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Was the Flood of Noah a Real Event?



The Genesis narrative of the life and times of the patriarch Noah is quite unique in the regard that a date for a great flood event is given. It here seems significant that time cycles generated by the Earth and Moon indicate that the priest's record of a deluge event could be authentic.

A-Quest-for-Creation-Answers

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Ancient dates and early calendar terms

The Genesis account of a great flood event encompasses 3 consecutive chapters of the Bible book (Chapters 6-8). This elaborate sketch of the events that occurred in only one single year of early human history is quite unusual in comparison with other ancient narratives.

What makes the flood story of Genesis so unique is that the detail of some specific calendar dates (and related day counts) is given. Ultimately, a rather detailed chronology for the year of the great flood is tabled by the author of Genesis. In presenting this chronology, the author references the following time spans, cycles of days, calendar dates, and calendar terms:

- 7 days (is used in 4 instances)
- 30 days (is implicit--2 instances)
- 40 days and/or 40 nights (is used in 4 instances)
- 150 days (is used in 2 instances)
- 17th day (is used in 2 instances)
- 27th day (is used in 1 instance)
- 'TEN' (is used in 1 instance)
- 'ECHAD' or 'THE ONE' (is used in 2 instances)
- 'RISHON' or 'THE FIRST' (is used in 1 instance)
- '2nd CHODESH' or '2nd RENEWAL' (is used in 2 instances)
- '7th CHODESH' or '7th RENEWAL' (is used in 1 instance)
- '10th CHODESH' or '10th RENEWAL' (is used in 1 instance)
- 120 years
- 600 years
- 600th year
- 601st year

In addition to the flood narrative, the initial chapters of Genesis contain a story about the creation of the 1st man (Adam). While it appears that the very beginning chapter of Genesis may represent a poem, a rather significant genealogy is ultimately given for those persons who lived in the era from Adam to Noah.

When accounting for the creation, and when listing the progeny of Adam, the author of Genesis additionally references the following cycles of days, time spans, and astronomical terms:

- 'RE`SHIYTH' or 'BEGINNING'
- the evening was and the morning was the 'ECHAD' or 'ONE' day
- the evening was and the morning was the 2nd day
- the evening was and the morning was the 3rd day
- the evening was and the morning was the 4th day
- the evening was and the morning was the 5th day
- the evening was and the morning was the 6th day
- the 7th day (is used in 3 instances)
- 'OWTH' or 'SIGNS'
- 'MOW`ED' or 'FIXED TIMES'
- day, days, night, years
- 62 years
- 65 years
- 70 years
- 90 years
- 105 years
- 130 years
- 162 years
- 182 years
- 187 years
- 300 years
- 365 years
- 500 years
- 595 years
- 777 years
- 782 years
- 800 years
- 807 years
- 815 years
- 830 years
- 840 years
- 895 years
- 905 years
- 910 years
- 912 years
- 930 years
- 962 years
- 969 years

Throughout the somewhat elaborate and lengthy chronology set forth in the rare Genesis record appear some rather peculiar calendar terms. Among these are: "the evening was and the morning was"; "40 days and 40 nights"; the celestial signs [owth or oth]; and the fixed times [mow`ed]. Also unique or unusual about the calendar or astronomical system referenced by this author is that the 17th or 27th day appears to be integral for dating certain events.

Other literature produced in the era of the Second Temple has very similar information to that shown in Genesis. The most comprehensive description of the flood (external to Genesis) can be recited from '**The Book of Jubilees**'. An account of Noah and the

flood is also given in '*Antiquities of the Jews*' (by Flavius Josephus). The same flood account also appears in certain scrolls of the Sea Scroll library.

The various calendar dates shown, the corresponding day counts given, and the calendar terms used in Genesis make it possible to not only interpret the day and date of the flood but also to recognize that a combinational lunar and solar time track was within the knowledge of the astronomer-priest who wrote the initial chapters. Essentially, it seems very probable that a system of tracking both lunar and solar cycles was used to set down the chronology of Genesis.

Of significance is that the heavenly bodies (Sun, Moon, and stars) are not promoted to be objects worthy of reverence or special worship anywhere in the Genesis narrative. The celestial orbs are rather shown to have been set in the heavens to illuminate the Earth. Day (divided from Night) appears in a sequence ruled by the Sun, and Night appears in a sequence governed by the Moon. The Sun and Moon are ultimately described to generate a time grid that can be cross-referenced to signs, fixed times, and cycles of days and years [= Hebrew: owth, mow`ed, yowm, and shaneh].

An indicated day of the flood

Beginning with "the day that God created man", the author of Genesis was careful to present a genealogy for those patriarchs who came after Adam. A genealogy prior to the year of the flood is shown in the 5th chapter--as follows:

GENESIS CHRONOLOGY (1656 Years)	
Adam to Seth	130 yrs
Seth to Enos	105 yrs
Enos to Cainan	90 yrs
Cainan to Mahalaleel	170 yrs*
Mahalaleel to Jared	65 yrs
Jared to Enoch	62 yrs^
Enoch to Methuselah	65 yrs
Methuselah to Lamech	187 yrs
Lamech to Noah	182 yrs
Noah to the Deluge	600 yrs

Total Time Span:	1656 yrs
* - Septuagint version	
^ - Samaritan version	

The genealogical record of Genesis is significant in showing a specific time span (1656 years) from an epoch or beginning (at creation) to the year of the Deluge.

Of additional significance about the genealogy given for the patriarchs is that certain Jewish writers who flourished in the era of the Second Temple appear to have understood that the creation of the 1st man Adam and also the 1st day of the flood were events that both occurred on the (same) day of the vernal equinox.

This early-held belief about the Deluge arriving in sync with the spring season can clearly be recognized from writings attributed to the Jewish philosopher: Philo Judaeus (c. 25 BC - 45 AD). The commencement of the great flood on the first day of spring is manifest from a portion of his second dissertation on the book of Genesis--as follows:

"... the deluge fell on the day of the vernal equinox... the first man who was produced out of the earth was also created at the same season of the year, he whom the divine writer calls Adam... Since, therefore, the first beginning of the generation of our race, after the destruction caused by the deluge, commenced with Noah, men being again sown and procreated, therefore he also is recognised as resembling the first man born of the earth... putting them to shame because he would, unquestionably, never, after he had created the universe... have destroyed all the men who lived on the earth... if it had not been for the preposterous excess of their iniquities." (Questions and Answers on Genesis, Part 2:17).

Knowledge that the Deluge did begin on the first day of spring appears to have likewise been held among a segment of the primal Christians. In example, almost all of the medieval computations for the event of doomsday were made using the vernal equinox as an origin, or as a reference. (For pertinent information about the early Christian expectation of doomsday, refer to the subsequently presented Appendix A).

The composite Hebrew and Christian record does thus rather clearly indicate that the ancients believed Adam was created right on the day of the vernal equinox. After a time span of 1656 tropical years, the great flood was believed to have begun on this SAME DAY of the year cycle (on the first day of the spring season).

As is further shown below, a respective day and date for the event of the Deluge can further be verified from the day position of a 40-day cycle (noted in Genesis when the flood first began). The day counts given for this respective epoch then comprise rather convincing evidence that the creation of Adam, as well as the flood, would have been understood among astronomer-priests as occurring in correspondence with the day of the vernal equinox.

CHRONOLOGY OF THE DELUGE
Equinox Alignments *

Day 1 of Adam = 1st day of spring
604840 days after = 1st day of spring

*-The Deluge began on the 1st day of spring
(604840 days after Adam's first day).

In summary to the above, a specific day and year for the flood event can be recognized from portions of early-written text. An epoch for the great flood is indicated right on the day of the vernal equinox and 1656 tropical years from "the day" of the vernal equinox when Adam was created.

An indicated time track of 40 days

The cited day and date for the commencement of the flood event (in the spring season of the year) is very much in agreement with the Genesis record.

A specific chronology of days and years can be recognized from those portions of the Genesis record that have detail of a calendar count that spanned 40 days. This count is significant in the regard that--beginning with the first FULL DAY after the creation of Adam--the number of days across 1656 tropical years to the commencement of the flood (604840 days) can EXACTLY be divided into segments of 40 days (15121 cycles).

Thus, the author (or authors) of the Genesis record may have understood/interpreted cycles of 40 days in a specific order, or in a certain chronological sequence.

In substantiation of a hypothesis that the ancients held knowledge of 40 days--as a cyclical count--it seems to be rather significant that the limits of each passing tropical year can closely be determined by simply time tracking 40 days (in an unbroken loop). In fact, a perfect annual scribe can be achieved by time tracking this cycle in association with a 9-year cycle.

The cited calendar count of 40 days--prevalently referred to by early Hebrew writers--was almost surely used by ancient astronomers to augment an effective meter of the tropical year. The revolution of each tropical year can effectively be measured and metered out (on average) by simply keeping track of the renewal of 40 days in a loop cycle. For pertinent information concerning ancient astronomers and their indicated time track of a 9-year cycle, refer to the following online publication:

Significance of 40 Days

The possibility that early astronomers did interpret '40 days' relative to a cyclical count can be recited from various portions of Second-Temple literature. For example, the count of 40 days in a cycle can be recited from '**The Book of Jubilees**'--as follows:

"... In the 1st week was Adam created... [His wife] in the 2nd week... And after Adam had completed 40 days... we brought him into the garden of Eden to till and keep it, but his wife they brought in on the 80th day..." (Jubilees 3: 8-10).

The cited quote is significant in the regard that primal priest-astronomers appear to have interpreted a calendar count of 40 days as commencing right on the 1st day of human history. Essentially, the 1st day of a running cycle (40 days) was interpreted in association with the day when the 1st man (Adam) was created.

The Genesis record likewise shows the commencement day of the great flood in association with a cyclical count of 40 days--as follows:

*... [In the] 2nd renewal, the 17th day of the renewal, the SAME DAY were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth **40 days and 40 nights**... " [Genesis 7:11].*

On the basis of the day counts given, it can be deduced that the Genesis narrative agrees with other portions of period literature. For example, the first man (Adam) can be recited to have been created on the day of the vernal equinox (1 day prior to a 40 day count). In addition, the Deluge is shown to have commenced on the (same) day of the vernal equinox (on day 1 of a 40 day count). The Genesis record thus is recognizably the same, or similar, to other ancient accounts. [Note that the number of days across 1656 tropical years (from equinox-to-equinox) is exactly divisible into segments of 40 days.]

The indicated span of days from first full day in the life Adam to the day of the vernal equinox (after 1656 tropical years) is inherently equal to 604840 days. Because 60480 days can exactly be divided into cycles of 40 days then the cited day counts and calendar terms given for the creation of Adam, and for the day of the flood, do possibly stem from some common early-written source.

The references made by the author (or authors) of Genesis to a 40-day cycle are additionally significant in the regard that this respective time track exactly dovetails with a calendar count of 9 tropical years. A calendar interface can ultimately be recognized from the Genesis account of the flood because the given span of 1656 years can exactly be divided into calendar segments of 9 years each (184 complete cycles).

The indicated knowledge and use of an accurate calendar among the ancients is remarkable in the regard that a cycle of 9 years inherently times out together with a cycle of 40 days in a time span equal to 1656 tropical years. Again, more information about a calendar count of 9 years is contained in the following online publication:

Significance of 40 Days

Knowledge of a calendar count of 40 days in a loop cycle can additionally be detected amid the Genesis record of the Deluge. This respective count is shown relative to the commencement day of the flood--as cited. A count of 40 days is again shown after several more months in that same year cycle--as follows:

*... [On the beginning day]... the rain was upon the earth **40 days and 40 nights**... [The waters increased and then began to decrease until the 10th renewal]... and in the **TEN** on the **ONE** [= echad] to the renewal, were the tops of the mountains seen. And it came to pass at **the end of 40 days**... a raven... [and] a dove [were sent forth] to see if the waters were abated from off the face of the ground; But the dove... returned... for the waters were on the face of the whole earth... " [Genesis 7:11, 8: 5-9].*

Because a count of 40 days is referenced at the beginning of the flood and again in the 10th renewal of the same year then it seems clear that the author (or authors) of Genesis might have held knowledge of 40 days as a calendar count.

An ancient Jewish writer (Philo Judaeus) made reference to the cited (Genesis) description of a 40-day cycle--as follows:

"... the overflow of the deluge took place for forty days... [thereafter] a hope of RENEWAL took place at intervals of forty days... " (Questions and Answers on Genesis, Part 2:33).

The count of 40 days as perhaps a cyclical count can also be recited from the book of Exodus--where it is shown that Moses was in the mount for 40 days and 40 nights (refer to Chapter 24: 10-18). The calendar term "40 days and 40 nights" is again recorded in the book of Deuteronomy, where Moses wrote:

*"And I stayed in the mount ... to the 1st day, **40 days and 40 nights**... " (refer to Chapter 10:10).*

This passage shows "the 1st day" as immediately following 40 days and 40 nights. (Note that the Hebrew language usage of "rishown yowm"--or the beginning day--tends to indicate the track of a cyclical or a chronological count of 40 days).

Primal astronomer-priests thus appear to have understood 40 days as a cyclical count. It is here significant that Adam was believed to have been created right on the day of the vernal equinox in association with day 1 and year 1 of a calendar count of 40 days. The day of the flood appears to have likewise been understood to have commenced

right on the day of the vernal equinox and in correspondence with day 1 and year 1 of the respective calendar count. Of additional significance is that a specific interval of days (604840 days) can be recognized from the content of those priestly records that pertain to the creation of Adam and to the epoch of the flood.

CHRONOLOGY OF THE DELUGE
Equinox Alignments *

Day 1 of Adam = 1st day of spring
604840 days after = 1st day of spring

*-The Deluge began on the 1st day of spring
(604840 days after Adam's first day).

A specific number of days can be recognized between "the day that God created man" and "the day of the deluge" in the regard that 1656 years (counted from equinox to equinox) is inherently equal to 604840 days. It is furthermore manifest that a cycle of 40 days does inherently return into conjunction with a span of 9 tropical years according to a long-cycle count of 604840 days. A given conclusion from the duplicate Hebrew record then is that the Earth was in the same orbital position around the annual transit of the Sun at both the beginning and also at the end of the cited span of time (at the turn of the vernal equinox).

The flood and the Moon's phases

The day of the flood can additionally be related to a chronology of lunar months... and to a specific new phase of the Moon's synodic return.

On the basis of the Genesis record, a Moon chronology appears to have began some 6 days prior to "the day that God created man". (Note that Adam wasn't believed to have been created until day 6 of creation week).

Assuming then that early astronomer-priests did interpret the Moon; in symbol; to have stood with its 1st day on the 1st day of the 1st week then the flood event would have likewise been interpreted to have occurred in coincidence with a SAME (or an identical) new phase of the Moon.

Note that 1656 years, or 604841 days, plus 5 more days totals 604846 days. In terms of cycles of the lunar month, a span of 604846 days inherently encompasses 20482 lunar molads. Essentially, if counted in association with the day of an initial lunar month, a count of 604846 days inherently ends in correspondence with the first day of a lunar month.

Because this span of days can so exactly be accounted for in cycles of the lunar month (29.53059 days per lunar month) then it can be recognized that primal priests interpreted the epoch of the flood in correspondence with the very 1st day of the lunar-month cycle (the day after the molad).

MOON CHRONOLOGY
(at Creation and at the Deluge) *

Day 1 of Creation = 1st of Lunar Month
Day 1 of Deluge = 1st of Lunar Month

*-The Deluge came at the beginning of the lunar month (after 20482 lunar periods, as counted from creation day).

Genesis chronology then tends to show that the Temple priesthood was cautious to record or keep track of the event of each passing lunar month. Remarkable is that an overlay can be recognized between the lunar-month cycle and the chronology shown for the flood event.

The time track of a 360-day cycle

The early use of some kind of a solar calendar is also apparent from the record of Genesis. References to a solar calendar can especially be detected from the chronological content of the 7th chapter.

In the 7th chapter, a 150-day span is listed in correspondence with a run of 5 calendar months. (The respective span of 150 days is shown to begin with the 17th day of the 2nd month and end with the 17th day of the 7th month). It is very clear from these two day dates that a month cycle of exactly 30 days was being referenced by the author.

The interpretation that a calendar of 30-day months was within the knowledge of the author of Genesis is thus predicated upon those references to a time span of 150 days. Of significance is that instances of this time span (150 days) actually appear two times--once in the 7th chapter and again in the 8th chapter--as follows:

"[7th chapter] And the waters prevailed, and were increased... for 150 days... [8th chapter] And the waters returned... 150 days..."

The 1st instance of this time span is clearly used in reference to a period when the waters were prevailing. (A 2nd instance of 150 days could possibly refer to a

subsequent period when the waters were receding).

The cited Genesis references to a 30-day count rather clearly reflect that the author was knowledgeable with an extant solar calendar. It here seems to be significant that a calendar predicated upon this time count appears to have been rather widely used by early astronomers throughout the Middle East. An example of a calendar based upon a cyclical count of 30 days can be recited from certain clay tablets engraved in the Kultepe region of ancient Assyria. A calendar consisting of nothing more than 30-day cycles can also be recited from historical accounts pertaining to the early Persians.

A peculiar method of tracking the renewal of 30 days can be recited from the writings of Biruni (a medieval astrologer/astronomer who lived in Iran). In 'al-Athar al-baqiya', Biruni reported upon an ancient method of reckoning 360 days. The year was counted in correspondence with always 360 days and each month was counted always in correspondence with 30 days. An intercalary month was inserted in each 6th year, and two months were inserted into each 120th year--refer to Sachau's edition of 'al-Athar al-baqiya', page 11. (For additional verification of this peculiar 120-year count, refer to 'Old Iranian Calendars', by S.H. Taqizadeh.)

Based upon the composite chronology shown for the flood event, it can more firmly be established that the author (or authors) of Genesis was probably referring to a time track that consisted of nothing more than a cyclical count of 30 days.

Knowledge of a cycle of 30 days on the part of the Genesis author can especially be recognized from a tally of the days between the 1st day of creation week and the 1st day of the flood (a calendar day count of 604847 days). This respective calendar count of days can be correlated to the 17th day of a running count of 30-day cycles--as follows:

INDICATED DAY POSITION WITHING 360 DAYS
(as counted from the epoch of Creation)

Initial epoch =	0
1680 cycles of 360 days =	604800 days
1 month of 30 days =	30 days
partial month =	17 days
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2nd month and 17th day =	604847 days *

*-604847 as a count of days from the epoch.

A segmented count of 30-day cycles--as diagrammed above--reveals that the number of days from the 1st day of creation week to the 1st day of the flood can be correlated

to a segmented count of 360 days. (Note that 12 months of 30 days is equal to 360 days). Based upon the cited 12-month (360 day) segmentation, the 1st day of the flood would inherently have commenced 1 month and 17 days inline with a segmented count of 12 months (360 days). Essentially, the flood is indicated to have begun on the 17th day of the 2nd month according to a segmented count of 360-day cycles. (This day and date--derived by counting 30 day cycles--exactly agrees with the Genesis record).

The priesthood is then indicated to have time tracked both a lunar month (29.53 days) and also a solar month (30 days). It is here significant that both the lunar month and the solar month appear to have been interpreted as uniquely aligned together at the epoch of creation. Essentially, primal priest-astronomers appear to have understood that on the 1st day of creation week the 1st day of the lunar month did also correspond with the 1st day of the solar month.

This alignment of both month cycles on the 1st day of creation week seems to explain more of why the term "the evening was and the morning was" is frequently referenced in the 1st chapter. This peculiar term is shown relative to each day of the initial 6 days of creation--as follows:

1. the evening was and the morning was the 'ONE' day
2. the evening was and the morning was the 2nd day
3. the evening was and the morning was the 3rd day
4. the evening was and the morning was the 4th day
5. the evening was and the morning was the 5th day
6. the evening was and the morning was the 6th day

The indicated Genesis referral to a 360-day time count can perhaps further be recognized from the notation of a time span of 120 years--as is shown in the 6th chapter. [Note that ancient Persians are indicated to have time tracked a running cycle of 30 days in reference to a long cycle of 120 years--as cited above.]

The Genesis referrals to a cycle of 30 days may mirror the early time track of time stations. A time station attributed to the Sun appears to have routinely been tracked by astronomer-priests throughout the era of the Temple. The indicated time track of a solar station (every 30 days) perhaps explains more of why the author of Genesis did refer to this particular time cycle. (For pertinent information about the priestly track of time stations, refer to

The Day-of-the-Sun

Additionally significant about the Genesis record is a time count of 360 days (in sequence) can achieve what is probably the very most accurate calendar that can be derived from out of the spin and orbital phenomenon. For pertinent information, refer to

A Count of 360 Days

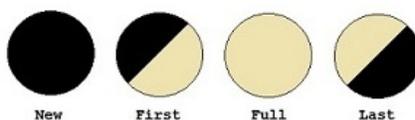
Significance of the week cycle

The lives of certain among the patriarchs from Adam to Noah can also be recognized in terms of cycles of the solar month as well as in terms of cycles of the lunar month.

It is here significant that the initial chapters of Genesis--written early in Temple Era--reflect a regard among members of the priesthood for the cycle of the lunar quarter or the lunar week.

Note: There are 4 distinct quarter phases of the Moon: 1. New phase; 2. First-quarter phase; 3. Full phase; and 4. Third-quarter phase. The quarter phases are easy to recognize on the basis of observation. At the new phase the Moon is dark and appears to be completely invisible; at full phase, the Moon is fully-illuminated and is round-shaped; and at the first quarter and at the third quarter, the Moon is half illuminated and is distinctly divided into half-parts (half-light and half-dark, or the reverse).

1. Beginning Phase (Moon is Dark).
2. First Quarter (Half Moon).
3. Full Moon Phase (Whole Moon).
4. Last Quarter (Half Moon).



For the purposes of presenting a clear analysis, the lunar quarter (which completes in 7.38 days) will hereafter be referred to as a 'lunar week'.

What is peculiar about the cycle of the lunar week is that the priests appear to have tracked or accounted for the unit of the lunar week in multiples of seven (or by sevens). Essentially, a tally or count of 7 lunar weeks (a pentecontad cycle) was perceived to be succeeded by a subsequent cycle of 7 lunar weeks (the next pentecontad cycle). This unique cyclical count (7 lunar weeks) appears to have been endlessly performed. The cited cycle of 7 lunar weeks was probably tracked by primal astronomers for religious purposes and also to properly regulate the annual harvest. For pertinent information about the ancient track of 7 lunar weeks, refer to the following online publications:

Significant Lunar Week

The Day-of-the-Sun

Portals or Annual Gates

A regard for tracking pentecontads among the Temple priests can especially be detected from Genesis chronology leading up to the day of the flood.

As previously has been cited, the 1st day of creation week appears to have been interpreted in correspondence with the symbolic 1st day of the lunar month. The 1st day of the flood; by default; would likewise have been interpreted in coincidence with the 1st day of the lunar month.

Because the time span prior to the day of the flood can exactly be represented in units of the lunar month, this respective time span inherently would have been understood in units of the lunar week (81928 lunar weeks).

It is here significant that the number of lunar weeks between the 1st day of creation week and the 1st day of the flood is inherently divisible by seven. The indicated division of this time span in segments of 7 lunar weeks then points to the possibility that the priests also interpreted flood chronology in terms of the pentecontad cycle.

Note that the time span between the 1st day of creation week and the 1st day of the flood event can inherently be represented in units of 7 lunar weeks (11704 pentecontads). What is most remarkable is that this respective number of pentecontad cycles (11704 cycles) is yet again divisible by seven.

Subsequent spans of 7 lunar weeks (other pentecontad boundaries) can be detected from the portion of Genesis chronology that is shown after the initial day of the flood.

The mention of a time cycle of 150 days in the 7th chapter, and again in the 8th chapter, may originally have been understood in terms of the pentecontad cycle. [Note that a span of 3 pentecontads can be associated with a cycle of 150 days.]

The clearest example of a 7 weeks boundary subsequent to the 1st day of the flood can be recited from portions of the 8th chapter--as follows:

"And it came to pass... [in the following year] in the first [= ri` shown], on the one [= echad] to 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. And in the 2nd renewal, on the 27th day of the month, was the earth dried. And God spake unto Noah, saying, Go forth... " [Genesis 8: 13-16].

This portion of text indicates that--due to effects of the great flood--land journey did not begin again until after one full year had elapsed. It then appears that travel did

begin again on the 27th day of the 2nd renewal (or month).

It here seems to be significant that this respective day date did inherently come exactly 370 days [= 50 lunar weeks] from the 1st day of the flood. [Note a span of 370 days is inherent from a calendar count that extends from the 17th day of the 2nd month to the 27th day of the 2nd month of the next year. Essentially 12 cycles of 30 days each plus 10 more days is equal to a span of 370 days. This time span--370 days--is also precisely equal to 50 lunar weeks plus 1 day].

The 49th and 50th lunar weekends that came after the commencement of the flood were probably understood to mark unusual or very unique epochs. For example, the cited time span of 81928 lunar weeks that marked the start of the flood can inherently be divided by the square of seven (as shown). However, the time span of 81977 lunar weeks--marking the end of the 49th lunar week--can inherently be divided by the cube of seven!

The 50th lunar weekend that came after the start of the flood [= the 26th day of the 2nd month in the next year] then would surely have been understood to mark a significant event in terms of lunar chronology.

A priestly regard for luni-based Sabbaths is probably the reason why land travel was not described to begin again until the 27th day of the 2nd month. (The Genesis author seemingly understood that land journey would not have been permitted until after the 50th lunar week was out).

The Genesis record then points to the remarkable possibility that astronomer-priests in the era of the First Temple were keen to interpret the 1st day of creation week as the 1st day of a lunar-week unit. From this initial lunar week, a time sequence consisting of pentecontad cycles appears to have been interpreted prior to the 1st day of the flood.

The day of the great flood appears to have been understood by the priesthood as a day that did correspond with the renewal of a time cycle of 7 lunar weeks. Likewise, the duration of the flood appears to have been understood in terms of the pentecontad cycle. An analysis of Genesis chronology indicates that the flood lasted for an incredible duration of 7 pentecontads. Land travel did not commence again until the 27th day of the 2nd month--when the 50th lunar week was over.

Earth and Moon conjunction

It seems pertinent to here note that Earth's rotational rate inherently conjoins with the same orbital phase of the Moon--every 49 synodic periods. Essentially, the length of 49 lunar months is also equal to the length of 1447 day units. (Note that the length of

7 sets of 7 lunar months, or 49 months, is exactly divisible by the length of the 24-hour day).

What is then additionally remarkable concerning the cited priest's record of a 1st day at the week of creation and a 1st day at the flood event is that the rotation of the Earth can be recognized to have been identically conjoined (or aligned) with the period of the Moon on both of these occasions.

Note that the 1st man (Adam) was interpreted to have been created on the 6th day of creation week. Commencing with the 1st FULL DAY after the creation of Adam, the priest's record indicates a calendar count of 604840 days to the 1st day of the flood (as previously has been shown). Remarkable about the priestly record is that from the 1st day of creation week to the 1st day of the flood event is a time span that inherently is divisible by the length of 49 synodic periods (418 cycles). This respective span of time is also inherently divisible by a cycle of 1447 days (418 cycles) For pertinent information about a time cycle of 49 months, refer to the following online publication:

Interrelated Time Design

Thus, it seems to be significant that the priests surely held knowledge of a cycle of 49 Moons (or also 1447 rotations of the Earth). This knowledge appears to clearly be mirrored in the Genesis record of a 1st day of creation week and a subsequent 1st day of a flood event.

CHRONOLOGY OF THE DELUGE
(Earth and Moon Alignments) *

1st of 49-month cycle = 1st day of Creation
1st of 49-month cycle = 1st day of Deluge

* -- The spin of the Earth and the synodic period of the Moon do both conjoin or align together every 49 lunar months.

The diagram shows that Earth's rotation was identically aligned with the synodic period of the Moon on the 1st day of creation and again at the equinox on the day of the flood.

Of additional significance about 418 cycles (of 49 lunar months) is that a solar eclipse can also be recognized to occur in pace with this respective span of time [= 20482 lunar months]. For additional information about the possibility of an eclipse of the Sun on the day of the Deluge, refer to the following online publication:

The Genesis Record

An authentic record?

The fact that the Genesis record spans a lengthy time span of 1656 years (604841 days) and yet appears to be correct in its description of the alignment of the day of the flood with the two cited months (one lunar, and one solar) is quite remarkable. The additional description of the day of the flood aligning with yet another day cycle (that of 40 days) and with a seasonal epoch (at the equinox) can be interpreted as pretty amazing.

The Genesis record thus reflects that the priests might have held unusual--even advanced--knowledge of the spin and orbital rates. Essentially, an accurate method of tracking the spin and orbital movements would have been required to correctly predict that--after a number of days across a time span of over 1.5 millennia--the Moon in its orbit would come again into alignment with the epoch of the vernal equinox!

The accurate Genesis record of lunisolar cycles timing out together on one specific day (the day of the flood) points to the clear possibility that the Genesis account could be authentic. (The record is at least authentic in terms of time cycles generated by the Earth and Moon). The authenticity of the Genesis story in this regard tends to at least indicate that advanced knowledge of astronomy must have been held by the primal priesthood.

The Temple priests appear to have been in possession of a literal set of records pertaining to a week of creation and also to a flood event--as cited. Unfortunately, the Genesis source doesn't fully explain which season of the year the great flood occurred in. Certain writings attributed to the patriarch Enoch are however explicit in showing that the vernal equinox was understood as the beginning of the year cycle. Writings attributed to Philo Judaeus are also explicit in stating that "the deluge fell on the day of the vernal equinox... ". On the other hand, some literature produced in the era of the late Second Temple indicates that the creation epoch and the flood event were interpreted to have begun in the fall season of the year.

In spite of the disparate information about the seasonal interface, the presumed priest's record of an initial epoch can more definitively be reconstructed on the basis of the stated lunisolar months. (Note that a chronology for the cited solar month of 30 days can possibly be tabled on the basis of 1st century literature).

One problem in reconstructing Genesis chronology concerns pentecontad dating. The problem here is that--while records from the era of the Temple do indicate that the cycle of lunar week was once celebrated among the priests--any indication as to which one of the weeks was celebrated as the 7th week is almost nonexistent.

Other flood stories

According to Eastern mythology, the races of mankind have all been descended from a certain ancestor who survived a great flood event.

Of particular interest concerning some versions of this story is that great lights (multiple Suns) became visible in the day sky during the occasion of the deluge. This account of the appearing of bright lights has some merit in the regard that modern astronomers actually have observed a distant nova star growing very bright for a duration that lasted for several months.

If a similar nova star were to develop right here in our immediate galaxy (the Milky Way) then the resulting brightness would predictably be so bright as to be visible from the Earth--even during the daytime. This respective phenomenon would probably be viewable from day-to-day for over a period of several weeks.

The ancient legend of the appearing of the cited great lights then points to the possibility that radiation from a nearby nova might have contributed to, or even caused, the biblically described great flood.

For pertinent information about the potential for cataclysm on this planet from a supernova event, refer to the following online publications:

[Significance of 40 Days](#)

[Is Doomsday Ahead?](#)

APPENDIX A

Significance of the Flood Record Held Among Christians

Early Christians who resided in the British Isles appear to have made a number of predictions about the epoch of doomsday. It is here significant that many of the computations made to announce the coming of doomsday can clearly be recognized in the context of those time cycles that are reflected in the account of the Genesis flood (as previously presented).

To be more specific about computations made by medieval astronomers, certain records and calendar artifacts recovered from Abby locations in England and about France make it clear that many did then believe that doomsday would be fulfilled on no other day than the 8th of the Kalends of April (March 25). (*'Liber Floridus'*, by Lambert of Saint-Omer).

Based upon "Augustine chronology", primal Christians appear to have also held knowledge that Adam was created on this same calendar day (March 25). In addition, certain early-penned passages do also show that March 25 was then interpreted as the day when Isaac was bound, the Red Sea was crossed, the birth of Christ was announced, and the day when Christ was crucified. For more specific information, refer to

Feast of the Annunciation

[Refer also to '*General Chronology, Beginning of the Year*' at www.NewAdvent.org.]

Primitive Christian records can further be recited in evidence of an hypothesis that doomsday was then reckoned in association with a time track of 40 days. In example, the following quote from '*The Blickling Homilies*' tends to reflect that doomsday was then expected to come at the turn of a 40-day cycle:

"[A fast of 40 days always precedes] the celebration of the [crucifixion] of Christ... plainly shown [is] that the awful Doomsday shall come about the time [= March 25]... the elders of the church have instituted that [40-day] fast before His passion and also before the coming of the awful doomsday... " (based upon the Morris' translation).

It is here significant that Celtic Christians as far distant as the 3rd century are indicated to have celebrated doomsday in at least partial association both with the time of the vernal equinox and with the turn of a 40-day cycle. The cited method of reckoning the vernal equinox with a 40-day count can be recognized from works attributed to an astronomer of the 3rd century (Anatolius). This ancient scientist noted that certain Christians of his day did then track and celebrate the crucifixion in association with a long-cycle of 84 years. Of significance here is that a time grid of 40 days can be recognized to inherently overlay a time cycle of 84 tropical years.

Note that a long cycle of 84 years is inherently equal to a count of 30680 days. Consequently, this long cycle is exactly divisible into segments of 40 days. In addition, a time grid comprised of 9 year cycles can be recognized to also interface with a long cycle of 84 years... with an intersect occurring every 3rd cycle.

The indicated similarity between the early equinox computation for crucifixion/doomsday and the previously cited calendar of Genesis strongly implies

that some among the early Christians held knowledge of a calendar count predicated upon 40 days.

Primal Christians thus appear to have been capable of predicting the turn of the vernal equinox (and the epoch of crucifixion/doomsday) based largely upon a cyclical count of 40 days.

The limits of each passing tropical year can easily and effectively be measured and metered out (on the average) by keeping track of the renewal of 40 days in a loop cycle. For pertinent information, refer to the following online publication:

Significance of 40 Days

The following table is presented to substantiate an hypothesis that a cycle of 40 days might have once been integral for computing and celebrating the season of crucifixion/doomsday. The respective lists represents a compendium (or a summary) of the several crucifixion/doomsday dates that were published by medieval astronomers.

MEDIEVAL COMPUTATION OF DOOMSDAY			
Year (CE)	Deviation from 40th * (B Cycle)	Deviation from 1st of Spring (Tropical Year)	Moon Phase (Synodic Quarter)
802	0 Day	0 Day	1st
848	-2 Day	0 Day	1st
970	-1 Day	0 Day	
992	+3 Day	0 Day	1st
1114	+4 Day	0 Day	1st
1184	-3 Day	0 Day	New
1260	-2 Day	0 Day	New
1290	+1 Day	0 Day	New
1306	-3 Day	0 Day	New
1366	+3 Day	0 Day	New
1381	+4 Day	0 Day	Full
1420	0 Day	0 Day	
1496	+1 Day	0 Day	
1504	0 Day	0 Day	3rd
1526	+4 Day	0 Day	New-
1534	+2 Day	0 Day	
1588	-1 Day	0 Day	3rd

* - Column pertains to a 40-day spline based upon an exact alignment with the equinox.

Clearly, some among the Christian astronomers were predicting the crucifixion and doomsday season in the context of the vernal equinox AND a running cycle of 40 days.

The 40-day cycle leading to the ultimate celebration of crucifixion/doomsday was interpreted as a time for penance and fasting among primal Christians. The possibility of doomsday actually occurring (or coming) in any given year must have been deemed to be greater in those years when the vernal equinox was perceived to coincide with the turn of the cited 40-day cycle.

So, Christian astronomers are indicated to have predicted the event of crucifixion and doomsday in the context of the very same Earth and Moon alignments that came on in the days of Noah. (Note that the Earth's transit of the Sun was believed to have been identically positioned at the vernal equinox, Earth's spin was believed the same relative to a count of 40 days; and the Moon in its orbit was probably thought to have been identically positioned relative to Earth's latitude) .

For additional information about time cycles recorded in passages of the Bible, refer to the following online publications:

[*The Jubilee Time Cycle*](#)

[*Chronology of Jubilees*](#)

[*Significance of 70 Years?*](#)

[*The Day-of-the-Sun*](#)

[*Significant Lunar Week*](#)

[*Ancient Astronomy*](#)

[*A Circle of Sevens*](#)

[*Portals or Annual Gates*](#)

[*Is Doomsday Ahead?*](#)

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