Wednesday Tebeth 1 – The day *after* the 150-day period of the waters prevailing when the mountain tops became visible again.
- Sunday Zif 27, 1657 – the day on which Noah left the Ark.

From these dates and the number of days in the months of 1656 and 1657 A.M. the week days and dates of Fig. 1 can be established as shown in the 10 Comments to Fig. 1.

**Fig. 1 Noah's 365-Day Sojourn in the Ark**



**Comments to Fig. 1**

1. 1656 AM (AM = Anno Mundi – Year of the world) was Noah's 600<sup>th</sup> year.
2. The Hebrew months' number, name and their number of days are given at the top of Fig. 1.
3. The two principal assumptions made are:
  - (a) Noah's entry into the Ark was Sabbath Zif 17, 1656 (Section 4.0)
  - (b) Noah's exit from the Ark was Sunday Zif 27, 1657 (Section 4.0).
4. Section 5.0, Example 1 shows that Abib 1, 1656 was a Tuesday.
5. Section 5.0, Example 2 shows that Abib 1, 1657 was a Sunday.

6. These two Abib 1 dates largely determine the type of calendar for 1656. Table 1 shows only the 355-day Ref. 5 year and the 383-day Ref. 8 year begin on a Tuesday and end on a Saturday (Abib 1, 1657 was a Sunday). Comment 7 argues that the 355-day Ref. 5 year applies.
7. Noah sent out a dove (and raven) 40 days after the 150-day period ended (Monday Shebat 12) but it returned. Seven days later Noah sends the dove out again (Monday Shebat 19) and it returned with an olive branch. After another 7 days (Monday Shebat 26) he sends it out again but it does not return, apparently having found dry land for its feet and food to eat. The period of Noah's sojourn that remains from the dove's departure till Noah's exit on Zif 27, 1657 numbers  $4 + 29 + 30 + 27 = 90$  days (12 weeks and 6 days). Had 1656 been a 383-day Ref. 8 year (Table 1), then due to the insertion of a 30-day intercalary month this period would have been 120 days (17 weeks and 1 day). This seems excessive and so a 355-day 1656 year has been assumed. It will be seen this also fits Noah having spent precisely a 365-day solar year in the Ark.
8. Numbers marking periods of days (46, 32, 150,...etc.) usually exclude the starting day but include the end day. An exception is the 40-day period of rain from Zif 17 - Sivan 27, 1656. Because the first day of rain was Zif 17 there were only 39 more days of rain following Zif 17.
9. Another exception is the 150-day period of the waters prevailing from which period Wednesday Tebeth 1, 1656 must be excluded because the mountain tops were first visible on this day (Gen 8:5). Therefore the 150<sup>th</sup> day was the previous day: and so the 150 days of prevailing was from Sunday Thammuz 29 to Tuesday Chisleu 30 (both days included). The 150-day count beginning with the last or 29<sup>th</sup> day of Thammuz is:  $1 + 30 + 29 + 30 + 30 + 30 = 150$  days.
10. That Noah was 365 days in the Ark can be most easily seen that from Zif 17, 1656 to Zif 17, 1657 being 355 days because 1656 had 355 days. There are another 10 days from Zif 17, 1657 to Zif 27, 1657; making the total sojourn  $355 + 10 = 365$  days, which is precisely one solar year.

Because 1656 was a 355-day year the months of Bul and Chisleu both had 30 days. As a result the 150-day period starting with Thammuz 29 and ending on Chisleu 30 (the day before Tebeth 1), spanned the last day of Thammuz and the 5 months Ab (30 days), Elul (29 days), Tisri (30 days), Bul (30 days) and Chisleu (30 days). Save for the exception of Elul (29 days) the other 4 months had 30 days! Therefore the 150 days do not mark five biblical months of 30 days as some have claimed. Rather it is a powerful testimony that today's Jewish (Hebrew) calendar can be verified from the Flood dates given in Genesis chapters 7 and 8. Let all who deeply respect the *God of Abraham, of Isaac and of Jacob* and the great mystery of His Word take special note of this powerful testimony that God gave the Jews (Levites) the calendar stewardship and that no one should take that from them!

## 7.0 References

The following are referred to or quoted in this paper:

- *The King James or Authorized Version of the Bible*
- *The Companion Bible* – in particular Dr Bullinger's side notes to Genesis chapters 7 and 8
- *Encyclopaedia Judaica* – re Jewish calendar information.
- *On Sivan 7 Pentecost Was Fully Come!* - paper available from [www.rightly-dividing.net](http://www.rightly-dividing.net) .

## 8.0 Conclusion

This paper demonstrates that Noah spent 365 days or a full solar year in the Ark; which is equivalent to a complete 360-degree orbit of the Earth around the Sun. It also shows that Genesis chapter 7 and 8 are a powerful testimony that God has given calendar stewardship to the Levites among the Jews and to no one else! It also suggests that a prophetic 360-day year is equivalent to a 365-day solar year. There is much to be learnt from the calendar dates and other information given in chapters 7 and 8 of Genesis. In particular that today's Jewish calendar fits these chapters and agrees with the solar year. This shows the awesome depth that is to be found in God's Word and helps reveal the shallowness of the arguments of the self-appointed *Higher Critics* of the Bible.

## **9.0 Post Script**

Four points that fall outside this paper's scope but may be of interest are briefly discussed.

### ***(a) The Flood Waters Only Wetted Earth's Surface!***

The flood waters were not caused by just 40 days of rain but also by water issuing from the *fountains of the deep* as we are told in Genesis 7:11, 8:2-3. This can also be seen from Fig. 1, which shows that the waters did not prevail over the tallest mountains till 32 days had elapsed after the 40 days of rain (Thammuz 29). The additional water must have been supplied by the fountains of the deep. Today many view the Genesis Flood account an ancient myth. Indeed it is difficult to believe how flood waters could have prevailed over the tallest mountain tops as these tower over us when we stand in the valley before them. If we assume that in those days Mt Everest was already the tallest mountain, then its 8.848-km height is only 0.14% of the Earth's 6360 km radius. In other words Earth is a remarkably smooth globe! To cover Mt Everest God would only need to wet this smooth globe with the waters from the fountains of the deep. Those mountains may tower over puny man but in truth are only tiny protuberances upon the surface of the Earth.

### ***(b) The Atmosphere Remained A Sea-level One***

It may be argued, Had the waters indeed covered the tallest mountains and therefore raised the Ark above them, then Noah and the animals would have perished through the intense cold and rarefied atmosphere found at high altitudes. This is not a valid argument, for the Ark remained at all times at sea level and enjoyed a quite ordinary atmosphere, which the waters lifted up as they rose.

### ***(c) God Guided The Animals***

In Genesis 6:20 God told Noah that the animals will come to him, which can only mean that God caused selected animals to come to Noah. That God was present can be seen from Genesis 7:16, which states that God "shut him in" – in other words God Himself closed the door of the Ark. Likewise we must assume that God controlled the dispersing of animals after the Flood.

### ***(d) The Mysterious Unused Jewish Calendar***

The following is speculative but has been included because it reveals a quite remarkable aspect of the Jewish calendar. Unfortunately it may also induce some readers to speculate over the date of the year of the LORD but in the light of our Lord Jesus' warning recorded in Matthew 24:36 that no one, save His Father knows that hour, such speculation must be avoided.

Table 1 of Section 3.0 lists all 15 possible Hebrew (Jewish) calendars but strangely the Jews never use the 385-day one which runs from Sunday to Saturday (Ref. 12)! It was once suggested to me, that the reason for this mysterious non-use is that God has reserved this calendar for His prophesied *Year of the LORD*, when the Sun and Moon will not give their normal light and so man can not determine the calendar! This Ref. 12 calendar is a maximum length one (385 days), begins on the 1<sup>st</sup> day of the week and ends on the 7<sup>th</sup> day of the week, all of which would befit the *Year of the LORD*. Further it will fit seamlessly between consecutive Hebrew calendars, where the first ends on Saturday (e.g. Ref. 1 or 5) and the second begins on Sunday (e.g. Ref. 3). Since such consecutive calendar pairs join seamlessly from Saturday to Sunday, God could insert this special calendar year without disturbing the original pair nominated by the Jews.

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