

## Research Summation Advances Faith

Contributed by Clark Nelson  
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Research Summation Advances Faith began the testimony conclusion section of my first work, Calendars of Creation. Sixteen years ago, I began this section to explain why and how I chose to do ancient calendar research of the Holy Bible. I divided Research Summation into four articles with updates reflecting later findings. Ancient people had good reason to worship God and time as one.

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{bot\_wrgoogle}Traditional Christianity generally concentrates on the Four Gospels: Matthew, Mark, Luke and John. The teachings of Christ stand by themselves. The entire Judeo-Christian heritage embraces the Holy Spirit that includes both lunar/solar and solar calendars. Our foundation is the Almighty God. The lunar/solar calendar fostered by Judaism worships father God. For several thousand years, the Jewish lunar/solar calendar existed side by side with the Egyptian solar calendar. The Roman Empire adopted the Egyptian calendar when the cultures of Egypt and Rome were merging. At the inception of Jewish and Egyptian calendars, prehistoric societies had a structured culture. Complete with agricultural class, royalty and priesthood, religion and calendar implementation had priority. The given date for Creation via the Jewish calendar is 3,761 B.C.E. Egyptian calendar science begins between 4,241 B.C.E. and 4,236 B.C.E. Averaging 3,761 B.C.E. and 4,241 B.C.E. reckon 4,001 B.C.E. years midway between the two calendar systems. Time split at the year 4,000 B.C.E. produced the Hebrew Calendar and the Egyptian Calendar for this example. The most amazing component in nearly every deep chronology is the one offered by and interpreted from, the Holy Bible. The sheer mention of Bible references throws a new spiritual light upon the work.

I later returned to the begat genealogy following Adam to unscramble the rest of the computations. I had the gut instinct impression that I was on the right track to full perception of the recorded eras. Realizing that I detoured away from the mainstream religious opinions of Adam's Creation story was my first confrontation. Each character in the genealogy listed a primary age until his first-born son and a secondary age extending to the end of his lifetime. I strongly felt the Mayan Calendar represented clues to explain the ages. My first step was to double the Mayan 400-year-l/s-Baktun-cycle. I set aside repeating 800-year blocks in the generations from Adam through Jared. I began solving for the other pieces of the puzzle. Writing helped me to understand the bigger picture. I developed new terminology such as the 800-year Generation Cycle to

improve clarity.

I knew from the flood scriptures 12 months of 30 days each (Genesis 8:3, 4) occurred for a 360-day calendar year. Five days remained following a 360-day midpoint length of year. The 360-day midpoint fell after 354-days, or 355-days per lunar year, depending on how approximated, and before the 365-day-solar-year. I reasoned that 360-years were the midpoint of a cycle that matches a 360-day midpoint length of year. Since then, I have incorporated accepted Mayan Calendar terminology to aid in defining time lengths. The 260-day-Tzolken-sacred-year was a modification of earlier work. I also adopted the Mayan Tun word to indicate the 360-day midpoint length of year. Numerical matching concepts were also taking shape. A 260-day-Tzolken-sacred-year numerically matches with a 260-year-Tzolken-sacred-cycle. My approach likewise numerically matches a 360-day-Tun-year with a 360-year-Tun-cycle. Conversions for computations between 260-day-Tzolken-sacred-years and 360-day Tun-years allowed developing the cognitive plan for the primary age category from Adam through Jared. I broadened the terminology by applying hyphenated phrases and meanings to the 260-year-Tzolken-sacred-cycle and 360-year-Tun-cycle.

The Antediluvian Calendar order stems from natural, uniform lunar and solar motion. This lunar/solar calendar plan appreciates without special intercalations. I was able to work out the rules for Cainan's ages by applying the solar-side of lunar/solar separation from Seth's primary 105-year age forward. Doubling the 400-year-l/s-Baktun-cycle for an 800-year Generation Cycle fit the secondary ages as a place value unit. By investigating further the literal Hebrew definitions of Adam, Eve and Seth, I gradually gained a more comprehensive viewpoint for the ages of early people. Where I may have been in moderate disagreement with some Church teachings - the Bible words and information remains intact as written so long ago. Numerical matching seemed infallible regarding day and year age numbers and literal Hebrew meanings served to adjust remaining topics. Theologians may consider what I was doing incorrect according to routine principles. Nonetheless, new facts forced me to accept the calendar framework in favor of things once alleged true. I was working with absolute time, going deeper into the calendars than anyone had ever gone before. The research gradually affected my past beliefs in a learning process, modifying them to accommodate the new. A permeated faith would drastically change my life. In short, the spirit of God did "afflict my soul." Personal theology had to oblige Bible study purely for time purposes. I developed a hybrid philosophy to permit calendar science. I wanted to learn about God. I overcame the prime obstacle by addressing calendar issues instead of the usual theological. One major contention glared back. Adam's era commenced an 800-year Generation Cycle. Either this information was ordained to Adam directly with life from God or else Adam, or his forerunners had figured it out on their own merit through tireless observation of the skies.

I was chipping away at that thing arbitrarily called the time barrier. Several years before, I did not understand, nor did I believe completely. I had been stumbling on the fringes of new age ideology and not quite sure of what I was doing. The interaction between the Jewish Calendar and the other main calendar systems of the Sun Kingdoms and Egyptian were obviously exerting more influence on the modern era than I had given credit to or imagined. For the last several years, I had wrestled with the serious study of time. I had adopted some of the previous religious ideas that worshipped time. A single omnipotent deity could rule over many angels or deities, since all were intangible. Only names and customs had changed. The calendar was the source and outlet for the miraculous. The ancient Jews knew that to worship on the wrong day profaned God.

The Bible tells of ancient people worshipping false idols and sacred pillars. Seth and his planetary feminine counterpart Venus were significant time deities too. Great balls of rock and ice hurtling through space were not the focus of prayer. Instead, they were accessing the supernatural regularly and consistently by doing vast time projections. Egyptian solar worship dedicated the sun and stars as natural timekeepers. Physical, inanimate objects were ritualistic tools to study time. The Sun Kingdoms devoted their purposes to heavenly exploration for lunar/solar time. Last to the group were those practicing a 364-day-Ethiopic-calendar, including the Enochian Sect.

Numerically matching numbers of days per year, versus years per cycle, agrees with ancient doctrines. I have no physical monuments, edifices, nor even the slightest trinket of these pagan beliefs. In Judaism and Christianity, God has no form or flesh. God remains intangible and therefore spiritual. Age to age, anything material eventually has value, a price and is a candidate for destruction, thievery or persecution. The Son of God gave proof of life after death. Jesus is the Paschal lamb of God that gave the blood sacrifice for humanity. Christ's life of over 30 years, the miracles performed, the later acts of the apostles done in His name, and the calendar version that we now call A.D. are all from an immutable, living God. Christ was comparable with the center of time. Christ knew the futures of others many places in the four gospels. Some interpretations relate symbolism of the 12 disciples to the new 12-month Julian Calendar year. Christmas and Easter indicate a transition process from the old 10-month Roman solar year and concern to overlay Christian celebrations onto solstice and equinox festivals. New Testament events render testimony to advance supernatural faith. My testimony summarizes calendar research to add one more.

Are you a pastor, educator or a student of the Holy Bible? Timeemits.com seeks anointed people to review and contribute to the Ages of Adam ministry. Ancient lunar/solar calendars like the Jewish and Mayan calendars provide the background to understanding early time. Ancient calendars of the Holy Bible use differences between the moon and sun, numerical matching and a 364-day calendar year to describe X-number of days that match with X-number of years. Ages of Adam is a free read at timeemits.

Clark Nelson is webmaster for <http://www.timeemits.com> and author of Ages of Adam and sequel, Holy of Holies. Contact [article@timeemits.com](mailto:article@timeemits.com) for more information. © Copyright 2006 Clark Nelson and timeemits.com All Rights Reserved.