Solar System Clock Gears

Saturn (828 teeth)

Mercury (9 teeth)

Venus (45 teeth)

Mars (60 teeth)

Jupiter (333 teeth)

Each tooth is 13 days.

The Creator's Magnificent Clock

by
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Limited First Edition of 200 copies.

Copy No. _____

Dedication

This book is dedicated to the Creator and to William Paley (1743-1805) who first argued that a watch found in the woods would be compelling evidence that there was a watchmaker. Hence, when one looks at the solar system, which runs like a brilliantly designed clock, it testifies of the existence of a Watchmaker.

Foreword

A book's foreword is the recommendation of an expert in the field. In this area of study the author has been alone in the discovery of the Creator's sacred calendars. Perhaps it is appropriate to cite the Lord's own words to his mother as she prayed for him. The following are quotes from the *Book of Kathryn* (found on his website johnpratt.com), which are the written answers to her prayers and his:

> *John, John, thy prayers are heard and thy work is known unto me and it is good (Kathryn 65:1).*

> *Thy son John ... requires smooth sailing over quiet waters. He is capable of guiding his craft. His work is known unto me. His is the gift of discernment. His field is in the patterns in the sky (Kathryn 98:14-21).*

> *Bethink ye, mine is a house of order and all things will happen in mine own time. The sky is thy pathway and glorious is thy journey thereon. Go forward with prudence as thy byword and discerning judgment as thy guide (Kathryn 40:16-18).*

> *Thy pathway is the sky and thou shalt not depart therefrom (Kathryn 41:21).*

> *The sky encompasseth thy work even as thy work encompasseth the sky and all is in the same circle. All thy work is in the sky and the fruit of thy life's work is ripe for the plucking but be not over-anxious, all is not to be plucked at once but separately (Kathryn 56:29-30).*

> *Thy highest ladder reaches to the sky (Kathryn 65:13).*

These quotations declare John's commanded work in "patterns in the sky" to be "good", but it should be noted that that approval was given before much of the work presented herein was begun. Hopefully that is still true!

Author's Preface

This book represents the culmination of forty years of research into the chronology of key religious events of history as well as several calendars which various cultures considered to be sacred. After receiving a PhD in astronomy from the University of Arizona in 1976, I turned to using precise knowledge of the solar system to verify Biblical dates. Upon reading of Aztec legends of a legendary prophet, whose life was connected to the planet Venus, new ways were discovered to confirm these dates.

That resulted in a field of research of seemingly unending discoveries that provided compelling evidence for a Creator. That evidence included the discovery of the workings of the Venus Calendar and its totally unsuspected relationship to the Hebrew Calendar. The evidence grew that they were designed by the same Creator and were actually used to schedule many key religious events.

I have been a Christian all of my life and I am also a scientist. I view revelations from God and the scientific method as two paths to learn truth. I believe the Bible contains many revelations, but that the churches of men have corrupted many of its teachings. I believe that there can be no conflict between true religion and true science because they are two perspectives of the same reality.

This book is an introductory summary of a very small part of my research, which has led so far to writing over one hundred articles about sixteen sacred calendars. This book only discusses three of them, mostly to explain what the holy days are on each of them.

It then discusses twenty dates from Biblical history which are either undisputed or are described well enough in the Bible to use as known anchor dates. Hopefully, no previous knowledge of the Bible is needed.

Those dates, usually determined on the Hebrew Calendar, are calculated on the Venus Calendar and on another Native American calendar and found to be on holy days on those calendars. The probability of that occurring by random chance is so minuscule that it provides compelling evidence of a Creator, who both designed and is still using these calendars!

It is hoped that the reader will be open minded enough to seriously consider what is presented within these pages. I welcome your critical eye as you read about just how these calendars work so that you can learn of the extensive cross-confirmations they provide confirming the Biblical history. In turn, these confirmations imply the existence of a great and marvelous Watchmaker who must have designed these calendars and then used them to time many sacred events!

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1. Introduction

When order is found in nature, there are generally only three possible explanations:

(1) It is actually random and only appears ordered, or

(2) it is caused by the operation of natural law, or

(3) it implies that an intelligent being produced it.

For example, if a pile of nuts is found at the bottom of a walnut tree it can be due to all three causes. First, the law of gravity caused them to fall from the tree. Second, some nuts may appear randomly located under the tree, as expected. Third, the probability of many nuts just happening to fall into a pile is beyond chance and indicates that an intelligent being (a squirrel?) gathered them there.

Historically, applying this reasoning to the regular movement of the planets through the heavens, that order was taken to be evidence of the existence of a Creator. After all, there was such a high degree of order shown that it could not be due to random chance.

For example, all of the planets orbit the sun in the same direction and they do so in nearly the same plane. That plane goes through twelve constellations of stars called the "zodiac". The fact that the planets are always in the same plane means that the planets are always found in one of those constellations.

Moreover, the giant planet Jupiter has four large moons discovered by the astronomer Galileo Galilei in 1610. In a similar fashion, all four of those planets orbit Jupiter in a plane and in the same direction as the planets orbit the sun.

That order cannot be due to chance!

With the advent of Sir Isaac Newton (1642-1727), who explained many fundamental laws of physics and motion, all of that order could be explained by natural laws, which negated that part of the evidence for a Creator. Newton himself was a devout believer in the Bible and saw him-self a merely as discovering God's laws.

A century later, the famous French mathematician, Pierre-Simon LaPlace (1749-1827), proposed a theory of the solar system based solely on Newton's laws without any mention of God. Famously, when he was asked where God fit into his theory, he replied, "Sir, I have no need for that hypothesis." Today atheists have expanded those words so that God is not needed to explain anything!

But that extrapolation is very poorly founded. What LaPlace did was to explain certain very simple features of the solar system with Newton's laws. Only to that extent did he no longer need the "God hypothesis" because now natural law had replaced the requirement for an intelligent Creator to explain those particular features.

Modern atheist astronomers have done virtually the same thing. They select some features of the solar system and find that they can explain those features with theories of physics, and hence feel no need for God to explain them, the same as LaPlace.

There are very many features of the solar system which appear to be random, such as the rotational periods of the planets on their axes or the length of their orbital periods. They are assumed to be random results of a "Big Bang" theory of creation, where everything came from an explo-sion, rather than having been meticulously created.

This book focuses on four units of time from the solar system to show that these periods are not random but are related to each other in way not explainable by science.

Those units are the length of the day on earth, the length of the mean lunar month of 29.53059 days, the (tropical) year of 365.2423 days, and the length of the Venus Cycle of 583.92166 days.[1]

An extremely high ordering will be shown to exist among theses periods, which demands an explanation. It must either be due to random chance (which will be shown to be far beyond believable), or they are due to a natural law (which no one has ever suggested), or they must be due to having been organized by an intelligence, which this book calls the Creator.

The burden of proof would then shift to the atheists. If they refuse to look at anything in the Bible, then that is a give away that they are not being intellectually honest. If the reader looks at the evidence presented in this book with an open mind, it should be apparent that by far the best explanation, and really the only explanation, is that there is a Creator who has revealed many scientific truths in the Bible.

This book requests the reader to consider statements from the Bible as possibly accurate history. It requests a fair hearing of the history. For example, when it states that a certain Jewish king was taken into captivity on New Year's Day in a certain year of King Nebuchadnezzar of Babylon, the book asks that the reader allow for the possibility that true history might be being presented, which can be tested by comparison to outside, independent sources of history.

Another example is that the Bible states that Jesus of Nazareth was baptized at about age thirty in the fifteenth year of the known Roman emperor Tiberius (AD 29). It is hoped that the reader will indulge the idea that Jesus was indeed a real person who was baptized at that time by a man named John the Baptist.

Several nations have had the belief that God gave them a sacred calendar, which they were to use to determine when to hold certain sacred ordinances. Again, it is asked that the reader consider the possibility that this is true, so that certain dates can be tested and evaluated.

The most famous of these nations is Israel, to whom the Bible claims that God gave a calendar with years that begin according to the spring and months that begin shortly after the new moon. The law of Moses contained in the first five books of the Bible describe several rites to be performed on holy days according to that calendar.

That calendar of Moses depended on observations of the sun and moon, which were no longer practical to make after the Fall of Jerusalem to Rome in AD 70. To solve the problem of the Jews having been dispersed far and wide, it was decided to produce a fixed calendar which anyone can use anywhere on earth to know on what days to hold the rites.

This traditional Hebrew Calendar uses a surprisingly accurate value for the length of an average lunar month, one which is good enough to use throughout history. The same is not true of their value of the length of an average year. The Hebrew value is a little bit longer than the true value, which causes the seasons to drift. In particular, it causes the holy day of Passover, which is supposed to occur at the first full moon after the spring equinox (first day of spring), to sometimes occur a full month late.

In my work a corrected version of the usual Hebrew Calendar has been proposed, which does not exhibit any seasonal drift, and which preserves nearly all of the features of the traditional calendar.[2] In this book it is called simply the "Hebrew Calendar". Again, it is asked that the reader indulge the use of this modified calendar, in order to evaluate the implications.

Other nations who claim to have been given two holy calendars from a celestial being ("god") are the Mayans and Aztecs of North America. Those tribes are chosen as representative because they have kept the best records of these two calendars.

One sacred calendar is called the Sacred Round. It is very well understood because there are Mayan codices (books) and stone monuments which use dates according to this calendar. It has been, and still is, used by native tribes all across the western hemisphere.

It is a simple day count, similar to the week, which just keeps counting days indefinitely according to a fixed pattern. It is based on two shorter fixed day counts: the "trecena" which counts days from 1 to 13 repeatedly, and also the "veintena", which assigns sets of 20 days to each have a glyph (picture or icon), symbolic of a day of life.

The other calendar is the Venus Calendar. The Aztecs have preserved the basic concepts of this calendar.[3] It tracks the planet Venus through nine different phases. In other words, this calendar tells what phase Venus is in on any given day.

Each of these three calendars is described in detail in the three chapters of Part I of this book. The reader does not need a deep understanding of these calendars, but some familiarity with their holy days is required because the rest of the book will attempt to show that God is using all three of these calendars, such that many sacred events throughout history occurred on holy days on all three of these calendars simultaneously.

Part II of this book discusses twenty Biblical dates. Some of these dates are undisputed, others are in some doubt even though they are given explicitly in the Bible. They are all significant events in Biblical history.

First each of these dates is calculated on our modern Gregorian Calendar. Dates before 15 Oct 1582 are usually on the less accurate former Julian Calendar, but it is not nearly accurate enough to use back in ancient Bible times, as needed for this book. Thus, all dates in this book are given on the modern Gregorian Calendar, as if it had been used all along. All dates are given with the day of the week for clarity. As an example, the Biblical date for the resurrection of Jesus Christ is Sun 3 Apr 33 (Gregorian). Historians give this date as Sun 5 Apr 33 (Julian). Thus, including the day of the week helps avoid any confusion between the two calendars.
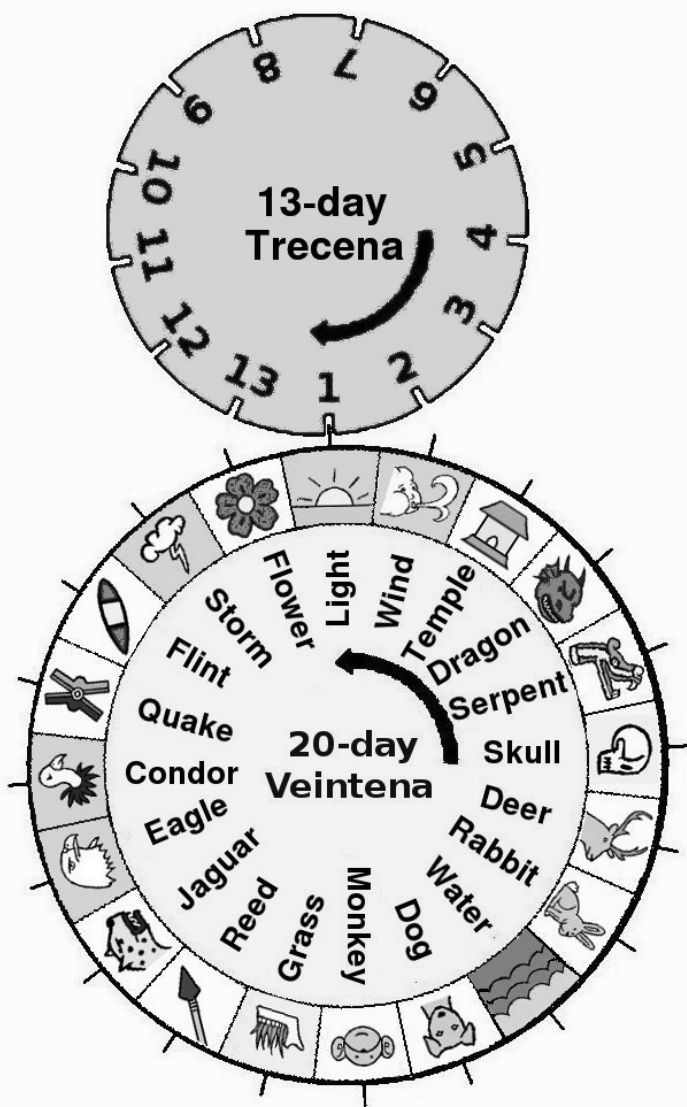
These twenty Biblical dates are often given to the very day on the calendar of Moses, and often the year is given according to the reign of the current king. If not explicitly given, the year often can be deduced. For example, the year of the Savior's baptism is given in the Book of Luke, and the year of the Resurrection can be deduced by counting the years of his ministry.

The main point of the book is that there are twenty events from Bible history, which have dates which can be determined, and it happens that the events occurred on holy days on the other sacred calendars. The Hebrew Calendar is based on the sun and the moon, whereas the Sacred Round is a simple day count, and the Venus Calendar tracks the planet Venus. Thus, these are three witnesses. Moreover, the holy days have a symbolic meaning, and in many of the cases, that symbolism matches the event.

The odds against all of those calendar alignments is far beyond chance, and needs to be explained. There is no theory at all in science to explain so many events "just happening" to occur on these holy days. The only viable explanation is that the Creator is using these calendars.

Part I
Three Sacred Calendars

The 260-day Sacred Round

Fig. 1. Two separate day counts form the Sacred Round.

2. The Sacred Round

There is a calendar considered sacred by many of the indigenous tribes of the Americas, which is often referred to as the Sacred Round. It appears to be a calendar which is fundamental to the Creator's Magnificent Clock!

Before beginning to study the workings of the Sacred Round, it should be noted that most Native American tribes consider the day on this calendar to begin at sunrise. In my research, the Sacred Round day is considered to start at 6:00 a.m. local mean solar time (like sundial time).

As shown in Figure 1, the Sacred Round consists of the combined result of two different day counts. One is called the "trecena" (from Spanish, meaning based on the number thirteen) and the other the "veintena" (from Spanish, meaning based on the number twenty).

The trecena is a simple day count, where the days are numbered sequentially indefinitely in a continuous cycle, very much like the Gregorian Calendar includes a week of seven days which does likewise.

The veintena is also a day count with twenty pictures which form a continuous cycle. Each of these has a name designed to bring to mind a step in the cycle of life, such as birth and death. The actual Mayan glyphs (icons or pictures) became so stylized as to seem very foreign to us. The glyphs from other tribes sometimes were easily recognizable pictures, such as that of a serpent.

The twenty icons shown in the illustration were drawn by modern artists, designed to be easily recognizable to represent the same concepts as explained by the Native American priests.[1] They are labeled with names chosen from those used by some fifty different tribes[2] to represent the concepts.

Fig. 2. The 20-day veintena around center of the Aztec Calendar Stone.

The veintena is the same circle of twenty glyphs which is found on what is popularly called the "Aztec Calendar Stone", one of the traditional symbols of Mexico. Figure 2 shows that circle with those same names around the circumference. Those glyphs are to be read in a counter-clockwise direction, whereas my modern version in Figure 1 shows them going clockwise, which is more common to those of Western civilization, being like a clock.

Each day has a name formed by taking the day number from the trecena and combining it with the day sign from the veintena. For example, the day shown in Figure 1 is "1 Light", which is the first day of the Sacred Round.

Following the direction of rotation shown by the arrows on the two gears in Figure 1, the second day of the Sacred Round is "2 Wind", followed by "3 Temple".

One might expect the days to be ordered in a similar way to our months, perhaps as 1 Light, 2 Light, 3 Light, etc., but that is not the case.

This usage of two independent wheels is something like what is used with the Gregorian Calendar when one speaks of Wednesday, the first day of May, followed by Thursday, the second.

No two combinations of trecena numbers and veintena days signs repeat until all possible combinations have been used. There are 13 x 20 possible pairs, so that means that the Sacred Round only begins to repeat after 13 x 20 = 260 days. Thus, the Sacred Round can be thought of as one continuous cycle of 260 days, even though it is formed by two smaller cycles.

This 260-day Sacred Round is extremely useful for keeping time for the following reason. The cycle is not tied to sun, moon, planets, or any celestial phenomenon, other than the rotational period of the earth, the day. It is a simple day count, very similar to the week. It just keeps counting days indefinitely.

That means that once one day on the Sacred Round is known with certainty on the Gregorian Calendar, then all other dates in history can be determined merely by counting days from that known day.

In the early 1900's several researchers attempted to pin down one day on the Sacred Round so that all days could be known. They did this based on looking at Aztec dates which were often kept both on the Sacred Round and the European Calendar.

Not all tribes used the same correlation to the European Roman Calendar (Julian Calendar). The three primary researchers were named Goodwin, Martin, and Thompson. Each decided on a different day for the beginning day of the veintena cycle. It is important to understand that these three men all chose different days to be the beginning day of the veintena cycle.

The three days chosen by them were all within the same week. It was finally decided to compromise. The first day was chosen to be on a day within that week which none of them had chosen! It was a compromise in fact! It was felt to be close enough to be adequate.

In my research it is necessary to have the exact day, because the symbolism of the day often matches the event! Moreover, it is proposed that the Creator is actually using this calendar, so it crucial to have the day be correct.

When my research considered the actual Aztec legends, the correct correlation day became clear. They claimed they had been visited by a bearded white god in the First Century AD. They called him the Feathered Serpent. They claimed that he was truly a god, who had been born as a baby, like everyone else. When he reached his prime, he began to teach religion and do many miracles, especially healing people.

This great teacher and healer only taught for a few years, after which he was sacrificed by those who thought he was evil and using the powers of the dark side.

At his death, he descended into the underworld and fought the forces of evil for a few days. There he conquered evil and then rose from the dead just a few days after his death. He continued to teach his disciples for a while, but then ascended up into heaven.

During his ministry, Jesus taught that he had "other sheep" besides those in Jerusalem and that he needed to visit them also.[3] It did not take much to convince me that the Feathered Serpent was in fact the resurrected Jesus Christ who came to teach his other sheep.

In order to appreciate the arguments made in this book, it is necessary to accept only one aspect of this proposal. It is the use to determine the birth date of Jesus Christ.

It turns out that for Native Americans, one of their names is the day on which they were born. For example, the great Native American chief Seattle (1786-1866), for whom the modern city of Seattle, Washington, is named, had a name which comes directly from his date of birth. In the Aztec language his name is Ce Atl, which means "1 Water". That name would be the name of the day of the Sacred Round on which he was born.

The Aztec tradition was that the Feathered Serpent was named "1 Reed" and hence was born on the day 1 Reed on the Sacred Round. For reasons discussed later in this book in Chapter 3 about the Venus Calendar, I came to believe this tradition.

The birth date of Jesus Christ was known to me from earlier research, and someone had already pointed out to me that his birthday appeared to be on the day on 1 Reed on the most accepted correlation of the Sacred Round.

When that result was researched more fully, it turned out that the birth date of Christ on 1 Reed needed to be one day earlier than the usual correlation. It had to be on a day in between the Goodwin, Martinez, and Thompson (GMT) correlations. That one day shift is the "1 Reed" correlation. The dates are illustrated in Figure 3. It shows what day the birth date of Jesus Christ, Wed 5 Apr 1 BC, would fall on according to five different correlations.

Three of the entries in Figure 3 are the individual dates proposed by Goodman, Martinez, and Thompson. One is the almost universally used "GMT" version, which is the compromise of the three. My work uses the "1 Reed" date because it agrees with the Aztec tradition of the date of birth of the Feathered Serpent.

The "1 Reed" correlation to JD differs by one day from the usual GMT, fitting into an open slot in the 6-day allowed range.

6-Day Range	Correlation Name
11 Dog	Thompson
12 Monkey	
13 Grass	GMT
1 Reed	1 Reed
2 Jaguar	Martinez
3 Eagle	Goodman

The GMT (Goodman-Martinez-Thompson) correlation of the Sacred Round (SR) to Julian Day differs from what each man determined separately. It sought fairness, not accuracy!

Fig. 3. The 1 Reed Correlation is acceptable.

Note that since my work seeks the "true" alignment of the Sacred Round with the Gregorian Calendar, it is felt that the one used by the Feathered Serpent will be correct, especially concerning his own birthday.

The correlation of the Sacred Round to the Gregorian Calendar depends on that beginning date of the veintena cycle. It is also called the "1 Reed" correlation. The reader should keep in mind that it differs by only one day from the almost universally used GMT value.

Fig. 4. Knowing one Sacred Round date determines all.

Figure 4 illustrates two important concepts that the reader should understand. First, like the rack and pinion gears shown, once one day is determined on the alignment of the rack and pinion, then every other date in history is determined. That is extremely important for the argument of this book that the number of alignments of sacred events occurring on meaningful holy days on the Sacred Round is far beyond chance.

Secondly, it shows the date "1 Reed" on the pinion gear is aligned with Wed 5 Apr 1 BC, the date of birth proposed in my work for Jesus Christ (the Feathered Serpent). Thus, his birth on the day 1 Reed will not be considered a proof of anything. It is my choice to use that date to determine all Sacred Round dates. Keep in mind that it only differs by one day from the GMT date, which in turn differs from all the values of each of the three researchers. So it is a viable choice, being within the known parameters.

The illustration also introduces the "Julian Day." Every day in history is given a unique number called the Julian Day, after Julius Scaliger, who invented the scheme.

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He tried to pick a 0 date so far back in history that all historical days would have a positive JD ("Julian Day") number. He pretty much succeeded because his 0 day is Mon 1 Jan 4713 BC (Julian Calendar). That predates all known recorded history.

One important feature of the Sacred Round is that the days numbered 1 or 13 are considered sacred. All twenty of the Biblical dates presented in this book fall on holy days on the Sacred Round.

Mayan priests explained to the Spanish priests that the twenty day signs of the veintena represent specific milestone days in the life of mankind. Some of those steps are easily recognizable such as birth and death, but others have more esoteric meanings. Some were apparently intended to be understood only by those initiated into the mysteries. They comprise most of the signs: those from birth to death only require four signs of the twenty!

Here is a brief summary of my best understanding of the meaning of the twenty day signs.

1. Light. This day represents conception. The Mayan name for this first glyph meant "womb". The Aztec glyph was of a crocodile floating in the water. My choice of the name "Light" comes from the Olmec name, which may be the original symbol because the Olmecs appear to be one of the oldest tribes, dating back to about 1500 BC. Their symbol was the sun. Light represents when the spark of life enters the ovum at the time of conception.

2. Wind. This day represents quickening, when the spirit first enters the forming body of the unborn infant. Wind is the symbol for the spirit in many ancient cultures.

3. Temple. The temple represents the body, the house of the spirit. It is called "House" by many tribes. This day represents birth.

4. Dragon. Native Americans believed that a child is born in a state of purity. As such, a child is not in need of any ordinance like baptism to purify it; it is born pure. But there comes a day in a normal child's life when the powers of evil are first allowed to tempt it to do evil. The symbol of Satan for them is the Dragon, often represented as a lizard. Thus, this day represents the day when Satan is first allowed to tempt a child. It is usual around the age of eight.

5. Serpent. The serpent is an animal that sheds it old skin, emerging as a new "reborn" creature. This day sign represents a day of enlightenment when a person is "born again." It is when one makes a commitment to avoid evil and attempt to do only good. It clearly ties to the Christian concept of being "born again."

6. Skull. This sign represents death. Fortunately, some of these day signs are very easy to understand!

7. Deer. The deer represents traveling at high speed, which is possible for the spirit after death. This sign represents entering into the spirit world, starting a phase of one's existence which contains several steps in the cycle of life.

8. Rabbit. The rabbit is the symbol of sexual promiscuity and represents materialism. It symbolizes the day in the spirit world when one realizes the folly of the materialism sought during life. It is a day of repentance.

9. Water. Water is a sign of cleansing. It symbolizes a day on which one's sins are washed away. It is associated with the rite of baptism. It represents the triumph over materialism. Apparently this rite can occur during a person's life, but more often it occurs in the spirit world when their folly is more clearly seen. One part of the early Christian religion included a rite of being baptized for the dead.[4]

10. Dog. According to the Mayan priests, this day represents the day of greatest suffering in the spirit world. The circular form of the veintena is important. The Dog is located at the lowest point of the cycle and represents what Christians might call suffering in hell.

11. Monkey. The Monkey is considered the most intelligent animal. The meaning of this sign is that it represents taking the first step going up the ladder toward God. The connection to the Monkey is not clear. Perhaps it is that repenting and being baptized is not only the right thing to do, it is the most intelligent thing, because it is the only path to returning to God.

12. Grass. This sign has striking symbolism. It is new grass growing out of a dead skull. It is clearly related to the resurgence of life, most likely related to resurrection, where the dead rise again as living beings. Resurrection may have been considered as a two-step process because this day sign only represents a step in that direction. Grass symbolizes beginning to rise from death, but apparently not the final result.

13. Reed. It is this sign which represents resurrection from death back to life. The reed symbolized fully grown grass, in a strong and sturdy state. Arrows were made of reeds, and the arrow was used by the Mixtec tribe as the symbol of the Reed. On the Aztec Calendar stone, Reed is represented by the agave plant.

14. Jaguar. The Jaguar sign is associated with a level of priesthood, the level associated with being able to perform rites, especially that of baptism. It represents the step of sanctification on the ladder upward towards God.

15. Eagle. The Eagle sign represents a higher order of priesthood, above that of the Jaguar. It is known both for flying high and also for its keen sight.

The Eagle is the symbol of one who has attained the spiritual powers of seeing into the future and the overall view of where one is at. In the veintena circle, opposite signs are important. The Eagle is opposite the Serpent, the animal which is all foot and cannot trip. In many ancient cultures these two formed a pair of opposing gifts, with the Serpent being gifted in tactics (knowing the next step to be taken) and the Eagle in strategy (the long term plan).

16. Condor. The Condor is a member of the vulture family, and in some tribes this sign is represented with a vulture or buzzard. Research shows, however, that this sign is the Condor, which flies higher than the Eagle, representing an even higher level of priesthood. It is high enough to overcome death; the vulture family lives on eating carrion. It is opposite the Skull in the veintena circle.

17. Quake. The sign of Quake represents quaking, trembling, earthquakes, and motion in general. It is a symbol of life. This sign is not well understood, but it is a step in the upward progression of man.

1**8. Flint.** This is a Flint Knife, used in ritual sacrifice. It represents sacrifice, and in particular, the level of spirituality attained when one sacrifices himself for others. The Mayan priests said it represented perfection.

19. Storm. This symbol represents fire from heaven, or a rain of fire. Lightning is one symbol of this sign. It is opposite the Water sign in the veintena circle, suggesting the opposites of fire and water.

20. Flower. The Mayan name for this glyph is "Lord". It represents becoming one with God, that is, attaining godhood. This great joy is opposite the anguish of the Dog in the veintena circle.

These meanings of the twenty day signs are summarized in Figure 5.

The 20 days of the veintena symbolize steps in the life cycle of all mankind. From birth to death is only four steps of the twenty!

1. Light - Creation
2. Wind - Quickening
3. Temple - Birth
4. Dragon - Adult
5. Serpent - Rebirth
6. Skull - Death
7. Deer - Spirit World
8. Rabbit - Materialism
9. Water - Triumph
10. Dog - Anguish
11. Monkey - First Rung
12. Grass - Rising
13. Reed - Resurrection
14. Jaguar - Sanctify
15. Eagle - Fulness
16. Condor - Awareness
17. Quake - Motion
18. Flint - Perfection
19. Storm - Lightning
20. Flower - Lord

Fig. 5. Meanings of the twenty day signs.

It is also important to understand which holy days are major holy days because they fall on only seven of the twenty possible day signs. That is important because this whole book is about a statistical argument that the twenty Bible dates fall on rare holy days. All of those dates fall on holy days on the Sacred Round, but fourteen fall on major holy days, which is twice as many as expected.

The major holy days on the Sacred Round are the days numbered 1 or 13 which occur on days with the day sign of Light, Wind, Temple, Serpent, Reed, Eagle, or Flower. Those dates correspond to the most important days of life, which are also the seven holy pairs of major holy days on the Venus as discussed in the next chapter.

Thus, all of these twenty day signs have deep spiritual meaning, beyond what most of us in western culture can even understand. In fact, many people do not even believe in life after death at all, much less in all of these various levels of spirituality.

This calendar is the work of someone who understands the details of the steps of life.

3. The Venus Calendar

The second sacred calendar discussed in this book is the Venus Calendar. It tracks the planet Venus through its nine phases as seen from the earth.

The fundamental clues to this calendar were provided to us from Aztec legends about the Feathered Serpent who visited their ancestors in the First Century AD. In the last chapter he was identified as the resurrected Jesus Christ.

Evening and Morning Star

The planet Venus is both the Evening Star and the Morning Star. It spends about half of its time in each of those two major phases. It also disappears in the light of the sun while it is transitioning between those phases.

The Aztecs stated that this planet was named the same as the Feathered Serpent (Quetzalcoatl) because its phases represent his life.[1] Venus is born dim in the west as the Evening Star even as he was born as an infant. It then rises higher in the western sky after sunset each night and also grows brighter for nearly seven months, as did the Feathered Serpent reach his prime. Venus then plunges rapidly into the earth and sets (dies), having a total life of about nine months.

After only a few days Venus rises very bright in the east as the Morning Star. Its nine months in this phase are a mirror image of the Evening star phases: it rises rapidly to a fulness of brightness and then takes nearly seven months to set.

Jesus identified himself as the "Bright and Morning Star" in the Bible.[2] Why did he do that?

That was as far as the Aztec legend took it. In my work it was discovered that Venus actually has nine phases.

Nine Venus Cycle Phases

The journey of Venus around the sun as seen from what appears is illustrated in Figure 6. In this rotating view, both the sun and the earth are shown as stationary.
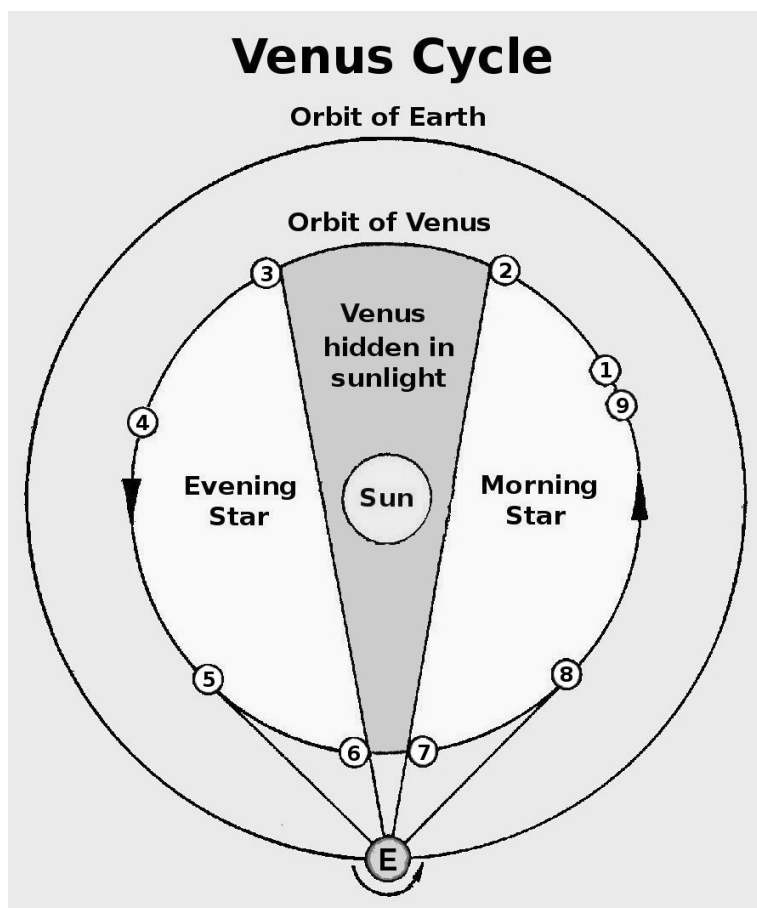

Figure 6. The Venus Cycle as seen from the earth.

Following the Aztec symbolism, Venus is "born" at the position numbered 3 in the illustration. It is far from the earth at that point and can barely be seen as it emerges from having been hidden in the light of the setting sun.

As the Evening Star rises each night thereafter it gets higher in the sky (farther from the setting sun as seen from the earth) for several months and it also becomes brighter because it is getting closer to the earth.

At the position labeled 5, the angle it makes with the sun is the greatest (that point is tangential to the nearly circular orbit), so it appears highest in the sky. That point also happens to be very near to where the planet is also brightest because the apparent size of the planet is large, being near the earth.

This is the phase which the Aztecs said represented the Feathered Serpent at his prime. This phase which begins at point 5 is named "Prime" on the Venus Cycle.

Venus "dies" when it disappears at Point 6 below the western horizon in the light of the setting sun. It can be seen from Figure 6 that the time between Venus at its Prime at point 5 and its Death at point 6 is much shorter than the rest of its life (from Point 3 to Point 5). Thus, the appearance of Venus during its Prime phase is that it plunges into the earth quickly into the underworld. The Aztecs said this symbolized the short ministry of the Feathered Serpent at the end of his life.

The Feathered Serpent spent 8 days in the underworld, four gathering arrows, and then four overcoming death and evil. He resurrected back to life at Point 7, when Venus first appears as the bright Morning Star. It turns out that the legendary time of eight days matches the actual average time that Venus is invisible in the light of the sun.

As Morning Star, the planet rises quickly and brightens rapidly until it reaches it brightest and highest point at Point 8, being the mirror image of Point 5. That point is not mentioned by the Aztecs, other than it being implied by the Feathered Serpent rising to become as God.

These nine phases of Venus as seen from the earth are shown in Figure 7.

Fig. 7. The Venus Cycle as seen from earth.

This illustration includes the names of each of the nine phases. The main feature of the diagram is that Venus spends half of its time as an Evening Star after sunset in the west (Points 3 to 6) and half as Morning Star before sunrise in the east (Points 7 to 2).

The four most observable points in this diagram are the dates of rising and setting as Evening and Morning Stars. The Aztecs told us that the Evening Star represents mortal life, the following dark period is the underworld, and rising as Morning Star is resurrection (Point 7). What about setting as the Morning Star? What does that represent?

The apparent disappearance of Venus for nearly two months on the far side of the sun happens just before birth.

Moreover, the disappearance (Point 2) occurs when Venus is in "heaven" (in the eastern sky), where it had risen to be with God. Thus, there seems to be no question that Venus setting as a Morning Star refers to when the spirit of the Feathered Serpent left heaven and descended into the darkness of the womb. That is a definite phase of life known as "quickening."

Before the names of the other five phases are considered, which are less obvious, let us consider the length of the Venus Cycle.

The actual average time spent in each of the four big phases is (1) Evening Star: 263 days, (2) Underworld: 8 days, (3) Morning Star: 263 days, (4) Womb: 50 days.[3] These total to be 584 days. The exact average length of the Venus Cycle is 583.92166 days.[4] That precise number is important to know when calculating the position of Venus over thousands of years.

It is important also to note that these sacred calendars are designed to be seen from what appears to be a stationary earth. The orbital period of Venus around the sun is 225 days. That is totally different from the length of the Venus Cycle of 584 days. The orbital time is the "sidereal" period of Venus, whereas the technical name of the length of the Venus Cycle is the "synodic" period, the period as seen from earth relative to the sun. It is the period between risings of the Morning Star, when it emerges from the light of the sun. Technically, that is called the "heliacal rising", where "helios" refers to rising with the sun.

Figure 8 illustrates this difference. It turns out that Venus orbits the sun 13 times while the earth orbits the sun only 8 times. In other words, 13 x 224.7 days equals 8 x 365.24 days. How does that appear from the moving earth? Keep in mind that these calendars are to be used by someone on what appears to be a stationary earth.
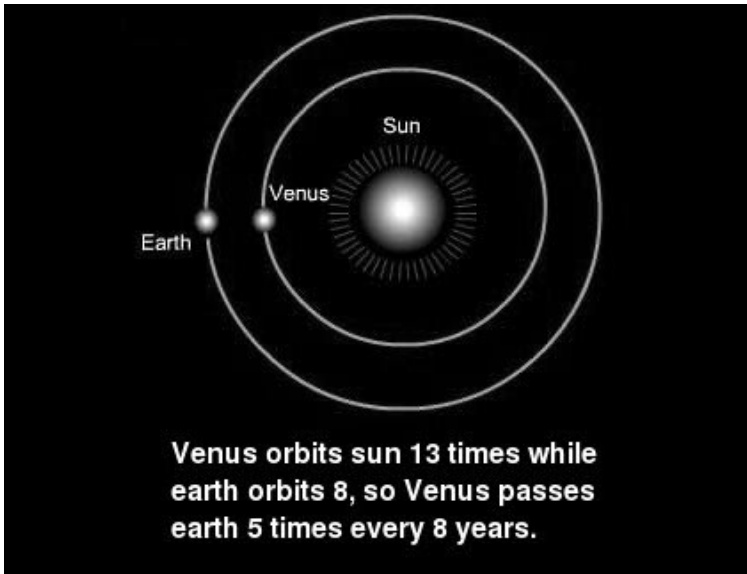
Fig. 8. A race between Venus and Earth.

Think of two runners racing around a circular race track. When they start, they are lined up with the center. If the one in the outer track (Earth) looks at the one on in the inside track (Venus), they are lined up with the center of both tracks (the sun). That is like the heliacal rising of Venus.

Now the race begins. The runner named Venus runs around the track 13 times in the same time that Earth completes 8 circuits. Each time that Venus passed Earth would be a heliacal rising. How many times does Venus pass Earth during the race?

The problem is simple when viewed this way. Venus completes 13 cycles while earth completes 8 so Venus passes earth 5 times! That means there are five heliacal risings of Venus in 8 years, meaning the length of the Venus Cycle is 584 days. The arithmetic is surprisingly simple in whole numbers: 8 x 365 = 5 x 584.

Now let us consider the other phases of Venus. Besides the four rising and setting points, there are two other key observational points. They are when Venus is highest and brightest as Evening and Morning Star (Points 5,8). Those are observable points and seem worthy of a name. The name chosen in my work for the bright Evening Star is "Prime", whereas the bright Morning Star is at "Fulness."

If the setting of the Morning Star represents the day of Quickening when the spirit enters the womb, then there must be a first point of the cycle up in the heaven area of Morning Star which represents conception (Point 1).

In my work, that first point is called "Creation" rather than "Conception." First, that point indeed seems to be the creation of a new tiny body being prepared for a spirit to enter later. Second, in the symbolic usage of the Venus Cycle, that first day is indeed a "creation day". This concept is beyond the scope of this book, but the Venus Cycle can be used for a project. The "Creation" day of the project is when the idea either comes or is announced.

Seven phases have now been identified. The next step is to recognize that these are the phases of life, and that the Sacred Round lists twenty steps of life, each of which begin on a certain day in the life of an individual.

If these two calendars both describe steps of life, then one might expect them to be similar, especially because both come from natives of the western hemisphere. They might both have been created by the same shaman.

The first three steps on the Sacred Round represent Conception, Quickening, and Birth. The first three phases of Venus represent Conception, Quickening, and Birth. There follows a fifth step on the Sacred Round meaning Rebirth and one on the Venus Calendar named Prime, which represents being at the prime of one's life.

The next sign in both the Sacred Round and the Venus Calendar represents Death. That makes it clear that these two calendars have a common design.

With that in mind, it is easy to equate the "Rebirth" day on the Sacred Round with the "Prime" day on the Venus Calendar. After, those who claim to have been "born again" spiritually usually are fully grown adults.

This brings us to the fourth sign on the Sacred Round. It is the Dragon, where evil enters a child's life. The name chosen for the corresponding day on the Venus Calendar is "Adult" (Point 4). It has the implication that this is the same concept. It is the time when a child is no longer innocent, but becomes accountable for his actions. It is the time when Satan is allowed to tempt them. Even though this usually occurs even before being a teenager, the name "Adult" seemed appropriate because it does describe a state beyond that of innocence. People speak of "adult movies" meaning that they are not for innocent children.

Now 8 phases have been identified. As far as comparisons to the Sacred round are concerned, in my research it became clear that "Fulness" on the Venus Calendar corresponded to "Eagle" on the Sacred Round.

The ninth phase (Point 9) is where a person becomes "one with God," being like God. The name of the last day of the Sacred Round, Flower, in Mayan means "Lord." In sacred things, often the first and the last are both sacred, such as both the days 1 and 13 being holy on the trecena.

Therefore, it is proposed that the ninth and last phase of Venus occurs shortly before Creation and is called Lord. It correspond to Flower on the Sacred Round, which is the last day of the veintena.

How is it known that there are nine phases in all? It is by comparison to the planet Mercury.

Mercury is closer to the sun than is Venus. Because both are within the earth's orbit, both are evening and morning stars. Mercury is much dimmer and rarely seen.

Mercury and Venus have similar cycles, but Mercury cycles are very short, only allowing nine 13-day phases. Research shows that both of these planets have the same phases, so Venus also can only have nine phases.

Thus, all nine phases of the planet Venus have been identified. They are (1) Creation, (2) Quickening, (3) Birth, (4) Adult, (5) Prime, (6) Death, (7) Resurrection, (8) Fulness, and (9) Lord. They are shown at the 9 points in Figure 7 on page 26.

The Creator's Magnificent Clock

Now let us consider the Venus Calendar, which tracks these nine phases of Venus.

Before starting to study the phases, it is important to understand just when the Venus day begins. Venus can be seen both before and after sunrise as the Morning Star and both before and after sunset as the Evening Star. Thus, it does not make sense to have the Venus day begin at either sunrise or sunset. Actually Venus can be visible all day if one knows where to look, so noon is also not a good choice for beginning the day because it is desired to keep observations of Venus on the same day.

The one time Venus is never visible is at midnight. Thus, it is logical for the Venus day to begin a midnight. All of my research indicates that indeed the day on the Venus Calendar begins at midnight.

The foundational unit of measuring time on the Venus Calendar is the trecena. Each Venus Cycle and all nine of the phases within the cycle always begin on a day "1" on the trecena.

That feature helps align the Venus Calendars with the Sacred Round, so that they can work together. It turns out that all of the sacred calendars which track planets, such as Mercury and Mars, are all based on the trecena of 13 days. That turns out to be a great unit of time because all of their periods are very near to exact multiples of 13.

For example, the Venus Cycle takes about 584 days. That is within one day of 45 trecenas, because 45 x 13 = 585 days. In order to average 583.92166 days, it is necessary to skip one trecena occasionally according to a fixed pattern. Thus, the length of the Venus Cycle on the Venus Calendar is 585 days.

The Mercury Cycle lasts 115.87738 days, which is very near to 9 x 13 = 117 days. Thus, on the Mercury Calendar, the cycle is reckoned at 117 days, and then corrected as needed to average the true value.

This means that the Venus Cycle is exactly five Mercury Cycles because 5 x 117 = 585. Now one begins to see that the solar system was designed by a Watchmaker, because that simple ratio has no physical explanation available from physics.

But is that merely a chance coincidence?

Consider Mars. The length of the Mars cycle is 779.93651 days. That is almost exactly 60 x 13 = 780 days, so Mars also is all set to have a Mars Calendar based on the trecena. The difference between the true cycle and 780 days is so small that a correction of one trecena does not need to be made for many centuries!

Moreover, the Mars cycle of 780 days is in the ratio of the Venus Cycle in exactly the ratio of three to four. That is, the Venus Cycle is 45 trecenas and the Mars Cycle is 60 trecenas, and 45 is three fourths of 60. Thus 4 Venus Cycles exactly equals 3 Mars Cycles (4 x 585 = 3 x 780).

These are all numbers which have been available for some time. There is no explanation for these simple, whole number ratios because these planetary are synodic periods. Most astronomers are not aware of these ratios at all. I taught college astronomy and can state that most PhD's in astronomy are not aware of any of this. I learned most of this after I had already received my PhD degree.

These numbers need to be explained. They appear to be far beyond chance. There is no known theory of physics to explain them. That leaves the third option that the solar system was designed by a brilliant Watchmaker.
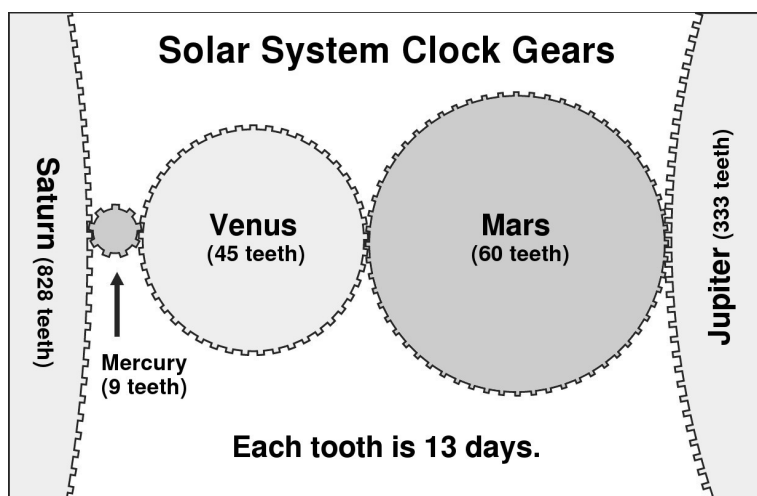

Solar System Clock Gears

Saturn (828 teeth)

Venus
(45 teeth)

Mars
(60 teeth)

Jupiter (333 teeth)

Mercury
(9 teeth)

Each tooth is 13 days.

Fig. 9. Inside the Creator's Magnificent Clock.

Figure 9 illustrates this amazing precision. Each tooth on the gears represents on trecena of 13 days. The rapidly moving Mercury only has 9 teeth, so its period is 9 x 13 = 117 days. That is why it can only have nine phases.

Venus has 45 teeth, for a cycle of 45 x 13 = 585 days. The number of 45 teeth is five times that of Mercury's nine teeth, so Mercury's gear rotates exactly five times while Venus rotates once.

The Mars gear has 60 teeth, so Mars rotates exactly three times while Venus, with 45 teeth, rotates four times.

The reader must decide for himself whether or not this is all due to random coincidence. And if this evidence is not yet compelling, there is much more to come!

To many, these ratios alone are compelling evidence that the solar system was created. Remember that these numbers are not the actual orbital periods, where it might be argued that the law of gravity caused the ratios to come out even.

An example of such a gravitation effect is that the giant planets Jupiter and Saturn have enough gravitational pull that they can affect each other. Jupiter takes about 12 years to orbit the sun and Saturn takes about 30 years. That means that two Saturn orbits equal about five Jupiter orbits (2 x 30 = 5 x 12). That simple ratio of 5 to 2 might be due in part to their gravitational pull on each other.

Those arguments won't work for these planetary cycles because the sacred calendars are based on the *synodic* periods of the planets, not the *sidereal* orbital periods. That is, they are periods relative to the sun as seen from the earth. Moreover, the gravitational pull of the small planets of Mercury Venus, Earth, and Mars is not enough to synchronize their orbits. And finally, the precision to several decimal places needs to be explained!

If the earth were in Figure 9, it would have exactly 28 teeth: 28 x 13 = 364 days. There are other sacred calendars which have 364-day years, but they are beyond the scope of this book. The earth's gear would, however, be labeled as the sun, because on a fixed earth it appears that the sun is just another planet circling the earth. That is how the ancients viewed it. The point here is that the earth also fits into this pattern of gears.

In the next part of this book, evidence is presented that the Creator is actually using both the Sacred Round and the Venus Calendar. That evidence should remove all doubt that there is a divine Watchmaker!

Phase Lengths

Now let us turn to the determination of the exact length of each of the phases of the Venus Calendar.

Each phase on the Venus Calendar must start on the first day of a trecena, a day numbered "1". They should approximate the true phase lengths as well as possible.

The observable phases of the Venus Cycle are that both the Evening and Morning Star periods average 263 days. That is very close to one Sacred Round of 260 days, which is twenty trecenas. Thus, those two lengths must be 260 days each.

The length of time in the underworld (hidden when in front of the sun) between Death and Resurrection is 8 days. That is nearest in length to one trecena, so that is the length of the Death phase.

The length of time in womb (with Venus hidden on the far side of the sun) is 50 days. That is nearest to four trecenas, being 52 days. Thus, the time in the Quickening phase is 52 days.

These numbers add up to 585 days for the length of the entire Venus Cycle.

As for the phases of Prime and Fulness, when Venus is highest and brightest, those two days do not coincide in reality, but are close enough together to estimate to be about 78 days before Death and after Resurrection.

Six trecenas is 6 x 13 = 78 days, so that value works nicely for the length of the Resurrection phase.

The length of 78 days is not correct for the Prime phase for the following reason.

The life of the Evening Star is divided into three phases: Birth, Adult, and Prime. The lengths of these phases must add up to 260 days, the entire length of life. If they are nearly equal in length, then there would be two phases of 91 days and one of 78. If so, which one is 78?

The Adult phase is evil, corresponding to the Dragon on the Sacred Round. On the other hand, both the Birth and Prime stages are righteous (innocent child and born again). In religious symbolism, the number six is associated with evil, mortality, and death. Indeed, Death is phase 6 of the cycle. Six trecenas are 78 days, whereas seven trecenas are 91 days.

Thus, if this calendar was designed by a shaman who was linking it to the Sacred Round, it would be logical to give the 78-day phase to Adult. All my research confirms that the Adult phase is indeed 78 days, sandwiched between the 91-day phases of Birth and Prime.

What about the last two Morning Star phases of Lord and Creation? Here there is no observational event to tie these phases to. How can their lengths be determined?

The phase Lord corresponds to the very last day of the Sacred Round, suggesting that it is very short. All of my research shows that it is only one trecena long.

The phase Creation should logically be about the same length as Quickening, which occurs about halfway through the pregnancy. All of my research indicates that the length of this phase is three trecenas, being 39 days.

That leaves ten trecenas of 130 days for the Fulness phase, if the total Morning Star time is to be 260 days.. That is exactly half a Sacred Round. That may well be meaningful for the following reason.

The days on the veintena circle appear to be in related pairs, which are opposite each other, as mentioned in Chapter 2 about the Sacred Round. Some examples are that the Eagle is opposite the Serpent, the Condor opposite Death, Water opposite the Storm (rain of fire), and the day of greatest anguish (Dog) at the bottom is opposite the greatest joy (Flower) at the top.

A period of 130 days, half a Sacred Round, will always be followed by a trecena starting on the opposite day sign. For example, if a 130-day Fulness phase begins on 1 Serpent, then the Lord phase will begin on the opposite day, 1 Eagle.

Table 1 summarizes these phase lengths.

Venus Cycle Phase Lengths

	Phase	Days	Total
Evening Star	Birth	91	
	Adult	78	260
	Prime	91	
	Death		13
Morning Star	Resurrection	78	
	Fulness	130	260
	Lord	13	
	Creation	39	
	Quickening		52
	Total Venus Cycle		585

Table 1. Venus Cycle Phase Lengths

Numbering Days

The way days are numbered and grouped is simple: each phase is numbered in order. That is, the day following 1 Birth is 2 Birth, then 3 Birth, etc.

One difference from how the trecena is simply numbered from 1 to 13, the Venus Calendar includes the concept of zero, numbering from 0 to 12 for a 13-day phase. All Venus days numbered 0 are a 13 on the trecena.

People rarely think about what a wonderful invention that "zero" really is! Consider the following. What was the first year of this new millennium? Was it the year 2000 or 2001? Technically the first year was 2001 because the year 2000 completed the last thousand years. But most people tend to think of 2000 as the first year because that is when the year no longer was in the 1900s.

The point is that the year 2000 can be considered the "zeroth" year of the new millennium, while the year 2001 was the first year. Thus, zero represents completion; in a way the last year of the old millennium which completed it, could be counted at the zeroth year of the new.

With that in mind, the last day of each phase is counted as the zeroth day of the next phase. That is, the day after 90 Birth is not 91 Birth but 0 Adult. And just like the year 2000 is considered to be part of the new millennium, the day 0 Adult is considered to be part of the Adult phase. That is, that day is not considered part of the Birth phase at all, in the sense of completing it, but 0 Adult is counted as the zeroth day of the Adult phase.

This is the case with all nine phases: The last day of each phase is reckoned as the zeroth day of the next. The last day of the Venus Cycle is 0 Creation, followed by the first day, being 1 Creation. Remember that all of the 0 days are numbered 13 on the trecena of the Sacred Round.

Holy Days

The first and last day of each phase is holy, just as the first and last day of each trecena is holy.

That means there are only 18 holy days in the 585-day Venus Cycle. That is not very many, so Venus holy days are rather rare.

As far as major and minor holy days, there are 7 pairs of major holy days and only 2 pair of minor. The zeroth day is considered as part of the next phase, not the last day of the last phase.

In particular, the seven pairs of major holy days are 0 and 1 Creation, 0 and 1 Quickening, 0 and 1 Birth, 0 and 1 Prime, 0 and 1 Resurrection, 0 and 1 Fulness, and 0 and 1 Lord.

The two pair of minor holy days are those associated with evil and the underworld. They are 0 and 1 Adult and 0 and 1 Death.

It is these seven major holy days which help define the major holy days on the Sacred Round. It was noted in the last chapter that the major holy days are either 13 or 1 combined with the days signs of Light, Wind, Temple, Serpent, Reed, Eagle, and Flower. The reason for choosing those particular signs is that they correspond to the 7 pairs of major holy days on the Venus Calendar.

This concept is illustrated in Figure 10. The nine phases on the Venus Calendar correspond to nine of the twenty day signs of the veintena. The seven phases which have major holy days are those which do not correspond to the Dragon and the Skull!
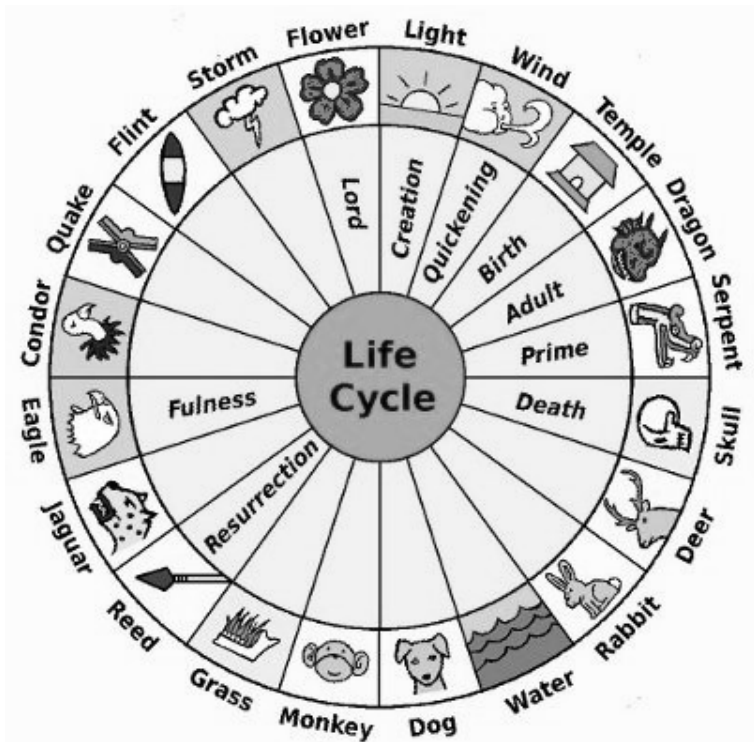
*Fig. 10. The nine Venus phases (inner circle) correspond
to nine of the day signs of the veintena (outer circle).*

It is not too surprising that this correspondence exists
between the Sacred Round and Venus Calendar, including
the days being in the same order, because both calendars
are clearly the product of intelligent design, perhaps by the
same shaman.

Intercalation

Now comes the question of "intercalation," which
means just how extra days are added or skipped in order to
have the Venus Cycle keep synchronized with the actual
planet's motion.

For example, the current length of the year is 365.2422 days, but the calendar year is 365 days. In only four years, a straight 365-day calendar will differ by a whole day. In order to correct that, the Gregorian Calendar inserts (intercalates) a leap day every four years on 29 Feb.

That intercalation, which was used in the former Julian Calendar is fairly accurate, but it gives a year of 365.25 days, not 365.2422. The difference between the Julian and the modern Gregorian is that the new calendar corrects this small error by skipping the leap day in three of four century years. That yields an average length of 365.2425, which turns out be excellent for a long term calendar.

The Venus Calendar cycle is 585 days, but the actual average length of the cycle is 583.92166 days. The Venus Calendar cycle must always start on a day 1 of a trecena. That means that the intercalation unit of time cannot be a single day, but must be an entire trecena!

Even as the Gregorian Calendar has two levels of intercalation, the leap year and the leap centuries, so also does the Venus Calendar have two levels of intercalation, which lead to it keeping perfect time.

First, if each true Venus cycle is 583.92 days long, that is 1.08 days short of the nominal value of 585 days. In 12 years it will be 12 x 1.08 = 12.96 days short, which is nearly one trecena. So the first intercalation period is that on the average, *one trecena is skipped about every 12 Venus Cycles.*

Which trecena should be skipped to fulfill the needs of intercalation? If one trecena were skipped in either the Evening or Morning Star phase, that would ruin the length of each being on Sacred Round! If the Death trecena were skipped that would be obvious. Hence, the one trecena for intercalation it is taken from the Quickening phase.

That leads to a period of 12 x 585 - 13 = 7007 days. That number is amazing in itself because it lends itself to being counted in various ways. For example it is seven "Venus days" of 1,001 days each. That is mentioned only to show the high degree of order in the actual Venus Cycle itself: even the intercalation period could be very meaningful.

The intercalation period of 7,007 days leads to an average length for the Venus cycle of 7,007/12 = 583.92 days, which is accurate to those two decimal places. That is about 19 years, so the Venus Calendar cycle of 585 days can go at least that long without correction.

As for a long term correction, it turns out that 18 sets of 7,007 days followed by one cycle of 585 leads to a total of 126,711 days. That is a total of 18 x 12 + 1 = 217 Venus cycles, yielding an average length of 126,711/217 = 583.92166 days. That is exactly correct as far as is known, which is surprisingly accurate.

Mathematically, that is amazing that a period as short as only about 347 years (126,711/365.24) can lead to such high accuracy!

The actual Venus Calendar does not use 126,711 days as the higher intercalation period, nor even always periods of 7,007 days. There are many ways in which to vary the intercalation according to other fixed patterns, which all result in the same overall accuracy.

My research into sacred calendars has demonstrated two things. First, the Creator loves variety and rarely uses a simple pattern for intercalation. Second, the Creator likes to hide even higher level messages by judiciously choosing where to insert the intercalation units. By doing such, even higher levels of information can be encoded.

Thus, intercalation on the Venus Calendar occurs on the average about every twenty years. The exact placement of skipping one trecena can vary somewhat in order to fulfill the following greater pattern.

Each Venus Cycle is named the same as one day in each Venus Cycle. That is, there is an entire Venus Cycle named "1 BIRTH", where capital letters are used to indicate an entire cycle rather than one day. The next cycle is named "2 BIRTH", following the usual naming pattern used for days.

These named Venus Cycles are grouped into phases in a similar manner to those of the one Venus Cycle.

Understanding the details of these named Venus Cycles and just how the intercalation is done is beyond the scope of this book and is not needed at all to understand the rest of the book. It was included here to show the extremely high level of ordering in the Venus Calendar.

4. The Hebrew Calendar

The third sacred calendar to be familiar with in order to understand the rest of this book is the Hebrew Calendar.

The Calendar of Moses

The first books of the Bible imply that God gave Moses a calendar to be used to time certain sacred rituals and the indicate certain holy days which were to be for worship and not for work. While the Bible names seven holy days, giving their day and month, there are no details given as to just how the calendar of Moses functioned.

What is known is that it used the moon to reckons months ("moonths") and the seasons of the sun to determine years. It was an observational calendar where one would actually look at the moon to determine the first day of each month. It is called a "lunisolar" calendar because it is based both on the moon (luna) and the sun (solar).

The moon goes through phases as it orbits the earth, from new, first quarter, full, and last quarter. The observational lunar month begins on the day when the very thin crescent appears after sunset after having been invisible for a day as the "new moon." It is generally believed that is how the first day of the month was determined at the time of Moses. It is known to be how the first day of the month was reckoned by the Judeans at the time of Christ. The Judeans were the inhabitants of Jerusalem in Judea. In the King James Bible, "Judeans" is translated "Jews."

As for when the year began, it was to begin at the new moon nearest the spring equinox, the day on which the sun rose due east. One of the holy days was called Passover. It was to occur on the 14th day of the first month. That would usually be the day of the full moon, because the moon has

a 29.53-day cycle of phases. The 14th day is counting from the moon already being visible on the first day, so that is 15 days from when the moon was new. Thus, the full moon usually occurred on the 14th day of every month.

The rule for beginning the new year at the time of Christ was that Passover had to occur on or after the spring equinox. That ties the year to the sun's seasons.

Thus, on the Hebrew Calendar, the moon determines the month and the sun determines the year.

As for just when the day begins, that is not explicitly stated in the law of Moses, but at the time of Christ the Judean day began just after sunset.

There are not exactly twelve lunar months in a solar year. Twelve months of 29.53 days only amounts to 354.36 days, which is about 11 days short of a solar year of 365.24 days. What is to be done in order to reconcile the difference between twelve lunar months and one year?

After three years, the discrepancy amounts to about 33 days, which allows room for a thirteenth month in the third year. Thus, about every three years, there is an extra month at the end of the year in the spring.

The Traditional Hebrew Calendar

After the fall of Jerusalem in AD 70, the Judeans and all of Israel were scattered throughout many nations. What would that do to the calendar? Those in Europe could sometimes see the young crescent moon on the day before those in Russia. It was felt that there should be one unified calendar, which was calculated and predictable. That way, the beginning of each month could be known ahead, which is useful to know when the rent is due. It also would solve the problems of cloudy nights.

In the Second Century the traditional Hebrew Calendar was developed. It has been used ever since. It has several features which may or may not have been part of the original calendar of Moses.

This calendar is described here first, followed by an updated version which corrects small errors. Readers who do not wish to know details of how these two calendars work can skip to the section "Seven Major Holy Days" (p. 54). It is important to understand that the (corrected) Hebrew Calendar has certain specified holy days. Understanding them is needed to understand the rest of the book.
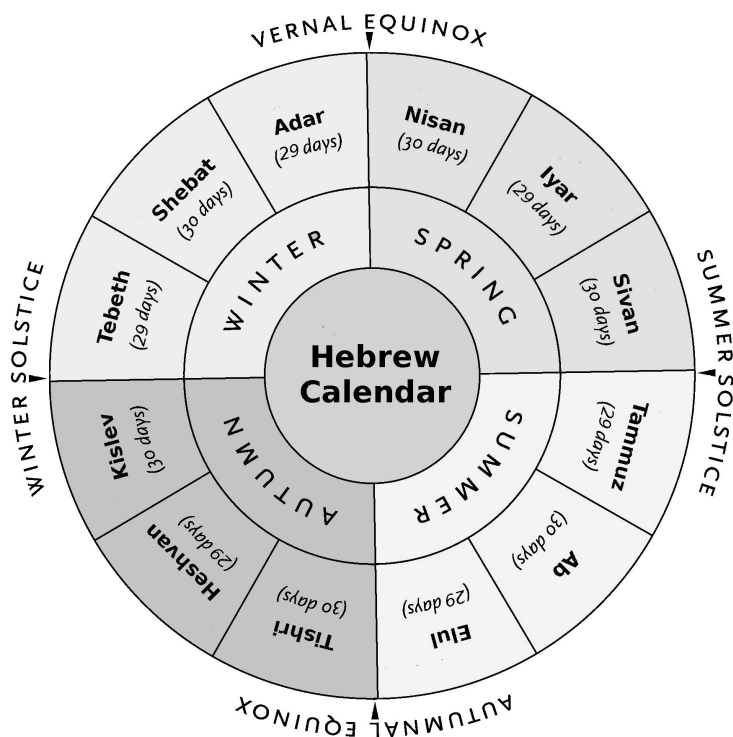

Fig. 11. The regular common Hebrew year of 354 days.

Because the lunar month is about 29.5 days long, the Hebrew Calendar has months which in regular years alternate between 30 and 29 days. That gives a year length of 354 days (6 x 30 + 6 x 29 = 354) which is very close to the true average of 354.36 days.

Figure 11 show this arrangement, giving the month names. Days are numbers sequentially with a month, such as 1 Nisan, 2 Nisan, … 30 Nisan, 1 Iyar, etc.

The Hebrew Calendar aligns three different cycles with the day, as illustrated in Figure 12. This is a very difficult requirement!

The Hebrew Calendar aligns three different cycles: the lunar month, the week, and the solar year in that order of accuracy.

Year
365.2422 days
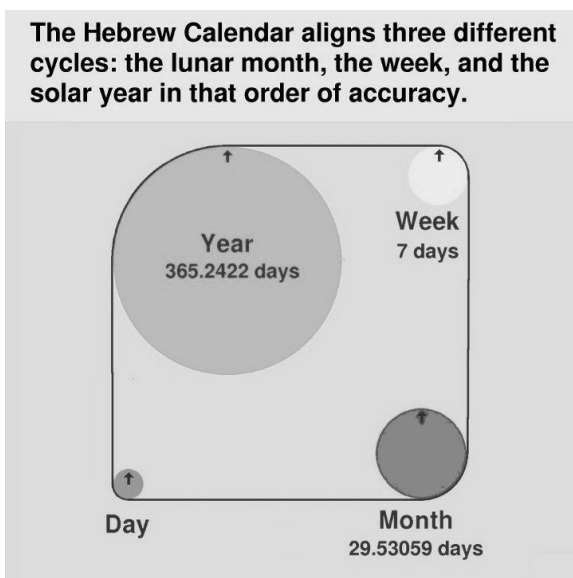
Week
7 days

Day

Month
29.53059 days

Fig. 12. Aligning four different cycles.

The book is about sacred events occurring on holy days on sacred calendars. It is important to understand that the Hebrew day begins at 6 pm local time on the prior evening. That is, if Thu 6 Apr is 15 Nisan, then that day starts at 6 pm on Wed 5 Apr.

The thirteenth month is added at the end of the year, right after Adar. It is called either Veadar or Adar 2. That last month always has 29 days, whereas in those leap years Adar has 30 days.

The traditional Hebrew Calendar is based on what is known to astronomers as the Metonic cycle. As noted above, a lunisolar calendar intercalates an extra month about every three years. The Metonic cycle provides a very accurate way to do that without requiring observations. It turns out that 19 solar years almost exactly equal 235 lunar months. That means that seven extra months need to be intercalated every 19 years (12 x 19 + 7 = 235).

New Year's Day in the spring only occur on the four odd numbered days of the week: Sunday, Tuesday, Thursday, and Saturday. Thus, the calendar is tied to the week.

In order to fulfill all of the requirements, the Hebrew Calendar employs six different year lengths, as shown in Table 2.

The Hebrew Calendar needs six different year lengths to align the solar year, lunar month and week.

Year	Common	Leap
Deficient	353	383
Regular	354	384
Complete	355	385

Table 2. Leap years have 13 months.

Common years have twelve months and leap years have thirteen months. The reason for three different lengths of both kinds of years is in order to ensure that New Year's Day falls on one of the four allowed days.

As for just what type of year is needed for each calendar year, there are two steps. First, the Metonic cycle is used to determine whether the year is common or leap. Second, in order to choose which of the three possible year lengths is needed, there is a formula which is used to calculate the phase of the moon on the first day of the seventh (middle) month every year. This formula uses an amazingly accurate value for the average lunar month: 29.5305941 days. The value from modern astronomy is 29.5305956 days. The Hebrew value is accurate enough to use all through recorded history. It is not known to me just where this value came from, but there is no error in this calendar because of the lunar cycle length.

The first day of each year is chosen such that the new moon occurs at a certain time to start the seventh month of the year. The idea is that the thin crescent of the moon should be visible on the first day of that month. When it needs to be adjusted to have the New Year's Day correct, the whole year is postponed one day. It is important to have the crescent moon visible, so it better to be a day late than a day early.

In deficient years (those with 353 or 383 days), the month Kislev has 29 days instead of 30. In complete years (those with 355 or 385 days), the month Heshvan has 30 days instead of 29.

Perpetual Hebrew Calendar

In my research, it was desired to know if the traditional calendar is actually a sacred calendar or just the best effort of Hebrew scholars. Many of the rules of the traditional Hebrew Calendar are not mentioned at all in the Bible.

Many questions can be asked about the details of the traditional Hebrew Calendar, that are important to know.

Is the year really aligned with the week or can it start on any day of the week, rather than only four particular days? What about the number of days in each month? Are the months Heshvan and Kislev correct to lengthen or shorten the year when needed? Is it right to the leap month Veadar always have 29 days? And what about the exact time of the new moon used to determine New Year's Day?

A more important question is about the use of the Metonic cycle. It is a very good approximation and accurate for about 200 years. After that, New Year's Day starts to drift toward summer. Passover is supposed to occur on or after the first full moon on or after the spring equinox. Today, Passover often occurs an entire month later according to that rule. Another way to say this is the calendar has a similar problem to what the Julian Calendar had, but it has never been corrected.

The biggest question in my research was, "Is the Creator actually using this calendar? If not, can minor modifications be made to match one He is using? Or does he only use the observational calendar of Moses?

The answer was very surprising! It turns out that there is indeed a true sacred calendar which the Creator appears to be using which is nearly identical in many details to the traditional Hebrew Calendar!

It was discovered that the Creator's version does not depend on observations like the version used by Moses. It has many details exactly the same as the traditional Hebrew Calendar. It starts the day at 6 pm, uses the same six possible year lengths, only allows the year to begin on the same four days of the week, and inserts leap days in the same months! To me, that shows a high degree of inspiration among those who designed the traditional Hebrew Calendar, because those details are not mentioned in the Bible.

The biggest correction needed to the traditional Hebrew Calendar is that the Metonic cycle needs to be corrected occasionally, and there needs to be more variation in it so that it is not always the same 7 years of every 19 which are leap years.

It was discovered that there is a 33-year wheel of a sequence of the six possible Hebrew years which can be used to replaced the Metonic Cycle. It is illustrated in Figure 13.

Fig. 13. The Perpetual Hebrew Calendar Wheel

Around the circumference of the Perpetual Calendar Wheel are the lengths of successive Hebrew years.

The first year is labeled "R Sun 354". The "R" is for "Red." "P" (Purple) means very high lunar phase (above 1.5 days), "B" (Blue) means high, "R" (Red means medium, and "Y" means low (less than 0.4 days).

"Sun" in that first year of the cycle means that the year begins with New Year (1 Nisan) on a Sunday. The length of the year is then given as 354 days. The same meanings are used throughout the circle.

The use of this wheel is beyond the scope of this book. It is included mostly to show the high order in what is in the traditional Hebrew Calendar a random order of years, based only on the exactly phase of the moon used to determine it. That is, the order of year lengths on the traditional calendar really is random; there is no order which repeats.

On this Perpetual Hebrew Calendar there is order and the years repeat according to this fixed pattern. Nevertheless, a high degree of variation can be achieved.

Notice that going around the wheel the years are divided into groups of threes, called "triads". The middle year of each of those three is a leap year. Thus, every third year is a leap year, which is approximately correct. If one simply went around this wheel forever, one year in three would be a leap year, which is not quite enough, because we've seen that a much better approximation is the Metonic cycle, where there are 7 leap years every 19 (not 6 in 18).

Here is how the wheel can be used to recreate the Metonic cycle. Start on the first year of the cycle, being a R Sun 354 year. Count eleven years clockwise around the circumference to a Y Sat 385 year. After that eleventh year, the next indicated year is B Sat 353 year. Instead of using that year, instead jump around the circle to the triad which begins with a Blu Sat (the year length might differ).

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Go around the wheel to where the inner circle indicates that three triads there begin on a Saturday. The first triad in the set begins on a Blu Sat (the inner wheel indicates "Blue" for that triad also). Then count eight more years starting on the B Sat 353, ending at the R Thu 383, which is the next to last year of the wheel. That completes one Metonic cycle of 19 years, which include 7 leap years. The next year, a Y Tue 355, indicates that the next year should be the triad beginning on Y Tue 355.

To understand the rest of this book all that is really needed of this chapter so far is that because of accuracy the Perpetual Hebrew Calendar is used and called simply the "Hebrew Calendar". It aligns both the solar year and the lunar month and the week such that every month starts just after a new moon and the year begins near the spring equinox.

Seven Major Holy Days

The important thing to understand is that there were specified holy days on the calendar that the Lord gave to Moses, and there are various holy days which have been added to the Hebrew Calendar many centuries later, such as Hanukkah after 165 BC.

In my research, it was imperative to know just which holy days the Creator recognizes and celebrates by sacred events occurring on those days.

The short answer to that question is that nearly all of the holy days on the traditional Hebrew Calendar are indeed holy days on the Perpetual Hebrew Calendar. All of them have been holy from the beginning, but people just were not aware of it!

Let us begin with the seven holy days on the calendar of Moses, as described in Leviticus 23 in the Bible.

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1-2. Passover and End Passover. The 14th day of the first month (Nisan) was designated as Passover. On that afternoon an unblemished lamb was sacrificed. It was eaten at the Passover Feast that evening. That evening began a holy week called the Feast of Unleavened Bread, during which leavened bread was forbidden to be eaten, or even to be in one's home.

It is important to understand just when the day began because, on the modern Hebrew Calendar Passover is on 15 Nisan, not 14. The day beginning in the evening was the usage up until the time of Moses. At the Creation, the days began in the evening ("The evening and the morning were the first day"). In the days of the Biblical patriarchs Abraham, Isaac, and Jacob, the days began in the evening.

It is not understood by most researchers that the Calendar of Moses had days begin at sunrise, not sunset. After the Babylonian captivity, Judeans used a calendar very similar to the Babylonian Calendar, using the Babylonian month names. Moreover, they adopted the practice that the day began in the evening.

In my work it was crucial to know when the day really begins on the true Hebrew Calendar, and it turned out that the older Babylonian version is correct.

My explanation of why the days on the Calendar of Moses began at dawn is the following. It was necessary for the Savior Jesus Christ to eat the Passover meal with his disciples in order to introduce the sacrament of the Lord's Supper. And yet it was also necessary for him to be sacrificed with the passover lambs on the afternoon before the meal was eaten! How could that be accomplished?

By using a sunrise calendar for the law of Moses in the year of the Crucifixion, Passover was on Thursday, so the sacrifice was done and the meal was eaten on the 14th day.

Jesus and his apostles were almost all from Galilee, where the Calendar of Moses was still used, because many there did not go into the Babylonian captivity. But on the Judean calendar, Friday was 14 Nisan, so the lambs were slaughtered on the same afternoon on which Christ was died.

On the Judean and Hebrew Calendars, that evening when the Passover meal is eaten is on the beginning of 15 Nisan, rather than the end of 14 Nisan. Over time, the name "Passover week" came to replace the name "Feast of Unleavened Bread". Thus, in this book, Passover falls on the Hebrew day 15 Nisan, as for modern Hebrews.

All of that discussion was to explain why Passover week on the Hebrew Calendar is from 15 to 21 Nisan, with the first day, 15 Nisan being called simply Passover. It was a holy day, as was the last day of Passover, 21 Nisan, as prescribed in the law of Moses. For brevity, that day is called "End Passover" in my work. If the day of Passover, 15 Nisan, falls on a Saturday, then the Passover feast meal is eaten the previous (Friday) evening, which is technically the beginning of 15 Nisan.

Thus, two of the holy days from the Calendar of Moses are Passover (15 Nisan) and End Passover (21 Nisan).

3. Firstfruits. The next holy day specified in the law of Moses is called the Feast of Firstfruits or Feast of Weeks. This holy day is somewhat tricky and needs explaining.

The law of Moses specifies a special rite to occur on the Sunday after Passover. It is called the Waving of the Omer, which meant presenting a sheaf of the firstfruits of the barley harvest to the Lord. The day was not specified as a holy day, but it is important to understand when it was to be held because the Feast of Weeks was to be held exactly seven weeks after it.

The law of Moses stated that the sheaf was to be waved on the "morrow after the sabbath" of Passover week.[1] At the time of Christ, one Jewish sect (Sadducees) interpreted "sabbath" in the straightforward way to mean "Saturday", and so the offering would always be made on a Sunday morning. Another sect (Pharisees) interpreted "sabbath" to mean "Passover", which indeed was a holy day of rest. Therefore, they made the offering on the morning of 16 Nisan, the second day of Passover week.[2]

The traditional Hebrew Calendar followed the Pharisee tradition and always celebrates the Feast of Firstfruits on the day 6 Sivan, which falls seven weeks after 16 Nisan.

On the other hand, it turns out that the Sadducees were correct. On the Perpetual Hebrew Calendar (usually called simply the "Hebrew Calendar" in this book), the Feast of Firstfruits always falls on a Sunday, seven weeks after the Sunday after Passover. That gives it a range of 6 Sivan to 12 Sivan, because Sivan can begin on various weekdays.

4. Trumpets. The first day of the seventh month (1 Tishri) was specified in the law of Moses to be the Feast of Trumpets. It was a day with a rite of seven priests blowing of trumpets in a precise ceremony. It was a holy day heralding a period of time to prepare to be reconciled to the Lord on the coming Day of Atonement.

Its occurring on the first day of the seventh month now appears to be symbolic of the seven angels who will blow seven trumps at the beginning of the Millennium, being the seventh thousand-year period of history.

On the older calendar before Moses, this was the first day of the year. Thus, modern Hebrews call this day Rosh Hashanah, meaning Head of the Year. My research, how-ever, shows that 1 Nisan is indeed New Year's Day and is called that, and 1 Tishri is called Trumpets.

5. Atonement. The tenth day of the seventh month (10 Tishri) is the holiest day of the Hebrew year, being the Day of Atonement. All of the other six holy days are feast days, but this one is a fast day. This is the day to become reconciled with God.

6.-7. Tabernacles. The last two holy days of rest in the law of Moses are the first and last days of the Feast of Tabernacles (15 and 22 Tishri). This is a week to build tents or shelters and live in them for one week. The symbolism has not been known to Hebrews, but in my work it became clear that this week symbolizes mortal existence when one comes to live in a clay tabernacle.

Other Holy Days

Since the time of Moses, many other holy days have been added to the calendar. Let us review the ones that turn out to be true holy days on the Hebrew Calendar.

There are several days on which certain rites were performed in the law of Moses which were not considered to be holy days, but my research has shown they can be considered minor holy days.

8-18. New Month Days. All of the first days of each month are minor holy days in the law of Moses. This adds eleven more days because Trumpets occurs on 1 Tishri, so it has already been counted. In my research the days 1 Nisan (New Year), 1 Tammuz (Begin Summer), and 1 Tebeth (Begin Winter) are all counted as major holy days.

19. Consecration. The lamb to be sacrificed as the Passover lamb was to be chosen on 10 Nisan, just 4 days before it was sacrificed on 14 Nisan. It was "set apart" from the herd on that day. The term "set apart" can refer to being chosen or consecrated for a holy calling. This day appears to be a minor holy day.

20. Waving of the Omer (Easter). This Sunday morning was discussed above under Firstfruits. Not only was a sheaf of barley waved, but many other sacred offerings were prescribed on this day. The Resurrection of Jesus Christ took place on the Sunday morning after Passover, and he was considered to be the firstfruits of the ground by later Christians.[3] In my work it is proposed that this day has actually been a major holy day all through history, it just was not recognized until after the Resurrection.

21-24. Raven Day and Decision Days. The day 10 Tammuz is considered a minor holy day because it fills out the pattern of the 10th day of the first month of each season being holy. The days thereafter a week later for three weeks are important on the Hebrew Calendar. In my work they are called "Decision Days". They occur on 17 Tammuz, 24 Tammuz, and 2 Ab. The first is a fast day, called the fast of the fourth month. These are days on which decisions are made, usually whether to obey God.

25. Summer Fast. This is a solemn fast day on the Hebrew Calendar occurring on 9 Ab, commemorating the burning of both the first and second temples in Jerusalem. In my work, it seems related to the set of Decision Days, and represents the result of the decision made. It occurs one week after the third Decision Day. Unfortunately, it is usually the result of bad decisions, and hence is kept a fast day of mourning.

26. Deluge Day. The Book of Genesis goes into great detail about exactly what happened on what day during the year of the Great Deluge. None of these Flood dates are on the list of Bible dates in Part II of this book, but the exact day on which the rain began to fall is given, being 17 Heshvan.[4] It is counted as a minor holy day in my work because many sacred events occurred on that day. It is not recognized at all on the traditional Hebrew Calendar.

27-28. The Feast of Dedication or Festival of Lights.
The last holy week (actually 8 days) to be added to the
Hebrew Calendar is called either the Feast of Dedication
or the Festival of Lights (Hanukkah). It lasts eight days on
which candles are lit for eight successive days in order to
commemorate a miracle at the rededication of the Jewish
temple on the day 25 Kislev in 165 BC.

The miracle was that it was a week-long dedication and
there was only enough oil to burn in the oil lamp for one
day. Miraculously, the oil lasted long enough for eight
days, and this was deemed worthy of adding a week long
sacred festival.

In my research, it was necessary to determine whether
or not this was a "real" holy week that was actually on the
Creator's Calendar. It turned out that it is a true holy week.
The first and last days are minor holy days on the Hebrew
Calendar used in my work. The first day always falls on
25 Kislev and the last day can be on either 2 or 3 Tebeth,
depending on the length of the year. That is, Kislev is a
month which can have either 29 or 30 days.

29. Winter Fast. Another sacred fast day on the He-
brew Calendar is 10 Tebeth, the day commemorating
when Nebuchadnezzar began his siege of Jerusalem in 589
BC. That precise date was important enough as to have the
Lord command both the prophets Jeremiah and Ezekiel to
record it.[5]

30-31. Trees. There is a mysterious holy day on the
Hebrew Calendar, basically called simply Trees. It is 15
Shebat. In my work it is shown that both 14 and 15 Shebat
are minor holy days, and are connected to priesthood.

32-33. Feast of Esther. The Feast of Esther celebrates
when Israel was saved from destruction through the ac-
tions of Queen Esther. It is celebrated for two days, on 14

and 15 Adar, with 14 Adar being the principal day. They are minor holy days, usually associated with women.

In leap years, the feast is celebrated on 14 and 15 of Veadar, the thirteenth month. That month always has 29 days, as does Adar, so that 14 Adar will always fall exactly 30 days before Passover on 15 Nisan. That turns out to be very important in my work, which is another sign that the traditional Hebrew Calendar was inspired.

These are the days considered holy in my work. Notice that there are a lot of them in a year which averages only 365 days. On the other hand, there are only 18 holy days in the Venus Cycle of 584 days. Thus, more weight is given to the more rare Venus holy days.

Correspondence to Sacred Round

Now consider some amazingly high ordering, which links the Hebrew Calendar to both the Sacred Round and also the Venus Calendar. This ordering could not have been designed by a Mayan or Aztec priest because it in-volves holy days added to the Hebrew Calendar after the Sacred Round and the Venus Calendar were in use.

In fact, the Sacred Round dates back to the Olmecs about 1500 BC. That is before the Exodus and the giving of the law of Moses with its seven major holy days. Thus, this section effectively offers compelling evidence that these three calendars were indeed divinely created.

It was shown in Chapter 3 that the Venus Calendar has 9 pairs of holy days which correspond to 9 of the 20 day signs on the veintena, in the very same order. That is far beyond chance and is compelling evidence of a common design. That was not deemed to be amazing because the same Native American priest could have designed both calendars. That is not true with a third calendar included.

Consider the following amazing correlation between the twenty of the Hebrew holy days and the 20 days of the veintena.

The veintena represents days progressing through life and some of the Hebrew holy days do likewise. The Feast of Tabernacles represents Birth and Easter symbolizes Resurrection. Let us consider just how many Hebrew holy days appear to correspond to days signs.

It is proposed that the following twelve Hebrew holy days qualify. They are listed in order of certainty.

1. Tabernacles – Temple (Birth). The tabernacle and temple are nearly synonymous words. For example, Moses built a portable tabernacle, similar in principle to the temple of Solomon. Moreover, both of these holy days actually symbolize birth.

2. Easter – Reed (Resurrection). The Hebrew Easter Sunday (the Waving of the Sheaf) explicitly represents resurrection and it was clear in the study of the Sacred Round that Reed does also.

3. Rededication – Serpent (Rebirth). The Feast of Dedication, when the temple was rededicated, was like its rebirth after having gone through a period where it had been desecrated. The Serpent represents Rebirth after the evil Adult stage of life, so this is an excellent match.

4. Trumpets – Light (Heralding a Beginning). The Feast of Trumpets has trumpets blown to herald a new be-ginning. The Light day sign symbolizes both conception and also the announcement of some new beginning. Thus, this is another bull's-eye!

5. New Year – Monkey (First Rung). Another fine match is that New Year's Day is the same idea as being the first rung on a ladder, represented by the Monkey.

6. Deluge – Dragon (Entering of Evil). The Deluge was the result of evil having taken over the world, and the Dragon is the symbol of evil. This is a good match.

7. Summer Fast – Storm (Rain of Fire). The Summer Fast on 9 Ab commemorates the burning of both the first and second temples, and the Storm represents fire coming from heaven. This is a great match.

8. Feast of Esther – Dog (Anguish). Another good correspondence is between the Feast of Esther, which celebrates Israel not having been destroyed, with the day of the Dog, representing the greatest anguish.

9. Winter – Skull (Death). These next four signs are not as clearly matched as the first eight, but still fit very well. The seasons of spring, summer, and autumn are often used to represent the seasons of a person's life from youth to old age. It follows that winter could represent Death. The first day of Winter is considered to be 1 Tebeth.
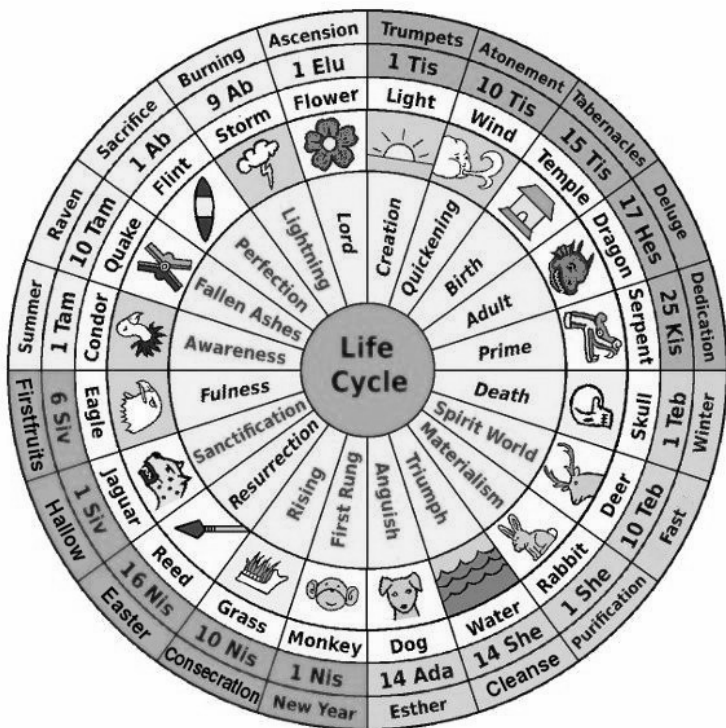
10. Atonement – Wind (Spirit). The Day of Atonement is the day of spirituality, to be reconciled to God. That could be when the Spirit of God (Holy Ghost) is given. The Wind sign represents the day on which the spirit enters the body of the unborn child at Quickening.

11. 1 Sivan – Jaguar (Sanctification). Moses arrived at Sinai on 1 Sivan and the people were commanded to sanctify themselves in preparation for the giving of the Ten Commandments a week later on Firstfruits. This seems like a good enough match to include.

12. 1 Ab – Flint (Sacrifice). The minor holy day 1 Ab is associated with the priesthood. For example, Aaron, the brother of Moses who presided over the Aaronic priesthood, died on 1 Ab.[6] It was the priests who performed the sacrifices. The Flint Knife day sign is a ritual knife for performing sacrifices.

Some of these twelve holy days correspond to the day signs fairly well, and others match perfectly. They were chosen without regard to exactly where in the Hebrew Calendar year each of these twelve holy days fall.

It turns out that **these holy days are in the exact same order as the day signs!** That is, these holy days occur during the year in the exact same order as the signs are found in the veintena. Moreover, Trumpets, which corresponds to first sign, is often considered the first day of the year for many purposes. Before the law of Moses, it was the first day of the year. So that is a match to the very day.

Fig. 14. Holy days on three sacred calendar, all occurring in the same order!

What is the probability that these twelve holy days "just happen" to occur in the same order as the corresponding day signs? That can be calculated, and it turns out that the chances are only 1 in 420,000 of that high degree of order happening by random chance![7]

Figure 14 shows around the circumference these twelve Hebrew holy days, along with eight others which fit well into available slots. These twenty Hebrew holy days match the symbolism of the 20 veintena day signs in the same order!

The common design is impossible to explain by the calendars having been designed by mortals. All of the holy days on the Hebrew Calendar, in fact, that calendar itself, came into existence in the Middle East after the veintena was already being used in the Americas. Yet amazingly, at least twelve of the holy days on the Hebrew Calendar, which have symbolic meanings because of what they are commemorating, correspond to twelve of the veintena day signs *in the same order.*

Of course, the holy days on the three calendars are nearly always on different days because the calendars are so different from each other. That is why it is so important when the holy days from all three do indeed coincide on certain rare occasions, as discussed in Part II of this book.

That ordering provides compelling evidence that these calendars were designed by the Creator, who knew ahead of time just when the events of Exodus, burning of the temples, and the rededication of the temple would occur!

This chapter of this book presents a formidable challenge to atheists, and the Biblical evidence has not yet even been considered.

Part II

Twenty Bible Anchor Dates

5. The Fall of Jerusalem

This part of the book considers twenty different dates of key religious events which can be determined from the Bible to the very day. It looks at each of those dates on the sacred calendars to show that it appears that the Creator of those calendars is actually using them to schedule such events.

Date #1. The Capture of King Jeconiah

The first date is the most solid anchor date of any in the Bible. That is because the date is not only given to the exact day in the Bible, it is also given on a Babylonian clay tablet on display in the British Museum.

Around 600 BC the Middle East was changing rapidly due the rising of King Nebuchadnezzar of Babylon. He had conquered most of the countries there, including the nation of Judah. Afterwards, it was he who installed the kings of Judah, who agreed to pay him tribute.

He put King Jeconiah on the throne, who was better known as Jehoiachin. Because that name is so close to a King Jehoiakim, he is called in my work by his other name, Jeconiah. It was not long before King Jeconiah rebelled. That pushed Nebuchadnezzar beyond his tolerance limit because the last few kings had also rebelled.

King Nebuchadnezzar not only captured King Jeconiah and took him into captivity, he also captured all of the upper class of Jerusalem, including the soldiers, craftsmen, and all skilled laborers. Only the poor were left in the land. He set King Zedekiah to rule over them.

That day was important enough that the exact date of the capture of King Jeconiah is recorded both in the Bible and the Babylonian Chronicles.

The Bible records that the capture took place when the year had expired:

Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord.

And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem. – 2 Chr. 36:9-10

This tells us that Jeconiah (Jehoiachin) was captured "when the year expired." That would likely indicate New Year's Day (1 Nisan), the day after the year expired.

Figure 15 shows Tablet 5 of the Babylonian Chronicles. It states, "on the second day of Adar, he [Nebuchadnezzar] seized the city [Jerusalem] and the king."[1] Thus, the exact date was 2 Adar on the Babylonian Calendar. The year of the reign of Nebuchadnezzar is also given.

Fig. 15. The date of the capture of King Jeconiah.

The Babylonian Calendar differed somewhat from the Judean Calendar. In particular it intercalated both an extra month 2 Adar and also 2 Elul (in summer) when needed.

Every day on the Babylonian Calendar has been calculated for that era. It turns out that 2 Adar that year fell on Sat 10 Mar 597 BC.[2]

On the Hebrew Calendar, that day was New Year's Day as indicated in the Bible, a holy day. Thus, there are two witnesses that *Date #1 is Sat 10 Mar 597 BC.*

On the Venus Calendar, that day was the major holy day 1 Birth! That is a very rare major holy day! On the Sacred Round, that day was the major holy day 1 Wind.

Before going on, it would be good to do a quick review of simple probability theory. If it is desired to role a 12 on two dice, it is easy to calculate the chances of doing that. The only way to get a 12 is to role a 6 on each die. There is a 1/6 chance of rolling a six on one die. It is the same for the other. In order to role a 6 on both, the chances are 1/6 x 1/6 = 1/36. That is, one multiplies the probability of each separate event, if the two events are independent.

In the case of these sacred calendars, the Venus Calendar is totally unrelated to the Hebrew Calendar, so those probabilities are multiplied. On the other hand, the Venus Calendar is closely linked to the Sacred Round. Any Venus holy day is automatically a minor holy day on the Sacred Round because on both calendars the day will be a 1 or 13 on the trecena. When calculating the probability of a Venus Calendar holy day also being a major holy day on the Sacred Round, the probability is 7/20 because only 7 of the 20 day signs are major holy days when combined with a day 1 or 13 on the trecena.

This important day in religious history was holy on all three sacred calendars! This is a known date from secular history. The chances of it being a major holy day on the Venus Calendar are 14/584. The probability of it also being a major holy day on the Sacred Round is 7/20.

Because this date is known from Babylonian history, it is permissible also to count the chance of the same date being holy also on the Hebrew Calendar, which is 33/365. Multiplying those three fractions to find the chance of that date being holy on all three calendars gives a probability of 14/584 x 7/20 x 33/365 = 1/1,318. In statistics, any probability less than 1/20 is considered significant, so this date easily qualifies.

Date #2: Siege of Jerusalem

It turned out that King Zedekiah, who replaced King Jeconiah, only lasted about 9 years before he rebelled. King Nebuchadnezzar decided to lay siege to Jerusalem and destroy the city, killing and scattering the inhabitants.

It is a singular case in the Bible that the Lord told two different prophets the exact day on which Nebuchadnezzar would begin the siege. Why would that date be of such importance as to have two prophets record it? Was it even a religious event?

It turns out this is a critical date in history which will be used later to determine the dates of the reigns of King David and King Solomon. So it was indeed a key date!

The date of the beginning of the siege was 10 Tebeth in the 9th year of Zedekiah on the Hebrew Calendar, which turns out to have been Fri 11 Dec 589 BC. That is a holy day, but that cannot be counted as unusual because that holy day is a fast day commemorating that very siege.

Thus, ***Date #2 is Fri 11 Dec 589 BC.***

On the Venus Calendar this date was 1 Resurrection, a major holy day. It was the major holy day 1 Flower on the Sacred Round. The chance of it being a major holy day on those two calendars is 14/584 x 7x20 = 1/119.

Date #3: The Fall of Jerusalem

The last date in this chapter is the date of the actual fall of Jerusalem at the end of the year-and-half-siege of King Nebuchadnezzar.

The exact date of the fall of the city of Jerusalem is given in the Bible as 9 Tammuz in the 11th year of Zedekiah.[3] That day on the Hebrew Calendar was Thu 23 Jun 587 BC.

Thus, *Date #3 is Thu 23 Jun 587 BC.*

On the Venus Calendar this date is 1 Death. This is not only a holy, but it is one of two pairs of holy days, the other pair being 1 and 13 Dragon, which corresponds to the event, which was the death of the city of Jerusalem. The chances of that are only 4/584 of that occurring.

Moreover, the date was 1 Storm on the Sacred Round. Again, that is not only a holy day, but it means destruction which matches the symbolism of the event. The day could also have been 1 Dragon, 1 Skull or 1 Dog to correspond to the event, so the chances are 4/20 of such a good match.

Thus, the combined probability of the fall of Jerusalem falling on both of these holy days is 4/584 x 4/20 = 1/730.

Already it is seen that the probabilities of these dates from the Hebrew Calendar also falling on holy days on Native American calendars are so low that the evidence is beginning to mount that the Creator might be using these calendars! And these are only the first three Biblical dates to be considered!

6. The Burning of the Temple

A Jewish historian named Josephus lived in AD 70 at the time of another destruction of Jerusalem. He defected to the Romans and wrote a comprehensive history of the Jews. He made a big point of the fact that the day on which the Second Temple was burned by the Romans in AD 70 was the same day on which the Temple of Solomon was burned by Nebuchadnezzar: 10 Ab. Moreover, he points out that both temples were burned on the day after the Sabbath (meaning Sunday).[1]

Even though this date is not technically included in the Bible, it is in my list of anchor dates because it is so clearly known from history. Josephus seems to sense the importance of the date, because he also included which course of priests was ministering in the temple at the time. That further establishes the date because the exact date of when each family of priests served is known from another sacred calendar used at that time.[2]

The date 10 Ab in AD 70 on the Hebrew Calendar fell on Sun 3 Aug 70. The fact that it was on a Sunday just as recorded by Josephus leaves no doubt as to accuracy of this date. Thus, *Date #4 is Sun 3 Aug AD 70.*

It turns out that the fact of both temples being burn on the same Hebrew day has to do with what is called in my work the "Jubliee Calendar," which is described in the Temple Scroll of the Dead Sea Scrolls.[3] On that calendar there is a day of Burning each year. In both of the years 587 BC and AD 70 that day fell on the very day on which the temples were burned. The day of Burning always falls on a Sunday.

That explains why the temples were burned on 10 Ab, rather than 9 Ab, which is the holy day commemorating the burning of Solomon's temple.

On the Venus Calendar, 3 Aug 70 fell on the major holy day 0 Lord and on the Sacred Round it fell on the major holy day 13 Flower, the last day of the round.

As discussed above, the probability of any day chosen because it is known on the Hebrew Calendar falling on a major holy day on both the Venus Calendar and Sacred Round is 14/584 x 7/20 = 1/119.

As noted before in statistics any probability less than 1/20 is considered significant, so this date definitely seemed worth including.

7. The Feast of Dedication

The Hebrew 8-day celebration every winter around Christmas time is called either Hanukkah, the Festival of Lights, or the Feast of Dedication. It celebrates a miracle which occurred at the rededication of the Second Temple in 165 BC when the oil needed to keep the flame burning lasted all eight days when there had only been enough oil for one day.

That is why this feast is celebrated by lighting one candle each night for eight nights during the commemoration.

The first day of the dedication fell on 25 Kislev in 165 BC. This date is not disputed, so it was chosen to be an anchor date for this book. The entire history is given in the Book of Maccabees in the Apocrypha section of the Bible. On the Hebrew Calendar that day was ***Mon 21 Nov 165 BC, which is Date #5.***

Even though this dedication occurred on the Hebrew holy day of the Feast of Dedication, that cannot be counted as unusual because that day was not known to be a holy day until that very time. Remember that each of these holy days had some event happen on them which made it clear that they were a holy day. Earlier in the chapter about the Hebrew Calendar, it was seen that this day was really a holy day all through history because it corresponds to the day of Rebirth on the Sacred Round.

On the Sacred Round, this day fell on 1 Temple, an ideal day for the event. That alignment alone made it worth including in this list. The day 1 Serpent, representing Rebirth, could also have been considered perfect, so that means the probability that falling on such a good day on the Sacred Round is 2/260 = 1/130. That is definitely considered significant in statistics.

8. The Life of Jesus Christ

There are several dates in the life of Jesus Christ which can be known. All of them are disputed, so in that sense they are not exactly anchor dates, but usually the disputes are based on the scholars not believing the Bible.

The date in the life of Christ which is most certain is that beginning his public ministry, so it is considered first.

Date # 6: Public Ministry

The exact day of the year on which Christ's public ministry began is stated explicitly in the Bible. The Book of John explains that he began teaching and doing public miracles on Passover at the temple,[1] whereas not long before that at a wedding he only did the very secret miracle of changing the water to wine, and explained that his "time had not yet come."

The beginning of his ministry was the year following his baptism which the Bible places in the 15th year of Tiberius, which was AD 29.[2]

Thus, the public ministry of Jesus began on Passover of AD 30, which means that ***Date #6 is Sat 6 Apr AD 30.***

In reckoning the probably of that day being Passover, that was probably 100% because Jesus probably chose it for that reason.

On the Venus Calendar the day was 0 Fulness, a major holy day. The probability of that occurring is 14/584 or about 1/42. On the Sacred Round it was 13 Monkey, which is not a major holy day, so that does not contribute to the improbability because every Venus holy day is at least a minor holy day on the Sacred Round. Remember that any result less than 1/20 is significant, so this date was an important holy day.

Date # 7: Resurrection

All four Gospels (the Books of Matthew, Mark, Luke, and John) state that the empty tomb was discovered on the Sunday morning after Passover.[3] The year is known from analyzing what all of those Gospels state about Christ's ministry.

The year of the baptism of Jesus Christ is explicitly given and has been identified as being AD 29. Dates in the history of Rome are known with a high degree of certainty. The Gospels describe a ministry of about three and half years after his baptism. That can be determined simply by counting annual spring Passovers and some other feasts.

Thus, the year of the Resurrection was AD 33. The Sunday after Passover that year was Sun 3 Apr 33.

That day was well known to be the correct date until scholars began debating the subject based on their beliefs about the birth date of Christ being in 6-4 BC. They rejected the Biblical testimony based on statements by the historian Josephus, who was writing long after the fact.

Thus, Date #7 is Sun 3 Apr 33.

On the Venus Calendar that day was 1 Resurrection! It was this discovery in my work which led to the discovery of the Venus Calendar, as described in Chapter 3. The chances of such a perfect alignment are 2/584, because the day 0 Resurrection would also have been as good.

Moreover on the Sacred Round, the day was 13 Temple. It was a day "1" on the Venus Calendar because the day begins at midnight on that calendar, but it was still a day "13" on the Sacred Round because that day begins at 6 a.m. The Book of John states that the women arrived at the tomb before sunrise, which was well before 6 a.m.

The probability of the day also being a major holy day on the Sacred Round is 7/20, so the probability of being that day on both calendars is 2/584 x 7/20 = 1/834.

That is not even counting the fact that the Resurrection occurred on the day of the Waving of the Omer, which symbolizes the Resurrection on the Hebrew Calendar.

Date #8: Baptism

The year of Christ's baptism is implied in the Bible as being the Roman year A.D. 29. The day is not recorded, but there are many clues that imply a precise date.

When Jesus spoke to a group in Nazareth, he compared the length of his ministry to the three years and six months of Elijah's preaching in the days of the drought.

The time from the beginning of the public ministry at Passover in AD 30 and Christ's crucifixion at the time of Passover in AD 33 was three years. If his entire ministry, including the preliminary ministry when he chose his disciples was three and half years, then it would most likely have been reckoned from his baptism.

Six months before the beginning of the public ministry on Sat 6 Apr 30 was Sat 6 Oct 29. That date is ideal for the baptism of Christ for the following reason.

Christ was baptized on a day when a large crowd was gathered the hear John the Baptist speak, and many were called to repentance and baptized. Sat 6 Oct 29 was the Day of Atonement on the Hebrew Calendar. That was a holy day which everyone would have off work, available to come hear him, and also was the very day every year on which to make reconciliation with God. They had nine days after the Feast of Trumpets to be repent and prepare for this day, by which they would hope to be ready to covenant with God, or at least promise to do better.

Moreover, Jesus was acutely aware of the symbolism of all of the Hebrew holy days, and the Day of Atonement would be the perfect day to be baptized. Even as Jesus probably chose the day to begin his ministry, he almost certainly would have chosen the Day of Atonement to be the day of his baptism.

Thus, it is proposed that **Date #8 is Sat 6 Oct 29.**

That day was 0 Prime on the Venus Calendar, where Prime represents Rebirth, being born again. Baptism represents being "born again", so that is a perfect match.

Moreover, the day on the Sacred Round was 13 Water, where Water represents being washed clean of sins, so that is also a perfect match, meaning that the event corresponds to the very day in life that the holy day represents.

Thus, the probability of two such perfect alignments is 2/584 on the Venus Calendar and 1/20 on the Sacred Round. The reason it is 2 (of 584) is that either a Venus day of either 0 or 1 Prime would be equally good, and there is a 1/20 chance that the day would fall on the sign Water. Thus, the probability that the Day of Atonement that year would fall on these two ideal holy days would be 2/584 x 1/20 = 1/5,840. That was a rare day indeed!

Date #9: Transfiguration

Near the time of the Feast of Tabernacles in the autumn of AD 32, Jesus Christ and his three principal apostles climbed a mount. At that time Jesus was transfigured in their sight, shining with a bright light. Elijah and Moses appeared at the side of Jesus. The apostles offered to make tabernacles for the three of them, but Jesus declined.[4]

That request ties the date to the Feast of Tabernacles because that activity is done during that week-long feast.

My research shows that the most indicated day for the transfiguration was not during the Feast of Tabernacles on the Hebrew Calendar, but actually it would have been the first day of Tabernacles on the Enoch Calendar. That is a sacred calendar which is not discussed in this book, but which was apparently used by the Essene sect of Jews in the village of Qumran. It was thought by them to be the true calendar which should be used for sacred rites.

In my work, the date for this transfiguration has been proposed to be the Hebrew Day of Atonement (10 Tishri), five days before the Feast of Tabernacles (15 Tishri). Again, whatever the day was on the Hebrew Calendar, the Savior would have chosen the day. The symbolism of Atonement of reconciliation with God is perfect for such a day, whereas the Feast of Tabernacles is not as good a fit.

Thus, it is proposed that **Date #9 is Sat 2 Oct 32**, which was the Hebrew Day of Atonement that year.

On the Venus Calendar the day was 0 Adult, and on the Sacred Round it was 13 Light. The Venus day does not appear to be significant, other than being a holy day, but the match of the Sacred Round is again perfect, as was the baptism.

That is, 13 represents the culmination or high point. The baptism in water occurred on 13 Water and the day of shining in brilliant light occurred on 13 Light!

The probability of the day falling on 13 Light being a pair with the baptism date is 1/260 and the probability of also being a Venus holy day is 9/45 because there are 9 Venus holy days which occur on a day 13, and there are 45 days numbered 13 in a Venus cycle of 585 days. Thus the probability of the Day of Atonement falling on those two days on the Sacred Round and Venus Calendar is 1/260 x 9/45 = 1/1,300!

Date # 10: Birth of Christ

The date of the birth of Jesus Christ, and even the year of his birth, has been in dispute for a century, with years from 6 BC to 1 BC having been proposed. Why then is this date included here in this list of Biblical anchor dates?

The reason is that in this book it is deemed fair to also use the Aztec traditions. After all, they were what led to the discovery of the Venus Calendar.

The Bible actually gives enough clues to know the date of the birth of Jesus, but most scholars don't really believe the Bible. They prefer secular sources. In this case, most believe the account of Josephus about the date of the death of Herod, which he places in 3 BC. Because he also mentions a lunar eclipse, scholars have picked an eclipse in 4 BC and used that for Herod's death. Then they put the birth of Christ at 6 BC because Herod slaughtered the young boys age two and under because of what the wise men said about when they first saw the Star of Bethlehem.

Much of that can be ignored because it turns out that Josephus just made a mistake. A careful analysis of his writings shows that he had two different starting dates for the reign of Herod. One was in 40 BC and one was in 37 BC. He lived 37 years, and hence died in either 3 BC or AD 1. Josephus, writing around AD 90, chose the 3 BC date based on when Herod's sons claimed to have begun their reigns. But he chose poorly because his sons back-dated their reigns to when another of Herod's sons began to reign with him in 4 BC. Herod died about February of AD 1, shortly after the lunar eclipse in Dec 1 BC.

Starting afresh and looking at what the Bible says about the age of Jesus, rather than what Josephus said about the death of Herod, Luke states that Jesus was "beginning to be about thirty" when he was baptized[5] (in AD

29). That would put his birth about 2 BC, if Jesus were thirty when baptized. The phrase, however, "beginning to be about" introduces some latitude into the exact year. If Jesus were only 29 when baptized, then he would have been born in 1 BC. One might think he would have been born in the year 0, but there is no year zero in the BC/AD reckoning. The year before AD 1 was 1 BC. If Jesus were 28 when baptized in AD 29, then he would have been born in AD 1, if 29 then born in 1 BC.

A big clue also in the book of Luke is that shepherds were out in the field with their flocks at night at his birth. That usually occurs in the spring during lambing season, which occurs in the first two weeks of April.

Now for the clue from the Aztec traditions. They said that the Feathered Serpent, who really sounds like the resurrected Christ, told them his birthday was on 1 Reed on the Sacred Round. The chapter on the Sacred Round shows that the correlation of it to the Gregorian calendar is based on equating the day 1 Reed to Wed 5 Apr 1 BC. That day falls right in the middle of lambing season, so that is a match.

That "1 Reed" correlation of the Sacred Round to the Gregorian Calendar has led to so many alignments of holy days on the Sacred Round with religious events already discussed in this book that they constitute compelling evidence that the correlation is correct. Moreover, the Venus Calendar is tied to the trecena of the Sacred Round, so that every phase of the Venus Cycle occurs on a day "1" of the trecena, so that calendar is also tied to that correlation.

Therefore, *Date #10 is Wed 5 Apr 1 BC.* Jesus was born after sunset on that day. On the Hebrew Calendar, that evening began the day of Passover, which fell on Thu 6 Apr 1 BC. That previous evening is when the feast is eaten.

That means that even though Israelites were celebrating the Passover meal to commemorate the day on which their nation was "born" at the Exodus, they were also unknowingly celebrating the future birth of Jesus Christ, their expected Messiah!

On the Venus Calendar, Wed 5 Apr 1 BC was 1 Lord! That is a perfect match with Jesus the Messiah actually being the Lord, in the sense of being the son of God.

The chances of this date, which was determined from being 1 Reed on the Sacred Round, also being either 1 Lord or 1 Birth on the Venus Calendar is 2/45 because there are 45 day number 1's in a Venus Cycle. The chance of it also being Passover, matching the symbolism of the Exodus, or Tabernacles, representing birth, on the Hebrew calendar, is 2/365. Thus, the probability of 1 Reed in 1 BC being on two of those four holy days is 2/45 x 2/365 = 1/4,106!

These five dates provide compelling evidence that these three sacred calendars were used by the Creator in the life of Jesus Christ!

9. Ezekiel's Prophecy

The prophet Ezekiel was commanded to give a prophecy which became an ordeal for him personally. It is rarely discussed because it has not been understood.

His prophecy was given some time before Nebuchadnezzar began to lay siege against Jerusalem. Ezekiel set up a little model of the wall of the city with a battering ram to represent it. The prophecy was that if the people did not repent, Nebuchadnezzar would indeed lay siege to the city and they would be killed by the sword or be scattered.[1]

The strange part of the prophecy was that the Lord commanded him to lay on his right side for 390 days, and even to be tied in that position so that he could not roll over. That was to signify the length of time that Israel had sinned, counting one day to a year. He then was to roll over and spend 40 days on his left side to represent the time that Judah had been sinning.

That was all symbolic of some important timing of past events, but for Ezekiel it must have been a horrible ordeal to endure.

Here it is important to understand that in the days of the reigns of King David and his son Solomon, there were twelve tribes of Israel. They were the descendants of the twelve sons of Jacob, whose name was changed by the Lord to Israel. Shortly after the death of Solomon, the twelve tribes split back into two nations after having been reunited by King David. The larger nation in the north had ten and half tribes and was called Israel, and the southern kingdom had the tribe of Judah and half of the tribe of Benjamin. The nation was called Judah.

Hence, the prophecy of Ezekiel could provide a clue to some dates in the past, perhaps using sacred calendars.

King Josiah's Purge

Counting back forty years from the beginning of the siege of Nebuchadnezzar brings one to the 12th year of the King Josiah of Judah. He was the last righteous king that Judah had had, and in that year he purged the nation of all of the idol to false gods throughout the land.[2]

Thus, Ezekiel's prophecy could give a clue to the date of that purge. It turns out that forty years is nearly equal to 25 Venus Cycles, so that number is a clue that the Venus Calendar may be involved.

The siege of Nebuchadnezzar (Date #2) occurred on the day 1 Resurrection on the Venus Calendar on Fri 11 Dec 589 BC. Counting back 25 Venus Cycles brings one to Mon 21 Dec 629 BC. That day was 1 Resurrection on the Venus Calendar as expected. On the Hebrew Calendar it was the beginning of winter, 1 Tebeth, a minor holy day. On the Sacred Round it was the major holy day 1 Light, the first day of the 260-day cycle.

Thus, it proposed that the day that King Josiah began the purge was *Date # 11, Mon 21 Dec 629 BC.*

That probability that that day on the Venus Calendar would also be a Hebrew holy day is 33/365 and that it would be a major holy day on the Sacred Round is 7/20. Thus, the probability of being both is 33/365 x 7/20 = 1/32. That is enough to be significant.

David, King of Israelites

King David had two parts to his reign. First, he became King of Judah. Remember that the nations of Judah and Israel were separated at that time. After he had reigned over Judah for seven and a half years, Israel also chose to have him be their king too.[3]

Apparently that was the last time Israel chose a right-eous king. In 723 BC the nation of Israel was captured by Assyria and taken into captivity. They have not been seen since and are known as the "lost ten tribes."

Counting back 390 years on the Venus Calendar from the Josiah's Purge date leads to Sat 16 Nov 1019 BC for the day on which David was declared king of Israel too. That fits well with most Biblical chronologies which differ by a few years from each other. This method, however, is accurate to the very day!

Date # 12 is Sat 16 Nov 1019 BC.

On the Sacred Round that day was 1 Light, the same as was Josiah's purge. It was not a holy day on the Hebrew Calendar.

The probability of this date being a major holy day on the Sacred Round is 7/20, so this date does not qualify as significant because of its rareness. It is included in this list because it is the key to going back farther in time.

10. Solomon's Temple

Knowing the date on which David was chosen to rule over Israel as well as over Judah is a key to get the date of his son Solomon's reign and in particular the date of the building and dedication of Solomon's temple. Those dates, in turn, will lead directly to the dates of Moses and the Exodus.

The Bible provides very precise information about the beginning of the building of Solomon's temple:

> *And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.*
> – 1 Kings 6:1

If the first year of the reign of Solomon can be deduced from knowing the timing of David's reign, then according to this verse the year of the Exodus from Egypt can be known.

David reigned seven years and six months over Judah before he was also crowned king over Israel.[1] The last chapter noted that the date for Israel was in Nov 1019 BC. Thus, his reign over Judah began about May 1026 BC.

In all he reigned forty years.[2] It turns out from other dates beyond the scope of this book, that he reigned for exactly forty years on the Venus cycle. All that is needed here, however, is that he reigned for forty years, starting about May 1026 BC. That means that David died about May 986 BC.

King Solomon began to reign at his father David's death so his first year would have been 986 BC. The temple was begun in his fourth year, 983 BC. The above quotation states that it was begun in the second month, which would have been about Apr 983 BC.

One important date associated with Solomon's temple is the date on which it was dedicated. The Bible gives the exact day of the year on which it was dedicated: The Feast of Tabernacles, which is, of course, totally appropriate on the Hebrew Calendar because Tabernacle and Temple are similar. It turns out that date was Sat 19 Sep 972 BC.

That date was the holy day 1 Water on the Sacred Round. The probability of it being holy on that calendar is 26/260 or 1/10. It was not a holy day at all on the Venus Calendar. That probability does not qualify it to be significant. It is here only as an important milestone in Biblical history.

The certainty of the date is more dependent on it also having occurred on holy days on eight other known sacred calendars, all of which are beyond the scope of this book. Most of the dates discussed in this book were holy on multiple sacred calendars, but it is enough for the purposes of this book to focus on only three calendars.

Thus, ***Date #13 is Sat 19 Sep 972 BC.***

11. Moses and the Exodus

The principal reason to include the date of Solomon's Temple is that it is the key to determining the date of the Exodus of Israel from Egypt. That date in turn is the key to knowing the birth dates of Isaac and Jacob.

Parting of the Red Sea

In the last chapter, it was determined that construction of Solomon's temple began in Apr 983 BC. The Bible was quoted that the date was in the 480th year of the Exodus.

It is imperative to know how years were reckoned. The first year of the Exodus was the year in which it occurred, on the 15th day of the first month. This is clear because at the beginning of the next year, it is explicitly called the second year.[1]

Thus, if the second year of the Exodus is one year after the Exodus, then the 480th year of the Exodus is 479 years thereafter.

Counting back 479 years from 983 BC brings one to 1462 BC. The exact day of the Exodus is known because it is in the text as the first day of Unleavened Bread,[2] after the night of Passover when the firstborn of Egypt died. Thus, the Exodus was on 15 Nisan, which is now called Passover day. That day was Thu 9 Apr 1462 BC.

The day of the Exodus was not significant on either the Sacred Round or Venus Calendars. In the law of Moses both the first and last day of Passover are major holy days. It is the last day of Passover which was important on those Native American calendars.

The last day of Passover at the Exodus was extremely important. Moses led the Israelites out of Egypt on Passover. Three days later, on Sunday morning, Pharaoh

awakened to the fact that he had let all of the Hebrew slaves go and it seemed like a huge mistake. He took his whole army, complete with many chariots, and went after them to bring them back. After three more days, on Tuesday evening, the Egyptians caught up with the fleeing slaves.

Tuesday evening was the beginning of the last day of Passover, called End Passover in my work, beginning the major holy day Wed 21 Nisan. The Bible states that Moses commanded the Red Sea to open. The wind blew all that night and miraculously parted the Red Sea so that on End Passover they were able to cross on dry ground.

The time when Moses commanded to Sea to part was on Tue 14 Apr 1462 BC, most likely after 6 p.m. As just stated, that was the beginning of End Passover, 21 Nisan.

On the Venus Calendar that day was the major holy day 1 Birth. That is amazingly appropriate because crossing the Red Sea was like the breaking of the water signaling birth, and then Moses "delivered" Israel and a new nation was born at that time! It had been in long gestation period in the dark womb of Egypt and then was suddenly "born" into a large nation!

On the Sacred Round that day was 1 Wind! That was the most symbolic day because the wind blew all night.

Thus, *Date #14 is Tue 20 Apr 1462 BC* (after 6 pm).

The chance of End Passover falling on either 0 or 1 Birth (Venus) is 2/584 and then the chance of it occurring on either 1 Wind or 1 Temple (representing birth) on the Sacred Round is 2/20, so the probability of both together is 2/584 x 2/20 = 1/2,920.

Thus, this rare Native American date coinciding with End Passover is compelling evidence that the proposed year of 1462 BC for the Exodus is correct!

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Deuteronomy

The Bible gives the exact day and year on which the Book of Deuteronomy began to be revealed to Moses. It is the fifth book in the Bible, being the last of the five which are called the "Five Books of Moses."

The first verses of Deuteronomy state that it began on the first day of the 11th month (1 Shebat) of the 40th year of the Exodus.[3] Converting that day on the Hebrew Calendar to the Gregorian yields Sat 2 Jan 1422 BC. That day is a minor holy day on the Hebrew Calendar, as are all of the first days of every month.

That day was 1 Lord on the Venus Calendar. The chances of it being on a major holy day on that calendar are $14/584 = 1/42$, which is considered significant. It wasn't on any special holy day on the Sacred Round.

Thus, ***Date #15 is Sat 2 Jan 1422 BC.***

Death of Moses

After most of the Book of Deuteronomy was given by Moses, it states that that day was his 120th birthday.[4] There are several chapters of the book afterward, but it is repeatedly stated that all of the rest of the book including when Moses ascended the mountain to die all occurred on the very same day, being his birthday.[5]

Just what that day was is not stated, but it was most likely during the second half of that same month because of how many events occurred thereafter. After his death, there was a thirty-day period of mourning and then Joshua took over leading the children of Israel to the Promised land. Then Joshua sent spies to scout the land. They came to the Jordan River and crossed it on the tenth day of the first month[6] (10 Nisan), the day of Consecration.

Hebrew tradition is that Moses was born and died on the same day, agreeing with the interpretation that all of the rest of Deuteronomy occurred on the same day as he declared to be his birthday. Traditionally, the Hebrew date for the death of Moses is 7 Adar,[7] but that is only based on a rough calculation as is being done in this paragraph. Adar is the twelfth month, the month after Shebat, when Deuteronomy was given.

Using sacred calendars, an earlier date is proposed for the death of Moses. He was a major prophet and it turns out most of the great prophets were born and died on days which were holy on multiple sacred calendars.

Using that model, the date proposed for the death of Moses is Fri 15 Jan 1422 BC, after 6 pm. Thus, *Date #16 is Fri 15 Jan 1422 BC.* That date is about three weeks earlier than the traditional dated of 7 Adar.

On the Hebrew Calendar, that is the Festival of Trees, a minor holy day. On the Venus Calendar it is 1 Creation, a major holy day, and on the Sacred Round it is 1 Temple, also a major holy day.

No calculation of the probability of this date being so holy will be made, but it is unusual for a rare Venus Holy day to fall right in the three-week period in which he most likely died. The reason not to do a calculation is that this death date was chosen because the day was so holy. It is not a known day from history. It is included in the list for the reason that it leads to knowing the birthday of Moses. For calculations, the probability would be 1/1.

Birth of Moses

Having determined a death date for Moses, it now easy to calculate his birth date because he lived exactly 120 Hebrew years. That leads to *Date #17: 21 Jan 1542 BC.*

That day was the Festival of Trees, 14 Shebat, the same as the day of his death. The probably of that is 100% (1/1) because that is how the date was chosen. That is, the date was chosen to be 14 Shebat, 120 years before his death date.

On the Venus Calendar, that day was 1 Lord, a major holy day and on the Sacred Round it was 1 Flower, also a major holy day.

That probability that any date chosen according to the Hebrew Calendar would be a major holy day on the Venus Calendar is 14/584, and that it also is a major holy day on the Sacred Round is 7/20. Thus, the combined probability is 14/584 x 7/20 = 1/119. That is very significant!

Manna Ceased

During the forty years during which Israel had been wandering in the wilderness before reaching the Promised Land, they had lived on what they called "manna", a bread-like substance which just fell from the sky. It is very interesting that in the Book of Joshua, several verses are written to record the very day on which the manna ceased to fall.[8] Why might it be important to know that day precisely?

The Bible states that Israel crossed the Jordan River and, entered the Promised Land on 10 Nisan, and that all of the males were circumcised on that very day. They kept the Passover on the 14th day of the first month, that they ate corn on the next day (15 Nisan), and then the manna ceased to appear on the next day (16 Nisan).

The Hebrew day 16 Nisan is ***Date #18: Fri 16 Apr 1422 BC.***

That day is not a holy day on the Hebrew Calendar, other than occurring during Passover week.

On the Venus calendar that day was 1 Birth. Even as 8 years is about 5 Venus Cycles, so also is 40 years about 25 Venus Cycles. The day on which the manna ceased marked the end day of the forty years in the wilderness, since the Parting of the Red Sea. That also occurred on 1 Birth on the Venus Calendar.

On the Sacred Round, the day was 1 Jaguar, a minor holy day. Every holy day on the Venus Calendar is holy on the Sacred Round, so this alignment does not appear to be significant.

The probability of any day specified in the Bible on the Hebrew Calendar also being either 0 Birth or 1 Birth on the Venus calendar is 2/584 = 1/292. That is significant indeed!

Thus, the five dates during the time of Moses not only can be determined with precision, they are mostly major holy days with meaningful symbolism on both the Venus Calendar and Sacred Round.

The main point of this chapter is that together these dates provide compelling evidence that there is a Creator who created those three calendars and is using them!

12. Isaac and Jacob

There are two of the Biblical patriarchs for whom some very precise data is given in the Book of Genesis which leads to knowing their precise dates of birth.

The Birth of Jacob

There is a very strange passage in the Bible where the date of the Exodus of Israel from Egypt is given. It needs quoting in order to decipher it:

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. – Exo. 12:40-41.

Just what does that mean that the Exodus was on the "selfsame" day as the sojourn of Israel began? This verse is often interpreted to mean that Israel was in Egypt for 430 years, counting from the day that Jacob, whose name was changed to Israel, entered Egypt.

That interpretation causes havoc with Biblical chronology because Israel couldn't have been in Egypt that long.

So what do those enigmatic verses mean? The phrase "who dwelt in Egypt" is merely explaining something about Israel. It can be removed, giving an entirely new meaning to the verses. The text does not state that Israel was in Egypt 430 years! Another meaning is that "Israel and his children had sojourned 430 years, to the very day." If one understands that life is sojourn, then this verse could be saying that ***the Exodus was 430 years to the very day from the birth of Jacob.***

Given that interpretation, Bible chronology before the Exodus falls neatly into place.

On the Hebrew Calendar, 430 years before Passover (15 Nisan) 1462 BC was Passover (15 Nisan) 1892 BC. On the Gregorian Calendar, that is **Date #19: Wed 20 Mar 1892 BC** (after 6 p.m.).

On the Venus Calendar, that day was 1 Birth, the very day representing birth! Moreover, on the Sacred Round, the day was 1 Temple, also the very day representing birth!

That is an exceedingly rare calendar alignment! It is the most rare of any of these twenty dates. The probability of a random date on the Hebrew Calendar being 1 Birth on the Venus Calendar is 1/584 and of also being 1 Temple on the Sacred Round is 1/20. Thus, the probability that this an alignment due to random chance is only 1/584 x 1/20 = 1/11,680!

This constitutes compelling evidence that the above interpretation of those Bible verses is correct! Why else would those enigmatic verses have been included in the inspired account? Why would the Bible have made such a point of the fact that it had been 430 years to the very day?

The Birth of Isaac

Jacob's father was Isaac, who in turn was the son of Abraham. While nothing is said about the exact day of Abraham's birth, the Book of Genesis goes into great detail to explain exactly what the birth date of Isaac was.

Abraham and his wife Sarah had been promised that she would bear a son. The promise appeared impossible to be fulfilled because they were both so old. When Abraham was 99 years old, and Sarah ten years younger, the Lord made a covenant with Abraham. He told Abraham that Sarah would yet bear a son. She would be the mother of many kings and nations.

The Lord went on to prophesy the precise date of Isaac's birth: it would be on the same holy day (translated "set time" in the King James version of the Bible) as the day on which they were speaking:

But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. – Gen. 17:21.

That is the only case in the entire Bible where the precise day of someone's birth was prophesied. Why would the Lord do that? Would that be important to know?

Part of the covenant given was the law of circumcision. The next morning Abraham arose and had all of the males in his household circumcised. According to what the Lord said, that was a holy day. What holy day was it?

One clue is that when Joshua crossed the Jordan River into the Promised Land, he had all of the men circumcised. It is explicitly stated that that day was the 10th day of the first month (10 Nisan, Consecration). That suggests that the night of covenant was on Consecration.

Another clue is that just two days later, angels visited Abraham and Sarah, and told her that she would bear a son. Then two of the angels went on to Sodom where they ate unleavened bread with Abraham's nephew Lot. For those who understand that Passover begins the week of eating unleavened bread, that seems a clear indication that Sodom and Gomorrah were destroyed on Passover (15 Nisan). Thus, the holy day a few days before, when the covenant was made with Abraham, might well have been Consecration, 10 Nisan. If so, the Lord predicted that Isaac would be born on 10 Nisan one year later.

Jacob was born when Isaac was sixty years old, so Isaac was born in the spring of 1952 BC. On the Hebrew Calendar, 10 Nisan of 1952 BC fell on Tue 16 Mar 1952 BC. Thus, an exact date can be confidently determined.

Date #20 is Tue 16 Mar 1952 BC.

There is great symbolism in Isaac being born on Consecration. That holy day, 10 Nisan, is the day that the Passover lamb to be sacrificed is chosen and set apart from the rest of the herd. Isaac was also consecrated to be offered on the altar as a sacrifice, symbolic of the Great Sacrifice of the Lamb of God. Thus, it was the perfect day for Isaac to have been born.

In calculating probabilities, that won't be considered because that is how the date was determined. There is a 100% chance that a day 10 Nisan would be proposed.

On the Venus Calendar, the day was 1 Resurrection, a major holy day and on the Sacred Round it was 1 Serpent, also a major holy day.

The probability of a day given on the Hebrew Calendar being a major holy day on both the Venus Calendar and also Sacred Round is 14/584 x 7/20 = 1/119.

Thus, the reason such precise data was given about the births of both Isaac and Jacob, might have been so that someday the exact dates could be determined!

These two dates provide more compelling evidence that there is a Creator who not only designed these sacred calendars but also can prophesy the precise day on which a man will be born!

Part III
Summary

13. Compelling Evidence

The universe, the world around us, and even our own bodies show a high degree of order. In days past there was no doubt that it had all been created. The uncertainty was more about whether there was one God or many gods.

With the advent of modern science, much of that order has been explained through the discovery of natural laws. Those who do not want to believe in a Creator have gone to great pains to try to come up with a comprehensive explanation about how all of this just "happened" by itself. These people never talk about actual probabilities nor just where all of these natural laws came from. They focus on vast amounts of time during which they fancy that anything could happen.

This book focuses on just one aspect of the universe: our solar system with its few planets which orbit the sun. Science has an explanation for some of the broad features of the solar system, such as why all of the planets orbit the sun in the same direction, having all coalesced from one huge initial spinning cloud of matter.

Scientists, however, believe that many of the features of the solar system are totally random, such as the exact planetary orbital periods. If those periods can be shown to be highly ordered, then that demands an explanation.

There are three possible explanations for anything highly ordered found in nature. The order must be due to either (1) random chance, just being a rare event, or (2) natural law, or (3) an intelligent being creating the order.

The book presents three kinds of high order found in the solar system: the lengths of the planetary cycles, the sacred calendars similarities, and God's apparent use of these calendars in timing important religious events.

The first argument presented is the fact that the synodic periods of the planets of Mercury, Venus, Earth, and Mars are very close to being simple ratios of each other, like the gears in a clock. That seems far beyond chance and there is no explanation for it from science. That leaves the only explanation to be that there must be a brilliant Watchmaker who designed the solar system.

Then this book considers three calendars which track the synodic periods of three objects in the solar system: the earth, the moon, and the planet Venus. It discusses the workings of these three calendars which are considered to be sacred by different cultures. The first is the Sacred Round of Native Americans. It is a simple day count, not linked to any planet. The second is the Venus Calendar, which tracks the phases of that planet through its cycle. The third is the Hebrew Calendar which tracks the sun through its seasons and moon through its phases. When it tracks the sun as it appears to go through the heavens, it is really tracking the earth in its orbit around the sun.

An important point is that these calendars function all throughout recorded history. Over that long period of time, it is necessary to know the average orbital periods with great accuracy. Fortunately, those values are known from modern astronomical measurements.

These sacred calendars use the average period lengths of these bodies throughout history. These periods are thought to be totally random in modern astronomy, simply being leftover results from an initial "big bang" explosion.

The "holy days" days on these sacred calendars are then discussed. On the Sacred Round Calendar all twenty of the day signs in the veintena cycle represent steps in the life of mankind. These steps are comprehensive, starting at conception and ending with becoming like God.

The nine pairs of holy days on the Venus Calendar also represent nine of the same twenty steps of life in the same order as on the Sacred Round. That correspondence was not considered proof of a Creator because both calendars are Native American and could have been designed by the same priest.

In this work, there were 33 holy days identified on the Hebrew Calendar. This calendar is based on that given to Moses and is an almost identical but corrected version of the traditional Hebrew Calendar used today.

Then came another compelling argument that only a brilliant celestial Watchmaker could have created these three sacred calendars for the following reason. Although the holy days on the Hebrew Calendar are not usually associated with the steps of life, some clearly do so. Twelve such holy days were identified as symbolizing life steps. The miraculous aspect of these Hebrew steps of life is that these twelve steps on the Hebrew Calendar are in exactly the same order as the day signs are on the veintena of the Sacred Round!

The probability of these twelve Hebrew holy days being in the same order as in the veintena was calculated precisely to be 1 in 420,000! Can the reader believe that such high order just happened by random chance?

Then twenty Biblical anchor dates are reviewed in some detail. Several of them are undisputed, whereas the others can be calculated by actually believing what is stated about them in the Bible.

Several of these dates are given in the Bible to the very day, and some periods of time of hundreds of years are given to the very day, such as the sojourn of Israel at the time of the Exodus from Egypt, and in a prophecy by the prophet Ezekiel.

After determining these twenty dates of key sacred events in the Bible, it is shown that all of them occurred on one or more of these three sacred calendars.

The probabilities are calculated of these dates, usually determined by the Hebrew Calendar, falling on holy days on the other sacred calendars. Sometimes the symbolism of the holy day on the Venus Calendar and/or the Sacred Round match the event perfectly. One example of this is the birth date of the patriarch Jacob (Israel). The day of his birth is implied precisely to the very day and year in the Bible. That date on the Hebrew Calendar turns out to be the one day in the 584-day cycle on the Venus Calendar which represents birth and also the one day on the 260-day Sacred Round which represents birth. The odds against that are 1/11,680!

Thus, that one date alone provides compelling evidence for the existence of a Creator who appears to be using these very calendars!

When the collection of all twenty dates is considered, the evidence becomes overwhelming that there exists a brilliant Intelligence which organized at least these bodies in the solar system to be able to be used as a long-term calendar for scheduling important sacred events.

There is no known way to explain how so many of these key religious events of history could just "happen by chance" to have fallen on multiple holy days on these calendars by either chance or natural laws!

The only remaining explanation is that there is indeed a Creator who ordered the solars system to operate like a huge, magnificent clock, which is apparently used to schedule the key events of religious history!

Table 3 summarizes the results of what holy days all of the twenty dates occurred on.

Twenty Biblical Dates on Three Sacred Calendars

Event	Gregorian	Hebrew	Sacred Round	Venus
Birth of Isaac	16 Mar 1952 BC	Consecration	*1 Serpent*	*1 Resurrection*
Birth of Jacob	20 Mar 1892 BC	*Passover*	*1 Temple*	*1 Birth*
Birth of Moses	21 Jan 1542 BC	Trees	*1 Flower*	1 Lord
Parting of Red Sea	14 Apr 1462 BC	*End Passover*	*1 Wind*	*1 Birth*
Deuteronomy	2 Jan 1422 BC	1 Shebat	1 Dog	1 Lord
Death of Moses	15 Jan 1422 BC	Trees	*1 Temple*	1 Creation
Manna Ceases	16 Apr 1422 BC	Passover Week	1 Jaguar	1 Birth
King David of Israel	16 Nov 1019 BC	---	*1 Light*	1 Resurrection
Solomon's Temple	19 Sep 972 BC	*Tabernacles*	1 Water	---
King Josiah Purge	21 Dec 629 BC	1 Tebeth	*1 Light*	1 Resurrection
Jeconiah Captured	10 Mar 597 BC	New Year	1 Wind	1 Birth
Jerusalem Siege	11 Dec 589 BC	Winter Fast	*1 Flower*	1 Resurrection
Fall of Jerusalem	23 Jun 587 BC	Summer Fast	1 Storm	1 Death
Temple Dedication	21 Nov 165 BC	Festival of Lights	*1 Temple*	---
Birth of Christ	5 Apr 1 BC	*Passover*	*1 Reed*	*1 Lord*
Baptism of Christ	6 Oct 29	*Atonement*	13 Water	*0 Rebirth*
Ministry of Christ	6 Apr 30	*Passover*	13 Monkey	*0 Fulness*
Transfiguration	2 Oct 32	*Atonement*	*13 Light*	0 Adult
Resurrection	3 Apr 33	Firstfruit Waving	*13 Temple*	*1 Resurrection*
Temple Burned	3 Aug 70	Summer Fast	*13 Flower*	0 Lord

Boldface italics are major holy days; <u>underlining</u> means symbolism matches the event.

Table 3. Twenty dates on three sacred calendars.

There are several features of this table which show a very high degree of order in these key religious events.

First, the dates all occurred on a holy day on the Sacred Round. Keep in mind that no leap days are ever insert into this simple day count. Once one day in history is known, then every other historical date is determined.

Second, in the list of holy days on the Sacred Round, one would expect 7 to be major holy days because 7 of the 20 day signs are major holy days. In this list there are 14 major holy days (in italics), twice as many as expected!

Next, notice how many holy days are underlined. That indicates that the holy day matches the event, such as someone being born on the day which represents birth. In the case of the Resurrection of Christ all three occurred on a holy day representing resurrection. That result came from using the traditional date from the Bible.

Table 4 summarizes the results of the calculations for each of the twenty dates of the probability that the day fell on holy days on the other sacred calendars.

Four of the dates have a probability less than 1/1,000! Does that mean that the chance of those dates occurring must be less than 1/1,000 x 1/1,000 x 1/1,000 x 1,000? That would be a probability of less than one in a trillion for only four dates! Multiplying all twenty probabilities leads to a chance one in 10 followed by 46 zeros. That would mean these holy day alignments would not occur by chance in many times the accepted age of the universe!

The answer is no, that is not implied. If the dates were randomly chosen then that would be true, but these dates were all chosen because it was known ahead from my work that they occurred on all of those holy days. Then what does it mean that so many holy days were found?

Consider the case of looking up the birth dates of 100 people on the Sacred Round and noting holy days. If one then made a list of the top twenty after the calculations were done, it could not be treated as if those twenty were randomly chosen. The right way to know the meaning of the results is to analyze the entire group.

Similarly, one could make a list of all known dates in the Bible to see how many holy days were found. Note, however, there are not very many known dates! There might be fifty. Remember that some of these dates were known because a prophet was commanded to record them!

Probability of Chance Alignments

Event	Date	Probability
Birth of Isaac	16 Mar 1952 BC	1/119
Birth of Jacob	20 Mar 1892 BC	1/11,680
Birth of Moses	21 Jan 1542 BC	1/119
Parting of Red Sea	14 Apr 1462 BC	1/2,920
Deuteronomy	2 Jan 1422 BC	1/42
Death of Moses	15 Jan 1422 BC	1/1
Manna Ceases	16 Apr 1422 BC	1/292
King David of Israel	16 Nov 1019 BC	7/20
Solomon's Temple	19 Sep 972 BC	1/10
King Josiah Purge	21 Dec 629 BC	1/32
Jeconiah Captured	10 Mar 597 BC	1/1,318
Jerusalem Siege	11 Dec 589 BC	1/119
Fall of Jerusalem	23 Jun 587 BC	1/730
Temple Dedication	21 Nov 165 BC	1/130
Birth of Christ	5 Apr 1 BC	1/4,106
Baptism of Christ	6 Oct 29	1/5,840
Ministry of Christ	6 Apr 30	1/42
Transfiguration	2 Oct 32	1/1,300
Resurrection	3 Apr 33	1/834
Temple Burn	3 Aug 70	1/119

Table 4. Probabilities of sacred calendar alignments.

Thus, even if a complete list of all known Biblical dates were analyzed, it might reduce the chance to 1 in 10 with only 20 zeros after it. That is still overwhelming evidence that ***there must be a Creator who created the solar system to be a magnificent clock and calendar system!***

Endnotes

Chapter 1: Introduction

1. Periods are from William D. Stahlman and Owen Gingerich, *Solar and Planetary Longitudes for Years -2500 to +2000 by 10-Day Intervals*, (Madison, U. of Wisconsin, 1963), p. xv.
2. See my "God's Perpetual Hebrew Calendar" (28 Feb 2017) at http://johnpratt.com/items/docs/2017/phc.html.
3. Anthony Aveni, *Sky Watchers of Ancient Mexico* (Austin, Texas: U. of Texas Press, 1980), pp 86, 186-187.

Chapter 2: The Sacred Round

1. See, for example, Irene Nicholson, *Mexican and Central American Mythology* (New York: Paul Hamlyn, 1967), p. 49-52.
2. See Munro Edmonson, *The Book of the Year (*Salt Lake City, Utah: U. of Utah Press, 1988).
3. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice;" (John 10:16).
4. "Else what shall they do which are they baptized for the dead, if the dead rise not at all?" (1 Cor. 15:29).

Chapter 3: The Venus Calendar

1. Aveni, see endnote 3 of Chapter 1.
2. "I Jesus … am … the bright and morning star." (Rev. 22:16).
3. Aveni, *op cit.*, pp. 86, Table 6.
4. Stahlman & Gingerich, *op cit.*, Venus is 583.92166 days.

Chapter 4: The Hebrew Calendar

1. "ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf ... on the morrow after the sabbath the priest shall wave it." (Lev. 23:10-11).
2. Harold Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids, Mich.: Zondervan, 1977), pp. 83-84.
3. "But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor . 15:20).
4. It is called the 17th day of the 2nd month (Gen 7:11), but before Moses the months were numbered from beginning in the autumn.

5　See Jer. 52:4 and Ezek. 24:1-2, as well as 2 Kings 25:1.

6　"Aaron died in the first day of the fifth month." (Num. 33:38).

7　This was determined by considering each new date in order of certainty, calculating the odds that the new date would be in order of the year. This was done precisely, using the 354-day year. There is a perfect chance that the first two dates are in order (using 16 Nisan for Easter). The chance that the third date (Dedication) is between Tabernacles and Easter (as it indeed is) is 177/352 because there are that many days available for it to fit into. Continuing that procedure leads to a probability of (177/352) x (175/351) x (108/350) x (168/349) x (161/348) x (93/347) x (77/346) x (13/345) x (110/344) x (66/343) = 1/419,736.

Chapter 5: The Fall of Jerusalem

1　A.K. Grayson, *Assyrian and Babylonian Chronicles*, vol. 5 of *Texts from Cuneiform Sources*, eds. A.L. Oppenheim, and others (1975), p. 102.

2　R.A. Parker and W.H. Dubberstein, *Babylonian Chronology 626 B.C.-A.D. 45* (1942), p. 25: 1 Adar is listed as 15 March (Julian).

3　"And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up." (Jer. 39:2)

Chapter 6: The Burning of the Temple

1　"God had for certain long ago doomed it to the fire; ... it was the tenth day of the month Lous, [Av,] upon which it was formerly burnt by the king of Babylon" *Wars* 6.4.5. See www.josephus.org/causeofDestruct.htm#fire.

2　See my "Dead Sea Scrolls May Solve Mystery" at johnpratt.com/items/docs/lds/meridian/2003/qumran.html.

3　See my "Jubilee Calendar Testifies of Christ" Section 2.5 at johnpratt.com/items/docs/lds/meridian/2004/jubilee.html#2.5.

Chapter 8: Life of Jesus Christ

1　"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name" (John 2:23).

2　"Now in the fifteenth year of the reign of Tiberius" (Luke 3:1).

3　See Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1.

4　See Matt. 17:1-13 for the Biblical account.

5　"Jesus himself began to be about thirty years of age" (Luke 3:23).

Chapter 9: Ezekiel's Prophecy

1   See Ezekiel 4:1-8 for the account.
2   "in the twelfth year he began to purge Judah" (2 Chron. 34:3).
3   "reigned over Judah seven years and six months" (2 Sam. 5:5).

Chapter 10: Solomon's Temple

1   "reigned over Judah seven years and six months" (2 Sam. 5:5).
2   "David reigned over Israel were forty years" (1 Kings 2:11).

Chapter 11: Moses and the Exodus

1   "in the first month in the second year, on the first day of the month, that the tabernacle was reared" (Exo. 40:17).
2   "observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of ... Egypt" (Exo. 12:17).
3   "And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel" (Deut. 1:3).
4   "I am an hundred and twenty years old this day" (Deut. 31:2).
5   See Deut. 31:22, 31:27, 32:48.
6   "Jordan on the tenth day of the first month" (Joshua 4:19).
7   See https://tjpnews.com/celebrate-both-secular-and-jewish-birthdays/ .
8   "And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." (Josh 5:10-12).