

7. Did the Flood of Noah's Day Begin in the Fall?

In a bizarre twist, Glenn adds a heathen celebration as supportive evidence for his case for a fall-to-fall calendar, claiming that the ancient "Day of the Dead" festival, which is held at the end of October/beginning of November, springs from pagan traditions that ultimately trace to the Great Flood. If you recall the account of the Great Flood, you may remember that the rain began falling during the *second month* of the year. For those who are acquainted with the Scriptural calendar, this would seem to indicate that the Great Flood began in the middle of spring. However, Glenn believes this "second month" is not a reference to a spring-to-spring calendar, but rather a reference to a calendar that began in the *fall season*. Here is Glenn's explanation:

'Day of the Dead' Confirms Ancient Fall Calendar¹

Another way to historically demonstrate that the year originally began in the fall (outside of traditional Jewish sources), is through a study of the flood as it relates to ancient societies. Let us go back to the text of Genesis 7:11, the first mention in Scripture of a calendar date, and consider this: The memory of the flood is deeply ingrained into many of man's ancient legends, and is memorialized through the celebration of the "day of the dead" (better known as Halloween). According to Genesis 7:11 it says:

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. (Genesis 7:11)

It was not until the Exodus that Moses changed the calendar to a spring-to-spring calendar. Prior to this it had to have been some other type of calendar. Surely, we will not try to make the claim that Moses was merely using the unreliable Egyptian calendar--if so, how could anyone make sense out of the date given here in Genesis 7:11, even by the time of the exodus when the Torah was written out and given to the children of Israel? By using a fall-to-fall calendar for events that predate the exodus, it would seem that our problems are solved.

Since in the time of Noah they were using a fall-to-fall calendar, we can know from this that the beginning of the year was sometime around mid September. The second month would start in mid to late October, and the 17th day of that lunar month would, therefore, be sometime around the end of October or the early part of November, depending upon which year the flood actually came in. Now here is an interesting fact: Noah and his family were commanded to enter the ark 7 days prior to the beginning of the flood. Therefore, they would have entered the ark on the 10th day of the 2nd month. But remember, this is according to the original fall-to-fall calendar, for Moses did not exist then and had not yet been commanded to change the calendar to a spring calendar.

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. (Genesis 7:4)

¹ This excerpt is taken from Glenn's study entitled "Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?," which may be read in its entirety by accessing the following URL: http://www.itsaboutthattime.net/year_begins_fall.htm

Centuries later, when Yahweh commanded Moses to change the calendar, the 2nd month would have been known as the 8th month. That means Noah entered the ark on the 10th day of the 8th month according to the post-Exodus "spring-to-spring" calendar. But since we now know exactly which month and day of the Hebrew calendar this takes place, can we give the date according to the Julian/Gregorian calendar? I believe it is possible. Since the Genesis account gives us an exact date, and we know the actual year through the Jubilee Code, it is therefore possible for us to arrive at an exact date for the start of the flood. Based upon my Jubilee Calendar and known lunar cycles, the start of the flood might be more precisely fixed as the year 2320 BCE, October 24th, on a Sabbath day (i.e., Saturday).²

So how does this tie in with Halloween? Halloween is an almost universal celebration, celebrated in many lands, over hundreds of different cultures, and by vastly different religious groups. And yet it is connected with nothing in the heavens to declare its origination. There is no equinox or solstice, and no heavenly sign to identify its coming. But it is celebrated world-wide in totally separate and unrelated cultures. The only answer which makes any sense at all is that the great flood was memorialized by those that survived it as "the day of the dead," what eventually became Halloween.³ And since we know the year and day of that event (October 24th), it is understandable why another holiday is typically celebrated today at almost that same time. Because we know the year and day, we can also know the source of this almost universal holiday. In ancient societies, this "day of the dead" was celebrated in remembrance of the Great Universal Flood of Noah. This serves as additional proof from historical sources that the ancient "original order" that Josephus speaks of (the one prior to the exodus) was indeed a fall-to-fall calendar:

Thus the old world perished in November and a year later a new era commenced in the same month. Both of these facts are indelibly enshrined in the memory of the human race. To many people around the world November brings the Day of the Dead. In a number of ancient and primitive calendars November also brings a New Year at a time which has neither solstice nor equinox nor astronomical event to justify it.⁴

As I read the above commentary, I was expecting Glenn to offer some sort of *evidence* that the Flood began in the fall. There is none offered! For example, he writes, "By using a fall-to-fall calendar for events that predate the exodus, it would seem that our problems are solved."

I would ask, "What problems?"

I understand that the Bible doesn't specify whether the "second month" during which the Flood began was in the spring or the fall. I suppose, then, we are left to draw our own conclusions. I am persuaded

² NOTE: This is Glenn's footnote: "The lunar cycles for that month and year can be found at *Moon Calendar*, by Paul Carlisle, <http://paulcarlisle.net/mooncalendar/>."

³ NOTE: This is Glenn's footnote: "Frederick A. Filby, B.Sc., M.Sc., Ph.D. (University College, London): *The Flood Reconsidered*, Zondervan, 1977, Fifth Printing, p.106."

⁴ NOTE: This is Glenn's footnote: "For further information please see the article by Frank Humphrey McGill, Ph.D., Senior Pastor, Peoples Church of Montreal, [The Great Flood and Halloween \(the Hallowed Eve\)](#), A Christian response to Halloween, revised October 27, 1997. See also [Flood Legends](#) for more references to ancient legends of the flood."

that a flood that began in the spring makes the most sense, not because of when it *began*, but when it *ended*.

In Genesis 8:4, we learn that Noah's ark, which for the previous 150 days had been tossed to and fro about the earth by the waters of the Flood, finally came to rest upon the mountains of Ararat. The day on which this occurred was the 17th day of the seventh month. Three months later, on the first day of the 10th month, Noah was able to see the tops of the mountains around him. Forty days later, Noah sent out the raven and the dove (Gen. 8:7-8). This would have been the tenth day of the 11th month. A week later, the dove brought back a freshly-plucked olive leaf. The olive tree is an evergreen tree, one of the most resilient trees known to exist. I would surmise that a fresh new olive leaf could have sprung forth with the new vegetation that was coming back to life as the flood waters receded. This could have occurred at virtually any time of the year, so once again, we cannot use this particular account to determine when the Flood began ... *or ended*.

However, if we continue reading, we read that the earth had dried by the 27th day of the second month. It was right around this time that Noah and his family (as well as the animals) left the ark. This is the period of time corresponding to the latter part of May or early June on the Gregorian calendar, and we thus see that Noah and his family had an entire summer and fall season ahead of them before the approaching winter set in. Prior to the Flood, many scholars believe there was really no such thing as "winter." It is generally understood that the earth had a protective canopy encircling it that caused the sun's heat to be evenly distributed, allowing all inhabitants to enjoy the same comfortable weather conditions, regardless of where they lived. With the Flood, that canopy collapsed, bringing about the changes that we now experience. This theory is supported by the fact that various oil companies, seeking additional fuel sources, have drilled for oil in the frigid Arctic region and, to their surprise, they have found evidence of tropical conditions that apparently once existed in that region.

With the scenario presented by Glenn Moore, Noah and his family were looking at a reversal of the above-mentioned weather conditions, almost immediately faced with what may have been the second winter season the world has ever experienced. The first winter most likely occurred during the Flood. To illustrate the difference between the two systems, I am displaying two potential scenarios – one with the "fall-to-fall" calendar proposed by Glenn and the other with the "spring-to-spring" calendar that June and I believe has always been *Yahweh's ordained calendar*. To facilitate an understanding of the differences required for the two calendars, I have taken actual Gregorian calendar dates from the year 2006-2008 and overlaid those dates as they coincided with Yahweh's Scriptural calendar onto a fall-to-fall calendar for Glenn's scenario and a spring-to-spring scenario for the one supported by June and me. As we can see, with Glenn's scenario, by the time Noah and his family left the ark, they had the winter season fast approaching:

Which Calendar Would Noah Have Used During the Flood?

<i>Glenn's "Fall-to-Fall" Scenario</i>		<i>Larry's "Spring-to-Spring" Scenario</i>	
1st Month Sept. 25 – Oct. 24	2nd Month Oct. 25 – Nov. 22 <small>Flood began on Nov. 3</small>	1st Month Mar. 21 – Apr. 18	2nd Month Apr. 19 – May 17 <small>Flood began on May 15</small>
3rd Month Nov. 23 – Dec. 22	4th Month Dec. 23 – Jan. 20	3rd Month May 18 – June 16	4th Month June 17 – July 15
5th Month Jan. 21 – Feb. 18	6th Month Feb. 19 – Mar. 20	5th Month July 16 – Aug. 14	6th Month Aug. 15 – Sept. 13
7th Month Mar. 21 – Apr. 18 <small>Ark rests on Mt. Ararat – April 6</small>	8th Month Apr. 19 – May 17	7th Month Sept. 14 – Oct. 13 <small>Ark rests on Mt. Ararat – Sept. 30</small>	8th Month Oct. 14 – Nov. 12
9th Month May 18 – June 16	10th Month June 17 – July 15 <small>Tops of mountains seen – June 17</small>	9th Month Nov. 13 – Dec. 11	10th Month Dec. 12 – Jan. 10 <small>Tops of mountains seen – Dec. 12</small>
11th Month July 16 – Aug. 14 <small>Raven & Dove sent – July 25 Dove brings Olive leaf – Aug. 1 Dove doesn't return – Aug. 8</small>	12th Month Aug. 15 – Sept. 13	11th Month Jan. 11 – Feb. 8 <small>Raven & Dove sent – Jan. 20 Dove brings Olive leaf – Jan. 27 Dove doesn't return – Feb. 3</small>	12th Month Feb. 9 – Mar. 9
1st Month Sept. 14 – Oct. 13 <small>Face of ground is dry - Sept. 14</small>	2nd Month Oct. 14 – Nov. 12 <small>The earth is dry – Nov. 9</small>	1st Month Mar. 10 – Apr. 7 <small>Face of ground is dry – Mar. 10</small>	2nd Month Apr. 8 – May 6 <small>The earth is dry - May 4</small>
3rd Month Nov. 13 – Dec. 11 <small>Noah & family leave the ark – Nov. 13 (<i>Book of Jubilees</i>, Ch. 6:1) Winter's a little over a month away!</small>	4th Month Dec. 12 – Jan. 10	3rd Month May 7 – June 4 <small>Noah & family leave the ark – May 7 (<i>Book of Jubilees</i>, Ch. 6:1) It's the middle of spring!</small>	4th Month June 5 – July 4

Does the Book of Jubilees Offer Evidence of a Fall or Spring Flood?

You may have noticed in the above calendar that our “proof text” for the day on which Noah and his family left the ark is taken from *The Book of Jubilees*. This is because we are not specifically told in the Scriptural account the specific day on which this event occurred. It is significant that we selected the *Book of Jubilees* as our proof text because it is upon this book that Glenn Moore relies very heavily for his historical justification supporting the length of the Jubilee cycle. As you may recall, at one time, Glenn hinted that *The Book of Jubilees* should have been considered as a part of the accepted canon of Scripture. Here is an excerpt from what he wrote:

And after the fall of Jerusalem the Jews did reject the book of Jubilees as part of the canon of Scripture. But the fact that they even had to deal with the issue at all shows that the book of Jubilees was very popular and even considered Scripture by many Jews at that time.⁵

It is true that Glenn has since modified his stand pertaining to *The Book of Jubilees*, notably after it was pointed out that the author has at least an 80-year variance with Glenn's dating conclusions. However, this historical writing will become even less popular in Glenn's eyes when he comes to understand that the author of *Jubilees* disagreed with Glenn's purported "fall-to-fall" calendar scenario attributed to the Flood.

As we noticed in the above calendar, the author of *The Book of Jubilees* records Noah and his family leaving the ark on the first day of the third month. According to Glenn, this month would have been in late fall (mid-November). If this is true, then we can only wonder if Glenn is going to now propose that the "true" Feast of Weeks (*Pentecost*) occurs in the fall instead of the spring.

I say this because, according to the author of *The Book of Jubilees*, shortly after leaving the ark, Noah and his family observed a festival at the time when Yahweh placed his bow in the clouds as a sign that the waters of a deluge would never again destroy the earth. This festival was to become known as *The Feast of Weeks*. To better grasp the *Jubilees* account of the events of the month following Noah's departure from the ark, we recommend reading all of chapter six. However, we will provide a few excerpts. Here is chapter 6:1:

¹And at the new moon of the third month he came out of the ark and built an altar on that hill. ²And he appeared on the earth, and he took a young goat and atoned by its blood for all the guilt of the earth, because every thing that had been on it was destroyed except those that were in the ark with Noah; and he placed the fat on the altar, and he took an ox and a goat and a sheep and young goats and salt and a turtle dove and the young of a dove and brought a burnt sacrifice upon the altar and scattered over them fruit offerings baked in oil and sprinkled the blood and wine, and placed upon it frankincense, and a sweet savour arose which was acceptable before YHWH.⁶

In this same chapter, beginning with verse 14, we read about the bow that Yahweh placed in the clouds as the sign of the eternal covenant that the water of a deluge will never again destroy the earth. However, most significant of all, at least insofar as our present study is concerned, lies in the fact that the feast observed to celebrate this occasion was ordained to be observed as the *Feast of Weeks*, better known to us as *Pentecost*:

¹⁵And He gave to Noah and his sons a sign that there should not again be a deluge over the earth; He placed His bow in the clouds as the sign of the eternal covenant

⁵ From "In response to *The Jubilee Cycle*," by W. Glenn Moore, 11/01/2008, p. 18. At one time, Glenn posted this and (later) his revised version of this study on his web site, but removed it in the spring of 2009. For reference purposes, we have decided to post his original study on our web site. It may be read in its entirety by accessing the following URL: <http://www.ponderscripture.org/PDF%20Files/Jubilees%20-%20Glenns%20Original%20Rebuttal%20to%20Our%20Study%2011-01-08.pdf>.

⁶ From *The Book of Jubilees*, translated from the Ethiopic by George H. Schodde, PH.D, first printed by E. J. Goodrich, Oberlin, OH, 1888, pp. 21-22.

that no water of the deluge should again come over the earth to destroy it all the days of the earth. ¹⁵On this account it is ordained and written on the tablets of heaven that the celebration of the festival of weeks should be in this month, once a year, for a renewed covenant in each year and year. ¹⁶And during the time this festival was being celebrated in heaven, from the days of creation to the days of Noah, it was twenty-six jubilees and five weeks of years; and Noah and his sons observed it seven jubilees and one week of years until the time when Noah died.⁷

I'm not saying that we agree with the timing for which the author of *The Book of Jubilees* ascribes to the Feast of Weeks, and I'm certainly not saying that we believe this book was written under the inspiration of Yahweh, but at the same time, it is a reflection of the understanding of this particular sect of Judaism. Most significantly, it is the understanding of a sect of Judaism that shared Glenn's view pertaining to the reckoning of the Jubilee cycle.

The "fall-to-fall" calendar is extremely important to Glenn's Jubilee doctrine, notably because it is important to Glenn that the Israelites who entered the Promised Land didn't begin observing the Sabbatical Year until *later* that year – in the fall, as displayed by his current version of the Jubilee Calendar.⁸ This is the only way Glenn can orchestrate a calendar that will accommodate his understanding of the Jubilee cycle. Otherwise, he has the Israelites entering the Promised Land a full year *in advance* of the Jubilee Year:

Jubilee Calendar							
Cycle 53							
Week	1st Day Year	2nd Day Year	3rd Day Year	4th Day Year	5th Day Year	6th Day Year	Sabbatical
1	2549 CE Plagues – Exodus Spring 1436 BCE Start of 40 Years Year 1 Fall	2550 1 Fall Year 2	2551 2 Fall	2552 3 Fall	2553 4 Fall	2554 5 Fall	2555 6 Fall
	1437 BCE	1436	1435	1434	1433	1432	1431
2	2556 7 Fall	2557 8 Fall	2558 9 Fall	2559 10 Fall	2560 11 Fall	2561 12 Fall	2562 13 Fall
	1430	1429					1424
3	2563 14 Fall	2564 15 Fall					2569 20 Fall
	1423	1422					1417
4	2570 21 Fall	2571 22 Fall					2576 27 Fall
	1416	1415					1410
5	2577 28 Fall	2578 29 Fall					2583 34 Fall
	1409	1408					1403
6	2584 35 Fall	2585 36 Fall	2586 37 Fall	2587 38 Fall	2588 39 Fall	2589 40 Fall Israel Enters Land in Spring 1396	2590 41 Fall Observed Sabbatical Year
	1402	1401	1400	1399	1398	1397	1396

WHY GLENN NEEDS A "FALL-TO-FALL" CALENDAR

Glenn understands that if the Sabbatical Year is reckoned from "spring-to-spring," his model has the Israelites entering the Promised Land a full year before the Sabbatical Year began. Glenn has previously taught that the Israelites entered the Promised Land during a Sabbatical Year.

⁷ Ibid, p. 23.

⁸ Glenn came up with this version of the Jubilee calendar in the summer of 2009, after it was pointed out to him in this study that the forty-year count for wandering in the Wilderness began the very same year the Israelites departed Egypt.

As important as the above scenario is to Glenn’s doctrinal stand, it was clearly *not* something that was shared by the author of *The Book of Jubilees*, nor does it fit the model presented within the Scriptural account, which has Noah leaving the ark in the middle of spring, in time to do the very first thing the Bible says he did – plant a vineyard (Gen. 9:20).

In late September/early October 2009, Glenn acknowledged that *The Book of Jubilees* is at variance with his fall-to-fall calendar, but he doesn’t seem to grasp the magnitude of the disagreement. The following is taken from his updated version of “Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?”:

Whatever system Philo appears to be using, he *does* confirm the basic fact that a dual calendar system was used by ancient Judaism. Of course, there is also the known fact that Jews throughout history have used a spring calendar, including evidence from the book of Jubilees and the book of Enoch. But, this evidence does not negate the fact that ancient Judaism used a dual calendar system—for we do not deny the use of a spring calendar. Indeed, as I have shown, there is much historical evidence for this two calendar system being used by the Hebrews. However, we still have other evidence to consider.⁹

I’m not sure Glenn understands what he was doing when he attempted to summarily dismiss both *The Book of Jubilees* and *The Book of Enoch* in one fell swoop. Let’s do a quick review:

Glenn teaches that the Flood began in the fall. *The Book of Jubilees*, as we have just read, plainly records it as having occurred in the spring. Thus, whereas Glenn promotes an ancient fall-to-fall calendar, the author of *The Book of Jubilees* proves that at least one ancient writer disagreed. Rather than outright acknowledging that there is evidence from ancient writers that Noah’s calendar was a spring-to-spring calendar, Glenn seems to play a “dual calendar” card whenever a piece of evidence surfaces that refutes his fall-to-fall doctrine. He plays this card by conveniently stating, “Well, hey, I never denied that they *also* went by a spring calendar!” Well, Glenn, it’s like this: You somehow come up with this notion that the calendar that you *believe* Noah used at the time of the Flood was a fall-to-fall calendar, which you somehow feel bolsters your case. However, the author of *The Book of Jubilees* refutes your conclusion, effectively making your “Flood calendar” of no consequence. Moreover, there isn’t a shred of evidence that the author of *The Book of Jubilees* recognized a fall-to-fall calendar. If such a piece of evidence exists, it is incumbent on you to produce it.

This brings us to *The Book of Enoch*. Did the author of *The Book of Enoch* share Glenn’s “fall-to-fall” understanding?

⁹ From W. Glenn Moore’s updated version of “Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?” (updated between 09/26/2009 and 10/03/2009). The study may be read in its entirety by accessing the following URL: http://www.itsaboutthattime.net/year_begins_fall.htm.

When Did the Author of The Book of Enoch Understand the Year to Begin?

Upon examining *The Book of Jubilees*, it is easy to see why Glenn quotes from it extensively when attempting to validate his position regarding the length of the Jubilee cycle, yet he completely ignores it when it comes to supportive evidence for his “fall-to-fall” calendar position. Certainly, if *The Book of Jubilees* offered so much as a *hint* that the original calendar consisted of years that begin in the fall, Glenn would have incorporated the pertinent quotes throughout his study. Since it actually offers evidence that conflicts with Glenn’s premise, a biased writer will completely ignore the information it provides. Of course, I’m not saying *The Book of Jubilees* should be regarded as the final arbiter of when the ancients believed a New Year began, nor am I saying that *The Book of Jubilees* is useful for anything apart from the historical information it offers. This having been said, I’m aware that Glenn is on record stating that *The Book of Jubilees* was very popular within Judaism ... a statement with which I do not agree. Nevertheless, as we have just seen, those Jews who embraced *The Book of Jubilees* clearly understood the New Year as beginning in the *spring*, even in times ancient to them! That Glenn would use *The Book of Jubilees* as supportive evidence for his position regarding the length of the Jubilee cycle while simultaneously ignoring its evidence relevant to when that particular sect of Jews believed the New Year began is significant in that it exposes his extreme bias and leaves us to wonder what *other* data he ignores. Well, we are about to see one example!

Another ancient historical book upon which Glenn relies for evidence supporting the length of the Jubilee cycle is *The Book of Enoch*. Upon composing our commentary regarding *The Book of Jubilees* as it relates to Glenn’s “fall-to-fall” calendar, it occurred to me that Glenn not only ignores *The Book of Jubilees* when it comes to this particular doctrine, but he *also* ignores *The Book of Enoch*. I have never actually read through *The Book of Enoch* – I have only skimmed through many parts of it. As such, I really didn’t give it much consideration while composing this portion of our study. However, as I just mentioned, it did seem strange that Glenn quoted from this book while offering what he feels is supportive evidence for the length of the Jubilee cycle, yet he completely ignored it when composing his extensive study pertaining to the “fall-to-fall” calendar versus the “spring-to-spring” calendar. Perhaps the main reason I found this to be so odd is because I was aware that *The Book of Enoch* delves into the calendar issue, which one would think would have been an important consideration for someone in Glenn’s position. The burning questions thus became, “Does *The Book of Enoch* address when the New Year begins?” and “If so, why does Glenn ignore its information?”

The answer to the first question is, “Yes.” The answer to the second question is, “Glenn obviously ignores the information offered by *The Book of Enoch* because it is at odds with his conclusion.” What does *The Book of Enoch* have to say about when the New Year begins? Briefly, we are told that during the period in which the sun rises in the first month of the year, the days begin to get longer. As anyone familiar with the seasons understands, this can only happen during the spring. Let’s read the pertinent information:

1. The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity.
2. And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the

heaven. 3. And I saw six portals in which the sun rises, and six portals in which the sun sets and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals. 4. And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire. 5. The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. 'that') portal and shines in the face of the heaven. 6. In this way he rises in the first month in the great portal, which is the fourth [those six portals in the east]. 7. And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in their season. 8. When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession, and sets accurately in the fourth portal in the west of the heaven. 9. And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning. 10. On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts. 11. And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal. 12. And then the day becomes longer by †two† parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts. 13. And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one-and-thirty mornings on account of its sign. 14. On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts. 15. And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings. 16. And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven. 17. And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal. 18. On that day the day decreases by †two† parts, and amounts to ten parts and the night to eight parts. 19. And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one-and-thirty mornings on account of its sign, and sets in the west. 20. On that day the day is equalized with the night, [and becomes of equal length], and the night amounts to nine parts and the day to nine parts. 21. And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal. 22. And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts. 23. And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven. 24. And on that day the night amounts to eleven parts and the day to seven parts. 25. And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one-and-thirty mornings, and sets in the first portal in the west of the heaven. 26. And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six. 27. And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it. 28. And on that night has the night decreased in length by a †ninth† part, and the night has become eleven parts and the day seven parts. 29. And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting. 30. And on that day the night decreases in length, and the night amounts to ten parts and the day to eight. 31. And

on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one-and-thirty mornings, and sets in the west of the heaven. 32. On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four. 33. And the length of the day and of the night, and the shortness of the day and of the night arise--through the course of the sun these distinctions are made (lit. 'they are separated'). 34. So it comes that its course becomes daily longer, and its course nightly shorter. 35. And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, *i.e.* the great luminary which is named the sun, for ever and ever. 36. And that which (thus) rises is the great luminary, and is so named according to its appearance, according as the Lord commanded. 37. As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.¹⁰

For anyone who might not be certain that the author of *The Book of Enoch* understood the year as beginning in the spring, we offer the following confirmation from *The Anchor Bible Dictionary*. Within its "Calendars" article is a separate section devoted to I Enoch 72-82, and here is a pertinent excerpt:

From statements in the book about the relative lengths of day and night at different times in the year, it is obvious that the author thought the year began just after the vernal equinox (which is in the twelfth month).¹¹

As with *The Book of Jubilees*, we do not consider *The Book of Enoch* to offer anything more than historical evidence regarding when a particular sect of Jews believed the New Year began. This sect of Jews clearly believed that the New Year began in the spring. Not only did they believe that the year began in the spring during their day, but this is the way they believe it was *ordained by the Creator*.

In our previous section, we addressed the fact that Glenn attempts to downplay the significance of the fact that both *The Book of Jubilees* and *The Book of Enoch* are at odds with his fall-to-fall calendar scenario. When faced with the reality of such a situation, Glenn's only defense seems to be, "Well, yeah, I never denied that ancient Judaism *also* had a spring calendar!" As with *The Book of Jubilees*, so it is with *The Book of Enoch*. It is incumbent on Glenn to produce a single shred of evidence that the author of either *Jubilees* or *Enoch* recognized a fall-to-fall calendar. The only calendar clearly and outright presented by those two texts is a spring-to-spring one ... just like the one ordained by Yahweh in Exodus 12:2.

¹⁰ Cf., *The Book of Enoch*, "The Book of the Courses of the Heavenly Luminaries," ch. LXXII, v. 7-37, translated by R. H. Charles, Hollen Street Press, Ltd, Slough, Great Britain, 1991, pp. 96-98.

¹¹ C.f., *The Anchor Bible Dictionary*, Vol. 1, David Noel Freedman, Editor-in-Chief, Doubleday, New York, NY, 1992, p. 818. According to the article, *The Book of Enoch* is generally believed to date from "no later than the 3rd century B.C.E."