

Research Summation Antediluvian Calendar

Contributed by Clark Nelson
Thursday, 10 May 2007

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Article URL: http://www.timeemits.com/tat/Research_Summation_AC.htm

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{bot_wrgoogle}The Jewish Calendar measures time since the beginning of recorded chronology. Basic Antediluvian Calendar concepts of 19 or 20-year-lunar/solar-cycles succeed to branch many times over literally thousands of years. Minor changes, modifications and intercalations have caused slight variations in the Jewish lunar/solar calendar since the earliest days of Creation. Original applications of the antediluvian first calendar focus upon heavenly transitions of light and darkness. Daylight and nighttime, lunar phases, planetary visibility and starlight position all mark the cusp points of change for early time. Authentic celestial cycles do not perfectly align to satisfy calendar increments. Beyond one single year, the 19-year-l/s-cycle was the most important cyclic pattern known to archeo-astronomy. People are compelled to adjust calendars using approximations. Diligent observation and proper documentation agree that 19-year-l/s-cycles afforded by the Jewish Calendar are the consistent standard for early reckoning.

Substantial calendar foundations submitted by the Patriarchal ages of Genesis 5 provide remnant traces that identify with other ancient l/s systems. Mesoamerican and Egyptian calendars lend insight relating important natural events with time. Diffused in mythology, these accounts enable the groundwork for all later time. Surviving records indicate a preferred style for logging nocturnal phenomena. Dynastic order sustains the lineage by passing the inheritance blessing from father to first-born son. A 364-day-Ethiopic-year and 8-year Venusian cycles are taken aside from the traditional Jewish Calendar to elaborate the calendar theme. Intercalations and other correction methods are necessary given the human factor. Inherently attached to Bible time reckoning is the supernatural, spiritual component. Gaps and seams of time begin to widen with increasing measurement errors. Modern time and our ensuing chronology rest in many ways, upon ideal calculations. Ancient projections toward the future and our current time meet with modern discrepancies that regress until early

history. Calendar branching is often the catalyst to major civil upheavals. Religion and governmental rule compromise to manage the social climate. While other civilizations, kings and dynasties, and empires, rose and fell, the Jewish Calendar was consistent in basic format. Stretching into the past perhaps a hundred thousand years, the separation between day and night and the sacred seven-day week were co-eternal with God. Names for God and the eternal Holy Spirit have undergone countless changes since the origins of humanity.

The Jewish antediluvian calendar version measured time when Adam walked the face of earth. When Noah built the Ark, the Jewish Calendar was in effect. When Pharaohs ruled Egypt and the pyramids were constructed, the Jewish Calendar was in use. When Moses parted the Red Sea, and the banner of God was brought forth, the Jewish Calendar was continuous. Christ came between the Egyptian - Roman solar calendar change about 45 B.C.E. until A.D. and the Jewish lunar/solar calendar recorded New Testament events. When the First Council of Nicaea met in 325 A.D. to decide the fate of Christianity for the empire of Constantine, the Jewish Calendar was in effect. Even today, the Jewish Calendar is current. The intangible, omnipotent deity has existed since the beginning. Be they people of any other calendar, lunar/solar or solar, or other branches, the Jewish Calendar has surpassed and held Jewish people together.

Consider one aspect in the hopes, spiritual aspirations and destiny of humanity. The major precedent afflicting people who have called forth Almighty power respects the faith and religion behind Judaism. Other cultures have branched and veered away from the Jewish Calendar. Pieces of the Jewish Calendar and the religion have transmuted to external concerns. The sacred seven-day week is fundamental to Christianity, but early church fathers abandoned 19 or 20-year-l/s-cycles. The Sun Kingdoms adapted the original Jewish lunar/solar version of calendar trunk line to their civilization, but developed their own style of religion. Other groups have used lunar/solar calendars, and have met difficulty and strife since their calendars were branches of the antediluvian Jewish lunar/solar calendar trunk line. Only Judaism fosters the pure Jewish Calendar. No other culture uses the Jewish Calendar.

Roman Catholicism coupled with the Julian Calendar spread the word of Christianity throughout the world. In 1582, the Julian Calendar was modified by Pope Gregory XIII. Calendar reckoning excluded ten days to align the vernal equinox with Easter celebration. October 4, 1582 was followed the next day by October 15, 1582. Trends during medieval era Protestantism were fueled by the Gregorian Calendar modification. Apparitions of the Virgin Mary, the inquisition and the turmoil in Europe caused by Protestantism all were manifestations of the Holy Spirit pouring out to past and future. The calendar change again punctured the outer insulation offered by the solar calendar and the eternal realm of God responded. Further proclaimed in the Gregorian Calendar was a Leap Day alteration. The previous Julian Calendar included a Leap Day addition every four years. The vernal spring, celestial equinox was slipping into summer. The Leap Day addition modified the end of February. The Gregorian Calendar adjustment stipulated that Leap Day additions would be omitted in those centurial years not evenly divisible by 400-years. The year 1600 included a normal Leap Day. The years 1700, 1800 and 1900 skipped the Leap Day inclusion that further corrected the gradual drift of the equinox date into summer. Our revised Gregorian Calendar incorporated a provision to add Leap Day in the year 2000.

Superimposing the Gregorian Calendar over past calendars, striking contrasts can be drawn. Day and night, count as one day from the beginning until now. Judaism observes the Sabbath on Saturday and Christians recognize a Sunday Sabbath. Five days remain in the week for work, business and commerce. Sun Kingdoms Calendars

include many cultural variations of the representative 260-day-Tzolken-sacred-year. We evenly disperse 260-days separately in the modern calendar year. Five business days multiply in 52-weeks for 260-days. Our secular calendar applies 260-days for modern government and commercial matters, excluding holidays. Saturday and Sunday of each week multiply for 104-days in 52-weeks. Compared to the 364-day-Ethiopic-calendar, 104-days nearly equal the remaining 105-days left every year. Twelve months averaged at 30-days each still provide 360-days. Although a separate 360-day length of year is not present in the Gregorian solar calendar, science and technology perpetuate the 360-degree circle. Our last week of the year, between Christmas and New Years is a reserved holiday week. Countless anniversaries recognize every conceivable subject in substitution for ancient numerical matching themes. Pharaonic Egypt inserted Leap Days every four years. We continue this trait in the Gregorian Calendar. The Antediluvian Calendar incorporates 400-year-l/s-cycles I synonymously refer to as Mayan Baktun cycles. Our modern Gregorian version follows a 400-year pattern that omits three of four Leap Days during centurial years. Time itself has not changed, only the methods of calendar layers are different. The tree of knowledge grows, the days and years change according to the calendar version and the domain of humanity is forever.

All calendars support devotion to mainstay religious convictions and central doctrines prescribed by worship. Dogmatic beliefs rigidly embed in the calendar as holidays and festival periods. Reserved times continue to defer ordinary work. Understanding ancient calendar systems and characteristics found in later calendars expand faith perspectives. Common thought today reasons that measured time is always past tense. Archaic calendars additionally held theology that influences the future through distant time projection. We observe holidays and anniversaries to remember the past, whereas ancient people employed numerical matching techniques to collapse the future and access supernatural channels. They worked the fields and waited patiently for crops to grow. Our remaining calendar year transfers the need to circulate wealth. Society depends on national and local governments for stability, commerce for financial operations and families to nurture the children. Diverse culture, ethnic background and political structure blend simultaneously. The modern calendar must meet demands on a global scale. Religious trends maintain special variations of the calendar year. The best example of differing calendar systems that represent an international situation occurs in the holiest of cities, Jerusalem. The front page of the Jerusalem Post International Edition newspaper contains three dates of three calendars under the title. The western Gregorian Calendar date is given first, followed by the Jewish Calendar date and the Mohammedan (Islamic) Calendar date. Three religions and three separate versions of history combine every day.

Revelation 3:12

"... and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: ..."

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.

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and author of Ages of Adam and sequel, Holy of Holies. Contact article@timeemits.com for more information. © Copyright 2006 Clark Nelson and timeemits.com All Rights Reserved.