

**Noah
and the
Magic Time
Formula**

A Gateway to the Stars

MICHAEL HEARNS

Noah and the Magic Time Formula

A Gateway to the Stars

Michael Hearn

Copyright © Noah and the Magic Time Formula, Michael Hearn, 2016.

All rights reserved: no part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying or otherwise without the prior written permission of the publisher.

ISBN 978-0-9933313-7-4

Self- Published in Dublin, Ireland.

The moral right of the author has been asserted

A copy of the CIP entry for this book is available from

The library of Congress, Washington D.C. USA

www.sevenbiblewonders.com

Table of Contents

[Introduction](#)

[Chapter 1 Dating the Flood Story](#)

[Chapter 2 The Magic Time Formula](#)

[3,000 Solar Years](#)

[3,000 Star Years](#)

[The Biblical Reed](#)

[The Time of the Long Dominion](#)

[Summary](#)

[Chapter 3 The Translation Table](#)

[Cubits Equated to Time periods](#)

[The Window in the Ark](#)

[Converting Cubits to Time Periods](#)

[The password Code was Pi](#)

[Chapter 4 The Ark Travelled Back in Time](#)

[All the Sevens in the Heavens](#)

[3,000 + 3,000 Years](#)

[Summary](#)

[Chapter 5 Theoretical Gateways to the Heavens](#)

[The Tabernacle](#)

[The Reed Formula in the Book of Revelation](#)

[Three Sacred Numbers](#)

[Summary](#)

[Conclusion](#)

[Appendix 1 Ancient Numbers and Arithmetic](#)

[Calendars](#)

[References](#)

[Footnotes](#)

[Diagram 1: 3,000 Solar Years](#)

[Diagram 2: 3,000 Star Years](#)

[Diagram 3: The Window of the Ark](#)

[Diagram 4 Solar and star Years](#)

Introduction

The story of Noah's ark and the flood is one of the oldest nursery legends in the world and it has captivated the imaginations of children and adults alike throughout the ages. There were however similar stories in other ancient cultures such as with the Babylonian Epic of Gilgamesh and that saga predated the flood story. It therefore seemed plausible that the earliest scriptural writers copied the original story from Gilgamesh and made it the first biblical blockbuster. The revised version told of a floating zoo with every species of animals and birds on board a titanic ark, which began its maiden voyage on the seventeenth day of the second month.

From our childhood memories we know that it rained for forty days and forty nights and the rising waters lifted the ark up off the earth. Some of the more precise details after that may be a little sketchy but it tells us in the Book of Genesis that the waters kept on rising for a period of one hundred and fifty days. Few will remember hearing of so many days but they may recall that the tops of the mountains finally disappeared below the waves. Perhaps we rubbed our sleepy eyes when we listened to how the ark docked on Mount Ararat and missed out on the fact that it was on the seventeenth day of the seventh month. Noah's ark seemed so real then right up to where the saga ended with a rainbow on the horizon. It was the ultimate image of a colourful finale but never did anyone realize that there was a magical formula of divine knowledge about the celestial realm of the heavens on open display beneath that rainbow. This is how the wonderful arcane wisdom was detected.

When I recently read the chapters on Noah's ark and the flood story I was surprised to find a plethora of dates and time periods and these details appeared to be like a modern day ocean liners tour schedule. Trying to come to terms with those timing details was a challenge but it raised a fundamental question. In an era where there were no clocks or timetables, why were those dates listed so precisely to the very day? The meticulous dating system prompted me to trace the events in the flood story but soon I came across a major hurdle that was bigger than an iceberg. It would be confusing to explain the dating events in biblical terms so I have applied Noah's timetable on a conventional calendar using modern terminology.

It stated in the flood saga that the waters rose for one hundred and fifty days until the 17th of July and by then the tops of the mountains were several meters below the waves. It then stated that the Ark rested on Mount Ararat on the 17th of July, which was the same date. The story continued where it stated that the waters receded and eventually on the 1st of October the tops of the mountains were finally seen. It was a total contradiction for how could the ark dock on Mount Ararat on the 17th day of July when the tops of the mountains were covered with water until the 1st day of October? In the good book where every word was portrayed as divinely infallible it appeared that the scribes had made a major blunder in ticking the boxes of their maritime calendar dates.

That major hurdle brings us to the breaking news story of a lifetime where it can finally be revealed that the true purpose with all those precise dates and periods in the flood story have at last been deciphered. It can now be shown that our biblical ancestors were creative geniuses where they utilized a wonderful display of logic and magical wizardry with numbers to present an exercise with a divine purpose. It enabled them to project a metaphysical pathway in time through the heavens with the ark as the compass. Their elaborations were profound for as that compass circumscribed the horizon, it revealed a void between measuring time on earth as against measuring time at sea relative to the heavens.

The reason for this void can be readily explained today but apparently, the biblical scribes had their own perception for the purpose of the tiny interval. It certainly influenced their thinking for they engineered the timing of the whole flood epic to project this peculiar void. Why they went to such extremes was obviously religiously motivated and that void in time may have been the burning bush that was unquenchable, a unique pattern that was part of the grand design plan of a divine creator. In recording that tiny interval the scribes projected the details into a numerical exercise in parallel thinking that will be hard to get your head around. Who the biblical Pythagoras was is unknown but the numerical logic was a gifted legacy in surreal creativity. There was another Oscar

award for the biblical genius where the knowledge in measuring that tiny void in time is historically ground breaking because current opinion holds that the interval was first recorded by the Greeks in the 2nd century BCE. This was centuries after the scribes wrote the timing of the flood story in what eventually became the Bible.

The tiny void in time underpins the story of the flood and so it is essential to see what it means. A year in time on earth is measured by reference to a fixed point on land and it is known as the solar year. The solar year forms the basis for our everyday calendar where it regulates practically everything we do from setting an alarm clock to transport timetables and every conceivable business and personal appointment. In contrast, time at sea is measured by reference to a fixed star in the heavens and the associated period of a year is known as the star or sidereal year.

We know today that the star year is twenty minutes twenty three seconds longer than the solar year. But we have clocks and telescopes to carry out this tiny measurement in minutes and seconds. The biblical scribes did not have such technology yet they had the foresight to devise a unique method to achieve the same outcome. The findings show that those wizards of old had measured out the difference between the solar year and the star year by projecting the measurement over long time spans. This enabled them to measure the length of time between the two observations where for instance, the interval would have added up year by year to become one day after seventy two years approximately.

This research reveals that the biblical fraternity devised a special formula to measure out those projected long time periods relative to that tiny interval in time. Apparently, the biblical astronomers counted out the days in intervals of 777 days. Using this method it can be ascertained that they projected out periods up to three thousand years on the flood timetable and those periods were both in solar time and in star time. Thankfully, our zealous ancestors consigned the mathematical indices to the Book of Genesis and from the data we have the first recording of the earliest form of relativity. I.e. there was no fixed point in cosmic observations for everything was moving relative to everything else. The technical details will be outlined in the forthcoming investigation.

This brings us to the bigger picture for it was necessary to try and interpret the deeper message the biblical scribes were imparting with the intricate form of communication in the timing dialogue of the flood saga. I have outlined that the flood story was possibly adapted from the Babylonian epic of Gigilmesh. The Jews were exiled in Babylon and that may be how they acquired the knowledge about Gigilmesh. But their ancestors once dwelt in Egypt and therein were interesting prospects. Egypt was the land of the Pharaohs and their dynasty stretched back thousands of years before Moses appeared on the stage. Their legacy was one of the seven wonders of the ancient world with the pyramids and it is the only one to survive to this day.

The Egyptians used a pictorial form of writing, which was known as Hieroglyphics. All understanding of that writing was lost back in history until a Frenchman named Champollion deciphered a translation in Greek and also in the Egyptian language from a stone, which was found in a place called Rosetta. The translation tablet is known as the Rosetta stone and it opened up the door to read what the ancient Egyptian priesthood were writing on the walls of their temples and tombs.

From those inscriptions in hieroglyphics we now know that the Pharaoh's were revered as divine deities. When a Pharaoh died the priests embalmed the body and prepared them for their journey to the afterlife. It was believed that the spirit of the dead king was ferried by boat from this earthly world over the great divide to a mystical paradise in the heavens. The great white path of stars in the Milky Way galaxy was the real destination and it was seen as a reflection of the river Nile in the heavens. In effect, heaven in the afterlife was the divine celestial kingdom of which Egypt was its earthly reflection.

Now compare the Egyptians belief in the afterlife with the setting behind the journey with the ark, which the biblical scribes had projected to stimulate our imagination. The ark arose above the earth until all the land vanished beneath the waves. On that journey upwards Noah and his family were ascending in a boat to the heavens so the Bible could reliably state that Noah walked with God. It was left to our imagination to visualise that the stars would have seemed almost reachable like

apples on a tree to Noah and his family from their observational window in the ark. This is where the new discovery is invaluable for it gives us a theoretical view of what the scribes had projected in the heavens.

The journey was in the realms of the paranormal where the timing details show that the ark was travelling back in time to the tune of star time. In contrast the ark was also travelling forward in time in accord with solar time. In other words, there were two journeys in time happening in parallel. With star time it was anticlockwise while with solar time it was clockwise. Before this divergent routing plan was discovered everyone just thought of a single journey with the ark. That was why the events did not fit the dating schedule and therefore it seemed as if the ark had rested on Mount Ararat while the water still covered the mountains. But when you breakdown the various sets of events into two journeys with one going anticlockwise in star time and the other going clockwise in solar time, the details fitted like jigsaw pieces into the two separate time schedules.

Then the details took another strange twist for the scribes had projected the journey over a period of three thousand years to measure the difference between solar and star time. It still meant that the journey of the ark was in days but it was like two legs of a compass. One leg was in the ark and it travelled in days while the other leg of the compass stretched out into the heavens where it was mapping out the period of three thousand years. The position was summed up in the New Testament where it said that one day with the Lord was like a thousand years.¹

A picture has finally come into focus where the ark was travelling anticlockwise back in time up to the heavens and the text elaborated on this image where it stated that Noah walked with God. The only other person to walk with God was Enoch and notably, one measurement of the ark and combinations thereof were like a translation table where they equated to Enoch's given ages. E.g. 300 cubits equated to the 300 years, which Enoch allegedly lived after becoming a father. The scribes had therefore pointed the finger to Enoch relative to his ages.

This led to the Book of Enoch where it outlined in the dream visions how Enoch had ascended to the heavens. It was similar to the Egyptian theme with Pharaoh being ferried up to the heavens except for one major issue. With pharaoh it was a symbolic expression emanating from a fervent abstract religious belief. In contrast, the biblical scribes had programmed in the scientific element with the ark where they provided the mathematical theory to map out a route through the heavens in the realm of star time. In effect, the scribes appear to have utilized that void between solar and star time as a stepping stone to describe in theoretical terms the gateway to the mystical heaven in the hereafter.

Some of the most mysterious episodes in the Bible revolve around this tiny void between the solar and the star years, which was revealed from the timing details of the flood. The numerical details however went unnoticed because of one main factor. Many of the numbers were lurking in disguise where they were portrayed as weights and measures, men in censuses or as other domestic related figures. That position is so important because it was how the biblical scribes pulled the wool over the eyes of every generation throughout history. To make sure I get the point across I will state it again. Numbers in the Bible cannot be taken at face value but must be checked and tested for evidence of their true values being related to time periods. Hopefully the message has got across and the blueprint for this coding method will be outlined in Chapter 3 where the measurements of the ark in cubits were convertible to time periods with the aid of a well know formula. This knowledge about numbers being the equivalent values of time periods prepared the way to examine the cubit dimensions of the tabernacle of Moses with remarkable results. The findings revealed that the indices of the 777 day magic formula were factored into the measurements of that holy sanctuary. From there the same 777 day formula was found in the listings of time periods in the Book of Revelation.

The flood, tabernacle and the Book of Revelation were three of the most significant highlights in the Bible but there was even a more dramatic one to follow where the formula featured in John's gospel. After the resurrection of Jesus he appeared on the shore at Galilee early in the morning where some of the apostles were fishing in a large ship. They had been fishing all night but caught nothing. Jesus told them to cast out the nets on the other side of the ship. They did so and caught one hundred and fifty three fish, which they had to drag two hundred cubits to shore. Those

numbers were an integral part of the magic 777 day formula. Furthermore, the emphasis on the large ship triggered an image of the largest ship in the Bible, which was Noah's ark. It showed that the scribes had prepared the way for explaining the ascension in theoretical terms with the same magic time formula that was revealed from the flood epic. The findings continued where there was a separate equation deciphered from the Books of Revelation and Daniel. This equation showed explicitly that the biblical scribes had recorded the difference in time between the solar and star years in computations from particular numbers in those two books.

Isn't it time for a baptismal christening so that we can give that interval between the solar year and the star year a name? The wily scribes were masterful at leaving peculiar clues about their jigsaw puzzles and in this case they may have left us an exhibit of how to observe this void. It was with the window of the ark. The instruction given to Noah to build that window read as follows: "in a cubit shall thou finish it above."² The window was to be set above, which suggested it was at the top on one of the sides or else it was in the roof of the ark. In turn this would indicate that the purpose of the window was to view the heavens and not the earth. It was peculiar however where that window was listed with only one measurement and that was the biblical unit of one cubit.

The story with the ark got more mysterious where there appeared to be two versions of the flood story standing back to back. One of those versions was in the earthly realm where it simply rained for forty days and forty nights. But the other version was in the cosmic realms where it stated that the windows of the heavens were thrown open and the fountains of the deep were broken open. It was the second mention of a window and it specifically stated "the windows of the heavens were opened."³ Why did it state that the windows were opened and not the doors or gates or some other term?

The King James Version interpreted the Hebrew word 'tsohar' in the instruction given to Noah as a window. However, commentators have outlined that the same word 'tsohar' also translated to mean "noon" as in midday. The American Standard Version of the Bible translated the instruction to Noah as "a light shall thou make to the ark."⁴ The translations with "noon" may have been a deliberate indication by the scribes of measuring the solar year with respect to the noon day sun. It was also relevant where the translation with "a light shall thou make to the ark" perhaps related to that extra light of twenty minutes that shineth from the star year as captured by the reed formula. It somehow seemed appropriate to take the various interpretations on board and name the tiny interval between the solar and star year as Heavens Divine Window.

The great archive of wisdom in the numerical contents of the flood narrative went undetected for thousands of years. Yet the biblical writers left several clues, which would cause observers to scratch their head and wonder what the scribes were up to. For instance, there was that possible blunder where the ark rested on Mount Ararat at the same time as it was supposed to have been fifteen cubits above the mountain tops. There was also the position of where there were two separate dates for when the flood ended and those were fifty seven days apart. Therefore, there was an extra fifty seven days, which seemed to be superfluous to the events in the flood story.

It was already outlined that only one measurement was listed for the dimensions of the window and that position seemed to be deficient relative to a width and height. Finally, there was the anomaly where it stated that Shem became a father when he was one hundred years old and that was cited as two years after the flood. But from the script it could readily be deducted that Shem was one hundred years old when the flood took place. Therefore, that extra period of two years had to be accounted for. In the investigation it transpired that these were not four anomalies at all but were an integral part of explaining the journey of the ark through solar and star time in accord with the magic 777 day formula.

The Bible tells us that Noah and his family lived to tell the tale whereas all of the people who were left behind perished in the flood. It can be seen from articles on the Internet that Noah's ark is of tremendous interest to biblical enthusiasts who believe that the 'once upon a time' ship will be discovered some day on Mount Ararat. The findings with Heavens Divine Window however are the real treasure at the end of the rainbow where the display in logic and numerical wizardry show that a superior form of intellect influenced the biblical scribes. So step on board while we embark on the journey of a life time to travel through the heavens in accord with solar and star time.

Chapter 1

Dating the Flood Story

The first task on hand was to trace the events of the flood using the scheduled timeline, which was outlined in the Book of Genesis.⁵ The timing details involved the use of the incredible age of the patriarch Noah at six hundred years as a focal point. Of course nobody ever lived to such an extraordinary age and therefore take that age with a grain of salt and accept it as a time period relative to a heavenly agenda. To make the going more user-friendly, the presentation of numbers and arithmetic in the analysis will be given in conventional terms rather than in the archaic methods that pertained in biblical times. This comes with a health warning for it has to be borne in mind that numbers and arithmetic were very different in ancient times and therefore a brief description of archaic mathematics is given in Appendix 1. Calendar time will also feature extensively in this analysis and therein is another nightmare to contend with. Therefore, a brief outline of how our present calendar developed is also given in the appendix.

There was an anomaly with Noah, which will have a bearing on the outcome of the analysis of the flood story. This was where it stated in the Book of Genesis that Noah was five hundred years old when he became the father of triplets, one of whom was Shem. The story outlined how the flood started at the beginning of Noah's six hundred year and it ended one year later. However, it outlined later in Genesis that Noah's son Shem became a father when he was one hundred years old, which was listed as two years after the flood. Those two statements with Shem born when Noah was five hundred years old and he becoming a father when he was one hundred years old when it was two years after the flood were in conflict by those two years. The correct position was unclear and therefore it was up to the investigation to determine why the scribes factored in this extra two year period with Shem. It appeared that the scribes had tempted us with an intellectual challenge where the episode of the flood contained possibly this first numerical riddle in written existence.

The journey on the ark now begins and it is absolutely essential that you read the three chapters in the Book of Genesis in order that you enjoy your privileged position of being on board the titanic vessel. The saga started at the beginning of the 600th year of Noah, which would have been on the 1st day of the 1st month of his 599th birthday. All of the relevant times given for the events of the flood are listed below. As already outlined the names of the months that we use today are utilised to make the presentation user-friendly.

The Dating of the Flood

Noah's 599 th birthday (600 th year)	1 st day of 1 st month	<u>1st January</u>
All went into the Ark and rain started:	17 th day of 2 nd month	<u>17th February</u>
It rained for 40 days and 40 nights, which ended on:		<u>27th March</u>
Waters continued to rise for 150 days and rose 15 cubits above the mountains. This would date event to:	17 th day of 7 th month	<u>17th July</u>
But the Ark rested on Mount Ararat on the	17 th day of 7 th month:	<u>17th July</u>

There was a major problem for how could the Ark rest on Mount Ararat when the waters were 15 cubits above the mountains on the 17th day of the 7th month and had not the time to recede?

The next chapter started as if there was a time break for it stated that God remembered Noah. In other words time had passed because God forgot Noah.

Waters decrease and tops of mountains seen: 1st day of 10th month **1st October**

Note that from 17th day of 7th month until 1st day of 10th month = 74 days

After 40 days Noah opens the window of the Ark **10th November**

Noah sent out a raven and it flew too and fro till the waters had receded.

He then sent out a dove but it could not find dry land so it returned.

After 7 days he sent the dove again. It returned with an olive leaf. **17th November**

After 7 days he sent out the dove again. It did not return **24th November**

There was then 36 days of silence which dated to 17th day of 12th month

From the 17th of 7th month until 17th of 12th month = 150 days **17th December**

Noah removed cover off Ark. 1st day of 1st month: Earth is dry **1st January**

Earth is dry repeated on the 27th day of 2nd month. An extra 57 days. **27th February**

That is a summation of the precise dates and time period of when the various events happened. There is quite a lot of concentration to be done to come to terms with the calendar data but some things were obvious. The timing shows that the 40 days and 40 nights of rain ran in parallel with the period of 150 days when the waters rose. This deduction was drawn from the fact that it was a 150 day period from 17th day of 2nd month when the rain started to the 17th day of the 7th month when the ark allegedly rested on Mount Ararat. But it was on that date in July when the sequence of the flood story came to a full stop for the events did not match up with the dating sequence. How could the ark rest on Mount Ararat when the waters were still fifteen cubits (eight meters or twenty six feet) above the mountains and had not had the time to abate? The contradiction continued where it stated that on the 1st day of the 10th month or 74 days later the tops of the mountains were seen. To make sense it would have been after the tops of the mountains were seen that the ark could have docked on Mount Ararat.

There were also other peculiarities in the dating of events. Noah sent out a raven, which stayed flying too and fro until the waters had receded. He also sent out a dove but it returned. Thereafter, Noah waited for seven days and sent out the dove again and it returned with an olive leaf in its mouth. The olive leaf was a sign that the dove had found land. But Noah was cautious and he waited another seven days and sent out the dove again. However, it did not return so were we to think that the earth had returned to normality? As with many biblical stories, it is what is left unsaid is often what matters. It made me wonder if those two periods of seven days had followed immediately after the forty days. Or was it sometime else before Noah took the cover off the ark?

The confusion continued where it stated that the waters had dried up from off the earth at the beginning of Noah's 601st year, which was on the 1st day of the 1st month. Then it practically repeated the same statement where the earth had dried but it was not until the 27th day of the 2nd month. This suggested that the last 57 days from the 1st day of the 1st month to the 27th days of the 2nd month were superfluous to the story of the flood. Why was this extra anomaly with an extra 57 days waved like a flag before our eyes?

It was back to the drawing board to examine the cryptic clues for the conventional way of dating the episode with the ark just did not work out. There was however that secret magic 777 day formula to resolve the puzzle and it will now feature in the investigation.

Chapter 2

The Magic Time Formula

To solve the many puzzling aspects of the flood story it was necessary turn the dating structure on its head and split the whole saga into two separate sets of events. It entailed viewing the events as if the ark sailed forward through time in a clockwise direction. However, we have to consider what would have happened if the ark sailed back through time in an anti-clockwise direction. This view of the events is an exercise in logic and parallel thinking, which will be hard to get your head around but the outcome did conform to a specific time formula. The scribes had served up an exercise in astronomy and the model on the drawing board was the solar year and what is known as the star or sidereal year.

The solar year is measured where the earth goes around the sun and takes 365 days 5 hours 48 minutes (365.242 days) to return to the same point on land. In ancient times this measurement employed a sundial. In contrast, the sidereal or star year is measured against an alignment with a specific star and it takes 365 days 6 hours 8 minutes (365.256 days) to complete. Therefore, the star year is twenty minutes ten seconds longer than the solar year approximately and I have named that period Heavens Divine Window. Before the invention of mechanical clocks it would have been impossible for early astronomers to measure the twenty minute ten second period between the solar and star year. It would appear that the priests got around this problem in a theoretical sense where they accomplished the mission in a very unusual way. The method they used was to measure calendar time in periods of 777 days. I discovered this unusual method when I was studying the various clusters of sevens, which adorned many stories in the Bible. E.g. seven priests carrying seven trumpets walking around the walls of Jericho for seven days. During the process I woke up one morning and some compelling spirit urged me to measure time in intervals of 777 days.

It was a strange encounter but I carried out a simulation exercise and found that after fifty five intervals of 777 day periods, the count returned to practically the same anniversary or birthday as when it started, which was 117 years later. The details are set out below and I have used our modern day type of presentation using decimals. The results were presented in days as follows:

$$\begin{array}{l} \text{Whereas} \quad 117 \text{ years} \times 365.242 \text{ days (Solar year)} = 42,733.314 \text{ days} \\ \quad \quad \quad 777 \text{ days} \times 55 \text{ times} \quad \quad \quad = 42,735 \text{ days.} \end{array}$$

The first line shows how we count the days on a calendar where 117 years was multiplied by the true length of the solar year and the result was 42,733.314 days. In contrast it was found that after counting out 777 days for 55 times, the result was 42,735 days. Therefore, there was an overshoot of 1.314 days or 1 day 16 hours with the 777×55 calculation. In an era when there was no reliable solar calendar this method would have been very useful in keeping any local devised calendar in tune with the solar year over the lengthy period of 117 years. The synchronising would have been whole days because a fraction of a day would have been of little consequence over that lengthy period. But that was where there was a surprise element in store in the biblical landscape because 777 days by 55 times at 42,735 days proved to be the exact time when measuring 117 years in star time. This finding is ground breaking news so I will outline the simple multiplication.

$$117 \text{ years} \times 365.256 \text{ days (star year)} = 42,735 \text{ days}$$

It was the very same result as counting out 777 days by 55 times. Therefore, this method of measuring time in intervals of 777 days would have had its merits where it catered for that tiny interval of twenty minutes ten seconds between the solar and star year every 117 years. The problem was that the biblical priest should not have known about what I have termed Heavens Divine Window with the solar and star years.

Current opinion holds that the difference between the star year and the solar year was discovered by a Greek astronomer named Hipparchus sometime between 147 – 127 BCE. His observations were based on what became known as the precession of the equinoxes. Therefore, the research had entered into new territory because the scribes had written the flood story at least three centuries earlier and it contained evidence of both solar and star time.

Three Thousand Solar Years

The long term period of 117 years would not have been a user friendly workable calendar period when compared to our linear calendar time, which is measured out in centuries of one hundred years. E.g. 18th century, 19th century, 20th century, etc. From a preliminary study of the flood dating system it was detected that the biblical writers had used the one hundred year yardstick except that they extended their calculations out to three thousand years. Therefore, we will take account of what the biblical scribes have utilized and identify how they projected out the period of three thousand years. The simplest way to demonstrate this factor was to first show how one thousand solar years would be measured in the normal way and then show how one thousand years would be measured in accordance with the 777 day formula. The figures were as follows:

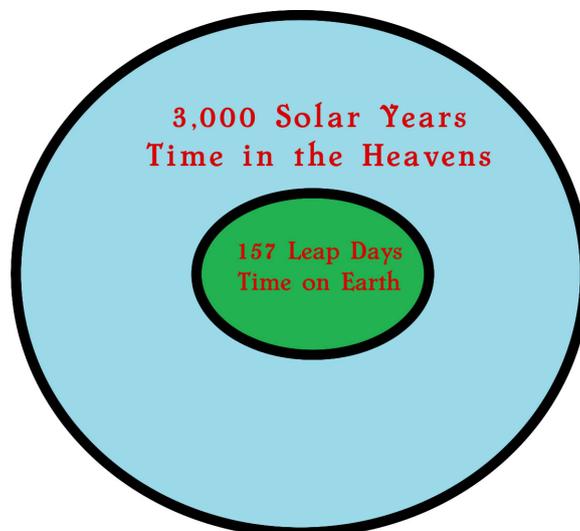
$$\begin{array}{l} \text{Whereas,} \quad 365.242 \text{ days} \times 1,000 = 365,242 \text{ days} \\ \quad \quad \quad 777 \text{ days} \times 470 = 365,190 \text{ days} \end{array}$$

When the result of 365,190 days was subtracted from 365,242 days it was short of one thousand solar years solar years by 52 leap days. It was a logical step from there to calculate that the difference in one hundred solar years would have been 5.2 leap days. That result multiplied out to 156.6 leap days in three thousand solar years. The ancients did not have decimal fractions but used whole numbers so 157 days will apply. Take particular note of these two periods for they form part of the solution of the timing puzzle.

3,000 solar years with respect to 157 leap days

The two periods are outlined in Diagram 1.

Diagram 1: 3,000 Solar Years



Three Thousand Star Years

Next was the computation to measure out one thousand star years in the normal way and contrast the method with the 777 day formula. The result was as follows:

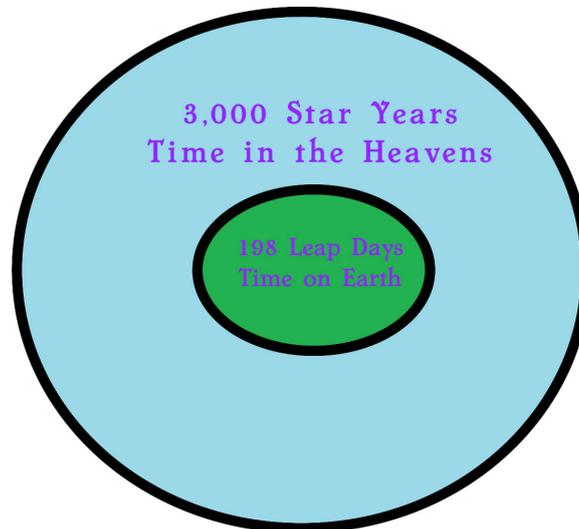
$$\begin{array}{l} \text{Whereas,} \quad 365.256 \text{ days} \times 1,000 = 365,256 \text{ days} \\ \quad \quad \quad 777 \text{ days} \times 470 = 365,190 \text{ days} \end{array}$$

It can be seen that the 777 day multiplication was short of one thousand star years by 66 leap days. The difference in leap days would be 6.6 days in 100 years and 198 days in 3,000 years. Take a note of these last two periods:

3,000 star years with respect to 198 leap days

The two periods are outlined in Diagram 2.

Diagram 2: 3,000 Star Years



The biblical mathematicians thankfully did not utilise fractions in these computations but instead they used the nearest whole number. Therefore, there will be a slight error of possibly one day in the larger calibrations.

The Biblical Reed

It is time for a second christening in order to give the magic 777 day formula a name. This time the name came from the biblical scribes themselves where there were several references in scripture to a measuring reed, which was used to measure the temple in the Books of Ezekiel and Revelation.⁶ In another publication entitled The Mystery of the Tabernacle I had found sufficient evidence to suggest that the 777 day formula was the mysterious biblical reed. Therefore, I have termed the magic 777 day formula the Reed Formula.

The Time of the Long Dominion

The period of three thousand years featured in the reed formula above and therefore it was necessary to investigate and see if there was evidence of this period was significant in biblical times. The quest led me to what the Jews would have encountered when they were in exile in Babylon. The Babylonians were avid astrologers who had the notion that the planets influenced events on earth bringing about corresponding cycles of ill tidings with famine, wars or the collapse of nations. In other words, everything was pre-ordained and fate decided destiny. The priesthood read the signs of future ills and omens using the night sky as the TV for breaking news stories. We could call those shamans astrologers but in those primitive times the lifeline of the community was in their hands. It was not just the ordinary people but kings and courtiers too obeyed those soothsayers and the signs. The destinies of huge empires such as Babylon and Egypt were decided by the positions of the stars. Then along came a Persian holy man named Zoroaster.

Little is known about Zoroaster but his ideology was central to the Persian way of thinking. The ideology held that events were not predestined by the stars but that people had free will to choose between doing good or evil. There was a good God of light and a bad God of darkness in competition. It was the heaven and hell ideology with God at one side and Satan tempting you at the other side. The ideology had another key difference than had previously prevailed and that was salvation. If people repented for their wrongdoings then God would be merciful. There would be forgiveness and salvation could be expected from the torments of punishment. Life was thus held in the balance and it would be a constant struggle between truth and deceit, sin and forgiveness as expressed in the terms of light and darkness.

The cyclical time of the planets had governed destiny for at least a thousand years or more but Zoroastrianism placed it on the back burner where he introduced the concept of infinite time and finite time. Infinite time should sound familiar to us because it is eternal without beginning and without end. Yes, infinite time is described in the same terms that were traditionally used to describe heaven in the hereafter. But what is finite time you may well ask? Finite time has a past, present and future and like a story it has an end. It is also the way we plot out our future where we lay out plans for next year or in the years to come. We call it linear time because it is measured in a straight path rather than in circles such as with the orbits of the planets. Unfortunately, the whole concept with Zoroastrian time got somewhat confusing after that where the various commentators had written about the concept of finite time and its relationship with infinite time.

In one case infinite time was called Zurvan time and it was in that eternal zone where the good God ruled supreme. It meant that the bad God was his subject. One could be forgiven for thinking that the supreme God and infinite time were the same thing or at least the two sides of the same coin. There was however another interpretation of Zoroastrianism where the good God ruled in parallel with the bad God for a period of time, which was known as the time of the long dominion. This period was called finite time and it had linear time running in parallel with cyclical time for this long dominion period, which would last for twelve thousand years. During this period the laws of the earthly world prevailed where all material substances were subject to contamination, decay and death.

Even though the good God and the bad God were poles apart, the bad God tried to butt in and get the better of the good God and bring evil influence upon the world. This interference happened during the time of the long dominion. It was presented as a duel between good and evil and it occurred in four waves lasting three thousand years each. After this time good would overcome evil in what may ominously have become known in apocalyptic terms as 'the end of days.' All of the evidence suggested that the three thousand year period inherent in the reed formula was part of those four quadrants in the Zoroastrian time of the long dominion.

Summary

Now that the numerical components of the 777 day reed formula have been outlined the investigation can analyse the timing of the flood saga from a completely new prospective. The evidence will show that the scribes had measured the dating of the flood forward in a clockwise direction with solar time but had measured the events back in an anti-clockwise direction using star time. It meant that the journey in the ark had to be traced both forward in time and also back in time. The concept of sailing back in time will be alien to our rational way of thinking but it did have an inherent clue. Because the solar year was measured against a sundial on earth it was of this world whereas the star year related to a star, which was in the divine heavenly realm. In other words the tiny difference between solar and star time may have been viewed as a gateway to the heavens.

There were still some aspects of the flood story to be teased out before embarking on the route map of the ark and that was with the measurements of the vessel itself. The instructions were given to Noah to build an ark that would be three hundred cubits long, fifty cubits wide and thirty cubits high and it was to have a window of one cubit. Why did the scribes go to so much bother and give precise measurements for the ark when it would have been sufficient for them to have stated that Noah built an ark in accord with God's instructions? There was nothing superfluous in Jewish

arithmetic and therefore there must have been a purpose for listing those cubit measurements. There was also the anomaly with the size of the window where only one measurement was given. In the next chapter we will take a closer look at those measurements and see if there was any further information to be gleaned from the listings in the chapters on the flood epic.

Chapter 3

The Translation Table

There were two observations about the dimensions of the ark, which stimulated my curiosity and caused me to pry deeper. One was where the measurements of the ark were given so precisely in cubits while the other was where there was only a single measurement listed for the window. I have shown in an earlier publication that the holy tabernacle was in effect a translation table for equating cubits to time periods.⁷ There was a link to the tabernacle where for instance, the width of the surrounding fence was fifty cubits, which was the same width as Noah's ark. Also, the perimeter of the surrounding fence was three hundred cubits in length as compared to the ark being three hundred cubits long. Because of the research outcome with the tabernacle I was conditioned to be very wary of the biblical scribes and their motives especially where they had given the length breadth and height of the ark in precise detail. Therefore, we will first investigate the dimensions of the ark and then examine the details of the window.

Cubits Equated to Time Periods

The measurements for the ark were 300 cubits long by 50 cubits wide and 30 cubits high. There was also an extra measurement listed in the saga where the waters rose 15 cubits above the mountains. I have already referred to Enoch where the Bible says he walked with God who took him up to heaven. Enoch's ages were given as follows:

Enoch was 65 years old when he became a father.

He lived for 300 years thereafter.

He died at the noticeable number of 365 years of age.⁸

There was a synergy between the measurements of the ark and Enoch's ages where the length of the ark and the middle age of Enoch compared as follows:

Length of Ark was 300 cubits

Middle age of Enoch was 300 years.

It was only a small step from there to see that the following combinations of the cubit measurements relating to the ark formed readily as follows:

60 + 15 cubits or 65 cubits

First age of Enoch was 65 years

300 + 50 + 15 cubits or 365 cubits

Final age of Enoch was 365 years

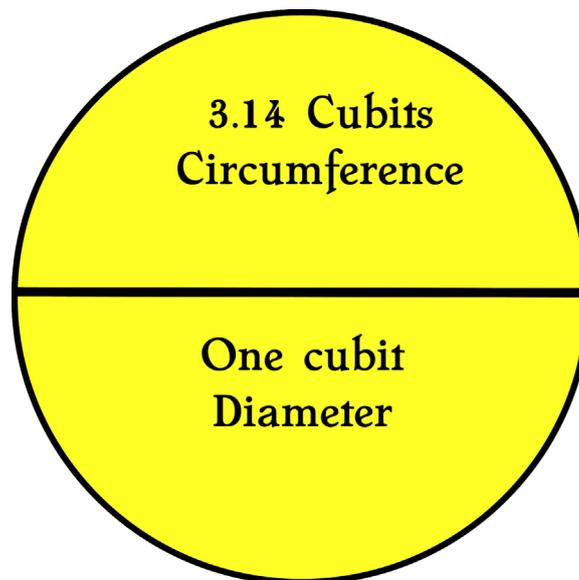
There was no mathematical value in these permutations from the numbers with the ark measurements but they did have a stimulating effect, which triggered an identity with Enoch's ages. This possible relationship could have been avoided if for instance, the scribes had stated that the water rose by fourteen cubits. It would have meant that the similarity between the two sets of numbers would not be as glaring. Therefore, it appeared that the comparison with Enoch's ages was deliberately intended and I believe it was to stimulate awareness of the numbers with observers for a particular purpose.

The Window in the Ark

The second anomaly was with the odd position where only one measurement of a cubit was given for the window size in the ark. Because the principle of economy underlined biblical mathematics I formed the assumption that citing the one cubit measurement may have been sufficient for the scribes in their day. So what were they telling us with what may have been a

natural listing in their abbreviated text message? Viewing the puzzling listing from that stance it seemed that the single measurement of one cubit was likely to have been the diameter of a circular opening. If so its circumference of the window would have been 3.14 cubits when multiplied by pi.

Diagram 3: The Window in the Ark



A word of caution must be noted for it was not known if the biblical mathematicians knew about the relationship between the diameter and the circumference of a circle. But this investigation is about breaking new ground so we will proceed as if the scribes were knowledgeable about the value of pi. A circular window is the stereo type image we have of a ships porthole so the concept sat favourably with our tradition outlook of sea vessels.

Converting Cubits to Time Periods

There was a second possible spin off aspect with the one measurement for the window that also had to be countenanced. This was where it made me wonder if that puzzle with one measurement was perhaps a devious prompt by the scribes tempting us to carry out other multiplications with pi. In my mind, the diameter would normally be seen as the horizontal width of a circle. Therefore, I decided to convert the width of the ark to a circle to see what was in store. The width was fifty cubits and when multiplied by pi the result was 157 cubits. The result was the same figure as the number of leap days in the reed formula when measuring three thousand solar years. It was an unusual start to this part of the investigation and like the comparison with Enoch's ages above, it was again relating cubits to time periods. Yes, this was an unorthodox type of equation of multiplying a cubit measurement by pi and getting the equivalent value of a time period in leap days. It certainly did not conform to sound mathematical principles. But this exercise was about code breaking and looking for pieces of information, which might shed new light on the timing puzzle with the flood. Therefore, bear with me and evaluate the results for yourself.

I continued the exercise and multiplied out the length of the ark at 300 cubits by pi and the result was 942 cubits. Because the ark's length was six time longer than the width, it meant that this figure of 942 cubits was six times 157 cubits. It should be noted that if these numbers with 157 and 942 were applied as leap days with the reed formula the outcome would project out to 3,000 years and 18,000 years. The 3,000 year period was recognisable as a quadrant of the 12,000 years of the Zoroastrian time of the long dominion and therein was the real tale to tell.

The possible discovery of a relationship between the cubit measurements of the ark and the leap days of the reed formula led to the next logical question. Had the scribes coded in the leap days for star time into the flood saga? It transpired that there was a prime example of star time staring me in the face because the total of the cubits listed for the ark and for the waters rising added up to 396

cubits. This number 396 was also $198 + 198$ or the number of leap days for $3,000 + 3,000$ star years. In biblical terms, this was the second witness to justify that the comparison between cubits and the leap days from the reed formula were intentionally factored into the ark dimensions by the scribes.

Jot down these periods: 198 days and 198 days

I carried out multiplication by pi for the various combinations of all the cubits and came up with another interesting possibility. The total of the height of the ark at thirty cubits plus the height the waters ascended above the mountains at fifteen cubits plus the one cubit listing for the window came to 46 cubits. When this figure was multiplied by pi the result was 144 cubits. This equated to two days in 144 years for the difference in time between the solar year and the star year. Then result with the number 144 was a third witness to suggest that comparison between cubits and the leap days from the reed formula were intentionally factored in by the scribes. The 144 cubits also stood out like a lighthouse for the measurement was cited in the Book of Revelation as the width of the city wall.⁹ This pointer to the Book Revelation would later bear fruit in the investigation where elements of the reed formula were also revealed.

There was more to follow with the total of 396 cubits for all of the measurements. When 396 cubits was multiplied by pi the result was 1,243.5 cubits. This number was just short of eight times the 157 leap days for the reed formula when measuring three thousand solar years. This aspect of the investigation had other possibilities because we were now aware that the window of the ark was likely to have been circular and therefore its circumference of 3.14 cubits could also be factored into the equation. By also including the circumference value of the window at 3.14 cubits the total of all the cubits in the measurements came to 398.14 cubits. When multiplied by pi the result was 1,250.16, which equated to eight times the number of leap days in 3,000 solar years. This result was a hat trick with 157, seven times 157 and now eight times 157. It could be taken that the equation appeared to be like a checksum verification method that utilized the circumference value in the overall total of the cubits in order to indicate the window was after all circular.

The spin off effect of the hat trick relating to 157 days was where it was the leap days for 3,000, 18,000 and 24,000 solar years. Those periods would appear to be the real target because they were in intervals of 3,000 years and as such they were the same as the intervals in the Zoroastrian time of the long dominion.

The one all important aspect that was missing from the figures was the value of pi itself at 3.1416. It is known that the ancients had worked out their own various values for pi. Archimedes in the third century BCE worked out an upper and lower limit, which balanced around the 3.14 value. In the first Book of Kings the relationship between the diameter and circumference of the circular sea of glass worked out to be a value of 3. In this investigation with biblical measurements I have discovered that the scribes did not readily impart with valuable information and the value for the sea of glass may have been a smokescreen. Because the scribes had covertly factored in the circumference of the window to be the same value as pi itself there was the possibility they had also included its numerical value in the figures. The rule of thumb for calculating pi was to divide the larger number of 22 by the smaller number of 7, which resulted with the approximate value of 3.1428. In the dimensions of the ark the larger number was 300 cubits while all of the other smaller numbers added up to 96 cubits. The result of dividing 300 by 96 was 3.125. This compared to 3.1415 for the value of pi. The outcome was more accurate than what other ancient civilisations had worked out.

There was however the possibility that the scribes had another trick up their sleeves because the last remaining measurement with a circle was its radius and it had still not featured. The radius was half the diameter and its importance was in calculating the surface area of the circle with the formula πr^2 . The diameter had featured as the single measurement of the window and it had unveiled the circumference. In turn, the value of the circumference had been verified with the checksum value as shown above. It was exciting to ascertain what value for pi would emerge if the radius was included in the computation instead of the diameter? When 300 cubits was divided by all of the remaining cubits including 0.5 cubits for the radius at 95.5 cubits the result was 3.14136. The

outcome was even closer to the true value of pi than our contemporary rule of thumb method where we divide 22 by 7 to get 3.1428.

The Password Code was Pi

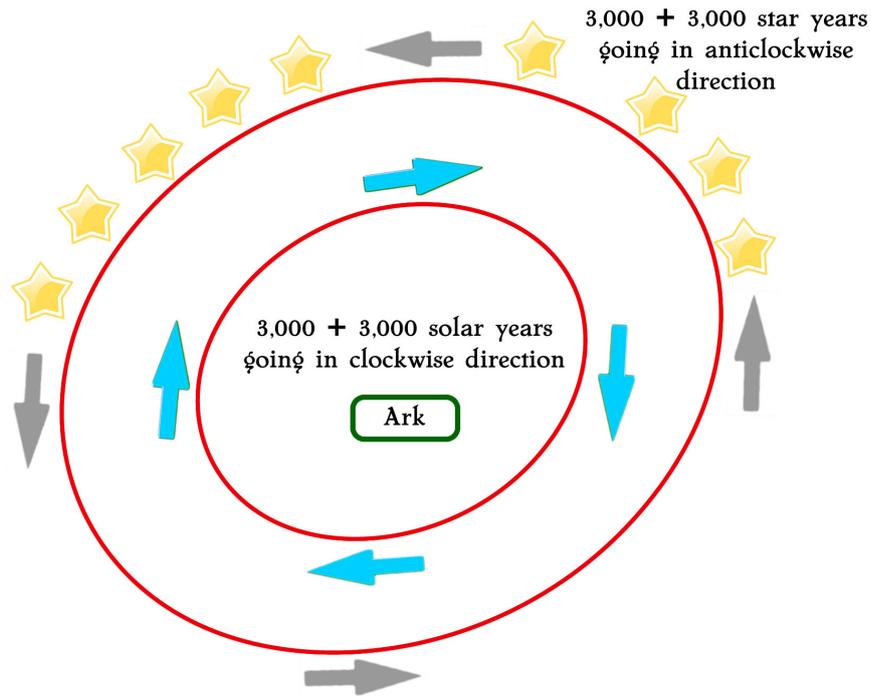
This was a peculiar system of ancient communications with logic and numbers and it is alien to our thinking today. Yet it does give us an insight into the colourful impressions, which the biblical scribes dreamt up. When architects design a complex building projects they often prepare a scale model from the plans to give the public an insight of what the finished structure would look like. In a sense that is what the biblical scribes did with the ark except that its dimensions were the blueprint for the model of a gateway to the stars. The prompts with the cubic measurements of the ark equating to the ages of Enoch together with a window with one measurement had led to what was effectively a translation table for converting cubits to time periods in leap days. The script stated that there were three storeys on the ark and just look at what had materialised by multiplying the length breadth and height of the ark by pi. The cubit measurements when multiplied by pi converted to three separate circles of different circumferences. Those three circles may have been the real three storeys of the ark. The scribes had hidden the blueprint from us by deviously inserting the scale model behind the multiplication of pi. Those multiplications with circles involving pi must be the best known formulas in the world yet it escaped detection throughout the ages. It was such a simple code and it was obviously passed on to the inner circle of the scribes until it was lost somewhere along the biblical route.

By applying the multiplier of Pi the width of the ark multiplied out to 157 cubits. This number in turn equated to the number of leap days in the reed formula for measuring out the period of three thousand solar years. When you read the flood story again you will see that it was visibly evident where two periods of 157 days were programmed into the timing of the epic saga. It escaped notice before because nobody knew about the reed formula. But in case the indices of the reed formula may have been open to detection, the scribes made the leap day numbers more secure where they had presented each of the two periods of 157 days as 150 days plus another seven days in the listings.

You have seen how the total of the cubits given for the dimensions of the ark together with the height the waters ascended above the mountains added up 396 cubits. This result compared exactly with the 396 leap days (198 + 198) in six thousand star years when measured with the reed formula. It should perhaps come as no surprise therefore to hear that the two periods of 198 days were programmed into the timing of the flood story albeit in a very unusual way. Therefore, from those findings it can be ascertained that the scribes had devised those prompts with the window diameter together with the precise numerical dimensions of the ark to raise our conscious level of awareness about the mysterious numbers. They had obviously intended to tease readers to probe further and investigate what lay behind the scenes with the dating of the flood story.

That was just half of the picture for it would appear that the multiplication by pi was to signal that there was a circular motion or route involved in analysing the timing puzzle relative to when all of the events happened during the flood. In other words, we were dealing with the orbital time of the heavens as depicted by the solar and star years. We will encounter two periods of 157 days on the journey with the ark and these translated to two periods of three thousand solar years with respect to the reed formula. We will also encounter two periods of 198 days and these translated to two periods of three thousand star years relative to the reed formula. The analysis will show that the two periods of three thousand solar years went forward in a clockwise direction in time while the two periods of three thousand star years dated anticlockwise back in time. The timing puzzle got more intriguing as each piece of evidence was examined and look at the outcome that awaits you. The total of two clockwise solar periods of three thousand years plus the two anticlockwise star periods of three thousand years added up to twelve thousand years. This was the period of the Zoroastrian time of the long dominion.

Diagram 4: Solar and Star Years



That is a glimpse at the magnitude of what lies before you in the forthcoming analysis with the dating of the flood story. What was just outlined with the Zoroastrian period of the long dominion will numerically materialise before your eyes in a technical display of the leap days in its four three thousand year quadrants. In the ideological realm of Zoroasterism these were four phases, which involved a dual between good and evil. This dual was at the very origins of Jewish and Christian belief and it was espoused in several works of scripture. In the Book of Revelation it was portrayed as a war in heaven where the Archangel Michael and his angels fought against Satan and the dark angels. With the discovery of the Dead Sea scrolls in 1947 it transpired that the Essenes portrayed the final battle of the apocalypse as a showdown between the sons of light and the sons of darkness. Now sit back and study the ideology as presented in technical terms by the scribes as set against the difference between the solar and the star year.

Chapter 4

The Ark Travelled Back in Time

The time has come to decipher the real story of Noah in the ark during a tremendous flood in the way the biblical writers had deviously devised it. This investigation will reveal that there were two separate versions of the events with the flood story written in sequence in the text. For the purpose of tracing each part of the separate story it was necessary to highlight each version in a particular colour from Chapters 7 and 8 of the Book of Genesis as outlined below. The version highlighted in **yellow** had the events travelling back anticlockwise in time and it appeared to be the one, which had seven of each species on board the ark. In contrast, the version in **blue** was travelling forward clockwise in time and it seemingly had two of each species on board. Parts of the story in the two chapters were common to both versions and so those parts of the text were highlighted in **red**. To explain the sequences of what was happening in the epic it was necessary to use a calendar and trace the events by month and day. But our calendar today is very different than what prevailed in ancient times. For instance, in those bygone days the reign of a monarch was often utilised to date events. For instance it was in the fourth year of Solomon's reign when he began to build the temple. With the flood story it was the age of Noah, which was the calendar reference point and the days and months revolved around his 600th year. To make the going easier it was necessary to utilise our contemporary names of the months.

The analysis will involve an exercise of tracing half of the events of the flood story forward in time and the other half back in time. This aspect will tax your mental faculties for it is an exercise in parallel thinking, which has the hallmarks of a divine artist. It was gleaned from the timing details that travelling back in time was not in the conventional terms of from December back to January of Noah's 599th year. Instead, it would appear that it was a new beginning where the year started in January and ended in December on the eve of Noah's 598th birthday. Therefore, the dating process will continually refer to the years 598 and 599 in the same way as we today refer to the calendar year in which certain events happened. It is accepted in academic circles that each biblical month was thirty days long and therefore there were 360 days in the biblical year. With that understanding of the calendar we can proceed to give an overview of both versions of the timing of events in the flood saga as follows:

Yellow and Red Text: When you read the story via the combined yellow and red text you will see that Noah and his family went into the ark on the seventeenth day of February and importantly, they then had to wait for seven days. After those seven days the rain started and was upon the earth for forty days and forty nights. During that heavy rain the ark lifted off the earth and we will soon see the evidence that shows the events were happening anticlockwise back in time. After forty days and forty nights the rain had stopped but the waters continued to rise for another 150 days. At the end of that period the ark was fifteen cubits above the mountain tops. That would have been on the 30th May of the previous year or 30th May 598. (Noah's 598th year) Then the waters abated until the ark rested on Mount Ararat on the seventeenth day of the seventh month, which was the 17th July 598. By tracing the events back in time in this version the forty days and forty nights was in sequence with the 150 days that the waters were rising until the ark was fifteen cubits above the hill tops. But now the waters had from the 30th May 598 to the 17th July 598 to recede and thus allow the ark to rest on Mount Ararat.

Blue and Red Text: In the version in blue combined with the red text Noah and his family also went into the ark on the seventeenth day of the second month. But there was a difference because they rain started immediately on that day and it lasted for forty days and forty nights. The ark lifted off the earth and events happened in the traditional way where things went forward in a clockwise direction in time. The waters continued to rise until the ark was fifteen cubits above the earth and that was on the seventeenth day of the seventh month or 17th July 599. Then the waters started to abate and on the 1st day of October 599 the tops of the mountains could be seen. Thereafter, the ark would have docked on Mount Ararat but when that happened was not discernible nor was it important.

The overview is sufficient to give the reader the inner track on how to read the biblical script. You can now read the two relevant chapters below in the **yellow/red** version and then in the **blue/red** version.

Book of Genesis Chapter 7

- 1 **And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.**
- 2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.
- 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.
- 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; **and every living substance that I have made will I destroy from off the face of the earth.**
- 5 And Noah did according unto all that the LORD commanded him.
- 6 **And Noah was six hundred years old when the flood of waters was upon the earth.**
- 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
- 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,
- 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.
- 10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

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

Chapter 8

8 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

When you have familiarised yourself with the events as outlined in the two separate versions above you should be ready to trace the full set of details, which are shown in the pictorial diagram below. It is important to say that unlike our contemporary way of writing from left to right, the Jewish scrolls were written from right to left. Laying out the drawing of the flood events was greatly enhanced by using this original method from right to left. The dates were the key to tracing the two separate sets of events of which some were listed openly in the two chapters from the Book of Genesis above while others were silently implied. The relevant dates appear in the drawing and are referenced from A, B, C, D, E, F, G, H, I and to repeat again, they are laid out from right to left. In the conventional format of travelling forward clockwise in time the forty days of rain ran in parallel with the 150 days in which the waters rose. This will be called the **blue route** on the sketch. But the timing details of dating the events anti-clockwise back in time saw the forty days and 150 days being applied in sequence and this fitted in harmoniously with the script. This will be termed the **yellow route**. The details beginning with reference point **A** were as follows:

A. The first day of the first month of Noah's 600th year (Noah's 599th birthday) was drawn like a line in the sand by the scribes for his birthday proved to be a strategic date in the timing of the events.

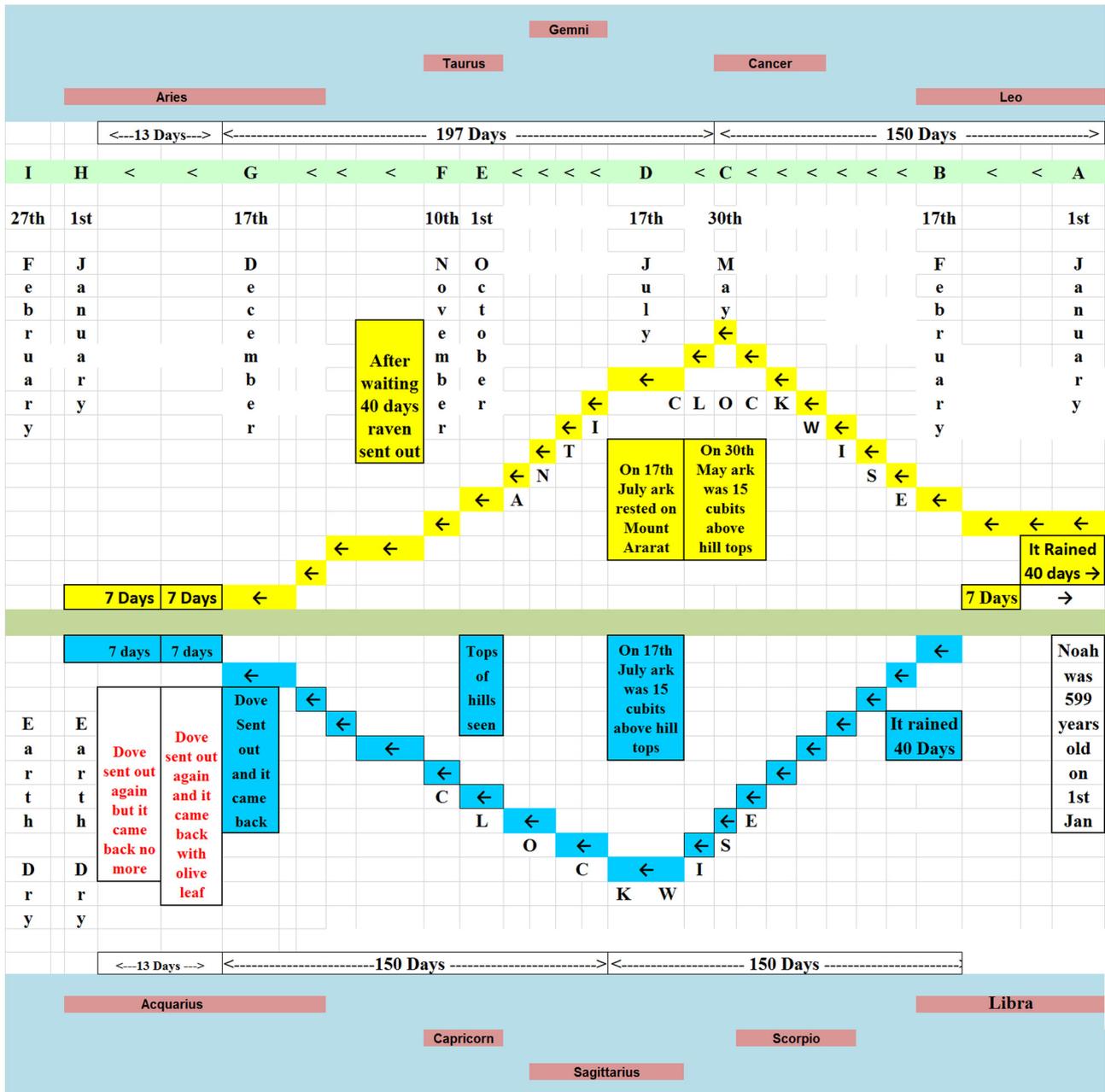
B. The starting date of where the flood began for both the blue and yellow routes was strongly emphasised to be on the 17th days of the 2nd month to the very day. On the **blue route**, the torrential rain started immediately and it lasted for 40 days and 40 nights during which time the ark sailed forward in a clockwise direction and rose up above the earth. However, on the **yellow route**, the timing was back anti-clockwise and it started with Noah waiting for seven days. After waiting those seven days the rain started and it lasted for 40 days and 40 nights. That would have brought the timing back to the first day of the first month, which was Noah's 599th birthday. The reason for the waiting period of seven days was always puzzling but now it was catered for where it formed part of the 47 days back to Noah's birthday on the 1st January. On reaching Noah's 599th birthday on the 1st January the timing continued on the anti-clockwise **yellow route** back through Noah's 598th year.

C. **Yellow Route:** The ark continued along the **yellow route** for 150 days, which brought the timing to the 30th May 598. In all, there were 197 days from the date when Noah first entered the ark on the 17th February 599 to the 30th May 598. This meant that the forty days and forty nights when it rained ran in sequence with the 150 days that the waters rose. By then the waters had risen fifteen cubits (eight meters or twenty six feet) above the mountain tops. It stated in the script that God remembered Noah. By implication, God had forgotten Noah and that could be true for, instead of 150 days having passed as the script had led everybody to believe, a period of 197 days (150 + 47 days) had elapsed on the **yellow route**. Yes it was the same period as the leap days in 3,000 star years relative to the reed formula of 777 days.

D. **Yellow Route:** The story continued where God then caused a wind to assuage the waters and the flood began to recede. Eventually, the tops of the mountains would have appeared above the waves and the ark found a place to rest on Mount Ararat, which was on the 17th July 598 on the **yellow route**. Therefore, the dating of events anti-clockwise back in time had cleared up the problem with the Ark resting prematurely on Mount Ararat because the new sequence of events showed that the waters had 47 days to recede by those fifteen cubits.

Blue route: On the **blue route**, the ark continued to rise above the earth for the course of 150 days and by then it was fifteen cubits above the mountain tops. The 150 days included the forty days and forty nights of rain. Thus on the **blue route** the ark did not rest on Mount Ararat on the 17th July because it was fifteen cubits above the mountain tops. (But as already shown, the ark had docked on Mount Ararat on that date on the **yellow route** because the waters had time to recede.)

Pictorial Diagram: The Ark goes the full Circle



E. **Blue Route:** On the 1st day of the 10th month or the 1st October 599 the waters had receded enough on the **blue route** for the tops of the mountains to be seen. We have to take it that the ark rested on Mount Ararat sometime after that on the **blue route**. Noah then waited 40 days while the waters were receding.

Yellow Route: Waiting for forty days would have also applied to the **yellow route** and it would have brought the events up to the 10th November 598 on this route. On that day Noah opened the window of the ark and sent forth a raven. It went forth to and fro until the earth was dry. It could be interpreted that by going 'to and fro' the raven went back and forth between the ark and the landscape especially as the earth was fast appearing because the waters had continued to recede by over six months on the **yellow route**.

F. Blue Route: It was also on the 10th November when the forty days elapsed on the **blue route** except that it was in Noah's 599th year. We have seen that on the **yellow route** how Noah had opened the window and sent out a raven. It seemed from the script that Noah had also sent out a dove on that date. But in fact it does not say that he sent out the dove straight away and the dating of the events would suggest that it was much later when he sent out the dove as we will soon see.

G. Blue Route: The waters continued to recede on the **blue route** until 150 days had elapsed, which brought the voyage to the 17th December 599. That date of the 17th December 599 was another line in the sand for it also determined the end of the flood on the **Yellow Route**. This was where 197 days had elapsed since the ark had reached its peak at fifteen cubits above the hilltops on the **yellow route**. Thus there were two periods of 197 days on the **yellow route**. The first 197 days was where the waters rose and the second 197 days was where the waters receded at which date the flood ended.

It had stated that the raven went to and fro till the waters had dried up off the earth. So when the raven stopped going to and fro Noah would have thought that the waters had abated on the 17th December. He therefore sent out a dove on that date on the **blue route**. But the dove returned for it *found no rest for the sole of her feet*. Indeed, Noah seemed somewhat taken aback and had to stretch out through the window to rescue the dove because the waters were still upon the face of the earth.

The problem was that that extra seven days had to be catered for to make up the 157 solar time leap days of the reed formula on the **blue route**. In the first part of the dating events there were 150 days with the waters rising but it still needed those extra seven days to make up 157 days. It was likewise with the 150 days the waters were receding for it also required an extra seven days. This would have seen two periods of 150 + 7 days on the **blue route**. Therefore, it would take those two extra periods of seven day before the waters would have abated on the **blue route**. That would have been why Noah waited seven days to send out the dove again and this time it returned with an olive leaf in its mouth. Noah then waited another seven 'other' days and sent out the dove again but it never returned.

H. Just look at how those two periods of seven days fitted in so neatly from the 17th day of December on the **blue route** to when Noah removed the cover off the ark on the 1st day of 1st month of his 601st year. The two periods of seven days had fitted like the shoe on Cinderella's foot to conclude this part of the journey on the **blue route**.

It would seem that those two periods of seven days had also applied to the **Yellow Route** to bring the events up to the end of the year 598 except that the journey had not yet finished on this route.

I. This brings us to the last interval of the maiden voyage of the ark and it is a treasure, which crowns the whole new revelation with the newly discovered dual route in solar and star time. The biblical year with the flood comprised of twelve months of thirty days each thus giving a total of 360 days. There was still what appeared to be that superfluous period to the 27th day of the 2nd month (57 days) where it repeated that the earth had dried. . The **yellow route** had gone back in time to the 30th December 598, which was two years removed from Noah's 601st birthday. When those two years and the period of 57 days were added up the result was as follows:

$$360 + 360 + 57 = 777 \text{ days}$$

The 777 day reed period had been grafted into the dating sequence to time out the whole episode from the 30th December 598 to when the earth was dry on the 27th day of the 2nd month in Noah's 601st year. The two year period could also be expressed in days with the timing of the events for the combined dual yellow and blue routes. But because we were dealing with an ancient counting system that did not start at zero and where fractions were rounded up to the nearest day, there would be a slight error of a few days when applying our modern method of counting the days. When adjustment was made for those two irregularities with the ancient method of counting the total of the

days for the combined yellow and blue routes add up to 720 days or two years of 360 + 360 days. The extra 57 days until the 27th February 601 brought it up to 777 days.

The scribes had left us a very distinctive clue about those two years and how they were lurking somewhere in the timing puzzle. This was with the two years anomaly with Shem becoming a father when he was one hundred years old with the mysterious citation that it was *two years after the flood*. We now know that the ark had sailed back anti-clockwise in time on the **Yellow Route** until it was Noah's 598th birthday. The flood had ended on that date on the **Yellow Route** so two years later Shem would have been one hundred years old when he became a father, which was indeed two years after the flood on the **Yellow Route**.

All the Sevens in the Heavens

There were three unusual periods to be detected in the timing of the flood story and those were 777 years, 777 + 777 years and 7,777 years. The importance of those three periods was shown in my previous publication entitled 'Immortalised in Time' and they are as follows:

- The orbit of Venus returns to the same anniversary birthday period as from the date it started after 1,263 of its orbits around the sun had passed. The number of days in those orbits added up to 777 years. The period of 777 years was evident in the epic saga relative to the forty days and forty nights that it rained. When the reed formula was applied to the forty days and forty nights its corresponding period was 777 years.
- There was a second period of forty days where Noah waited for the waters to abate. By applying the reed formula to the two periods of forty days the corresponding period in the heavens was practically 777 + 777 years. This was where the orbit of Jupiter figured in the timing of the flood saga for it returns to the same anniversary birthday after 131 of its orbits around the sun, which added up to 777 + 777 years.
- The total period in time from the 17th day of the 2nd month of Noah's 600th year back in time to the 30th December 598 added up to 406 days. When the period of 406 days was applied as leap days when measuring time with the reed formula, its corresponding period in years proved to be 7,777 years. What was notable about the period of 7,777 years was where the special anniversary date for the orbit of Saturn was every 707 years and eleven times that period multiplied out to 7,777 years.

All the sevens with 777 years, 777 + 7777 years and 7,777 years and that may be why the number was hinted at in the script with sevens of each species of animals and birds. It could be said that the 7,777 years acted like a checksum total to confirm that the extended period of time with the reversed dating order, from when the rain started on the 17th February 599 until the earth was dry at 406 days, was the intended number of days. It therefore complimented the findings where the events had happened in that anti-clockwise direction.

3,000 + 3,000 Years

What was visibly absent from the flood analysis was the two periods of 3,000 years relative to solar and star time. A glance through the periods given for the ages of Noah's descendants however filled the void. The first age of Serug was given at thirty years after which he lived for a further 200 years. Those two periods multiplied out to 6,000 years, which was twice the two periods of 3,000 years. Because the solar period was dating forward in time and the star period was dating back in time it meant that the 6,000 year period applied in both directions. Therefore, in this cryptic dating puzzle with the timing of the flood story the biblical writers had inscribed the period of the long dominion of twelve thousand years into the saga.

Summary

Explaining the dating saga with the events of the flood was intriguing but the degree of time and effort that the scribes endured to devise and plot out the whole dual dating sequence of events must have been a daunting task in parallel thinking. And they did all this to convey some message that was on their minds, which was definitely related to measuring the difference between the solar year and the star year over the period of three thousand years. It also related to the concept of travelling back in time. To confirm this position that part of the episode of the flood dated back in time the scribes had left that clue with the period of two years relative to the age of Shem.

There were two periods of $150 + 7$ days or 157 days on the blue route (solar time) and their correspondent period in the heavens would have been two periods of three thousand solar years. There were also two periods of 197 days on the yellow route (star time) and their correspondent periods in the heavens would have been two periods of three thousand star years. It should be noted that two periods of 197 days or 394 days compared favourably to the number of cubits listed for the design of the ark at 381 cubits and the height the waters rose at 15 cubits, a total of 396 cubits.

There were four corresponding periods of three thousand years behind the facade in the flood saga and they introduced the Zoroastrian period of the long dominion of twelve thousand years. It would appear that the biblical writers had factored in the four periods of three thousand years to give us an indication on what the struggle between light and darkness throughout the period of the long dominion was all about. In the traditional reading of the script the ark sailed forward in time and the inhabitants on earth perished. That certainly would have portrayed the dark or evil side with destruction and death. But now we have seen the other side of the story which was hidden behind a smokescreen of star time. It had the ark travelling back in time and Noah and his family were lifted to the heavens and survived to tell the tale. This perhaps was to portray the concept of good and it meant that good had overcome evil over the period of the time of the long dominion. It was also apparent that the exercise with the ark on the yellow or star route was to chart a theoretical gateway to the stars.

The imagery with the raven and the dove need a mention. A raven is black and as such would be expected to signify dark or evil forces whereas a dove is white and would signify good tidings as depicted with the olive branch being the sign of peace. I do not know if the biblical scribes had factored in those two concepts when they choose a raven and a dove to show when the waters had abated. As far as I could figure out the raven took the star route and because sufficient time had passed for the waters to have receded enough, it was able to fly to and fro. But it did not bring back any leaves to show that there was growth on the earth again. When Noah sent out the dove it returned and Noah had to reach out as if to rescue it. This suggested that it was sent out on the solar route where the waters had not had sufficient time to recede and so there was no place for the dove to land. After seven days Noah sent out the dove again and it returned with an olive leaf. After another seven days he sent the dove out again but it did not return. From the script we know that the waters had fully receded at that time on both routes so therefore the dove could have been sent out on both of the star and solar route. One would think that the star or heavenly route represented light and good while the solar or earthly route represented darkness and evil. In that vogue the raven should have been sent out on the solar route and the dove on the star route. But there was salvation for good prevailed where the dove continued on and brought back an olive leaf. It was a sign of peace so good had overcome evil at the end of the flood epic.

In the proceeding chapter on $3,000 + 3,000$ years I multiplied the ages of Noah's descendant Serug to get 6,000 years. In case that action may be seen as taking poetic license it is essential to show the merits of applying that calculation. It stated in the biblical Book of Jasher (not in the Bible) that 700,000 souls came to plead with Noah to be allowed go onto the ark so that they could be saved from the flood. As we know only Noah and his family sailed away on the ark so those poor souls perished. When the flood ended the instruction by God to Noah was to increase and multiply. It was always taken that this instruction of increase and multiply was to have children. But increase and multiply was a mathematical expression and so it was worth looking to see if there was substance behind carrying out those calculations. The instruction was given to Noah so his ages were

the prime target. The Bible says he became a father when he was 500 years old and he died when he was 950 years of age. Therefore, he lived for 450 years after he became a father. We will now use the instruction of increase and multiply with those ages as follows:

$$450 \times 500 = 225,000$$

$$950 \times 500 = 475,000$$

$$\text{Total} = 700,000$$

The total came to 700,000, which was the same number as the poor souls who came to Noah looking to enter the ark. The instruction to increase and multiply had opened up another door into the secret biblical archive and it led to a further gateway to the heavens. It involved all those ages given for the descendants of Noah. When those ages were multiplied and the results added together for each descendant, the outcome was a display of the constellations of the zodiac. Because the ages were listed with the story of the Tower of Babel it indicated that the computations were the theoretical part of the design work of reaching the heavens. The findings of this further gateway to the heavens will feature in a future publication entitled The Tower of Babel. There were other examples of theoretical gateway to heaven in the Bible and as we will see in the next chapter, two of them conformed to the same mathematical principles of the 777 day reed formula.



When the flood ended a rainbow appeared in the sky

Chapter 5

Theoretical Gateways to the Heavens

The theoretical gateway to the heavens in the episode with Noah's ark was not a lone swallow for the mathematical coordinates of the reed formula were also included in the dimensions of the tabernacle and in the Book of Revelation. In Revelation there were six periods of one thousand years together with two periods of five months and two periods of three and a half days. These periods in months and days could be expressed in the same mathematical equation as those in the flood story with respect to measuring two periods of three thousand solar years. Finally, there was also a unique separate formula for the theoretical gateway to the heavens, which involved the much heralded biblical number of 666 together with the period of 1,260 days from Revelation and 2,300 days from the Book of Daniel.

The Tabernacle

Because the complete tables of figures for the coordinates of the reed formula were shown in an earlier publication entitled – The Mystery of the Tabernacle – it is not intended to repeat the same elaborate presentation in this book. It is suffice to say the various surface or square areas of the structure had the same values in cubits as the orbits of the planets in days. The four numerical values of the reed formula were the numbers 777 as in days, twice the number 3,000 as in solar and star years, 156 for the solar leap days and 198 for the star leap days. This is a summary of the findings:

- The high priest drew back the entrance curtain then took down the dividing veil and placed it over the Ark of the Covenant. It was found that the surface area of the walls and ceiling of the tent together with the surface areas for the table, incense altar, mercy seat, breastplate and the burnt offering altar added up to 777 square cubits. The number 777 equated to 777 days of the reed formula.

- The next result was derived from practically the same scenario with the tent and furnishings when the high priest drew back the entrance curtain and removed the dividing veil. The square area of the tent together with the square areas of the Ark of the Covenant, table, Mercy seat, incense altar, breastplate and the burnt offering altar added up to 195.75 square cubits. The number 195.75 equated to 198 leap days for three thousand star years.

- The surface areas of all of the tabernacle furniture with the Ark of the Covenant, mercy seat, table, incense altar, breastplate and the burnt offering altar added up to 156.5. The number 156.5 equated to 156.5 leap days for three thousand solar years.

- The surface area of both sides of the perimeter curtains added up to three thousand square cubits, which equated to three thousand solar years. One talent of gold was donated to make the utensils and it was noticeable that there were three thousand shekels in a biblical talent. This meant that there were two examples of the number three thousand and these equated to the three thousand solar and star years.

- The width of the perimeter fence at fifty cubits was the same as the width of the ark. Therefore, the fifty cubits could also be multiplied by pi and the result at 157 cubits equated to the 157 leap days in the reed formula when measuring three thousand solar years. The total length of the perimeter fence added up to three hundred cubits, which was the same as the length of the ark. Because the perimeter fence was made of flexible curtain materials it indicated that it could be readily adaptable to form into a circular shape around the tent. As such, it would have taken on the mantle of the great millwheel of the heavens. When three thousand cubits was multiplied by pi the result at 942 cubits was six times 157 cubits. This

figure equated to the 157 leap days in the reed formula and six times that figure had its corresponding periods of six times three thousand years.

Therefore, all four numbers of the reed formula were factored into the tabernacle dimensions. It was some feat of engineering where the surface areas of the tent and furniture without the ark formed the number 777 while the square areas of the same spaces but with the ark formed the number 195.75 for the equivalent of the star leap days. Likewise, the number 156.5 to equate to the solar leap days was also very special where it was formed from the surface areas of all of the furniture items. The idea of multiplying the lengths and breadths of the perimeter fence introduced the notion of circles and the concept sat well with the heavenly orbits, which were found encoded into the tabernacle.

The Reed Formula in the Book of Revelation

The biblical scribes had devised the 777 day reed formula to measure the difference between the solar year and the star year over the period of three thousand years. The actual difference in time was forty two days in three thousand years and forty two plus forty two days in six thousand years. The writer of the Book of Revelation had pasted these numbers up on the billboard where one thousand years was listed six times in the book while the number forty two was listed twice albeit as months.

With that positive start it was not really surprising to find that there were other timing details in the Book of Revelation, which bore a similarity with those that have just emerged from the flood story. This is where there are two periods of five months, which would multiply out to 150 days in the context of a thirty day biblical month. This compared with the time the waters rose and abated in the flood story. In the example with the timing of the flood saga there was an extra period of seven days at the beginning of the epic and it made up the $150 + 7$ days or 157 days for the solar leap days in the reed formula. Therefore, there was that extra period of seven to be accounted for in the Book of Revelation and to fill the void there were two periods of $3 \frac{1}{2}$ days with respect to the two witnesses.

That was the simplified version of the equation with the solar leap days. However, there were two periods of five months in Revelation and there were still the star leap days to be accounted for. Therefore, there was a little bit of figuring out to be done with all of the relevant periods in Revelation. To begin with, the periods in the Book of Revelation had to be viewed in the context of their era in the first century CE where, instead of the thirty day biblical month, the Julian solar $365 \frac{1}{4}$ day calendar was in vogue. Therefore, it was reasonable to presume that the two five month periods were solar months of 30.437 days. Thus five months would multiply out to 152.2 days for each of the two five month periods. This was just over four days short of the 156.6 leap days. The solution to correct the error was where there were two periods of $3 \frac{1}{2}$ days listed in Revelation relative to the two witnesses. By adding $3 \frac{1}{2}$ days to 152.2 days the total was 155.7 days, which was accurate to within less than one day for the equation with of the solar day target.

The next step was to create the star days for the reed formula from the numbers, which were so conveniently listed in Revelation. What was required was the number 42 and it was readymade where there were two listings of that number in Revelation albeit as 42 months. However, this investigation with the biblical numbers in this encryption process has shown that numbers can be interchanged at will even if their primary listings were cubits, shekels, months or days. In this regard, the tabernacle was the Rosetta stone translation table of the Bible. Therefore, to achieve the sidereal leap days it was only necessary to add the number 42 to the 155.7 days above for the second period of five months and the result was 197.7 leap days as compared to 198 days for star time.

That almost completes the exercise of unravelling the periods of the reed formula from the Book of Revelation. These included the three thousand solar and star years together with the 155.7 solar leap days and 197.7 star leap days. The one number that was missing was the primary number of 777 to represent the interval of 777 days. Yet the writer of Revelation had been very prolific with the number seven in the book where there were seven churches, seven seals and seven vials of wrath. It was shown in my book "Immortalised in Time" that the stepping stones of numbers had led from

Revelation to King Hezekiah and he had made a burnt offering of seven, bullocks, seven rams and seven lambs. That was the style of presentation the biblical writers utilized to encrypt the number 777.¹¹

Three Sacred Numbers

The evidence of solar and sidereal time was also contained in a secret formula, which was detected from some of the numbers in the Books of Revelation and Daniel. The period of 1,260 days and the number 666 were cited in Revelation while the period of 2,300 days was cited as being very special in the Book of Daniel. These numbers have been the source of every sensational oddball theory by prophets of doom who have tried to frighten the gullible into believing the numbers foretold that the end is nigh. But in the saner world of research there proved to be a relationship between these three numbers, which was as follows:

$$1260 \text{ days} \times 666 = 839,160 \text{ days}$$

$$839,160 \text{ days} \div 2,300 = 364.85217$$

The outcome with 364.85217 was just a fraction short of 365 days. While pondering over the equation the mental arithmetic suggested that if the number 364.85217 were multiplied by one thousand, there were interesting prospects in store. And there was the period of one thousand years in Revelation to urge me on. The end result with 364,852.17 was just short of one thousand star years by the followings time periods:

	364,852.17
+ one year	365.242 days
+ one month	30.43 days
+ one week	7 days
+ One day	1 day
+ one hour	<u>0.04 days</u>

Total = 365,255.88 days (365,256 days)

The total when rounded up to 365,256 days was one thousand star years. It was astonishing that the periods to bridge the gap to make up the one thousand star years were the principal calendar time periods of one year, one month, one week, one day and one hour. Furthermore, all of those periods were listed openly in the Book of Revelation with one year, one month, one day and one hour appearing in the same sentence. But the period of one week was cited separately in the context of 3 ½ days, which was listed twice in the chapter on the two witnesses.¹² We know that separate listing of a week in the context of twice 3 ½ day was to also facilitate the use of those two 3 ½ day periods in the reed formula equation as outlined above.

There was a second reason for listing the period of one week separately and that was to make it stand out from the other calendar periods. Therefore, it was necessary to look again at the equation above and see how the period of one week could make a difference in the outcome of the computation. It was apparent that if the one week period had not been added to the 364,852.17 days in the equation above but instead subtracted, the result would have been 365,242 days or one thousand solar years.

The results with one thousand solar and star years were of no direct importance in calendar terms but they did reveal a relationship between those three biblical numbers of 1,260, 666 and 2,300. It also showed that the calendar periods of a year, a month, a week, a day and an hour to bridge the gap had to be deliberately programmed by the scribes into the Book of Revelation. The importance of multiplying the base figure of 364.85217 by one thousand was a significant part of the discovery for it was a way for the scribes to show that they knew the true lengths of the solar and sidereal years. The multiplication took the difficult fractional element of presentation into account

with up to three decimal places with one solar year of 365.242 days and one star year of 365.256 days. There were no decimal fraction in biblical times but by multiplying the numbers by 1,000, it catered for the fractional element by making the whole number display of 365,242 and 365,256 days.

Summary

Let's begin the summary with the last equation involving those three numbers of 666, 1,260 and 2,300. The equation was a masterpiece in intelligent thinking and numerical wizardry for just imagine what it would have taken to arrive at one thousand star and one thousand solar years. Did the originators of the equation deliberately seek to find a formula, which would leave a void, which would accommodate all of the calendar periods of a year, a month, a week, a day and an hour? How many multiplications and division had to be carried out with all the numbers imaginable before the computation with $1,260 \times 666 \div 2,300$ was identified?

The main number and periods for the computation were listed in the Book of Revelation and that raised an interesting linkage. John wrote that book but it stated that the inspiration for its contents came from Jesus. Yet one of the periods with 2,300 days was listed in the Book of Daniel so the equation had to have been devised several hundred years before Jesus. In turn, the period of 2,300 days had pin pointed the tabernacle and its surface area proved to be the equivalent number with 2,300 square cubits. And the tabernacle had the main numbers of the reed formula engrained in its dimensions. The linkage continued where we have seen that the width of the perimeter fence of the tabernacle at fifty cubits and the distance around the perimeter at three hundred cubits were the same measurements as the width and length of the ark. Noah was the captain who steered the ark through Heavens Divine Window of solar and star time and lived to tell the tale. His father was Lamech and that is as far as we will go back in history because his final age was listed as that notable number 777 albeit as years. It was the prime number of the reed formula.

Conclusion

The references to a mystical heaven in scripture fired the minds of artistic masters like Michael Angelo and the Sistine Chapel became the earthly edifice of the Lord's divine mansion. But even the Sistine masterpiece was merely decorations of plaster and paint and could not portray an invisible dominion, which was out of this world and eternal. This recent discovery however has revealed that the biblical prophets utilized a medium that had those qualities to portray the mystical concepts. The medium was the ether of time itself. Time is an invincible force that rules over birth, life and decay; it is eternal. But it also has a public face with the regular orbits of the planets and the constellations. These orbits allowed observers from ancient times to study and record their regular movements in what became the science of astronomy. The prophets recognised this potential with the predictability of the orbits and utilized the technical data for a unique purpose. They focused on orbital time as a medium to create a simple language, which would be the blueprint for the ultimate architecture. The dots and dashes contained the designs of a series of images that the seers wanted to express about their impressions of the metaphysical dominion of heaven. Their messages were literally written in the stars.

The reed formula for measuring Heavens Divine Window with the difference between the solar and the star time over three thousand years has been revealed from the timing details of the flood story. It was also unveiled from the dimensions of the tabernacle and then the equation was revealed from the periods cited in the Book of Revelation. The one common denominator between all those three displays was the heavens. The ark lifted up towards the heaven, the tabernacle was the gate of heaven, and the indices in the Book of Revelation were listed against the backdrop of angelic messengers from heaven. It was a natural step from there to deduct that Heavens Divine Window as displayed by the reed formula was the theoretical gateway to the heavens.

The findings drive a coach and four through all previous knowledge of the Bible where it reveals how a dynamic time related agenda lay behind the biblical numbers. Time was an invisible ether yet the biblical priests had somehow worked out the numerical logic to harness its most significant orbits with the solar and the star years. In an era where the fingers were the digits and the abacus was the calculator, it would have taken centuries of devotional observations to acquire such accurate measurements of solar and star time. Can you imagine how the biblical priests must have argued and debated every word and numerical detail when they created their version of the epic story of the flood to inset the reed formula? We have now seen the logistics of their endeavours where they devised this dynamic riddle with dates and times? There were however no academies of astronomy on the ancient Jewish landscape to explain where the advanced information came from. The one notable exception was the period of three thousand years for it identified with Zoroaster and the time of the long dominion. Tracing the sources of the knowledge on the other indices of the reed formula is not as clear cut for there may have been a hybrid of origins with the various elements, be it from Egypt, Babylon or Persia.

With such mysterious logic it is easy to lose track of what the exercise with the flood was all about. From scripture we know that the Hebrew's believed in a one true God who resided in the heavens. The evidence suggests that the priests wanted to elaborate on this mystical abode where they drew up a theoretical bridge to the stars using the difference between the solar and the star year as the metaphysical gateway. In this light the bigger picture relative to its religious overtones of the afterlife can be traced. The Ark arose above the earth until all the land vanished beneath the waves. Thereafter, Noah and his family were ascending into the heavens and so the Bible could reliably state that Noah walked with God. The scene bore similarities with the way that the dead Pharaoh in Egypt was ferried in a boat to the afterlife. The great river of the Milky Way was the real destination lying in the backdrop of the constellations.

In the course of the flood epic the ark sailed for one year during which time it passed through the twelve constellations of the zodiac. This was the gateway to the heavens and it was mapped out in technical terms using time as the medium. Noah and his crew in the ark took the anti-clockwise route through the star time of the sidereal year. In metaphorical terms, they were sailing via Gods

star time in the heavens. As such, they survived by travelling back in God's time while in the conventional solar method, time moved clockwise on earth and the inhabitants all perished.



When the flood ended the dove flew away

Appendix 1

Ancient Numbers and Arithmetic

This investigation will be presented in our modern form of mathematics and will use the numerals and notations that we are so accustomed too. However, our present arithmetic differs greatly from ancient times where we have developed technicalities such as Arabic numerals, a positional base ten system, decimals type fractions together with an invisible zero to conduct computations. These technical terms may sound strange but it is necessary to be aware that to understand ancient forms of writing and arithmetic was like trying to cope with a foreign language. Therefore, we have to place ourselves in the primeval landscape of the biblical scribes and try to understand the arithmetic which was used by those bygone writers.

The Egyptian and Babylonian systems of arithmetic have survived and are well known in academic circles. It is also known that the ancients used fractions for detailed examples of this ability was found on the Egyptian Rhind papyrus, which was dated to around 1,300 BCE. Without delving deeper into this intricate field of ancient numbering system it is still necessary to alert the reader that there were different symbols, notations and calculation methods used in olden times.

It is also necessary to give a brief outline of the principles of ancient Jewish mathematics in order that the reader can understand its rational logic. The arithmetic in this paper is simple with just addition, subtraction, multiplication and division but the logical process is what makes it idealistic. Just as in a detective investigation, each numerical result has to be evaluated to assess if it was circumstantial evidence or part of a consistent pattern that was there by design rather than coincidence. If there were two comparable pieces of evidence then it was similar to the testimony of two witnesses, which was sufficient in scripture to decide on the merits of an issue.¹³

Calendars

Calendar time will feature in this analysis and to place the issue in context it is necessary to give a brief outline of calendars in the ancient world. The Jewish calendar was adopted from the Babylonians and it was developed from a lunar solar formula, which is still in use today for timing feast days of worship. In contrast, the Egyptians had a solar calendar but it comprised of 365 days. It did not cater for a leap day every four years and so the calendar went out of step with the season to the tune of one month in every one hundred and twenty years.

The Roman emperor, Julius Caesar, adopted the Egyptian calendar but introduced the correction factor of a leap day every four years, which we are familiar with today. This meant that the Julian calendar was $365 \frac{1}{4}$ days long. But the true solar year is twelve minutes shorter at 365.242 days and therefore the Julian calendar gradually went days ahead over the ensuing centuries. The error was corrected by Pope Gregory in the 17th century and the Gregorian calendar is now the universal solar calendar.

A calendar scroll was found at Qumran and it showed that the priests held their ceremonial rosters in tune with a 364 day solar calendar, which was attributed to Enoch. The discovery of such strict adherence by the community to a solar calendar was a major surprise and it did show that certain groups of Jews did not conform to the lunar calendar.

References

Neugebauer, O. *The Exact Sciences in Antiquity*, New York, Dover 1969

McLeish, John, *Number*: London: Bloomsbury, 1991.

DISCLAIMER

While every care has been taken in the compilation of this book, neither the author nor the publisher nor the editor can accept responsibility for errors or omissions. Where such errors or omissions occur and are brought to our attention, they will be corrected for future editions of this book.

Footnotes

1. 2Peter 3:8

[Return](#)

2. Book of Genesis Chapter 7:16

[Return](#)

3. Book of Genesis Chapter 7: 11.

[Return](#)

4. Why was there a Window in the Ark? The Word of Truth Ministry at precepts.wordpress.com

[Return](#)

5. Book of Genesis Chapter 6-8.

[Return](#)

6. Reference Ezekiel 40:3:6, Zechariah 2:1, Amos 7:7-9 and Revelation 21;15

[Return](#)

7. The Mystery of the Tabernacle, www.findoutonline.com

[Return](#)

8. Book of Genesis Chapter 5:21-24.

[Return](#)

9. Book of Revelation Chapter 21:17

[Return](#)

10. Reference the Book of Genesis 7:24.

[Return](#)

11. Reference Immortalised in Time – The Light that Shineth in the Darkness – at www.findoutonline.com

[Return](#)

12. Reference Book of Revelation 9:15, 11:9, and 11:11

[Return](#)

13. For an understanding of ancient mathematics, reference Neugebauer 1969 and McLeish 1991.

[Return](#)