

Are the Calendars Found in the *Book of Enoch* Earth's ORIGINAL Calendar?

An exercise in spiritual integrity and intellectual honesty.

The Book of Enoch has been around for millennia; it has seen good times as well as hard. It has been both beloved and questioned (sometimes at the same time). Because of the title, it would appear that it was written before the flood, or at least the ideas were carried in the heads of the patriarchs and later written in scrolls for posterity. Some have a problem accepting that it was written before the flood since the earliest known “alphabet” and/or actual writing are dated centuries later. I have no problem accepting that Enoch, the son of Jared, wrote at least some of the book that bears his name since we have absolutely no way of knowing what technology existed prior to the flood.

Today, this book receives the same respect as it did 2000 years ago. Some hate it, some love it. There are reasons to hate this book, and there are just as many reasons to love it. The trick is to understand which parts deserve respect and which parts deserve severe scrutiny.

Let's approach this as if you know nothing about the Book of Enoch. Let's ask questions, then seek answers...

Did Enoch write the book that bears his name?

No. Not all of it anyway. The Book of Enoch was added to several times after the flood over many hundreds of years by anonymous authors. When an anonymous prophecy came in it was awarded to Enoch since he had never died. The *Introduction* to the Book of Enoch admits to these additions, stating so without equivocation. Evidence below.

Admittedly, there are scholars who disagree, believing that every word was inspired, so already discretion must be used. Some scholars argue that the book of Enoch should be included in the Canon. The Richard Laurence translation (the first translation of the Book of Enoch into English in 1821) quotes Charles F. Potter as saying, the Book of Enoch “was itself in the bible for five centuries and which should be restored to the canon of Holy Writ.”

What Enoch actually wrote (and that should at least be SOME of the book in question) should be in the Canon, but not anonymous manuscripts from false prophets or from lying pen of the scribes (**Jeremiah 8:8**). If these issues exist, and they clearly do, then every truth seeker should seek to make the effort to discern what came from Enoch, and what (if anything) did not.

I have two different translations of this book. The *preface* from one Book of Enoch (R.H. Charles Translation) says this on *page vi*:

“To the biblical scholar and to the student of Jewish and Christian theology I Enoch is the most important Jewish work written between 200 B.C. and 100 A.D.” [All emphasis my own]

Some scholars say it was 300 B.C. to 100 A.D. It pains me that the publishers of the Laurence translation were so exuberant with their praise of this book (or so dishonest), but a book that was written from 300 B.C. to 100 A.D. was NOT authored by Enoch, who lived some 3000 B.C.

“It is seldom that authors attain to the immortality which they hope for, and it is still more seldom that anonymous authors achieve this distinction. And yet it is just such a distinction that the authors of the Book of Enoch have achieved.” Introduction, The Book of Enoch, R. H. Charles translation, 1912 edition, p. ix

According to translator, R. H. Charles, *“As the various parts of the book clearly belong to different dates, diversity of authorship is what one is naturally led to expect; and of this there can, indeed, be no shadow of doubt.” Introduction, The Book of Enoch, R. H. Charles, 1917 edition, p. xv*

Regarding the point of the 364 days to the year which the writer of Enoch chapters 72-73 makes, Charles says that *“...he did this only through sheer incapacity for appreciating a thing better; for he must have been acquainted with the solar year of 365 ¼ days. His acquaintance with the Greek cycles shows this. . . . The author’s reckoning of the year at 364 days may be partly due to his opposition to heathen systems, and partly to the fact that 364 is divisible by seven, and amounts to fifty-two weeks exactly.” Ibid, p. xxiv.* In any case, the author of chapters 72 and 73 is opposed to the lunar year, the Pharisaic way of reckoning time; and this is an important point in favor of Sadducean authorship. It will be noted that this book was written in post-Maccabæan times; it was after the Maccabæan struggle that the Sadducees and Pharisees appeared as parties definitely opposed to one another. In other words, there were no Pharisees or Sadducees before the flood, so these calendars were not the one Enoch, the son of Jared, practiced.

The introduction also says that these many authors are in agreement and actually **cites** their uniformity, then strangely enough goes on to describe the conflicting views between the authors of Enoch...

The Book of Enoch *“comes from many writers and almost as many periods, it touches upon every subject that could have arisen in the ancient schools of the prophets. ... Nearly every religious idea appears in a variety of forms, and, if these are studied in relation to their contexts and dates, we cannot fail to observe that in the age to which the Enoch literature belongs there is movement everywhere, and nowhere dogmatic fixity and finality.” Introduction, The Book of Enoch, R. H. Charles translation, 1912 edition, p. x*

*“From what has been already said it is clear that no unity of time, authorship, or teaching is to be looked for.” **ibid, p. x-xi***

The book itself claims to be written by Enoch, the seventh from Adam. The very first verse reads:

The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed. Enoch 1:1

Later Enoch 37 notes:

The second vision which he saw, the vision of wisdom - which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw. Enoch 37:1

Clearly, the claim is that Enoch (the Enoch of **Genesis 5:18-24**) wrote this book. But, some of the information in the book itself prove that he did not.

1. If you do the math, the genealogy in **Genesis 5:3-18** has Enoch born in the year 622. At 65 Enoch begot Methuselah, **Genesis 5:21**. Enoch walked with YHVH for 300 years, then was taken from the earth at the age of 365 years old, **Genesis 5:23-24**, bringing the time of Enoch's departure to the year 987. The Book of Enoch contains an account of the birth of Noah. It has Enoch telling Methuselah:

'And now, my son, go and announce to thy son Lamech, that this son who is born is really his, and that this is not a falsehood.' And when Methuselah had heard the words of his father Enoch -- for he had shown him everything that was secret -- he returned, after his having seen him, and called the name of that son Noah, for he will make glad the earth for all destruction." Enoch 107:2-3

The problem is that Noah was born around the year 1056 (**Genesis 5:25-29**), about 69 years *after* Enoch departed this earth. So, how is it that Enoch historically writes of the events of **Genesis 6** and the account of Noah when he was several decades removed from this earth?

2. Furthermore, *Book of Enoch* chapter 6 begins with an account of the events found in **Genesis 6**.

*"**And it came to pass** when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: "Come, let us choose us wives from among the children of men and beget us children." And Semjaza, who was their leader, said unto them: "I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin." And they all answered him and said: "Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing." They swore they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended **in the days of Jared** on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens. Enoch 6:1-8*

According to this account, the angels lusted after the daughters of men "in the days of Jared," Enoch's father. According to **Genesis 5** Jared died when Noah was 366 years old, 234 years before the flood, **Genesis 7:11**. So, by comparing the record of both Enoch and Genesis, these events occurred sometime *before* Noah was 366 years old.

There is no way to tell *when* the sons of Yah took the daughters of men as wives (**Genesis 6:1-2**) but immediately after they did so, Elohim declares that man would have only 120 more years (**Genesis 6:3**) before the coming flood, which gives the appearance that the events of **Genesis 6:1-2** took place in the days of Noah, rather in the days of Jared who had died 114 years earlier. With this narrative flowing all the way to chapter 10, the author clearly writes of events he would have no knowledge of, if he truly were the Biblical Enoch, the son of Jared.

3. Enoch 13:7 says: *"And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep."*

This is not a prophetic statement. Dan, the son of Israel, lived about 600 years after the flood of Noah. It was not until about 1000 years after the flood of Noah that the nation of Israel came into existence when Moses led the descendants of Israel out of Egypt. One of the 12 tribes of Israel was the tribe of Dan after which a portion of the nation of Israel was given to the tribe of Dan. The question is how did Enoch know this was the land of Dan 1600 years before there was a land of Dan?

Is the Book of Enoch inspired?

“Conflicting views are advanced on the Messiah, the Messianic kingdom, the origin of sin, Sheol, the final judgement, the resurrection, and the nature of the future life. There is an elaborate angelology and demonology, and much space is devoted to the calendar and the heavenly bodies and their movements. Babylonian influences are here manifest and a slight degree Greek.” Introduction, the Book of Enoch, R. H. Charles translation, 1912 edition, p. xi

Conflicting views mean that different men wrote on the same subject and their writings were combined into one book as it is completely untenable that one man would write such conflicting views on the same topic. In either case, Divine inspiration is out of the question as YHVH would not have one man write conflicting views, nor would He have successive prophets write conflicting views. He is not the Author of confusion. Soon, I will show you that some of the calendars presented in the Book of Enoch are of pagan origin while others are found in Scripture, and I maintain that observing the pagan calendars as if these were inspired (simply because they are found in the Book of Enoch, or added by an author of unknown quality) is quite a dangerous and counterintuitive proposition.

The introduction also offers this obituary saying that the Book of Enoch, “...contained much of a questionable character, and from the fourth century of our era, it fell into discredit.” *ibid, p. ix*

I can't imagine why the any genuine writings from Enoch would fall into discredit, but considering the lack of unity, the lack of fixity and the overall lack of continuity by its many obviously uninspired authors, it is clear why the Book of Enoch would fall from grace. Now it is up to honest men to discern what was actually written by Enoch and to segregate these writings from the mixed bag of questionable writings added by these other authors. Considering the dark history of this book, it would be naïve for anyone to accept the Book of Enoch as a whole as being Divinely Inspired.

This study does not purport to be an exhaustive expose of the Book of Enoch. I am simply warning any reader of this book to use discernment as many of the claims made in this book, and even the chronologies, are false. **Isaiah 8:20** tells us that the law [Torah] and the testimony [of the prophets] are the gold standard for truth, and anything that speaks not according to this word has no light in it. I have already given 4 witnesses, three examples offering REAL good evidence that putting one's complete faith in this book is a risky proposition.

We have also been told how to identify a true prophet in Scripture (**Deuteronomy 18:18-22**). I have no doubt that if Enoch wrote anything we now find in the Book of Enoch, that it will NOT contradict, add or diminish anything found in Torah or the written by later prophets--or perhaps I should say that everything the later prophets wrote would agree with Enoch. Alas, this is not the case. Please understand, I accept the genuine Enoch, son of Jared as a prophet of YHVH. It is those who came after him, writing in his name that you have every reason to suspect.

If the date of 300 B.C. to 100 A.D. is correct, and the writing style, idioms and syntax all prove that this is indeed the era much of this book was written, then it arrived during the years of silence.

A. Amos 8:11-12 - YHVH said He would stop talking to the Israelites.

B. Micah 3:5-7 – YHVH did this because of all the false prophets and would prove who was a true prophet of YHVH and who was false.

C. Malachi, who wrote about 400 B.C., was the last Old Testament prophet. First century Israelites knew this. The Maccabees, who were a Hebrew rebel army that ruled Israel from 164 B.C. to 63 B.C., wrote the following during these “years of silence.”

I Maccabees 9:27: *“So there was great distress in Israel, such as had not been since the time that prophets ceased to appear among them.”*

I Maccabees 14:41: *“The Jews and their priests have resolved that Simon should be their leader and high priest forever, until a trustworthy prophet should arise.”*

The Book of Enoch was written in the years of silence, so it follows that it could not have been an inspired book because no prophets of YHVH then existed. We should treat the Book of Enoch (and the other books like it) in the same manner we do the other Apocryphal writings. Some of what the Apocrypha says is true and correct, but at the same time, much of it is false or historically inaccurate. Treat them as interesting but fallible historical writings, not as the inspired, authoritative Word of Yah.

Are there more examples of the conflicting views found in the Book of Enoch?

There are many problems between Enoch and Scripture (some already addressed) as well as unforced internal errors. Here are more...

1. Genesis 5:23 reads: *So all the days of Enoch were three hundred and sixty-five years.* Enoch 60:1 reads as follows: *In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch.* If this “in the year 500” was not a reference to Enoch’s age, but rather “the year 500 since creation,” then this is further evidence that these are not inspired writings, since if the ages of the fathers are added up as they beget sons, Enoch wasn’t even born until the year 622.

2. Fallen Angels: Enoch 6:7-8 gives a list of the leading fallen angels: “And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokabel, Tamlal, Ramlel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel.”

The list is later repeated in Enoch 69:2-3, the first of them is Samjaza, then Artaqifa, Armen, Kokabel, Turael, Rumjal, Danjal, Neqael, Baraqel, Azazel, Armaros, Batarjal, Busasejal, Hananel, Turel, Simapesiel, Jetrel, Tumael, Turel, Rumael and Azazel.

The first list has 19 names; the second has 21, many of which are quite different. Such internal contradictions indicate that YHVH is not behind the Book of Enoch.

3. Origin of Evil: In Enoch 69:11, the origin of moral evil is placed on Adam. In contrast, in Enoch, chapters 6, 7 and 15, the root of evil is traced to the lust of the Watchers (the fallen angels who lusted after the daughters of men in **Genesis 6**). In Enoch 9:6 and 10:8, the root of moral evil is specifically linked to the revelations of Azazel. In Enoch, chapters 37-71, sin did not originate with the Watchers, but with the Satans (Enoch 40:7) who belong to a kingdom of evil ruled by one chief, called Satan (Enoch 53:3). These “Satans” existed as evil agents before the fall of the Watchers, who later became subject to Satan himself (Enoch 54:6). Finally, near the end of the book, fault is again given to man:

Even so sin has not been sent upon the earth, but man of himself has created it, and under a great curse shall they fall who commit it. Enoch 98:4 That is 4 different origins of evil, none of which agree with the prophets. The Father says that HE is responsible for evil:

I form the light, and create darkness: I make peace, and create evil: I YHVH do all these things.

Isaiah 45:7 See also **Proverbs 16:4, Amos 3:6**

4. Rain: In **Genesis 6**, Elohim says that rain had not come upon the earth until the Flood; but Enoch 2 (and elsewhere) in translation, says there was always rain.

5. Marriage: In Enoch, chapters 6-36, marriage is magnified and honored, and fruitful wedlock is prophesied to take place in the Messianic kingdom. In contrast, a later shift in theology produced a Messianic kingdom that was wholly spiritual in nature (revealed in Enoch chapters 91-104 or 37-71) marriage could no longer be considered part of the coming Messianic Age.

6. The Messiah: In chapters 83-90, the coming Messiah is the head of a Messianic community, but has no special roll to fulfill. In contrast, chapters 37-71 are quite contrary. Now he bears several “Messianic” titles: Son of Man, the Elect One, The Righteous One, and naturally, the Messiah (meaning the Anointed One), all of which found their way into the New Testament.

7. Messianic Kingdom: Again the points of division are clearly marked. In chapters 6-36, the coming Kingdom of YHVH is to be established on a purified earth, with Jerusalem as its center. The righteous will live patriarchal lives, having a thousand children, and the Almighty will dwell with men. In contrast, in chapters 91-104 the idea is completely abandoned that Kingdom of YHVH will be on earth; rather it will be in a spiritual realm without horizons, which caused the recasting of MANY theological beliefs. For instance:

8. Final Judgment: As expected, with an eternal Messianic Kingdom on earth, final judgment precedes it (Enoch chapters 1-36). In contrast, and as mentioned above, in chapters 91-104, the Messianic Kingdom is temporary, and as expected, the final judgment takes place at its close.

9. Calendar issue: The *Introduction to the Book of Enoch, R. H. Charles translation, 1917 edition, pp. xxiii-xxiv*, reveals another contradiction. Enoch 74:12 says *And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days.* This is the key-note of the book of Enoch; namely that time is to be reckoned by the sun, not by the moon, and is eternal. Then we come to chapter 80 which purports to tell in detail of the laws by which the sun, moon, stars and the winds are governed based on Jewish conceptions and beliefs of that era. It is, however, different when we come to chapter 80:2-8; the whole tone alters in these verses, in which it is said that owing to the sin of men the moon and the sun will mislead them (as if man can cause the sun and moon to go astray somehow, so that their cycles would no longer be perfect). An ethical thought is thus brought in which is wholly lacking in the previous chapters of this book; this is also true of chapter 81. Scholars believe that neither of these chapters stood here originally.

Scripture says that when men *worship* the sun and moon that they will be misled (**Deuteronomy 4:15-16, 19**), but the cycles of the sun and moon will never change; **Psalms 89:35-37**.

10. The Resurrection: In chapters 6-36, the resurrection is at the beginning of the coming eternal earthly Kingdom of YHVH (which is what the Old Testament teaches, by the way). This is a resurrection of spirit and body, where the body is a *physical* one, a concept also found in Enoch chapters 83-90. In contrast, the resurrection in chapters 37-71 is to a spiritual kingdom where the righteous are clothed with a spiritual body. Interestingly, this is what the New Testament teaches.

Are you beginning to see the parallels? The Book of Enoch actually points out some of the distinct differences between the Old and Newer Testaments. This vivid contrast is something that should not be, and surely is not expected, but occurs nonetheless.

In spite of having nearly 60 different authors in the Hebrew Canon, there is a remarkable uniformity throughout, considering it was written over a 1,500 year period of time. In comparison, the writings in the Book of Enoch may have been written over a greater span of time but had considerably fewer authors. If they were all Divinely inspired, why couldn't they get their stories together? If it was all written by the translated Enoch, why couldn't he get his story straight?

Do the calendars in the Book of Enoch follow nature (the cycles of the sun and moon)?

In fact, most of the calendar statements in Enoch are in direct contention with nature. Since nature is the first gospel, a statement that is contrary to the evidence in nature is just as damning as a statement that is contrary to Scripture. Here is the evidence that the calendar(s) in the Book of Enoch contradict each other, are not inspired by YHVH and not supported in Scripture or nature...

1. The year is 364 days in length in Enoch 72. It was divided into four 91 day quarters which is actually the ancient Babylonian and later, Egyptian division of the year which originated LONG after the flood. Enoch, the one translated, only knew the calendar that Moses later recorded in Genesis. The "Enoch" who added this 364 day year to the original Book of Enoch did so MANY years after the original Enoch was departed from this earth. The OT year of 360 days consisted 12 thirty day months (evidence forthcoming), producing 48 seven day weeks, 4 weeks per each month. Each of the 12 lunar months also had 2 days of new moon celebration.

2. Continuing the thread started above: Enoch 72 presents a year as having 364 days (probably because it is divisible by 7, making 52 weeks). If this connection can be deduced, another Scriptural tenet has been subverted or ignored. David divided up the services of the priests into 24 groups. The lunar-solar year David knew was divided into 48 weeks, meaning the priests would serve twice a year. No application of David's system can be understood if the years consisted of 52 weeks. David observed the natural year and established his order of priests accordingly. The writer of this chapter of Enoch did nothing of the kind. Because the year had "364" days, which was divisible by seven, the assumption is that these are *solar weeks*. Please find a solar week defined in Scripture or in nature.

3. More evidence that the calendar months in the Book of Enoch are neither inspired nor based on natural fact, there are eight 30 day solar cycles in Enoch 72 where the sun rises and sets in 1 of 6 eastern portals or gates and sets in 1 of 6 western portals or gates, and four 31 day cycles. These 31 day solar cycles include a 30 day cycle plus an equinox or solstice, which occurred 4 times a year. There are no solar cycles described in Scripture other than the day and the year. These divisions in the Book of Enoch are a description of *solar months* which are also foreign to Scripture, which evidence not only the lack of inspiration, but also the pagan influence of the author. For the record, there are no 31 day lunar months in Scripture or nature.

4. In contrast to the year in Enoch 72 (which is a 360 day year with 4 “extra days”, one added in each quarter of the year for the solstice or equinox), the calendar in Enoch 73 speaks of extra days at the end of the year, verses 11-14. In Enoch’s day, there were no extra days. Moses wrote that Noah only knew of 360 day lunar-solar years. In Scripture, the original months were ALL 30 days in length, for a total of a 360 lunar-solar year. Twelve 30 day months (12 x 30) = 360 day year. Here is the evidence for this. **Genesis 7:11** says that the flood began on the 17th day of the second month. **Genesis 8:4** says the water prevailed upon the face of the earth until the 17th day of the seventh month. That is 5 months. **Genesis 7:24** and **8:3** say that the water prevailed upon the earth for 150 days. 150 divided by 5 = 30. So there were 5 consecutive 30 day months in Scripture, which is physically not possible with the current relationship between the earth and moon. If Noah only knew 30 day months, then so did Enoch who disappeared before the flood. So, whoever wrote Enoch 72 and 73, it was not Enoch.

5. The Wisdom or Sirach (an Apocryphal book also known as the Book Ecclesiasticus or Siracides) was written by an Israelite named Yeshua ben Sirach at the same time as the nameless Israelite who wrote Enoch, chapters 72-82, around 200-175 B.C. In Sirach, chapter 43, the moon is revealed as the luminary that regulates the appointed times (feasts).

R. H. Charles, the translator of the Book of Enoch in my collection, actually says this in his footnotes for Enoch 2 (p. 8) regarding Sirach 43, “The moon is especially glorified since the Jewish feasts were celebrated in accordance with the moon’s phases. This last is, of course, a view in which the author of [Enoch] 72-82 would not have agreed, since he held that only true divider of time was the sun.”

What an admission! Not only does he admit that the Feasts of YHVH are regulated by the moon’s phases (not just the moon), he also admits that the author of the Book of Enoch did not agree. Same era, two Israelite authors, two different conclusions, one of which (Sirach’s) is supported in Scripture.

Five witnesses is more than enough to prove that the calendars in Enoch were not the calendars that Enoch, the son of Jared, knew on earth. It also proves that these calendars recorded in Enoch, are not inspired, are contrary to nature and Scripture, and do not even agree with themselves. My position is that There are different calendars presented in the book of Enoch. They can’t all be the calendar Israel observed.

One might disagree, saying: “*On the contrary, there is evidence that the Israelites observed more than one calendar. The question is: Which one is the Feast Day Calendar?*”

I agree that Israel observed several calendars, but only one was inspired, the others were adopted because of their apostasy and the influence of paganism during their multiple captivities. The feast day calendar would be the original calendar, the one that is regulated by the moon Moses and David so eloquently spoken of in **Genesis 1:14** and **Psalms 104:19**. The way to determine the TRUE calendar of Eden is to apply the evidence in Scripture, to the evidence in nature (or vice versa). There is nothing in the natural world of the OT that lines up with solar-only calendars in Enoch. It is said that the modern Gregorian calendar is solar only, but even that is not true.

The solar only calendar is a man-made invention, and I agree, it tracks time VERY well. But that is not the calendar in **Genesis 1:14**. The entire thing is a contrived, convoluted mess. The days in Scripture are not midnight to midnight. Also, the sun is not out at midnight that it might indicate that a new day has begun. So much for a solar day. How can the sun be an owt (signal) that the new day has begun at midnight?

The weeks in Scripture are not an unbroken sequence of seven days in succession. The Gregorian calendar weeks are not linked to the sun either. Can you go outside, look at the sun and tell me whether it is a Sabbath or Saturday? Nope. Does the sun look different at the beginning of each week in order to be an *owth* (signal) that a new week is about to begin? No. So much for a solar week.

The months in Scripture are lunar. In fact the English word month is from an older time when this was a recognized fact. The word month comes from moon, leaving a lunar legacy on a modern segment of time that is completely divorced from its lunar origin. Are the Gregorian months linked to any solar cycle? Nope. There is no sign in the heavens from the sun to announce the natural months. So much for a solar month.

The years in Scripture are from Spring to Spring (Abib to Abib actually). Sure, the Spring Equinox is the sign in the cosmos that spring has begun and this is a solar measurement, but in Scripture, the new moon of the first lunar month was also in the equation, so the year in Scripture is a lunar-solar event. The Gregorian year begins January 1, in the dead of winter. Is there any significant solar event that occurs only one time a year to announce Jan 1? Nope. So much for a solar year.

The Gregorian calendar is a fraud. It is a complete lying, fraud, claiming to be a solar calendar when in reality it is based solely upon the vain machinations of carnal men. Only the natural world of much more recent history tends to support the solar-only calendars in Enoch, forcing the conclusion that Enoch, the son of Jared, had nothing to do with their inclusion in the book that bears his name.

Some accept the calendars in Enoch (even though they contradict themselves) over the one in Scripture.

Some believe that because the Book of Enoch only supports a solar calendar that this must be the calendar of Scripture, and seek many ways to discredit the lunar-solar calendar that is clearly presented in Scripture. However, considering that its parentage opens the door of the Book of Enoch to extreme scrutiny, why do some lend an ear to the calendars presented in this book over the obvious calendar presented in Scripture?

The lesser light spoken of in **Genesis 1:14** was given equal billing with the greater light. Signs (*owth*--signal or beacon) and seasons (*mo'edim*--set feasts, time appointed), days (*yom*--heat as from the sun) and year (*shaw-ney*--year, revolution of time) are all calendar related. The sun and moon both act as an *Owth*, signals or beacons (**Joel 2:31, Isaiah 13:9-10**, see also Luke 21:11 and Acts 2:19), and when applied to the calendar specifically, the Sabbath is called a sign (using the SAME Hebrew word, *Owth*) three times in **Exodus 31:13, Ezekiel 20:12 and 20:20**. Can you go outside and look at the sun and tell when it is the Sabbath? No, that is because you are looking at the wrong luminary. The sun tells you a new day has begun (see below), but the moon tells you what day of the month and week it is. The moon alone acts as the determiner of the set feasts (**Psalms 104:19**) and the Sabbath is named as the first feast listed in **Leviticus 23**. The sun alone dictates the day (**Genesis 3:5, Genesis 1:16, Psalm 136:8**), and the sun and moon work together to establish the new year, the moon specifically pointed out in **Exodus 12:2** but the year is a solar event, the sun making a revolution back to the beginning of months each spring.

Others believe that Israel got her lunar calendar from Babylon.

Indeed, Babylon observed a lunar-solar calendar. In fact, Emmanuel Velokovsky, during an ancient calendar study discovered that at one point every nation on earth originally had a 360 day year consisting of 12 thirty day months, and that within ONE generation everyone was scrambling to come up with a new calendar. This is when the solar-only calendars were introduced on the historical landscape. This is when the Father dented His clock (on purpose) to shake out the pretenders as only Israel maintained the original lunar-solar calendar with three slight modifications, none of which were condemned by any positive command in Scripture.

Nowhere in Scripture does YHVH demand that there only be 12 months. After the dent, every 2-3 years a 13th month must be added to keep Abib in spring during the barley harvest. Nowhere in Scripture does YHVH decree a certain number of days for each month or a certain number of days of new moon celebration. After the dent (because the moon moved a half day closer to the earth) the actual lunar cycle was shortened from 30 days to 29.5 days and since there can not be a half day in a month, there are now 29 and 30 day lunar months. After the dent, the original number of new moon days (2 per month) was lessened to one day of new moon during 29 day months. During that generation of scrambling to figure out what had happened in the cosmos, these are the ONLY modifications Israel made to the lunar-solar calendar established at Creation, every other nation went whoring after their gods, creating the pagan planetary week, solar calendars, first crescent new moon observation, etc.

Here is the damning Babylonian evidence:

“The Babylonian calendar was a lunisolar calendar with years consisting of 12 lunar months, each beginning when a new crescent moon was first sighted low on the western horizon at sunset, plus an intercalary month inserted as needed by decree. The calendar is based on a Sumerian (Ur III) predecessor preserved in the Umma calendar of Shulgi (ca. 21st century BC).”

http://en.wikipedia.org/wiki/Babylonian_calendar

“The beginning of the month in the Babylonian calendar was determined by the direct observation by priests of the young crescent moon at sunset after the astronomical New Moon.”

<http://www.friesian.com/calendar.htm>

The link, http://www.tyndale.cam.ac.uk/Egypt/ptolemies/chron/babylonian/chron_bab_cal.htm, leads you to this quote: “The Babylonian calendar was a lunisolar calendar. The Babylonian day began at sunset, and each month notionally began with the first rising of the crescent moon; in essence, a Babylonian month was a synodic lunar month, represented as a 29 or 30 day month. Contemporary records show that the start of the month was actually determined by observation of the new moon wherever possible, or by prediction if not.”

“The months began at the first visibility of the New Moon, and in the 8th century BC court astronomers still reported this important observation to the Assyrian kings.

“Thus, the Babylonian calendar until the end preserved a vestige of the original bipartition of the natural year into two seasons, just as the Babylonian months to the end remained truly lunar and began when the New Moon was first visible in the evening. The day began at sunset. The Jewish adoption of Babylonian calendar customs dates from the period of the Babylonian Exile in the 6th century BC.”

<http://www.ancienthistoricalsociety.org/CalendarsBabylonian.html>

Note: You might be tempted to say, SEE! But you'd be wrong. These websites accurately record the events as history reveals them. It was the "Jews" who adopted the Babylonian calendar (not the other way around) including the days beginning at sunset (the days in Scripture begin at dawn), the months beginning with the first visible crescent, as well as the pagan names of the months and having eggs on the table at Passover (along with other pagan traditions). The Jews are not Israelites; they are Khazars (of Edomite descent). All the months in Scripture are by ordinal numbers. The Israelites certainly apostatized and fell into the same or similar calendar corruption as the Jews, but there the similarities cease. Only 10% of Israel returned to the promised land with Ezra and Nehemiah, the other 90% remained in Babylon steeped in pagan traditions, and wrote the pagan influenced Talmud, and over the centuries tried to wrest control of the calendar from the rabbis in Jerusalem:

*In the article **Shawui Calendar: Ancient Shawui Observance**, we find confirmation of a radical change in YHVH's calendar. "The [lunar]...calendar was used by all the original disciples of Yeshua... This original Nazarene lunar-solar calendar was supplanted by a Roman "planetary week" and calendar in 135 C.E. -- when the "Bishops of the Circumcision" (i.e. legitimate Nazarene successors to Yeshua) were displaced from Jerusalem. This began a three hundred year controversy concerning the true calendar and correct Sabbath."*

"These imported [from Babylon] superstitions eventually led Jewish rabbis to call Saturn *Shabbti*, "the star of the Sabbath," [and]...it was not until the first century of our era, when the planetary week had become an established institution, that the Jewish Sabbath seems always to have corresponded to Saturn's Day [Satyrday]." *Hutton Webster* in his book, **Rest Days**, p. 244. Thus **Amos 5:26** is a true commentary.

"The calendar was originally fixed by observation, and ultimately by calculation. Up to the fall of the Temple (A.D. 70), witnesses who saw the new moon came forward and were strictly examined and if their evidence was accepted the month *was fixed by the priests*. Eventually the authority passed to the Sanhedrin and ultimately to the Patriarch. ... Gradually observation gave place to *calculation*. The right to determine the calendar was reserved to the Patriarchate; the Jews of Mesopotamia [Ed.—this is the land of Babylon] tried in vain to establish their own calendar but the prerogative of Palestine was zealously defended. So long as Palestine remained a religious centre, it was naturally to the homeland that the Diaspora looked for its calendar. Uniformity was essential, for if different parts had celebrated feasts on different days confusion would have ensued. It was not until the 4th century A.D. that Babylon fixed the calendar..." *Encyclopedia Britannica: Vol. 4, article "Calendar"*.

It was in 341 A.D. (the 4th century) that Rome forced Hillel II to affix the Hebrew calendar to the solar cycle they observed, so Rome would never accidentally have to tolerate Passover falling on Easter.

In the second and third centuries A.D. an ominous change started to take place that was to radically change the believer's concept of the Sabbath.

"This intimate connection between the week and the month was soon dissolved. It is certain that the week soon followed a development of its own, and it became the custom -- without paying any regard to the days of the month (i.e. the lunar month) -- ...so that the New Moon no longer coincided with the first day [of the month]." *Encyclopedia Biblica, (1899 edit.), p. 5290*.

"The introduction...of the custom of celebrating the Sabbath every 7th day, irrespective of the relationship of the day to the moon's phases, led to a complete *separation* from the ancient view of the Sabbath..." *Encyclopedia Biblica, (1899 edit.), p. 4179*.

“With the development of the importance of the Sabbath as a day of consecration and the emphasis laid upon the significant number seven, the week became more and more divorced from its lunar connection...” *Universal Jewish Encyclopedia: Vol. 10, 1943 edit. Article, “Week,” p. 482.*

As I said, there was not a single solar-only calendar anywhere in history until after the dent in Yah’s clock, which occurred long after Enoch was translated, meaning he did not add these calendars to the book that bears his name.

Some of the supporters of the Book of Enoch have even gone so far as to say that Scripture never demands the observation of the moon.

*And Elohim 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 (mo’edim) and for days, and years:
And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. **Genesis 1:14-16***

How can these lights in the heavens (greater and lesser) be used to give signs or regulate seasons (mo’edim), days and years WITHOUT observation?

*He [YHVH] appointed the moon for seasons (mo’edim): the sun knoweth his going down. **Psalm 104:19***

*It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. **Psalm 89:37***

A faithful witness to WHAT brethren?

Thus saith YHVH, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; YHVH of hosts is His Name:

*If those ordinances [of the moon and stars] depart from before me, saith YHVH, then the seed of Israel also shall cease from being a nation before me for ever. **Jeremiah 31:35-36***

Because the ordinances of the moon and stars were commanded by YHVH, His people are to observe them, and if He stops observing them or ceases to demand their observance, Israel will cease to be a nation before YHVH FOREVER. Considering that YHVH does not change, I think that the observation of the sun, moon and stars are still a vital part of Yah’s calendar. The ordinances (law) of the sun and moon, and stars is spelled out in **Genesis 1:14**, and these calendar segments are clearly regulated by the sun or moon or both.

If there is no aspect of the Father’s calendar that is lunar, why are we commanded to observe new moon days both in the past (**Numbers 10:10**) and prophecy reveals that we will also in the future (**Isaiah 66:23, Ezekiel 46:1**)? How can Israel blow the trumpet on the new moon days or the feast days unless they have been observing the moon? The feasts are certain days of the moon, the word month is a derivative of the word *moon*. Certain days of the moon means you have to LOOK at the moon in order to know what day it is.

The Test of the Lot:

One Enoch adherent suggested that we cast lots to determine the validity of the Book of Enoch. I inquired of the Father and this is what I learned:

Is **all** of the Book of Enoch inspired by YHVH or written by Enoch? **No.**

Is **most** of the Book of Enoch inspired by YHVH or written by Enoch? **No.**

Is **some** of the Book of Enoch inspired by YHVH or written by Enoch? **No.**

Is **a little bit of** the Book of Enoch inspired by YHVH or written by Enoch? **Yes**

The honesty of the answers I received from YHVH lends intense credibility to what the scholars wrote in the preface and introduction of the Book of Enoch (above). Thankfully, some of you have not been deceived by the writings and/or calendars found in the Book of Enoch.

Do you want to BE right or DO right? Personally, I want to DO right, which means that when I am wrong with my doctrine I have to forsake my opinion and join the side of truth. It's great to be right, but being right sheds no light upon my character like doing right or changing my opinion when the evidence demands it.

Respectfully submitted,

Troy Miller

www.creationcalendar.com

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